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OF

BIBLICAL,

THEOLOGICAL, AND ECCLESIASTICAL

LITERATURE.

PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND

JAMES STRONG, S.T.D.

VOL. I.—A, B.

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GENERAL PREFACE.

The history of the inception, progress, and completion of the present work, if told in its details of incident, change, and episode, would form no inconsiderable volume of almost romantic interest. We deem it proper here to give only a very brief sketch of its principal facts. It was begun by its original projectors, the joint authors named on the title-page, in 1853, on the simple plan, as to the division of editorial labor, that Dr. Strong should have exclusive charge of the Biblical department, and Dr. McClintock of the remainder; the intention being that these two sections should occupy, on the whole, as nearly as possible equal spaces in the volumes. This latter feature of the work has been substantially maintained throughout, although the biographical element, which, as the original prospectus stated, was to include "the chief facts in the lives of popes, cardinals, bishops, reformers, saints, martyrs, evangelists, rabbies, and heretics, together with brief sketches of eminent preachers and writers in every branch of the Church, but containing only the names of deceased persons," naturally enlarged one of these sections to a noticeable extent. These two editors were assisted by a large corps of collaborators and contributors, including in all nearly two hundred persons of various religious denominations. The first volume was issued in 1867 and the final one in 1887.

In 1870, when the preparation of the fourth volume had but commenced, the decease of Dr. McClintock devolved the labor of continuing and finishing the entire work upon his colleague, Dr. Strong. Before the completion of the task, the four original members of the publishing firm which undertook and carried it through likewise passed away, as also the head printer and nearly one half the writers engaged upon it. The twelve volumes contain more than seventeen millions of words, composing over 31,000 articles, very many of them copious, but all studiously written, seven eighths of which the surviving editor prepared or revised in the manuscript, and repeatedly read and corrected in the proof-sheets. The public has recognised it as one of the most gigantic literary enterprises of the age, both in its scope and execution. The design was to cover the entire field of general religious knowledge, with a degree of detail hitherto unattempted; and that end it has accomplished in a manner that has had no successful rival. This record is no more than justice to the credit of the living as well as to the memory of the departed.

From the beginning it was the avowed purpose of the work to embrace the substance of all important information of general public interest within its wide domain that had been collected and presented in the pages of preceding publications of a similar character. Most of this was a legacy of the past, and therefore the legitimate property of students and readers for all time. In addition, a vast amount of entirely new material was incorporated into the work,

and the entire mass of borrowed as well as original matter was digested and assimilated into a consistent and homogenous whole, under a single alphabet. The later articles, and especially the two supplementary volumes, afforded an opportunity of incorporating subsequent discoveries, more recent literature, and new topics, so as to keep the work fully abreast of the progress of the times; and, although no formal revision has been made of the volumes at any one time, yet innumerable corrections and additions have been effected from time to time in the electrotype plates, as additional copies were printed; and the present impression has had the benefit of an extensive and systematic substitution of the latest accessible data in the statistical line. We are therefore entitled to present it to the public as still fresh and available for all purposes of general or professional use and consultation. During all the stages of its career no expenditure of time, labor, or money has been spared by its writers, editors, or publishers in the effort to make it complete, accurate, and serviceable, and it has attained an established reputation for scholarly thoroughness and catholic liberality. The best evidence of its practical utility is found in the fact of its well-worn condition on the shelves and tables of its purchasers. The general favor with which it has been received by readers and students of all denominations is gratifying proof of its excellence of plan and its successful achievement, while its widening circulation evinces its continued adaptation to the public wants.

The following is an alphabetical list of the most prominent among the names of its contributors of special articles, besides the editors and their assistants.

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ABBREVIATIONS.

A. V.	stands for		Authorized Version.
eod.	"	*eodem*	= in the same (year).
ib.	"	*ibidem*	= in the same (place).
id.	"	*idem*	= the same
i. q.	"	*idem quod*	= the same as.
l. c.	"	*loc. cit.*	= the passage quoted.
n. d.	"		no date.
q. d.	"	*quasi dictum*	= as if it were said.
q. v.	"	*quod vide*	= which see.
s. a.	"	*sine anno*	= without year } of publication.
s. l.	"	*sine loco*	= without place }
s. an.	"	*sub anno*	= under the year.
sq.	"	*sequent.*	= following.
s. v.	"	*sub verbo*	= under the word.
v. r.	"		various reading.

CYCLOPÆDIA

OF

BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL LITERATURE.

A.

A. See ALPHA.

Aädrak. See AAZRAK.

A'älar (Ἀαλάρ), a person who (or a place from which some of the Jews) returned after the captivity (1 Esdr. v, 36); more correctly called in the parallel list (Neh. vii, 61) IMMER (q. v.).

Aära (אארא), a factitious term used by the Rabbins (Lex. Talm. *Aruch*, s. v.) as an example of a word beginning with two א's, like AAZRAK (q. v.). In the Talmud, according to Buxtorf (*Lex. Talm.* col. 2), it is written *Avera* (אַוֶּרָא), perhaps only a sing. Chaldaic form of the plur. URIM (q. v.), *light*.

A'äron [vulgarly pronounced *Ar'on*] (Heb. *Aharon'*, אַהֲרֹן, derivation uncertain: Gesenius, *Thesaur. Heb.* p. 33, thinks from the obsolete root אָהַר, to be *libidinous* [so the Heb. Lex. *Aruch*, from הָרָה, referring (erroneously) to his *conception* during the Pharaonic edict]; but in his *Heb. Lex.* s. v. compares with הָרוֹן, *mountaineer;* Fürst, *Heb. Handwörterbuch*, s. v., makes it signify *enlightener*, from an obsolete root אָהַר = אוֹר, *to shine*. Sept., N. T., and Josephus, Ἀαρών).

I. *History.*—Aaron was the eldest son of the Levite Amram by Jochebed, and the brother of Moses (Exod. vi, 20; vii, 7; Num. xxvi, 59); born B.C. 1742. He is first mentioned in the account of Moses' vision of the burning bush (Exod. iv, 14), where the latter was reminded by the Lord that Aaron possessed a high degree of persuasive readiness of speech, and could therefore speak in His name in his behalf. During the absence of Moses in Midian (B.C. 1698–1658), Aaron had married a woman of the tribe of Judah, named Elisheba (or Elizabeth), who had borne to him four sons, Nadab, Abihu, Eleazar, and Ithamar; and Eleazar had, before the return of Moses, become the father of Phinehas (Exod. vi, 23–25). Pursuant to an intimation from God, Aaron went into the wilderness to meet his long-exiled brother, and conduct him back to Egypt. They met and embraced each other at the Mount of Horeb (Exod. iv, 27), B.C. 1658. When they arrived in Goshen, Aaron, who appears to have been well known to the chiefs of Israel, introduced his brother to them, and aided him in opening and enforcing his great commission (Exod. iv, 29–31). In the subsequent transactions, Aaron appears to have been almost always present with his more illustrious brother, assisting and supporting him; and no separate act of his own is recorded, although he seems to have been the actual instrument of effecting many of the miracles (Exod. vii, 19 sq.). Aaron and Hur were present on the hill from which Moses surveyed the battle which Joshua fought with the Amalekites (Exod. xvii, 10–12); and these two long sustained the weary hands upon whose uplifting (in order to extend the official rod, rather than in prayer, see ver. 9) the fate of the battle was found to depend. Afterward, when Moses ascended Mount Sinai to receive the tables of the law, Aaron, with his sons and seventy of the elders, accompanied him part of the way up, and were permitted to behold afar off the symbol of the Sacred Presence (Exod. xxiv, 1, 2, 9–11). During the absence of Moses in the mountain the people seem to have looked upon Aaron as their head, and an occasion arose which fully vindicates the divine preference of Moses by showing that, notwithstanding the seniority and greater eloquence of Aaron, he wanted the high qualities which were essential in the leader of the Israelites (see Niemeyer, *Charakt.* iii, 238 sq.). The people at length concluded that Moses had perished in the fire that gleamed upon the mountain's top, and, gathering around Aaron, clamorously demanded that he should provide them with a visible symbolic image of their God, that they might worship him as other gods were worshipped (Exod. xxxii). Either through fear or ignorance, Aaron complied with their demand; and with the ornaments of gold which they freely offered, cast the figure of a calf (see Kitto's *Daily Bible Illust.* in loc.). See CALF. However, to fix the meaning of this image as a symbol of the true God, Aaron was careful to proclaim a feast to Jehovah for the ensuing day (see Moncaeius, *Aaron purgatus sive de vitulo aureo*, Atreb. 1605, Franckf. 1675). At this juncture, Moses' reappearance confounded the multitude, who were severely punished for this sin. Aaron attempted to excuse himself by casting the whole blame upon the people, but was sternly rebuked by his brother, at whose earnest intercessions, however, he received the divine forgiveness (Deut. ix, 20). During this and a second absence in the mountain, Moses had received instructions regarding the ecclesiastical establishment, the tabernacle, and the priesthood, which he soon afterward proceeded to execute. See TABERNACLE; WORSHIP. Under the new institution Aaron was to be high-priest, and his sons and descendants priests; and the whole tribe to which he belonged, that of Levi, was set apart as the sacerdotal or learned caste. See LEVITE. Accordingly, after the tabernacle had been completed, and every preparation made for the commencement of actual service, Aaron and his sons were consecrated by Moses, who anointed them with the holy oil and invested them with the sacred garments (Lev. viii, ix), B.C. 1657. The high-priest applied himself assiduously to the duties of his exalted office, and during the period of nearly forty years that it was filled by him his name seldom comes under our notice. But soon after his elevation his two eldest sons, Nadab and Abihu, were struck dead for daring, seemingly when in a state of partial inebriety, to conduct the service of God in an irregular manner, by offering incense with unlawful fire. On this occasion it was enjoined that the priests should manifest none of the ordinary signs of mourning for the loss of those who were so dear to them. To this heavy stroke

Aaron bowed in silence (Lev. x, 1–11). Aaron joined in, or at least sanctioned, the invidious conduct of his sister Miriam, who, after the wife of Moses had been brought to the camp by Jethro, became apprehensive for her own position, and cast reflections upon Moses, much calculated to damage his influence, on account of his marriage with a foreigner—always an odious thing among the Hebrews. For this Miriam was struck with temporary leprosy, which brought the high-priest to a sense of his sinful conduct, and he sought and obtained forgiveness (Num. xii). See MIRIAM. Subsequently to this (apparently B.C. 1620), a formidable conspiracy was organized against Aaron and his sons, as well as against Moses, by chiefs of influence and station—Korah, of the tribe of Levi, and Dathan and Abiram, of the tribe of Reuben. See KORAH. But the divine appointment was attested and confirmed by the signal destruction of the conspirators; and the next day, when the people assembled tumultuously, and murmured loudly at the destruction which had overtaken their leaders and friends, a fierce pestilence broke out among them, and they fell by thousands on the spot. When this was seen, Aaron, at the command of Moses, filled a censer with fire from the altar, and, rushing forward, arrested the plague between the living and the dead (Num. xvi). This was, in fact, another attestation of the divine appointment; and, for its further confirmation, as regarded Aaron and his family, the chiefs of the several tribes were required to deposit their staves, and with them was placed that of Aaron for the tribe of Levi. They were all laid up together over night in the tabernacle, and in the morning it was found that, while the other rods remained as they were, that of Aaron had budded, blossomed, and yielded the fruit of almonds. The rod was preserved in the tabernacle (comp. Heb. ix, 4) as an authentic evidence of the divine appointment of the Aaronic family to the priesthood—which, indeed, does not appear to have been ever afterward disputed (Num. xvii). Aaron was not allowed to enter the Promised Land, on account of the distrust which he, as well as his brother, manifested when the rock was stricken at Meribah (Num. xx, 8–13). When the host arrived at Mount Hor, in going down the Wady Arabah [see EXODE], in order to *double* the mountainous territory of Edom, the divine mandate came that Aaron, accompanied by his brother Moses and by his son Eleazar, should ascend to the top of that mountain in the view of all the people; and that he should there transfer his pontifical robes to Eleazar, and then die (Num. xx, 23–29). He was 123 years old when his career thus strikingly terminated; and his son and his brother buried him in a cavern of the mountain, B.C. 1619. See HOR. The Israelites mourned for him thirty days; and on the first day of the month Ab the Jews yet hold a fast in commemoration of his death (Kitto, s. v.). The Arabs still show the traditionary site of his grave (Num. xx, 28; xxxiii, 38; Deut. xxxii, 50), which in the time of Eusebius was reputed to be situated in Petra, in the modern Wady Mousa (*Onomast.* s. v. Or; *Am. Bib. Repos.* 1838, p. 432, 640). He is mentioned in the Koran (Hottinger, *Hist. Orient.* p. 85 sq.), and the Rabbins have many fabulous stories relating to him (Eisenmenger, *Ent. Judenth.* i, 342, 855, 864). For Talmudical references, see *Real-Encyklop.* s. v. For an attempted identification with Mercury, see the *Europ. Mag.* i, 16. See MOSES.

In Psa. cxxxiii, 2, Aaron's name occurs as that of the first anointed priest. His descendants ("sons of Aaron," Josh. xxi, 4, 10, 13, etc.; poetically, "house of Aaron," Psa. cxv, 10, 12; cxviii, 3, etc.) were the priesthood in general, his lineal descendants being the high-priests. See AARONITE. Even in the time of David, these were a very numerous body (1 Chron. xii, 27). The other branches of the tribe of Levi were assigned subordinate sacred duties. See LEVITE. For the list of the pontiffs, including those of the line of Ithamar (q. v.), to whom the office was for some reason transferred from the family of the senior Eleazar (see Josephus, *Ant.* v, 11, 5; viii, 1, 3), but afterward restored (comp. 1 Sam. ii, 30), see HIGH-PRIEST.

II. *Priesthood.*—Aaron and his sons were invested by Moses with the *priestly* office, which was to remain in Aaron's line forever (Exod. xxix). This was altogether distinct from the semi-sacerdotal character with which his mere seniority in the family invested him according to patriarchal usage. The duty and right of sacrificing to God was thereafter reserved to that family exclusively. The high-priesthood was confined to the first-born in succession; and the rest of his posterity were priests, simply so called, or priests of the second order (Ernesti, *De Aarone*, Wittenb. 1688–9). See SACERDOTAL ORDER.

III. *Typical Character.*—Aaron was a type of Christ (see Hylander, *De Aarone summisque Judæor. pontificibus, Messiæ typis*, Lond. and Goth. 1827)—not, indeed, in his personal, but in his official, character: 1. As high-priest, offering sacrifice; 2. In entering into the holy place on the great day of atonement, and reconciling the people to God; in making intercession for them, and pronouncing upon them the blessing of Jehovah, at the termination of solemn services; 3. In being anointed with the holy oil by *effusion*, which was prefigurative of the Holy Spirit with which our Lord was endowed; 4. In bearing the names of all the tribes of Israel upon his breast and upon his shoulders, thus presenting them always before God, and representing them to Him; 5. In being the medium of their inquiring of God by Urim and Thummim, and of the communication of His will to them. But, though the offices of Aaron were typical, the priesthood of Christ is of a far higher order. Aaron's priesthood was designed as "a shadow of heavenly things," to lead the Israelites to look forward to "better things to come," when "another priest" should arise, "after the order of Melchizedek" (Heb. vi, 20), and who should "be constituted, not after the law of a carnal commandment, but after the power of an endless life." (See Hunter, *Sacred Biog.* p. 282 sq.; Evans, *Script. Biog.* iii, 77; Williams, *Characters of O. T.* p. 97; Gordon, *Christ in the Ancient Church*, i, 271.) See PRIEST.

Aaron ACHARON (i. e. the *younger*), a rabbi born at Nicomedia in the beginning of the 14th century. He belonged to the sect of the Caraites. We have from him several Hebrew works on mystical theology (*The Tree of Life, The Garden of Faith, The Garden of Eden*), and a literal commentary on the Pentateuch, entitled סֵתֶר תּוֹרָה (vail of the law). — Hoefer, *Biographie Générale*, i, 6.

Aaron HA-RISHON (i. e. *the elder*), a celebrated rabbi of the sect of the Caraites, practiced medicine at Constantinople toward the close of the 13th century. He had the reputation of being a great philosopher and an honest man. He is the author of an Essay on Hebrew Grammar (כְּלִיל יְפִי, "perfect in beauty," Constantinople, 1581), and of a Jewish prayer-book according to the rites of the Caraitic sect (סֵפֶר תְּפִלּוֹת, Venice, 1528–29, 2 vols. 4to). He also wrote commentaries on the Pentateuch, the first prophets (Joshua, the Judges, Samuel, and the Kings), on Isaiah and the Psalms, and on Job, all of which are still inedited.—Hoefer, *Biographie Générale*, i, 6.

Aaron ben-Aser, or **Aaron bar-Moses**, a celebrated Jewish rabbi, lived in the first half of the 14th century. He is the author of a Treatise on the Accents of the Hebrew Language, printed in 1517. Aaron collected the various readings of the Old Testament in the manuscripts of the libraries of the West, while his colaborator, Ben-Nephthali, searched for various readings in the Eastern libraries. These variations of the text, though purely grammatical, gave rise to two celebrated sects among the Jews—that of the Occidentals, who followed Ben-Aser; and that of

the Orientals, which only admitted the authority of Ben-Nephthali. Their editions give for the first time the vowel signs, the invention of which has therefore frequently been ascribed to them. The works of Aaron ben-Aser have been printed, together with those of Moses ben-David, at the end of the Biblia Rabbinica of Venice.—Hoefer, *Biographie Générale*, i, 7.

Aaron ben-Chayim, a celebrated rabbi, born at Fez in the middle of the 16th century. He was the head of the synagogues of Fez and Morocco. In order to superintend the printing of his works, he made, in 1609, a voyage to Venice, where he died soon after. His works are (in Hebrew), *The Heart of Aaron*, containing two commentaries on Joshua and the Judges (Venice, 1609, fol.); *The Offering of Aaron*, or remarks on the book Siphra, an ancient commentary on Leviticus (Venice, 1609, fol.); *The Measures of Aaron*, or an essay on the 13 hermeneutical rules of Rabbi Ismael.—Hoefer, *Biographie Générale*, i, 7; Fürst, *Bib. Jud.* i, 159.

Aaron ben-Joseph Sason (Schascon), a rabbi of Thessalonica, lived at the close of the 16th century. He is the author of several celebrated Jewish works, among which are תּוֹרַת אֱמֶת (the law of truth), a collection of 232 decisions on questions relating to sales, rents, etc. (Venice, 1616, fol.); and סֵפֶר אֱמֶת (the book of truth), explicatory of the Tosaphoth of the Gemara (Amsterd. 1706, 8vo).—Hoefer, *Biographie Générale*, i, 7.

Aaron Zalaha, a Spanish rabbi, died 1293. He is the author of a commentary published under the title *Sepher Hachinak, id est Liber Institutionis, recensio 613 legis Mosaicæ præceptorum*, etc. (in Hebrew, Venice, 1523, fol.)—Hoefer, *Biographie Générale*, i, 7.

A'äronite (Heb. same as *Aaron*, used collectively), a designation of the descendants of Aaron, and therefore priests, who, to the number of 3700 fighting men, with Jehoiada the father of Benaiah at their head, joined David at Hebron (1 Chron. xii, 27). Later on in the history (1 Chron. xxvii, 17) we find their chief was Zadok, who in the earlier narrative is distinguished as "a young man mighty of valour." They must have been an important family in the reign of David to be reckoned among the tribes of Israel. —Smith, s. v. See Aaron; Priest.

Aäzrak (אאזרך), a Cabalistic word found in the Talmudic Lexicon *Aruch*, and apparently invented by the Rabbins in order to correspond to a prohibition found in the Mishna (*Shabbath*, xii, 3) that no person should write on the Sabbath two letters, this word beginning with the letter א repeated. In the Talmud, however, it is written *Aadrak* (אאדרך). Buxtorf (*Lex. Talmud.* col. 2) thinks it is merely the Biblical word אֲאַזֵּרְךָ, *aäzzerka'*, *I will gird thee* (Auth. Vers. "I girded thee"), found in Isa. xlv, 5.

Ab (אָב, prob. i. q. "the season of *fruit*," from אָבַב, to be *fruitful*, and apparently of Syriac origin, D'Herbelot, *Bibl. Orient.* s. v.: comp. Abib; Josephus, Ἀββά, *Ant.* iv, 4, 7), the Chaldee name of the fifth ecclesiastical and eleventh civil month of the Jewish year (Buxtorf, *Lex. Talm.* col. 2); a name introduced after the Babylonian captivity, and not occurring in Scripture, in which this is designated simply as the *fifth* month (Num. xxxiii, 38; Jer. i, 3; Zech. vii, 3, etc.). It corresponded with the Macedonian month *Loüs* (Λῶος), beginning with the new moon of August, and always containing thirty days. The 1st day is memorable for the death of Aaron (Num. xxxiii, 38); the 9th is the date (Moses Cozenzis, in Wagenseil's *Sota*, p 736) of the exclusion from Canaan (Num. xiv, 30), and the destruction of the Temple by Nebuchadnezzar (Zech. vii, 5; viii, 19; comp. Reland, *Antiq. Sacr.* iv, 10; but the 7th day, according to 2 Kings xxv, 8, where the Syriac and Arabic read 9th; also the 10th, according to Jer. lii, 12, probably referring to the close of the conflagration, Buxtorf, *Synag. Judenth.* xxxv), and also by Titus (Josephus, *War*, vi, 4, 5); the 15th was the festival of the Xylophoria, or bringing of wood into the Temple (Bodenschatz, *Kirchliche Verfassung der Juden*, ii, 106; comp. Neh. x, 34; xiii, 31; on nine successive days, according to Otho, *Lex. Rabb.* p. 331; on the 14th, according to Josephus, *War*, ii, 17); the 18th is a fast in memory of the extinction of the western lamp of the Temple during the impious reign of Ahaz (2 Chron. xxix, 7).—Kitto, s. v. See Month.

Ab- (אָב, *father*), occurs as the first member of several compound Hebrew proper names, e. g. Abner, Absalom, etc. not as a patronymic [see Ben-], or in its literal acceptation, but in a figurative sense, to designate some quality or circumstance of the person named; e. g. *possessor of* or *endowed with*; after the analogy of all the Shemitic languages (Gesenius, *Thes. Heb.* p. 7; in Arabic generally *Abu-*, see D'Herbelot, *Biblioth. Orient.* s. v.). See Father; Proper name. Hence it is equally applicable to females; e. g. Abigail (as among the Arabs; comp. Kosegarten, in Ewald's *Zeitschrift für die Kunde des Morgenlandes*, i, 297–317). In all cases it is the following part of the name that is to be considered as the genitive, the prefix אב being "in the construct," and not the reverse. See Abi-.

Ab'acuc (Lat. *Abacuc*, the Greek text being no longer extant), one of the minor prophets (2 Esdr. [in the Vulg. 4 Esdr.] i, 40), elsewhere Habakkuk (q. v.).

Abad'don (Ἀβαδδών, for Heb. אֲבַדּוֹן, *destruction*, i. e. the destroyer, as it is immediately explained by Ἀπολλύων, Apollyon), the name ascribed to the ruling spirit of Tartarus, or the angel of death, described (Rev. ix, 11) as the king and chief of the Apocalyptic locusts under the fifth trumpet, and as the angel of the abyss or "bottomless pit" (see *Critica Biblica*, ii, 445). In the Bible, the word *abaddon* means destruction (Job. xxxi, 12), or the place of destruction, i. e. the subterranean world, Hades, the region of the dead (Job xxvi, 6; xxviii, 22; Prov. xv, 11). It is, in fact, the second of the seven names which the Rabbins apply to that region; and they deduce it particularly from Psa. lxxxviii, 11, "Shall thy loving-kindness be declared in the grave, or thy faithfulness in (*abaddon*) destruction?" See Hades. Hence they have made Abaddon the nethermost of the two regions into which they divided the under world. But that in Rev. ix, 11 Abaddon is the angel, and not the abyss, is perfectly evident in the Greek. There is a general connection with the destroyer (q. v.) alluded to in 1 Chron. xxi, 15; but the explanation, quoted by Bengel, that the name is given in Hebrew and Greek, to show that the locusts would be destructive alike to Jew and Gentile, is far-fetched and unnecessary. The popular interpretation of the Apocalypse, which finds in the symbols of that prophecy the details of national history in later ages, has usually regarded Abaddon as a symbol of Mohammed dealing destruction at the head of the Saracenic hordes (Elliott's *Horæ Apocalypticæ*, i, 410). It may well be doubted, however, whether this symbol is any thing more than a new and vivid figure of the same moral convulsions elsewhere typified in various ways in the Revelation, namely, those that attended the breaking down of Judaism and paganism, and the general establishment of Christianity (see Stuart's *Comment.* in loc.). See Revelation, Book of. The etymology of Asmodæus, the king of the dæmons in Jewish mythology, seems to point to a connection with Apollyon in his character as "the destroyer," or the destroying angel. Compare Ecclus. xviii, 22, 25. See Asmodæus.

Abadi'as (Ἀβαδίας), a son of Jazelus, and one of the descendants (or residents) of Joab, who returned

with 212 males from the captivity with Ezra (1 Esdr. viii, 35); evidently the same with the OBADIAH (q. v.) of the parallel list (Ezr. viii, 9).

Abad y Queypeo, MANUEL, a Mexican bishop, born in the Asturias, Spain, about 1775. Having become priest, he went to Mexico, where he was at first judge of wills at Valladolid de Mechoacan, and, in 1809, appointed bishop of Mechoacan. Upon the outbreak of the war of independence, Abad favored the national party, and declared himself against the Inquisition. When the restoration of Ferdinand VII was proclaimed, Abad was sent to Spain and imprisoned at Madrid. He succeeded in winning the favor of the king, and was not only released, but appointed minister of justice. In the night following, however, he was again arrested by order of the Grand Inquisitor, and shut up in a convent. He was liberated in consequence of the events of 1820, and elected a member of the provisional junta of the government. Subsequently he was appointed Bishop of Tortosa. In 1823 he was again arrested by order of the Inquisition, and sentenced to six years imprisonment. He died before this time had expired.—Hoefer, *Biographie Générale*, i, 17.

Abaelard. See ABELARD.

Abagărus. See ABGARUS.

Abag'tha (Heb. *Abagtha'*, אֲבַגְתָא, prob. Persian [comp. BIGTHA, BIGTHAN, BIGTHANA, BAGOAS], and, according to Bohlen, from the Sanscrit *bagadâta, fortune-given;* Sept. Ἀβαταζά), one of the seven chief eunuchs in the palace of Xerxes, who were commanded to bring in Vashti (Esth. i, 10), B.C. 483.

Aba'na [many *Ab'ana*] (Heb. *Abanâh'*, אֲבָנָה; Sept. Ἀβανά; Vulg. *Abana;* or rather, as in the margin, AMANAH [q. v.]; Heb. *Amanah'*, אֲמָנָה [comp. Isa. xxiii, 16], since the latter means *perennial;* Gesenius, *Thesaur. Heb.* p. 116), a stream mentioned by Naaman as being one of the rivers of Damascus; another being the Pharpar (2 Kings v, 12). The main stream by which Damascus is now irrigated is called *Barada*, the Chrysorrhoas, or "golden stream" of the ancient geographers (Strabo, p. 755), which, as soon as it issues from a cleft of the Anti-Lebanon mountains, is immediately divided into three smaller courses. The central or principal stream runs straight toward the city, and there supplies the different public cisterns, baths, and fountains; the other branches diverge to the right and left along the rising ground on either hand, and, having furnished the means of extensive irrigation, fall again into the main channel, after diffusing their fertilizing influences, and are at length lost in a marsh or lake, which is known as the *Bahr el-Merj*, or Lake of the Meadow. Dr. Richardson (*Travels*, ii, 499) states that the "water of the Barada, like the water of the Jordan, is of a white, sulphureous hue, and an unpleasant taste." Some contend that the Barada is the Abana, and are only at a loss for the Pharpar; others find both in the two subsidiary streams, and neglect the Barada; while still others seek the Abana in the small river *Fijih*, which Dr. Richardson describes as rising near a village of the same name in a pleasant valley fifteen or twenty miles to the north-west of Damascus. It issues from the limestone rock, in a deep, rapid stream, about thirty feet wide. It is pure and cold as iced water; and, after coursing down a stony and rugged channel for above a hundred yards, falls into the Barada, which comes from another valley, and at the point of junction is only half as wide as the Fijih. The Abana or Amana has been identified by some (especially Gesenius, *Heb. Lex.*) with the Barada, from the coincidence of the name Amana mentioned in Cant. iv, 8, as one of the tops of Anti-Libanus, from which the Chrysorrhoas (or Barada) flows; and the ruins of Abila, now found on the banks of that stream, are thought to confirm this view. A better reason for this identification is, that Naaman would be more likely to refer to some prominent stream like the Barada, rather than to a small and comparatively remote fountain like the Fijih. See PHARPAR. The turbid character of the water of Barada is no objection to this view, since Naaman refers to Abana as important for its *medicinal* qualities rather than on account of its limpid coldness. The identification of the Abana with the Barada is confirmed by the probable coincidence of the Pharpar with the Arvaj; these being the only considerable streams in the vicinity of Damascus (*Bibliotheca Sacra*, 1849, p. 371; Robinson's *Researches*, new ed. iii, 447). This is the view taken by the latest traveller who has canvassed the question at length (J. L. Porter, in the *Jour. of Sacr. Literature*, July, 1853, p. 245 sq.). According to Schwarz (*Palest.* p. 54), the Jews of Damascus traditionally identify the Barada with the Amana (q. v.). The Arabic version of the passage in Kings has *Barda*. According to Lightfoot (*Cent. Chor.* iv) the river in question was also called *Kirmijon* (קִרְמִיּוֹן), a name applied in the Talmud to a river of Palestine (Buxtorf, *Lex. Talm.* col. 2138). See DAMASCUS.

Abarbanel. See ABRABENEL.

Ab'arim (Heb. *Abarim'*, עֲבָרִים, regions *beyond*, i. e. east of the Jordan; Sept. Ἀβαρίμ, but τὸ πέραν in Num. xxvii, 12, Vulg. *Abarim;* in Jer. xxii, 20, Sept. τὸ πέραν τῆς Σαλάσσης, Vulg. *transeuntes*, Auth. Vers. "passages"), a mountain (הַר הָעֲבָרִים, Num. xxvii, 12; Deut. xxxii, 49), or rather chain of hills (הָרֵי הָעֲבָרִים, Num. xxxiii, 47, 48), which form or belong to the mountainous district east of the Dead Sea and the lower Jordan, being situated in the land of Moab (Num. xxi, 11), on the route to Palestine (Num. xxvii, 12). It was the last station but one of the Hebrews on their way from Egypt to Canaan (Num. xxxiii, 47, 48). See IJE-ABARIM. The range presents many distinct masses and elevations, commanding extensive views of the country west of the river (Irby and Mangles, p. 459). From one of the highest of these, called Mount Nebo, Moses surveyed the Promised Land before he died (Deut. xxxii, 49). From the manner in which the names Abarim, Nebo, and Pisgah are connected (Deut. xxxii, 49, and xxxiv, 1), it would seem that they were different names of the same general mountain chain. See NEBO. According to Josephus, who styles it *Abaris* (Ἄβαρις, *Ant.* iv, 8, 48), it was "a very high mountain, situated opposite Jericho," and Eusebius (*Onomast.* Ναβαῦ) locates it six miles west of Heshbon. The name Abarim has been tortured by some disciples of the Faber and Bryant school of etymologists into a connection with the name of a district of Egypt called *Abaris* or *Avaris* (Josephus, *Apion*, i, 14), and so with the system of Egyptian idolatry, from the deity of the same name. Affinities between the names of two of the peaks of this range, Nebo and Peor, have also been traced with those of other Egyptian deities, Anubis and Horis. There is no good foundation for such speculations.

Abăris. See ABARIM; AVARIS.

Abauzit, FIRMIN, a French Unitarian, was born at Uzes, in Languedoc, Nov. 11, 1679. Though his mother was a Protestant, he was forcibly placed in a Roman Catholic seminary, to be educated as a Papist. His mother succeeded in recovering him, and placed him at school in Geneva. At nineteen he travelled into Holland and England, and became the friend of Bayle and Newton. Returning to Geneva, he rendered important assistance to a society engaged in preparing a translation of the New Testament into French (published in 1726). In 1727 he was appointed public librarian in Geneva, and was presented with

the freedom of the city. He died at Geneva, March 20, 1767. Though not a copious writer, he was a man of great reputation in his day, both in philosophy and theology. Newton declared him "a fit man to judge between Leibnitz and himself." Rousseau describes him as the "wise and modest Abauzit," and Voltaire pronounced him "a great man." His knowledge was extensive in the whole circle of antiquities, in ancient history, geography, and chronology. His manuscripts were burned after his death by his relatives at Uzes, who had become Romanists; his printed works are collected, in part, in *Œuvres Diverses de Firmin Abauzit* (Amsterdam, 1773, 2 vols.). Many of his theological writings are contained in a volume entitled *Miscellanies on Historical, Theological, and Critical Subjects*, transl. by E. Harwood, D.D. (Lond. 1774, 8vo). A list of his works is given by Haag, *La France Protestante*, i, 3. See, also, Hoefer, *Biog. Générale*, i, 38.

Ab'ba (Ἀββᾶ, אַבָּא) is the Hebrew word אַב, *father*, under a form (the "emphatic" or definite state =the father) peculiar to the Chaldee idiom (Mark xiv, 36; Rom. viii, 15; Gal. iv, 6).

1. As such, it was doubtless in common use to express the paternal relation, in the mixed Aramæan dialect of Palestine, during the New Testament age. Especially would it be naturally employed from infancy in addressing the male parent, like the modern *papa;* hence its occurrence in the New Testament only as a *vocative* (Winer, *Gram. of the New-Test. Diction*, § 29). Its reference to God (comp. Jer. iii, 4; John viii, 41) was common among the later Jews (Hamburger, *Real-Encyklop.* s. v.). To guard against the appearance of too great familiarity, however, the writers of the New Testament, instead of translating the title into its Greek equivalent, πάπα, have retained it in its foreign form—one of emphasis and dignity; but they have in all cases added its meaning, for the convenience of their merely Greek readers. Hence the phrase "*Abba, father*" in its two-fold form (*Critica Biblica*, ii, 445).

2. Through faith in Christ all true Christians pass into the relation of sons; are permitted to address God with filial confidence in prayer; and to regard themselves as heirs of the heavenly inheritance. This adoption into the family of God inseparably follows our justification; and the power to call God our Father, in this special and appropriative sense, results from the inward testimony of our forgiveness given by the Holy Spirit. See ADOPTION.

3. The word Abba in after ages came to be used in the Syriac, Coptic, and Ethiopic churches, in an improper sense, as a title given to their bishops (D'Herbelot, *Bibl. Orient.* s. v.), like *padre*, etc., in Roman Catholic countries. The bishops themselves bestow the title Abba more eminently upon the Bishop of Alexandria; which gave occasion for the people to call him Baba, or Papa, that is, grandfather—a title which he bore before the Bishop of Rome.

Abbadie, JACQUES, born about 1658, at Nay, in Béarn, studied at Saumur and Sedan. His proficiency was so early and so great, that at seventeen he received the title of D.D. from the Academy at Sedan. In 1676 he accepted an invitation from the Elector of Brandenburg, and was for some time pastor of the French Protestant church at Berlin. The French congregation at Berlin was at first but thin; but upon the revocation of the edict of Nantes great numbers of the exiled Protestants retired to Brandenburg, where they were received with the greatest humanity; so that Dr. Abbadie had in a little time a great charge, of which he took all possible care; and, by his interest at court, did many services to his distressed countrymen. The Elector dying in 1688, Abbadie accepted a proposal from Marshal Schomberg to go with him to Holland, and afterward to England with the Prince of Orange. In the autumn of 1689 he accompanied the Marshal to Ireland, where he continued till after the Battle of the Boyne, in 1690, in which his great patron was killed. He returned to London, was appointed minister of the French Church in Savoy; next was made dean of Killaloe, in Ireland, and died near London, Sept. 15 (other authorities say Oct. 2 or 6), 1727. His chief work is his *Traité de la Vérité de la Religion Chrétienne* (Rotterd. 1692, 2 vols. 12mo), which has passed through several editions, and has been translated into several languages (in English, Lond. 1694 8, 2 vols. 8vo). Madame de Sévigné called it "the most charming of books;" and, though written by a Protestant, it found just favor among French Romanists, and even at the court of Louis XIV. His other principal writings are: *Réflexions sur la Présence du Corps de Jésus Christ dans l'Eucharistie; Les Caractères du Chrétien et du Christianisme; Traité de la Divinité de Notre Seigneur Jésus Christ; L'Art de se connaître* (Rotterd. 1692, translated into different languages); *La Vérité de la Religion Réformée* (Rotterd. 1718, 2 vols. 8vo); *Le Triomphe de la Providence et de la Religion*, an explanation of a portion of the Apocalypse (Amst. 1723, 4 vols. 12mo); *Accomplishment of Prophecy in Christ* (Lond. new ed. 1840, 12mo). A full list of his writings is given by Haag, *La France Protestante*, i, 7.—Hoefer, *Biog. Générale*, i, 38.

Abbas. Two different authors are frequently quoted by this title.

1. A celebrated canonist who flourished in 1250, and wrote a Commentary on the Five Books of Decretals, printed at Venice in 1588, folio. He is known as *Abbas antiquus.*

2. The celebrated Nicholas Tudeschi, the Panormitan, known as *Abbas Siculus* or *Abbas junior.* See PANORMITAN.

Abbé, the French name for abbot (q. v.). It is used in France not only to designate the superior of an abbey, but is also the general title of the secular clergy. Before the French Revolution it was even sometimes assumed by theological students (unordained) in the hope that the king would confer upon them a portion of the revenues of some abbey. There were at one time in France so many unordained abbés, poor and rich, men of quality and men of low birth, that they formed a particular class in society, and exerted an important influence over its character. They were seen everywhere; at court, in the halls of justice, in the theatres, the coffee-houses, etc. In almost every wealthy family was an abbé, occupying the post of familiar friend and spiritual adviser, and not seldom, that of the gallant of the lady. They corresponded, in a certain degree, to the philosophers who lived in the houses of the wealthy Romans in the time of the emperors.

Abbé commendataire. See ABBOTT.

Abbess (Lat. *abbātissa*), the superior or head of an abbey of nuns, bearing the same relation to them as the abbot to the monks. An abbess possesses in general the same dignity and authority as an abbot, except that she cannot exercise the spiritual functions appertaining to the priesthood (*Conc. Trident.* Sess. xxv, c. vii). Generally the abbess must be chosen from the nuns of the same convent; she must be sprung from legitimate marriage, must be over forty years old, and must have observed the vows for eight years. In case of emergency, however, any nun of the order who is thirty years old, and has professed five years, may be elected. In Germany fifteen abbesses (of Essen, Elten, Quedlinburg, Herford, Gandersheim, etc.) had formerly the right of sending a representative to the German Diet, and possessed a kind of episcopal jurisdiction, which they exercised through an *official.* After the Reformation the superiors of several German abbeys, which were changed into Protestant institutions of ladies living in common, retained the title "abbess." See ABBEY; ABBOT.

Costume of an English Abbess.

Abbey (Lat. *abbatia*), a monastery of monks or nuns, ruled by an abbot or abbess [for the derivation of the name, see ABBOT]. The abbeys in England were enormously rich. All of them, 190 in number, were abolished in the time of Henry VIII. The abbey lands were afterward granted to the nobility, under which grants they are held to the present day. Cranmer begged earnestly of Henry VIII to save some of the abbeys for religious uses, but in vain.

In most abbeys, besides the Abbot, there were the following officers or *obedientarii*, removable at the abbot's will:

1. Prior, who acted in the abbot's absence as his *locum tenens*. In some great abbeys there were as many as *five* priors.

2. Eleemosynarius, or Almoner, who had the oversight of the daily distributions of alms to the poor at the gate.

3. Pitantarius, who had the care of the *pittances*, which were the allowances given on special occasions over and above the usual provisions.

4. Sacrista, or Sacristan (Sexton), who had the care of the vessels, vestments, books, etc.; he also provided for the sacrament, and took care of burials.

5. Camerarius, or Chamberlain, who looked after the dormitory.

6. Cellararius, or Cellarer, whose duty it was to procure provisions for strangers.

7. Thesaurarius, or Bursar, who received rents, etc.

8. Precentor, who presided over the choir.

9. Hospitularius, whose duty it was to attend to the wants of strangers.

10. Infirmarius, who attended to the hospital and sick monks.

11. Refectionarius, who looked after the hall, and provided every thing required there.

For the mode of electing abbots, right of visitation, etc., see *Conc. Trident.* Sess. xxiv. On the most important English abbeys, see Willis, *History of Mitred Abbeys*, vol. i; A. Butler, *Lives of Saints*, ii, 633. See CONVENT; MONASTERY; PRIORY.

Abbo, Abbot of Fleury, in France, born 958, slain in a tumult at Reole, in Gascony, Nov. 13, 1004. He presided two years (985–987) over a monastic school in England, and returned to Fleury, where he was made abbot. He was so celebrated for his wisdom and virtues that people, even in far-distant parts, had recourse to him for advice and assistance, especially in all questions relating to monastic discipline, his zeal for which caused the tumult in which he was slain.—Neander, *Ch. Hist.* iii, 404, 470; Mosheim, *Ch. Hist.* c. x, pt. ii, ch. i, § 5; *Acta Sanctorum*, t. viii.

Abbot (Lat. *abbās;* from Chaldee אַבָּא, *the father*), the head or superior of an abbey of monks.

1. The title was originally given to every monk, but after the sixth century was restricted to the heads of religious houses. At a later period the title was not confined to the superiors of monasteries, but was also given to the superiors of other institutions (as *abbas curiæ, palatii, scholarum*, etc.), while, on the other hand, several other terms, as provost, prior, guardian, major, rector, etc., were adopted to designate the superiors of the convents of the several orders. The Greek Church uses generally the term *archimandrite* (q. v.). The name *abbot* was especially retained by the order of the Benedictines, and its branches, the Cistercians, Bernhardines, Trappists, Grandmontanes, Præmonstratenses. But the congregation of Cluny (q. v.) reserved the title abbot to the superior of the principal monastery, calling those of the other monasteries *coabbates* and *proabbates*. The Abbot of Monte-Cassino assumed the title *abbas abbatum*. A number of religious orders are governed by an *abbot-general*, e. g. (according to the *Notizie per l'Anno* 1859, the Official Roman Almanac), the regular canons of Lateran, the Camaldulenses, the Trappists, the Olivetans, the (Oriental) order of St. Antonius, and the Basilians. *Regular* abbots are those who wear the religious habit, and actually preside over an abbey, both in spiritual and temporal matters. *Secular* abbots are priests who enjoy the benefices, but employ a *vicar* (q. v.) to discharge its duties. *Lay* abbots are laymen to whom the revenues of abbeys are given by princes or patrons. *Field* abbots (*abbates castrenses*) are regular abbots appointed for army service. *Arch* abbot is the title of the abbot of St. Martini, in Hungary. The abbots are, in general, subject to the jurisdiction of the diocesan bishop, but formerly some were exempt, and had even a kind of episcopal jurisdiction (*jurisdictio quasi episcopalis*), together with the right of wearing episcopal insignia (*mitred abbots*, abbates mitrati). Some, as the abbot of St. Maurice, in Switzerland, have even a small territory. Abbots with episcopal jurisdiction have the right of taking part in general councils, and the right of voting in provincial synods. The privileges and duties of abbots are determined by the rules of the order to which they belong, as well as by canonical regulations.

Costume of an English Mitred Abbot.

The *commendatory* abbots (*abbates commendatarii;* Fr. *abbés commendataires*), in France and England, were secular ecclesiastics, to whom abbeys were given *in commendam*, who enjoyed a portion of the revenues, together with certain honors, but without jurisdiction

over the inmates of the abbeys. This became latterly so common that most abbeys were thus held perpetually *in commendam*. In England many abbots, among other privileges, had the right of sitting in the House of Lords. According to Fuller (*Ch. Hist.* b. vi, p. 292, ed. 1655), there were sixty-four abbots and thirty-six priors, besides the Master of the Temple summoned to Parliament, which he terms "a jolly number." Edward III reduced them to twenty-six. In Germany, ten *prince-abbots* (of Fulda, Corvey, etc.) were members of the German Diet till 1803. See Bingham, *Orig. Eccles.* b. vii, ch. iii; *Conc. Trident.* Sess. xxv, and, for full details, Martene, *De Ant. Monach. Rit.* lib. v. The forms for the *benediction* of abbots (i. q. inauguration) are given in Boissonnet, *Dict. des Cérémonies*, i. 22 sq.

2. The title of *Abbot* is still used in some Protestant countries. In Germany it is sometimes conferred upon divines, especially if they enjoy the revenues of former abbeys. Thus the late Professor Lücke of Göttingen was an abbot.

Abbot, Abiel, D.D., a Unitarian minister, born in Wilton, N. H., Dec. 14, 1765. He graduated at Harvard, 1787, was assistant in the Phillips Andover Academy from 1787 to 1789, and became pastor of Coventry, Conn., 1795. Having been brought up a Trinitarian Calvinist, Mr. Abbot became, 1792, a decided anti-Trinitarian, and, in 1811, was deposed by the Consociation of Tolland County from the ministry on account of heretical doctrines. From Sept. 1811 to 1819, he had charge of Dummer Academy, and from 1827 to 1839 he was pastor of Peterborough, N. H. He received the degree of D.D. from Harvard in 1838, and died Dec. 31, 1859. He published in 1811 a "*Statement of the Proceedings in his Church at Coventry which terminated in his Removal*," and some occasional pamphlets.—Sprague, *Unitarian Pulpit*, p. 229 sq.

Abbot, Abiel, D.D., a Unitarian minister, born at Andover, Mass., Aug. 17, 1770. He graduated at Harvard, 1792, and was pastor at Haverhill from 1794 to 1803, and at Beverley from 1803 until 1826. His health failing, he spent the winter of 1827–8 in Charleston, S. C., and in Cuba, but died just as the ship reached quarantine at New York, June 7, 1828. He was a man of taste and culture, and an eloquent preacher. His *Letters from Cuba* were published after his death (Boston, 1829, 8vo); and also a volume of *Sermons, with a Memoir* by Everett (Boston, 1831, 12mo).—Sprague, *Unitarian Pulpit*, p. 309 sq.

Abbot, George, D.D., Archbishop of Canterbury, brother of Robert (*inf.*), one of the translators of the English Bible, and a man of great ability and learning, was born at Guildford, October 29, 1562, and entered at Baliol College, Oxford, in 1578; subsequently was made Master of University College, and, in 1599, Dean of Winchester. At the university he was first brought into contact with Abp. Laud, whose ecclesiastical schemes he opposed through life. In 1604, Dr. Abbot was the second of eight learned divines at Oxford, chosen by King James, to whom the care of translating all (but the Epistles of) the New Testament was committed. In 1608, he assisted in a design to unite the churches of England and Scotland; in which his prudence and moderation raised him high in the favor of the king, who bestowed upon him successively the bishoprics of Lichfield (1609) and of London (1610). In 1611 his majesty elevated him to the See of Canterbury. As archbishop, he had the courage to displease the king by opposing the *Book of Sports*, the divorce of the Countess of Essex, and the Spanish match. In 1627, he ventured the displeasure of Charles I, by refusing to license a sermon, which Dr. Sibthorpe had preached, to justify one of Charles's unconstitutional proceedings. For this act he was suspended from his functions, but was soon, though not willingly, restored to them. A cause of deep sorrow to him, in his latter days, was his having accidentally, while aiming at a deer, shot one of Lord Zouch's keepers. He died Aug. 4, 1633. He was a Calvinist in theology, and, unfortunately, very intolerant toward Arminians and Arminianism. His *Life*, with that of his brother Thomas, was published at Guildford (1797, 8vo). His chief works are: *Six Lectures on Divinity* (Oxford, 1598, 4to); *Exposition of the Prophet Jonah* (1600, 4to, new ed. Lond. 1845, 2 vols. with Life); *A brief Description of the World* (Lond. 1617, 4to, et al.), *Treatise of the perpetual Visibility and Succession of the true Church* (1624, 4to); *Judgment of the Archbishop concerning Bowing at the Name of Jesus* (Hamburg, 1632, 8vo). — Middleton, *Evang. Biog.*; Collier, *Eccl. Hist.* vol. ii; Neal, *Hist. of Puritans*, i, 556; Mosheim, *Ch. Hist.* iii, 409.

Abbot, Robert, D.D., Bishop of Salisbury, was born at Guildford, in Surrey, in 1560, took the degrees of M.A. in 1582, and that of D.D. in 1597. He won the good opinion of James I by a work in confutation of Bellarmine and Suarez, in defence of the royal authority, and was soon after made Master of Baliol College, and Regius Professor of Divinity at Oxford. As Vice-chancellor of the University, he favored the Calvinistic theology, and opposed Laud to the utmost. In 1615 he was appointed by his brother (then Archbishop of Canterbury) to the bishopric of Salisbury, which, however, he enjoyed but a short time, and died on the 2d of March, 1617. His works are: 1. *Mirror of Popish Subtilties* (Lond. 1594, 4to); 2. *Antichristi Demonstratio, contra Fabulas Pontificias*, etc. (1603, 4to); 3. *Defence of the Reformed Catholic of W. Perkins against Dr. W. Bishop* (1606, 1609, 4to); 4. *The Old Way, a Sermon* (1610, 4to); 5. *The true Ancient Roman Catholic* (1611, 4to); 6. *Antilogia* (against the Apology of the Jesuit Endemon, for Henry Garnett, 1613, 4to); 7. *De Gratia et Perseverantia Sanctorum* (1618, 4to); 8. *De amissione et intercessione Justificationis et Gratiæ* (1618, 4to); 9. *De Suprema Potestate Regis* (1619, 4to). He left in MS. a Latin commentary on Rom ans which is now in the Bodleian Library.—Middleton, *Eccl. Biog.*

Abbott, Benjamin, one of the most laborious and useful of the pioneer Methodist preachers in America, was born in Pennsylvania, in 1732, and died Aug. 14, 1796. He preached for twenty years with great zeal and success, chiefly in New Jersey, Pennsylvania, and Maryland. Though an illiterate man, he was earnest, eloquent, enthusiastic, and self-sacrificing, and thousands were added to the Church through his labors.—Firth, *Life of B. Abbott* (N. Y., 12mo); *Minutes of Conferences*, i, 68; Stevens, *Hist. of M. E. Ch.* i, 382 sq.; Sprague, *Annals*, vii, 41.

Abbreviation, or the use of one or two initials for the whole of a word. These first occur, in a Scriptural connection, on some of the Maccabæan coins (Bayer, *De nummis Hebræo-Samaritanis*), and in a few MSS. of the O. T. (especially יי for יהוה). They have been frequently resorted to for the purpose of explaining supposed discrepancies or various reading, both in words (Eichhorn, *Einleit. ins A. T.* i, 323; Drusius, *Quæst. Ebraic.* iii, 6) and numbers (Vignoles, *Chronologie*, pass.; Capellus, *Critica Sacra*, i, 10; Scaliger, in Walton's *Prolegomena*, vii, 14; Kennicott's *Dissertations*), on the theory that letters were employed for the latter as digits (Faber, *Literæ olim pro vocibus adhibitæ*, Onold, 1775), after the analogy of other Oriental languages (Gesenius, *Gesch. d. Heb. Sprache*, p. 173). In later times the practice became very common with the Rabbins (Selig's *Compendia vocum Hebraico-Rabbinicarum*; also *Collectio abbreviaturarum Hebraicarum*, Lpz., 1781), and was abused for cabalistical purposes (Danz, *Rabbinismus Enucleatus*). An instance of its legitimate numerical use occurs in Rev. xiii, 18 (Eichhorn, *Einleit. ins N. T.* iv, 199), and the

theory has been successfully applied to the solution of the discrepancy between Mark xv, 25, and John xix, 14 (where the Greek Ϛ [gamma = 3] has doubtless been mistaken for ϛ [stigma = 6]).—Kitto, s. v.

Abbreviator, a clerk or secretary employed in the Papal Court to aid in preparing briefs, bulls, etc. They were first employed by Benedict XII in the 14th century. Many eminent men have filled the office. Pius II (Æneas Sylvius) was an abbreviator for the Council of Basle.

Ab'da (Heb. *Abda'*, עַבְדָּא [a Chaldaizing form], *the servant*, i. e. of God), the name of two men.

1. (Sept. Ἀβδά.) The father of Adoniram, which latter was an officer under Solomon (1 Kings iv, 6). B.C. ante 995.

2. (Sept. Ἀβδίας.) The son of Shammua and a Levite of the family of Jeduthun, resident in Jerusalem after the exile (Neh. xi, 17); elsewhere called Obadiah (q. v.), the son of Shemaiah (1 Chron. ix, 16).

Abdas, a Persian bishop during the reign of Yezdegird (or Isdegerdes), King of Persia, under whom the Christians enjoyed the free exercise of their religion. Abdas, filled with ill-directed zeal, destroyed (A.D. 414) one of the temples of the fire-worshippers; and being ordered by the monarch to rebuild the temple, refused to do so, although warned that, if he persisted, the Christian temples would be destroyed. Yezdegird put the bishop to death, and ordered the total destruction of all the Christian churches in his dominions; upon which followed a bitter persecution of the Christians, which lasted thirty years, and was the occasion of war between Persia and the Roman empire. In the Romish and Greek Churches he is commemorated as a saint on May 16. See Socrat. *Ch. Hist.* vii, 18; Neander, *Ch. Hist.* ii, 110; Theod. *Hist. Eccl.* v, 39; Butler, *Lives of Saints*, May 16.

Ab'deël (Heb. *Abdeël'*, עַבְדְּאֵל, *servant of God*; Sept. Αβδιήλ), the father of Shelemaiah, which latter was one of those commanded to apprehend Jeremiah (Jer. xxxvi, 26). B.C. ante 605.

Ab'di (Heb. *Abdi'*, עַבְדִּי, *my servant*; or, according to Gesenius, for עַבְדְּיָהּ, *servant of Jehovah*; but, according to Fürst, properly עַבְדִּי, *bondman*), the name of three men.

1. (Sept. Ἀβδί v. r. Ἀβσί.) A Levite, grandfather of one Ethan, which latter lived in the time of David (1 Chron. vi, 44). B.C. considerably ante 1014.

2. (Sept. Ἀβδί.) A Levite, father of one Kish (different from Kishi, a son of the preceding), which latter assisted in the reformation under Hezekiah (2 Chron. xxix, 12). B.C. ante 726.

3. (Sept. Ἀβδία.) An Israelite of the "sons" of Elam, who divorced his Gentile wife after the return from Babylon (Ezra x, 26), B.C. 459.

Abdias, the name of two men.

1. Abdi'as (Lat. *Abdias*, the Greek text not being extant), one of the minor prophets (2 Esdr. [Vulg. 4 Esdr.], i, 39), elsewhere called Obadiah (q. v.).

2. Ab'dias, of Babylon, is said to have flourished about the year 59, and to have been one of the seventy disciples; but his very existence is somewhat doubtful. The work attributed to him, viz. *Historia Certaminis Apostolici*, in ten books, was written in the 8th or 9th century. It may be found in Fabricii *Cod. Apocryph. Nov. Test.* ii, 388; and was published also by Lazius (Basle, 1551, and Paris, 1560). A German translation is given in Barbery, *Bibliothek d. N.-T. Apokryphen* (Stuttg. 1841), p. 391 sq.—Gieseler, *Ch. Hist.* i, 67; Cave, *Hist. Lit.* anno 59; Baronius, *Annal.* ann. 44.

Ab'diel (Heb. *Abdiel'*, עַבְדִּיאֵל, *servant of God*; Sept. Αβδιήλ), a son of Guni and father of Ahi, one of the chief Gadites resident in Gilead (1 Chron. v, 15), B.C. between 1093 and 782.

Ab'don (Heb. *Abdon'*, עַבְדּוֹן and עַבְדֹן, *servile*; Sept. Αβδών), the name of four men and one city.

1. The son of Hillel, a Pirathonite, of the tribe of Ephraim, and the twelfth Judge of Israel for eight years, B.C. 1233–1225. His administration appears to have been peaceful (Αβδων, Josephus, *Ant.* v, 7, 15); for nothing is recorded of him but that he had forty sons and thirty nephews, who rode on young asses—a mark of their consequence (Judg. xii, 13–15). He is probably the Bedan referred to in 1 Sam. xii, 11.

2. The first-born of Jehiel, of the tribe of Benjamin, apparently by his wife Maachah, and resident at Jerusalem (1 Chron. viii, 30; ix, 36), B.C. ante 1093.

3. The son of Micah, and one of the persons sent by King Josiah to ascertain of the prophetess Huldah the meaning of the recently-discovered book of the Law (2 Chron. xxxiv, 20), B.C. 628. In the parallel passage (2 Kings xxii, 12) he is called Achbor, the son of Michaiah.

4. A "son" of Shashak, and chief Benjamite of Jerusalem (1 Chron. viii, 23), B.C. ante 598.

5. A Levitical town of the Gershonites, in the tribe of Asher, mentioned between Mishal or Mashal and Helkath or Hukkok (Josh. xxi, 30; 1 Chron. vi, 74). The same place, according to several MSS., is mentioned in Josh. xix, 28, instead of Hebron (Reland, *Palæst.* p. 518). Under this latter form Schwarz (*Palest.* p. 192) identifies it with a village, *Ebra*, which he affirms lies in the valley of the Leontes, south of Kulat Shakif; perhaps the place by the name of *Abnon* marked in this region on Robinson's map (new ed. of *Researches*). It is probably identical with the ruined site *Abdeh*, 8 or 9 miles N.E. of Accho (Van de Velde, *Memoir*, p. 280).

Abecedarians (*Abecedarii*), a branch of the sect of Anabaptists, founded by Stork, once a disciple of Luther, who taught that all knowledge served to hinder men from attending to God's voice inwardly instructing them; and that the only means of preventing this was to learn nothing, not even the alphabet, for the knowledge of letters served only to risk salvation. See Anabaptists.

Abecedarian hymns or psalms—psalms, the verses of which commence with the consecutive letters of the alphabet. See Acrostic. In imitation of the 119th Psalm, it was customary in the early Church to compose psalms of this kind, each part having its proper letter at the head of it: the singing of the verses was commenced by the precentor, and the people joined him in the close. Occasionally they sang alternate verses. This mode of conducting the psalmody was sometimes called singing acrostics and acroteutics, and is the apparent origin of the *Gloria Patri* repeated at the end of each psalm in modern liturgical services. See Chorus. Some of the psalms of David are abecedarian, and others so constructed as to be adapted to the alternate song of two divisions of precentors in the Temple. See Psalms. The priests continued their services during the night, and were required occasionally to utter a cry to intimate that they were awake to duty. Psalm cxxxiv appears to be of this order. The first watch address the second, reminding them of duty. "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord." The second respond, "The Lord that made heaven and earth bless thee out of Zion." This custom was probably introduced into the Christian church from the Hebrew service, and was intended to aid the memory. Hymns, composed in this manner, embodying orthodox sentiments, were learned by the people, to guard them against the errors of the Donatists (Bingham, *Orig. Eccl.* xiv, 1, 12). See Hymn; Psalter.

Abed'-nego (Heb. *Abed' Nego'* עֲבֵד נְגוֹ, *servant*

of Nego, i. e. of Nebo, or the Chaldaic Mercury, Dan. i, 7, and Chald. id. עֲבֵד נְגוֹא; Sept. and Josephus Ἀβδεναγώ), the Chaldee name imposed by the king of Babylon's officer upon AZARIAH (q. v.), one of the three companions of Daniel (Dan. ii, 49; iii, 12–30). With his two friends, Shadrach and Meshach, he was miraculously delivered from the burning furnace, into which they were cast for refusing to worship the golden statue which Nebuchadnezzar had caused to be set up in the plain of Dura (Dan. iii). He has been supposed by some to be the same person as Ezra; but Ezra was a priest of the tribe of Levi (Ezra vii, 5), while this Azariah was of the royal blood, and consequently of Judah (Dan. i, 3, 6).

Abeel, David, D.D., an eminent missionary, was born at New Brunswick, N. J., June 12th, 1804, studied theology at the seminary in that place, and in 1826 was licensed to preach in the Dutch Reformed churches. In October, 1829, he sailed for Canton as a chaplain of the Seamen's Friend Society; but at the end of a year's labor placed himself under the direction of the American Board of Commissioners for Foreign Missions. He visited Java, Singapore, and Siam, studying Chinese, and laboring with much success, when his health failed him entirely, and he returned home in 1833 by way of England, visiting Holland, France, and Switzerland, and everywhere urging the claims of the heathen. In 1838 he again returned to Canton. The "opium war" preventing his usefulness there, he visited Malacca, Borneo, and other places, and settled at Koloungsoo. His health giving way once more, he returned in 1845, and died at Albany, Sept. 4, 1846. He published *Journal of Residence in China*, in 1829–1833 (N. Y. 8vo); *The Missionary Convention at Jerusalem* (N. Y. 1838, 12mo); *Claims of the World to the Gospel* (N. Y. 1838). See Williamson, *Memoirs of the Rev. D. Abeel* (N. Y. 1849, 18mo); *Amer. Missionary Memorial*, p. 338.

Abeel, John Nelson, D.D., a minister of the Reformed Dutch Church, who was born in 1769, graduated in 1787 at Princeton, and was licensed to preach in April, 1793. In 1795 he became one of the clergy of the Collegiate Dutch Church in New York, where he continued until his death, Jan. 20, 1812. He was an eloquent preacher, and a man of great and deserved influence.

A'bel (Heb. *He'bel*, הֶבֶל, *a breath*, i. q. *transitory*; as Gesenius [*Heb. Lex.*] thinks, from the shortness of his life, or, as Kitto [*Daily Bible Illust.*] suggests, perhaps i. q. *vanity*, from the maternal cares experienced during the infancy of Cain; Sept. and N. T. Ἄβελ; Josephus, Ἄβελος), the second son of Adam and Eve, slain by his elder brother, Cain (Gen. iv, 1–16), B.C. cir. 4045. See ADAM.

I. *History.*—Cain and Abel, having been instructed, perhaps by their father, Adam, in the duty of worship to their Creator, each offered the first-fruits of his labors: Cain, as a husbandman, the fruits of the field; Abel, as a shepherd, fatlings of his flock (see Fritzsche, *De Sacrificiis Caini et Habelis*, Lips. 1751). God was pleased to accept the offering of Abel, in preference to that of his brother (Heb. xi, 4), in consequence of which Cain, giving himself up to envy, formed the design of killing Abel; which he at length effected, having invited him to go into the field (Gen. iv, 8, 9; comp. 1 John iii, 12). See CAIN. The Jews had a tradition that Abel was murdered in the plain of Damascus; and accordingly his tomb is still shown on a high hill near the village of Sinie or Seneiah, about twelve miles northwest of Damascus, on the road to Baalbek (Jerome, in *Ezech.* xxxvii). The summit of the hill is still called *Nebi Abel*; but circumstances lead to the probable supposition that this was the site, or in the vicinity of the site, of the ancient Abela or Abila (Pococke, *East*, ii, 168 sq.: Schubert, *Reis.* iii, 286 sq.). See ABILA. The legend, therefore, was most likely suggested by the ancient name of the place (see Stanley, *Palest.* p. 405). See ABEL–. (For literature, see Wolf, *Curæ in N. T.*, iv, 749.)

II. *Traditional Views.*—Ancient writers abound in observations on the mystical character of Abel; and he is spoken of as the representative of the pastoral tribes, while Cain is regarded as the author of the nomadic life and character. St. Chrysostom calls him the *Lamb of Christ*, since he suffered the most grievous injuries solely on account of his innocency (*Ad Stagir* ii, 5); and he directs particular attention to the mode in which Scripture speaks of his offerings, consisting of the best of his flock, "and of the fat thereof," while it seems to intimate that Cain presented the fruit which might be most easily procured (*Hom. in Gen.* xviii, 5). St. Augustin, speaking of regeneration, alludes to Abel as representing the new or spiritual man in contradistinction to the natural or corrupt man, and says, "Cain founded a city on earth; but Abel, as a stranger and pilgrim, looked forward to the city of the saints which is in heaven" (*De Civitate Dei*, xv, 1). Abel, he says in another place, was the first-fruits of the Church, and was sacrificed in testimony of the future Mediator. And on Psa. cxviii (*Serm.* xxx, § 9) he says: "This city" (that is, "the city of God") "has its beginning from Abel, as the wicked city from Cain." Irenæus says that God, in the case of Abel, subjected the just to the unjust, that the righteousness of the former might be manifested by what he suffered (*Contra Hæres.* iii, 23). Heretics existed in ancient times who represented Cain and Abel as embodying two spiritual powers, of which the mightier was that of Cain, and to which they accordingly rendered divine homage. In the early Church, Abel was considered the first of the martyrs, and many persons were accustomed to pronounce his name with a particular reverence. An obscure sect arose under the title of *Abelites* (q. v.), the professed object of which was to inculcate certain fanatical notions respecting marriage; but it was speedily lost amidst a host of more popular parties. For other mythological speculations respecting Abel, see Buttmann's *Mythologus*, i, 55 sq.; for Rabbinical traditions, see Eisenmenger, *Entdeckt. Judenth.* i, 462 sq., 832 sq.; for other Oriental notices, see Koran, v, 35 sq.; Hottinger, *Hist. Orient.* p. 24 sq.; comp. Fabric. *Pseudepigr.* i, 113; other Christian views may be seen in Irenæus, v, 67; Cedrenus, *Hist.* p. 8 (Kitto).

The general tenor of these Eastern traditionary fictions is that both Cain and Abel had twin sisters, and that Adam determined to give Cain's sister to Abel, and Abel's sister to Cain in marriage. This arrangement, however, did not please Cain, who desired his own sister as a wife, she being the more beautiful. Adam referred the matter to the divine arbitration, directing each brother to offer a sacrifice, and abide the result. Abel presented a choice animal from his flock, and Cain a few poor ears of grain from his field. Fire fell from heaven and consumed Abel's offering without smoke, while it left Cain's untouched. Still more incensed at this disappointment, Cain resolved to take his brother's life, who, perceiving his design, endeavored to dissuade him from so wicked an act. Cain, however, cherished his malice, but was at a loss how to execute it, until the devil gave him a hint by a vision of a man killing a bird with a stone. Accordingly, one night he crushed the head of his brother, while sleeping, with a large stone. He was now at a loss how to conceal his crime. He enclosed the corpse in a skin, and carried it about for forty days, till the stench became intolerable. Happening to see a crow, which had killed another crow, cover the carcass in a hole in the ground, he acted on the suggestion, and buried his brother's body in the earth. He passed the rest of his days in constant terror, having heard a voice inflicting this curse upon him for his fratricide. (See D'Herbelot, *Bibliothèque Orientale*, s. v. Cabil.)

III. *Character of his Offering.*—The superiority of

Abel's sacrifice is ascribed by the Apostle Paul to *faith* (Heb. xi, 4). Faith implies a previous revelation: it comes by hearing, and hearing by the word of God. It is probable that there was some command of God, in reference to the rite of sacrifice, with which Abel complied, and which Cain disobeyed. The "more excellent sacrifice" was the firstlings of his flock; in the offering of which there was a confession that his own sins deserved death, and the expression of a desire to share in the benefits of the great atonement which, in the fulness of time, should be presented to God for the sins of man. By his faith he was accepted as "righteous," that is, was *justified*. God testified, probably by some visible sign—the sending of fire from heaven to consume the victim (a token that justice had seized upon the sacrifice instead of the sinner)—that the gift was accepted. Cain had no faith: his offering was not indicative of this principle. Although it is doubtful whether we can render the clause in God's expostulation with him—"sin lieth at the door"—by the words, "a sin-offering lieth or croucheth at the door," that is, a sin-offering is easily procured, yet the sin of Cain is clearly pointed out; for though he was not a keeper of sheep, yet a victim whose blood could be shed as a typical propitiation could without difficulty have been procured and presented. The truths clearly taught in this important event are, confession of sin; acknowledgment that the penalty of sin is death; submission to an appointed mode of expiation; the *vicarious* offering of animal sacrifice, typical of the better sacrifice of the Seed of the woman; the efficacy of faith in Christ's sacrifice to obtain pardon, and to admit the guilty into divine favor (Wesley, *Notes on Heb.* xi, 4). The difference between the two offerings is clearly and well put by Dr. Magee (*On the Atonement*, i, 58–61): "Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; while Cain, disregarding the gracious assurances which had been vouchsafed, or, at least, disdaining to adopt the prescribed method of manifesting his belief, possibly as not appearing *to his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty in acknowledging the general superintendence of God, and expressing his gratitude to the supreme Benefactor, by presenting some of those good things which he thereby confessed to have been derived from His bounty. In short, Cain, the first-born of the fall, exhibits the first-fruits of his parents' disobedience, in the arrogance and self-sufficiency of reason, rejecting the aids of revelation, because they fell not within his apprehension of right. He takes the first place in the annals of Deism, and displays, in his proud rejection of the ordinance of sacrifice, the same spirit which, in later days, has actuated his *enlightened* followers in rejecting the sacrifice of Christ." See SACRIFICE. There are several references to Abel in the New Testament. Our Saviour designates him "righteous" (Matt. xxiii, 35; comp. 1 John, iii, 12). He ranks among the illustrious elders mentioned in Heb. xi. According to Heb. xii, 24, while the blood of sprinkling speaks for the remission of sins, the blood of Abel for vengeance: the blood of sprinkling speaks of mercy, the blood of Abel of the malice of the human heart.—Watson, *Institutes*, ii, 174, 191; Whately, *Prototypes*, p. 29; Horne, *Life and Death of Abel*, Works, 1812, vol. iv; Hunter, *Sacred Biography*, p. 17 sq.; Robinson, *Script. Characters*, i, Williams, *Char. of O. T.* p. 12; Simeon, *Works*, xix, 371; Close, *Genesis*, p. 46; Niemeyer, *Charakt.* ii, 37.

Abel, THOMAS. See ABLE.

A'bel- (Heb. *Abel'-*, אָבֵל־, a name of several villages in Palestine, with additions in the case of the more important, to distinguish them from one another (see each in its alphabetical order). From a comparison of the Arabic and Syriac, it appears to mean *fresh grass;* and the places so named may be conceived to have been in peculiarly verdant situations (Gesenius, *Thes. Heb.* p. 14; see, however, other significations in Lengerke, *Kenaan*, i, 358; Hengstenberg, *Pentat.* ii, 261). See ABILA.

In 1 Sam. vi, 18, it is used as an appeliative, and probably signifies *a grassy plain.* In this passage, however, perhaps we should read (as in the margin) אֶבֶן, *stone*, instead of אָבֵל, *Abel*, or *meadow*, as the context (verses 14, 15) requires, and the Sept. and Syriac versions explain; the awkward insertion of our translators, "the great [stone of] Abel," would thus be unnecessary.

In 2 Sam. xx, 14, 18, ABEL stands alone for ABEL-BETH-MAACHAH (q. v.).

Abĕla. See ABEL-BETH-MAACHAH.

Abélard, PIERRE [or **Abaelard, Abaillard, Abelhardus**], born at Le Pallet, or Palais, near Nantes, 1079, was a man of the most subtle genius, and the father of the so-called scholastic theology. In many respects he was far in advance of his age. After a very careful education, he spent part of his youth in the army, and then turned his attention to theological study, and had for his tutor in logic, at thirteen years of age, the celebrated Roscelin, of Compiègne. He left Palais before he was twenty years of age, and went to Paris, where he became a pupil of William of Champeaux, a teacher of logic and philosophy of the highest reputation. At first the favorite disciple, by degrees Abelard became the rival, and finally the antagonist of Champeaux. To escape the persecution of his former master, Abelard, at the age of twenty-two, removed to Melun, and established himself there as a teacher, with great success. Thence he removed to Corbeil, where his labors seem to have injured his health; and he sought repose and restoration by retirement to Palais, where he remained a few years, and then returned to Paris. The controversy was then renewed, and continued till Champeaux's scholars deserted him, and he retired to a monastery. Abelard, having paid a visit to his mother at Palais, found on his return to Paris in 1113 that Champeaux had been made Bishop of Chalons-sur-Marne. He now commenced the study of divinity under Anselm at Laon. Here also the pupil became the rival of his master, and Anselm at length had him expelled from Laon, when he returned to Paris, and established a school of divinity, which was still more numerously attended than his former schools had been. Guizot says, "In this celebrated school were trained one pope (Celestine II), nineteen cardinals, more than fifty bishops and archbishops, French, English, and German; and a much larger number of those men with whom popes, bishops, and cardinals had often to contend, such men as Arnold of Brescia, and many others. The number of pupils who used at that time to assemble round Abelard has been estimated at upward of 5000."

Abelard was about thirty-five when he formed an acquaintance with Héloise, the niece of Fulbert, a canon in the Cathedral of Paris. She was probably under twenty. He contracted with her a secret and unlawful connection, the fruit of which was a son named Peter Astrolabus. Soon after Abelard married Héloise; but the marriage was kept secret, and, at the suggestion of Abelard, Héloise retired into the convent of Argenteuil, near Paris, where she had been, as a child, brought up. The relatives of Héloise, enraged at this, and believing that Abelard had deceived them, revenged themselves by inflicting the severest personal injuries upon him. He then, being forty years old, took the monastic vows at S. Denys, and persuaded Héloise to do the same at Argenteuil. From this time he devoted himself to the study of theology, and before long published his work *Introductio*

ad Theologiam, in which he spoke of the Trinity in so subtle a manner that he was openly taxed with heresy. Upon this he was cited to appear before a council held at Soissons, in 1121, by the pope's legate, where, although he was convicted of no error, nor was any examination made of the case, he was compelled to burn his book with his own hands. After a brief detention at the abbey of St. Medard, he returned to his monastery, where he quarrelled with his abbot, Adamus, and the other monks (chiefly because he was too good a critic to admit that Dionysius, the patron saint of France, was identical with the Areopagite of the same name mentioned in the Acts), and retired to a solitude near Nogent-sur-Seine, in the diocese of Troyes, where, with the consent of the bishop, Hatto, he built an oratory in the name of the Most Holy Trinity, which he called *Paraclete*, and dwelt there with another clerk and his pupils, who soon gathered around him again. His hearers, at various periods, were numbered by thousands. Being called from his retreat (A.D. 1125) by the monks of St. Gildas, in Bretagne, who had elected him their abbot, he abode for some time with them, but was at length compelled to flee from the monastery (about 1134) to escape their wicked designs upon his life, and took up his abode near Paraclete, where Héloise and her nuns were at that time settled. About the year 1140, the old charge of heresy was renewed against him, and by no less an accuser than the celebrated Bernard of Clairvaux, who was his opponent in the council held at Sens in that year. Abelard, seeing that he could not expect his cause to receive a fair hearing, appealed to Rome, and at once set out upon his journey thither. Happening, however, on his route, to pass through Cluny, he was kindly received by the abbot, Peter the Venerable, by whose means he was reconciled to Bernard, and finally determined to pass the remainder of his days at Cluny. He died April 21, 1142, aged sixty-three years, at the monastery of S. Marcel, whither he had been sent for his health.

As Bernard was the representative of Church authority in that age, so Abelard was the type of the new school of free inquiry, and of the use of reason in theology. His philosophy was chiefly, if not wholly, dialectics. In the controversy between the Realists and the Nominalists he could be classed with neither: his position was the intermediate one denoted by the modern term Conceptualism. In theology he professed to agree with the Church doctrines, and quoted Augustine, Jerome, and the fathers generally, as authorities: but held, at the same time, that it was the province of reason to develop and vindicate the doctrines themselves.

"At the request of his hearers he published his *Introductio ad Theologiam;* but in accordance with the stand-point of theological science in that age, the idea of *Theologia* was confined, and embraced only Dogmatics. The work was originally, and remained a mere fragment of the doctrines of religion. He agreed so far with Anselm's principles as to assert that the *Intellectus* can only develop what is given in the *Fides;* but he differs in determining the manner in which Faith is brought into existence; nor does he recognize so readily the limits of speculation, and, in some points, he goes beyond the doctrinal belief of the Church; yet the tendency of the rational element lying at the basis, and his method of applying it, are different. The former was checked in its logical development by the limits set to it in the Creed of the Church; many things also are only put down on the spur of the moment. The work not only created a prodigious sensation, but also showed traces of a preceding hostility."

He treated the doctrine of the Trinity (in his *Theologia Christiana*) very boldly, assuming "unity in the Divine Being, along with diversity in his relations (*relationum diversitas*), in which consist the Divine Persons. He also maintains a cognition of God (as the most perfect and absolutely independent Being), by means of the reason, which he ascribes to the heathen philosophers, without derogating from the incomprehensibility of God. He also attempted to explain (in his *Ethica*), on philosophical principles, the chief conceptions of theological morality, as, for instance, the notions of vice and virtue. He made *both* to consist in the mental resolution, or in the intention; and maintained, against the moral conviction of his age, that no natural pleasures or sensual desires are in themselves of the nature of sin. He discovered the evidence of the morality of actions in the frame of mind and maxims according to which those actions are undertaken." A pretty clear view of Abelard's theology is given by Neander, *Hist. of Christian Dogmas*, 478 sq. (transl. by Ryland, Lond. 1858, 2 vols). Abelard founded no school, in the proper sense of the word; the results of his labors were critical and destructive, rather than positive. The later scholastics, however, were greatly indebted to him, especially as to form and method. His writings are as follows: *Epistolæ ad Heloisam*, 4; *Epistolæ aliæ ad diversos; Historia Calamitatum suarum; Apologia; Expositio Orationis Dominicæ; Expositio in Symbolum Apostolorum; Expositio in Symbolum Athanasii; Solutiones Problematum Heloisæ; Adversus Hæreses liber; Commentariorum in Epistolam ad Romanos, libri* 5; *Sermones* 32; *Ad Heloisam ejusque Virgines Paracletenses; Introductio ad Theologiam, libri* 3; *Epitome Theologiæ Christianæ.*

The philosophy and theology of Abelard have been recently brought into notice anew; in fact, the means of studying them fully have only of late been afforded by the following publications, viz.: Abaelardi *Epitome Theologiæ Christianæ*, nunc primum edidit F. H. Rheinwald (Berlin, 1835); Cousin's edition of his *Ouvrages inédits* (Paris, 1836, 4to); by the excellent *Vie d'Abélard*, par C. Remusat (Paris, 1845, 2 vols.); and by P. Abaelardi *Sic et Non*, primum ed. Henke et Lindenkohl (Marburg, 1851, 8vo). The professedly complete edition of his works by *Amboesius* (Paris, 1616, 4to) does not contain the *Sic et Non*. Migne's edition (*Patrologiæ*, tom. 178) is expurgated of certain anti-papal tendencies. An edition was begun in 1849 by MM. Cousin, Jourdain, and Despois, but only two vols., 4to, were published. See Berington, *History and Letters of Abélard and Héloise* (Lond. 1784, 4to); Neander, *Ch. Hist.* iv, 373; *Meth. Quar. Review*, articles *Instauratio Nova*, July and Oct. 1853; Böhringer, *Kirchenq. in Biog.* vol. iv; *Presb. Quarterly*, Philada. 1858 (two admirable articles, containing the best view of Abelard's life and philosophy anywhere to be found in small compass); *The English Cyclop.*; Wight, *Romance of Abélard and Héloise* (N. Y. 1853, 12mo); Guizot, *Essai sur Abélard et Héloise* (Paris, 1839); *Edinb. Rev.* xxx, 352; *Westm. Rev.* xxxii, 146.

A'bel-beth-ma'ächah (Heb. *Abel' Beyth-Maăkah'*, אָבֵל בֵּית־מַעֲכָה, *Abel of Beth-Maachah;* Sept. Ἀβὲλ οἴκου Μαχά in 1 Kings xv, 20, Ἀβὲλ Βαιθμαχά v. r. Θαμααχά in 2 Kings xv, 29), a city in the north of Palestine, in the neighborhood of Dan, Kadesh, and Hazor. It seems to have been of considerable strength from its history, and of importance from its being called "a mother in Israel" (2 Sam. xx, 19), i. e., a metropolis; for the same place is doubtless there meant, although peculiarly expressed (ver. 14, אָבֵלָה וּבֵית מַעֲכָה, *toward Abel and Beth-Maachah*, Sept. εἰς Ἀβὲλ καὶ εἰς Βαιθμαχά, Vulg. *in Abelam et Beth-Maacha*, Auth. Vers. "unto Abel and to Beth-Maachah;" ver. 15, בְּאָבֵלָה בֵּית חַמַּעֲכָה, *in Abelah of the house of Maachah*, Sept. ἐν Ἀβὲλ Βαιθμαχά, Vulg. *in Abela et in Beth-maacha*, Auth. Vers. "in Abel of Beth-maachah"). See BETH-MAACHAH. The same place is likewise once denoted simply by ABEL (2 Sam. xx, 18); and in the parallel passage (2 Chron. xvi, 4),

ABEL-MAIM, which indicates the proximity of a fountain or of springs from which the meadow, doubtless, derived its verdure. See ABEL–. The addition of "Maachah" marks it as belonging to, or being near to, the region Maachah, which lay eastward of the Jordan under Mount Lebanon. See MAACAH. It was besieged by Joab on account of its having sheltered Sheba, the son of Bichri, a Benjamite, who had rebelled against David; but was saved from an assault by the prudence of a "wise woman" of the place, who persuaded the men to put the traitor to death, and to throw his head over the wall; upon which the siege was immediately raised (2 Sam. xx, 14-22). At a later date it was taken and sacked by Benhadad, king of Syria; and 200 years subsequently by Tiglath-pileser, who sent away the inhabitants captives into Assyria (2 Kings xx, 29). The name *Belmen* (Βελμέν), mentioned in Judith (iv, 4), has been thought a corruption of Abel-maim; but the place there spoken of appears to have been much more southward. Josephus (*Ant.* vii, 11, 7) calls it *Abelmachea* (Ἀβελμαχέα), or (*Ant.* viii, 12, 4) *Abellane* (Ἀβελλάνη); and Theodoret (*Quæst.* 39 *in* 2 *Reg.*) says it was still named *Abela* (Ἀβελᾶ). Reland (*Palæst.* p. 520) thinks it is the third of the cities called *Abela* mentioned by Eusebius (*Onomast.*) as a Phœnician city between Damascus and Paneas; but Gesenius (*Thes. Heb.* p. 15) objects that it need not be located in Galilee (Harenberg, in the *Nov. Miscel. Lips.* iv, 470), and is, therefore, disposed to locate it farther north. See ABILA. Calmet thinks it, in like manner, the same with *Abila* of Lysanias. But this position is inconsistent with the proximity to Dan and other cities of Naphtali, implied in the Biblical accounts. It was suggested by Dr. Robinson (*Researches*, iii, Appendix, p. 137) that *Abil el-Karub*, in the region of the Upper Jordan, is the ancient Abel-Beth-Maachah; this conclusion has recently been confirmed almost to certainty by Mr. Thomson (*Bibliotheca Sacra*, 1846, p. 202). It is so productive in wheat as to be called likewise *Abel el-Kamch* (*ib.* p. 204). This place "is situated on the west side of the valley and stream that descends from Merj-Ayun toward the Huleh, and below the opening into the Merj. It lies on a very distinctly marked *tell*, consisting of a summit, with a large offset from it on the south" (Rev. E. Smith, *ib.* p. 214). It is now an inconsiderable village, occupying part of the long oval mound (Thomson, *Land and Book*, i, 324 sq.). This identification essentially agrees with that of Schwarz (*Palest.* p. 65), although he seeks to find in this vicinity three towns of the name of Abel (*Palest.* p. 203), for the purpose of accommodating certain Rabbinical notices. (See Reineccius, *De urbe Abel*, Weissenfels, 1725.)

A'bel-cera'mim (Heb. *Abel' Keramim'*, אָבֵל כְּרָמִים, *meadow of vineyards*; Sept. Ἀβὲλ ἀμπελώνων; Vulg. *Abel quæ est vineis consita*; Auth. Vers. "plain of the vineyards"), a village of the Ammonites whither the victorious Jephthah pursued their invading forces with great slaughter; situate, apparently, between Aroer and Minnith (Judg. xi, 33). According to Eusebius (*Onomast.* Ἄβελ), it was still a place rich in vineyards, 6 (Jerome 7) Roman miles from Philadelphia or Rabbath-Ammon; probably in a south-westerly direction, and perhaps at the present ruins *Merj* (meadow) *Ekkeh*. The other "wine-bearing" village Abel mentioned by Eusebius, 12 R. miles E. of Gadara, is probably the modern *Abil* (Ritter, *Erdk.* xv, 1058); but cannot be the place in question, as it lies north of Gilead, which Jephthah passed through on his way south from Manasseh by the way of the Upper Jordan. See ABILA.

Abelites, Abelians, or Abelonians, a sect of heretics who appeared in the diocese of Hippo, in Africa, about the year 370. They insisted upon marriage, but permitted no carnal conversation between man and wife, following, as they said, the example of Abel, and the prohibition in Gen. ii, 17. When a man and woman entered their sect they were obliged to adopt a boy and girl, who succeeded to all their property, and were united together in marriage in a similar manner. Augustine says (*De Hær.* cap. 87) that in his time they had become extinct. The whole sect was at last reduced to a single village, which returned to the Church. This strange sect is, to some extent, reproduced in the modern Shakers.—Mosheim, *Ch. Hist.* c. ii, pt. ii, ch. v, § 18.

Abellăne. See ABEL-BETH-MAACHAH.

Abelli, LOUIS, Bishop of Rodez (South France), was born at Vez, 1604. He was made bishop in 1664, but resigned in three years, to become a monk in the convent of St. Lazare, at Paris. He was a violent opposer of the Jansenists; and author of a system of Dogmatic Theology, entitled *Medulla Theologica* (republished in Mayence, 1839), and also of *Vie de St. Vincent de Paul*, 4to. He was an ardent advocate of the worship of the Virgin Mary, and wrote, in its defence, *La Tradition de l'église touchant le culte de la Vierge*, 1652, 8vo. He died in his convent in 1691.

Abelmachĕa. See ABEL-BETH-MAACHAH.

A'bel-ma'im (Heb. *Abel' Ma'yim*, אָבֵל מַיִם, *meadow of water*; Sept. Ἀβελμαΐν, Vulg. *Abelmain*), one of the cities of Naphtali captured by Bendahad (2 Chron. xvi, 4); elsewhere (1 Kings xv, 20) called ABEL-BETH-MAACHAH (q. v.).

Abelmĕa. See ABEL-MEHOLAH.

A'bel-meho'lah (Heb. *Abel' Mecholah'*, אָבֵל מְחוֹלָה, *meadow of dancing*; Sept. Ἀβελμεουλά and Ἀβελμαουλά, Vulg. *Abelmehula* and *Abelmeula*), a place not far from the Jordan, on the confines of Issachar and Manasseh, in the vicinity of Beth-shittah, Zeredah, and Tabbath, whither Gideon's three hundred picked men pursued the routed Midianites (Judg. vii, 22). It was the birthplace or residence of Elisha the prophet (1 Kings xix, 16), and lay not far from Beth-shean (1 Kings iv, 12); according to Eusebius (*Onomast.* Βηθμαελά), in the plain of the Jordan, 16 (Jerome 10) Roman miles south, probably the same with the village *Abelmea* mentioned by Jerome (*ibid.* Eusebius less correctly Ἀβὲλ νεά) as situated between Scythopolis (Bethshean) and Neapolis (Shechem). It is also alluded to by Epiphanius (whose text has inaccurately Ἀβελμούδ v. r. Ἀμεμουήλ, and wrongly locates it in the tribe of Reuben), and (as Ἀβελμαούλ) in the *Paschal Chronicle* (see Reland, *Palæst.* p. 522). It was probably situated not far from where the Wady el-Maleh (which seems to retain a trace of the name) emerges into the Aulon or valley of the Jordan; perhaps at the ruins now called *Khurbet esh-Shuk*, which are on an undulating plain beside a stream (Van de Velde, *Narrative*, ii, 340). This appears to agree with the conjectural location assigned by Schwarz (*Palest.* p. 159), although the places he names do not occur on any map.

A'bel-miz'raïm (Heb. *Abel' Mitsra'yim*, אָבֵל מִצְרַיִם, *meadow of Egypt*; but which should probably be pointed אָבֵל מִצְרַיִם, *E'bel Mitsra'yim*, *mourning of the Egyptians*, as in the former part of the same verse; and so appear to have read the Sept. πένθος Αἰγύπτου, and Vulg. *Planctus Ægypti*), a place beyond (i. e. on the west bank of) the Jordan, occupied (perhaps subsequently) by the threshing-floor of Atad, where the Egyptians performed their seven days' mourning ceremonies over the embalmed body of Jacob prior to interment (Gen. l, 11). See ATAD. Jerome (*Onomast.* Area Atad) places it between Jericho and the Jordan, at three Roman miles distance from the former and two from the latter, corresponding (Reland, *Palæst.* p. 522) to the later site of BETH-HOGLAH (q. v.).

A'bel-shit'tim (Heb. *Abel' hash-Shittim'*, אָבֵל הַשִּׁטִּים, *meadow of the acacias;* Sept. Ἀβελσαττείν, Vulg. *Abel-satim*), a town in the plains of Moab, on the east of the Jordan, between which and Beth-Jesimoth was the last encampment of the Israelites on that side the river (Num. xxxiii, 49). See EXODE. The place is noted for the severe punishment which was there inflicted upon the Israelites when they were seduced into the worship of Baal-Peor, through their evil intercourse with the Moabites and Midianites. See BAAL. Eusebius (*Onomast.* Σαγείν) says it was situated near Mount Peor (Reland, *Palæst.* p. 520). In the time of Josephus it was a town embosomed in palms, still known as *Abila* or *Abile* (Ἄβιλα or Ἀβίλη), and stood sixty stadia from the Jordan (*Ant.* iv, 8, 1; v, 1, 1). Rabbinical authorities assign it the same relative position (Schwarz, *Palest.* p. 229). It is more frequently called SHITTIM merely (Num. xxv, 1; Josh. ii, 1; Mic. vi, 5). From the above notices (which all refer to the sojourn of the Israelites there), it appears to have been situated nearly opposite Jericho, in the eastern plain of Jordan, about where Wady Seir opens into the Ghor. The acacia-groves on both sides of the Jordan still "mark with a line of verdure the upper terraces of the valley" (Stanley, *Palestine*, p. 292), and doubtless gave name to this place (Wilson, *Lands of the Bible*, ii, 17).

Abendana (i. e. *Son of Dana*), JACOB, a Jewish rabbi, born in Spain about 1630, died in London in 1696. He was rabbi first in Amsterdam, and from 1685 till his death in London. He translated into Spanish the book of Cusari as well as the Mishna, with the commentaries of Maimonides and Bartenora. His *Spicilegium rerum præteritarum et intermissarum* contains valuable philogical and critical notes to the celebrated Michlal Jophi (Amsterdam, 1685). A selection from his works appeared after his death, under the title *Discourses of the Ecclesiastical and Civil Polity of the Jews* (Lond. 1706).

Aben-Ezra (otherwise ABEN-ESDRA, or IBN-ESRA, properly, ABRAHAM BEN-MEIR), a celebrated Spanish rabbi, called by the Jews *the Sage, the Great*, etc., was born at Toledo in 1092. Little is known of the facts of his life; but he was a great traveller and student, and was at once philosopher, mathematician, and theologian. His fame for varied and accurate learning was very great in his own day, and has survived, worthily, to the present age. He died at Rome, Jan. 23, 1167. De Rossi, in his *Hist. Dict. of Hebrew Writers* (Parma, 1802), gives a catalogue of the writings attributed to him. Many of them still exist only in MS. A list of those that have been published, with the various editions and translations, is given by Fürst in his *Bibliotheca Judaica* (Lpz. 1849, i, 251 sq.). A work on astronomy, entitled בְּרֵאשִׁית חָכְמָה (*the Beginning of Wisdom*), partly translated from the Arabic and partly compiled by himself, greatly contributed to establishing his reputation (a Latin translation of it is given in Wolf, *Bibliotheca Hebraica*, t. iii). He also wrote a "Commentary on the Talmud," and another work on the importance of the Talmud, entitled יְסוֹד מוֹרָא (*the Basis of Instruction*), several times printed (in German, F. ad M. 1840). His most important work consists of "Commentaries on the Old Testament" (פֵּרוּשׁ עַל, in several parts), a work full of erudition. Bomberg, Buxtorf, and Moses Frankfurter included it in their editions of Hebrew texts and annotations of the Bible (Venice, 1526; Basil, 1618–19; Amst. 1724–7). His "Commentary on the Pentateuch" (פֵּרוּשׁ הַתּוֹרָה) is very rare in its original form (fol. Naples, 1488; Constantinople, 1514), but it has often been reprinted combined with other matter, overlayed by later annotations, or in fragmentary form. None of the other portions of his great commentary have been published separately from the Rabbinical Bibles, except in detached parts, and then usually with other matter and translated. Aben-Ezra usually wrote in the vulgar Hebrew or Jewish dialect; but that he was perfectly familiar with the original Hebrew is shown by some poems and other little pieces which are found in the preface to his commentaries. The works of Aben-Ezra are thoroughly philosophical, and show a great acquaintance with physical and natural science. He also wrote several works on Hebrew Grammar (especially סֵפֶר מֹאזְנַיִם, Augsb. 1521, 8vo; סֵפֶר צַחוּת, Ven. 1546, 8vo; שָׂפָה בְרוּרָה, Constpl. 1530, 8vo), most of which have been re-edited (by Lippmann, Heidenhein, etc.) with Heb. annotations. Some of his arithmetical and astronomical works have been translated into Latin.—Hoefer, *Biographie Générale*.

Abercrombie, James, D.D., an Episcopal divine and accomplished scholar, was born in Philadelphia in 1758, and graduated at the University of Pennsylvania, 1776. He then studied theology, but, on account of an injury to his eyes, he entered into mercantile pursuits in 1783. In 1793 he was ordained, and became associate pastor of Christ Church in 1794. From 1810 to 1819 he was principal of the "Philadelphia Academy." In 1833 he retired on a pension, and died at Philadelphia, June 26, 1841, the oldest preacher of that Church in the city. He was distinguished as well for eloquence and liberality as for learning. He wrote *Lectures on the Catechism* (1807), and published a number of occasional sermons.—Sprague, *Annals*, v, 394.

Abercrombie, John, M.D., author of *Enquiries concerning the Intellectual Powers*, published 1830, and the *Philosophy of the Moral Feelings*, published 1833, was born at Aberdeen, Nov. 11, 1781, and attained the highest rank as a practical and consulting physician at Edinburgh. He became Lord Rector of Marischal College, Aberdeen, 1835. Besides the works above named, he wrote *Essays and Tracts on Christian Subjects* (Edinb. 18mo); *Harmony of Christian Faith and Character* (reprint from preceding, N. Y. 1845, 18mo). He died Nov. 14, 1844.—*Quart. Rev.* xlv, 341.

Aberdeen (*Aberdonia Devanæ*), the seat of a Scotch bishopric, formerly suffragan to the Archbishopric of St. Andrew. The bishopric was transferred to Aberdeen about the year 1130, by King David, from Murthilack, now Mortlick, which had been erected into an episcopal see by Malcolm II in the year 1010, Beancus, or Beyn, being the first bishop.

ABERDEEN, BREVIARY OF. While Romanism prevailed in Scotland, the Church of Aberdeen had, like many others, its own rites. The missal, according to Palmer, has never been published; but an edition of the breviary was printed in 1509.—Palmer, *Orig. Liturg.* i, 188, who cites Zaccaria, *Biblioth. Ritualis*, tom. i; A. Butler, *Lives of Saints*, i, 113.

Abernethy, JOHN, an eminent Presbyterian divine, educated at the University of Glasgow, and afterward at Edinburgh. Born at Coleraine, in Ireland, 1680; became minister at Antrim in 1708, and labored zealously for twenty years, especially in behalf of the Roman Catholics. The subscription controversy, which was raised in England by Hoadley, the famous Bishop of Bangor, and the agitation of which kindled the flames of party strife in Ireland also, having led to the rupture of the Presbytery of Antrim from the General Synod in 1726, Abernethy, who was a warm supporter of the liberal principals of Hoadley, lost a large number of his people; and these having formed a new congregation, he felt his usefulness so greatly contracted that, on his services being solicited by a church in Wood Street, Dublin, he determined to accept their invitation. Applying himself with redoubled energy to his ministerial work, he soon col-

lected a numerous congregation. His constitution failed under his excessive labors, and he died suddenly in December, 1740. His discourses on the being and attributes of God have always been held in much esteem. His works are: 1. *Discourses on the Being and Perfections of God* (Lond. 1743, 2 vols. 8vo); 2. *Sermons on various Subjects* (Lond. 1748–'51, 4 vols. 8vo); 3. *Tracts and Sermons* (Lond. 1751, 8vo).

Abĕsar. See ABEZ.

Abesta. See AVESTA.

Abeyance signifies *expectancy*, probably from the French *bayer*, to gape after. Lands, dwelling-houses, or goods, are said to be in abeyance when they are only in expectation, or the intendment of the law, and not actually possessed. In the Church of England, when a living has become vacant, between such time and the institution of the next incumbent, it is in abeyance. It belongs to no parson, but is *kept suspended*, as it were, in the purpose, as yet undeclared, of the patron.

A'bez (Heb. *E'bets*, אֶבֶץ, in pause אֶבֶץ, *A'bets*, *lustre*, and hence, perhaps, *tin;* Sept. Ἀεμές, Vulg. *Abes*), a town in the tribe of Issachar, apparently near the border, mentioned between Kishion and Remeth (Josh. xix, 20). It is probably the *Abesar* (Ἀβέσαρος) mentioned by Josephus (*Ant.* vi, 13, 8) as the native city of the wife whom David had married prior to Abigail and after his deprival of Michal; possibly referring to Ahinoam the Jezreelitess (1 Sam. xxv, 43), as if she had been so called as having resided in some town of the valley of Esdraelon. According to Schwarz (*Palest.* p. 167), "it is probably the village of *Kunebiz*, called also *Karm en-Abiz*, which lies three English miles west-south-west from Iksal;" meaning the *Khuneifis* or *Ukhneifis* of Robinson (*Researches*, iii, 167, 218), which is in the general locality indicated by the associated names.

Abgărus (ABAGARUS, AGBARUS; sometimes derived from the Arabic *Akbar*, "greater," but better from the Armenian *Avag*, "great," and *air*, "man;" see Ersch und Gruber, s. v. *Abgar*), the common name of the petty princes (or Toparchs) who ruled at Edessa in Mesopotamia, of one of whom there is an Eastern tradition, recorded by Eusebius (*Eccl. Hist.* i, 13), that he wrote a letter to Christ, who transmitted a reply. Eusebius gives copies of both letters, as follows:

"Abgarus, Prince of Edessa, to Jesus, the merciful Saviour, who has appeared in the country of Jerusalem, greeting. I have been informed of the prodigies and cures wrought by you without the use of herbs or medicines, and by the efficacy only of your words. I am told that you enable cripples to walk; that you force devils from the bodies possessed; that there is no disease, however incurable, which you do not heal, and that you restore the dead to life. These wonders persuade me that you are some god descended from heaven, or that you are the Son of God. For this reason I have taken the liberty of writing this letter to you, beseeching you to come and see me, and to cure me of the indisposition under which I have so long labored. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city which, though it be not very large, will be sufficient to supply you with every thing that is necessary."

To this letter it is said Jesus Christ returned him an answer in the following terms: "You are happy, Abagarus, thus to have believed in me without having seen me; for it is written of me, that they who shall see me will not believe in me, and that they who have never seen me shall believe and be saved. As to the desire you express in receiving a visit from me, I must tell you that all things for which I am come must be fulfilled in the country where I am; when this is done, I must return to him who sent me. And when I am departed hence, I will send to you one of my disciples, who will cure you of the disease of which you complain, and give life to you and to those that are with you." According to Moses of Chorene (died 470), the reply was written by the Apostle Thomas.

Eusebius further states that, after the ascension of Christ, the Apostle Thomas sent Thaddæus, one of the seventy, to Abgar, who cured him of leprosy, and converted him, together with his subjects. The documents from which this narrative is drawn were found by Eusebius in the archives of Edessa. Moses of Chorene relates further that Abgarus, after his conversion, wrote letters in defence of Christianity to the Emperor Tiberius and to the king of Persia. He is also the first who mentions that Christ sent to Abgarus, together with a reply, a handkerchief impressed with his portrait. The letter of Christ to Abgarus was declared apocryphal by the Council of Rome, A.D. 494, but in the Greek Church many continued to believe in its authenticity, and the people of Edessa believed that their city was made unconquerable by the possession of this palladium. The original is said to have later been brought to Constantinople. In modern times, the correspondence of Abgarus, as well as the portrait of Christ, are generally regarded as forgeries; yet the authenticity of the letters is defended by Tillemont, *Memoires pour Servir à l'Hist. Eccles.* i, p. 362, 615; by Welte, *Tübing. Quartalschrift*, 1842, p. 335 et seq., and several others. Two churches, St. Sylvester's at Rome, and a church of Genoa, profess each to have the original of the portrait. A beautiful copy of the portrait in Rome is given in W. Grimm, *Die Sage vom Ursprung der Christusbilder* (Berlin, 1843). The authenticity of the portrait in Genoa is defended by the Mechitarist, M. Samuelian. Hefele puts its origin in the fifteenth century, but believes it to be the copy of an older portrait. See the treatises on this subject, in Latin, by Frauendorff (Lips. 1695), Albinus (Viteb. 1694), E. Dalhuse (Hafn. 1699), Schulze (Regiom. 1706); Semler (Hal. 1759); Heine (Hal. 1768); Zeller (Frnkf. ad O. 1798); in German, by Hartmann (Jena, 1796), Rink (in the *Morgenblatt*, 1819, No. 110, and in Ilgen's *Zeitschr.* 1843, ii, 3 26); and comp. Bayer, *Hist. Edessana*, p. 104 sq., 358 sq. See, also, Neander, *Ch. Hist.* i, 80; Mosheim, *Comm.* i, 95; Lardner, *Works*, vi, 596; *Stud. u. Krit.* 1860, iii; and the articles CHRIST, IMAGES OF; JESUS.

A'bi (Heb. *Abi'*, אֲבִי, *my father*, or rather *father of* [see ABI-]; Sept. Ἀβί, Vulg. *Abi*), a shortened form (comp. 2 Chron. xxix, 1) of ABIJAH (q. v.), the name of the mother of King Hezekiah (2 Kings xviii, 2, where the full form is also read in some MSS.).

Abi- (אֲבִי־), an old construct form of אָב, *father*, as is evident from its use in Hebrew and all the cognate languages), forms the first part of several Hebrew proper names (*Bib. Repos.* 1846, p. 760); e. g. those following. See AB-.

Abi'a (Ἀβιά), a Græcized form of the name ABIJAH (Matt. i, 7; Luke i, 5). It also occurs (1 Chron. iii, 10) instead of ABIAH (q. v.).

Abi'ah, a less correct mode (1 Sam. viii, 2; 1 Chron. ii, 4; vi, 28; vii, 8) of Anglicizing the name ABIJAH (q. v.).

A'bi-al'bon (Heb. *Abi'-Albon'*, אֲבִי־עַלְבוֹן, *father of strength*, i. e. *valiant;* Sept. Ἀβὶ Ἀλβών v. r. Ἀβὶ Ἀρβών, Vulg. *Abialbon*), one of David's bodyguard (2 Sam. xxiii, 31); called in the parallel passage (1 Chron. xi, 32) by the equivalent name ABIEL (q. v.).

Abi'asaph (Heb. *Abiasaph'*, אֲבִיאָסָף, *father of gathering*, i. e. *gatherer;* Sept. Ἀβιάσαφ, Vulg. *Abiasaph*), the youngest of the three sons of Korah the Levite (Exod. vi, 24); B.C. post 1740. He is different from the Ebiasaph of 1 Chron. vi, 23, 37; ix, 19. See SAMUEL.

Abi'athar (Heb. *Ebyathar'*, אֶבְיָתָר, *father of abundance*, i. e. *liberal;* Sept. 'Αβιάθαρ or 'Αβιαθάρ, N. T. 'Αβιάθαρ, Josephus 'Αβιάθαρος), the thirteenth high-priest of the Jews, being the son of Ahimelech, and the third in descent from Eli; B.C. 1060-1012. When his father was slain with the priests of Nob, for suspected partiality to David, Abiathar escaped; and bearing with him the most essential part of the priestly raiment [see EPHOD], repaired to the son of Jesse, who was then in the cave of Adullam (1 Sam. xxii, 20-23; xxiii, 6). He was well received by David, and became the priest of the party during its exile and wanderings, receiving for David responses from God (1 Sam. xxx, 7; comp. 2 Sam. ii, 1; v, 19). The cause of this strong attachment on the part of the monarch was the feeling that he had been unintentionally the cause of the death of Abiathar's kindred. When David became king of Judah he appointed Abiathar high-priest (see 1 Chron. xv, 11; 1 Kings ii, 26), and a member of his cabinet (1 Chron. xxvii, 34). Meanwhile Zadok had been made high-priest by Saul—an appointment not only unexceptionable in itself, but in accordance with the divine sentence of deposition which had been passed, through Samuel, upon the house of Eli (1 Sam. ii, 30-36). When, therefore, David acquired the kingdom of Israel, he had no just ground on which Zadok could be removed, and Abiathar set in his place; and the attempt would probably have been offensive to his new subjects, who had been accustomed to the ministration of Zadok, and whose good feeling he was anxious to cultivate. The king appears to have got over this difficulty by allowing both appointments to stand; and until the end of David's reign Zadok and Abiathar were joint high-priests (1 Kings iv, 4). As a high-priest, Abiathar was the least excusable, in some respects, of all those who were parties in the attempt to raise Adonijah to the throne (1 Kings i, 19); and Solomon, in deposing him from the high-priesthood, plainly told him that only his sacerdotal character, and his former services to David, preserved him from capital punishment (1 Kings ii, 26, 27). This completed the doom upon the house of Eli, and restored the pontifical succession—Zadok, who remained the high-priest, being of the elder line of Aaron's sons. See ELEAZAR.

In Mark ii, 26, a circumstance is described as occurring "in the days of Abiathar, the high-priest" (*ἐπὶ 'Αβιάθαρ τοῦ ἀρχιερέως*—a phrase that is susceptible of the rendering, *in [the time] of Abiathar, [the son] of the high-priest*), which appears, from 1 Sam. xxi, 1, to have really occurred when his father Ahimelech was the high-priest. The most probable solution of this difficulty (but see Alford's *Comment.* in loc.) is that which interprets the reference thus: "in the days of Abiathar, *who was afterward* the high-priest" (Middleton, *Greek Article*, p. 188-190). But this leaves open another difficulty, which arises from the precisely opposite reference (in 2 Sam. viii, 17; 1 Chron. xviii, 16; xxiv, 3, 6, 31) to "Ahimelech [or Abimelech] the son of Abiathar," as the person who was high-priest along with Zadok, and who was deposed by Solomon; whereas the history describes that personage as Abiathar, the son of Ahimelech. Another explanation is, that both father and son bore the two names of Ahimelech and Abiathar, and might be, and were, called by either (J. C. Leuschner, *De Achimelecho binomini*, Hirschb. 1750). But although it was not unusual for the Jews to have two names, it was *not* usual for both father and son to have the same two names. Others suppose a second Abiathar, the father of Ahimelech, and some even a son of the same name; but none of these suppositions are warranted by the text, nor allowable in the list of high-priests. See HIGH-PRIEST. The names have probably become transposed by copyists, for the Syriac and Arabic versions have "Abiathar, the son of Ahimelech." The mention of Abiathar in the above passage of Mark, rather than the acting priest Ahimelech, may have arisen from the greater prominence of the former in the history of David's reign, and he appears even at that time to have been with his father, and to have had some part in the pontifical duties. In additional explanation of the other difficulty above referred to, it may be suggested as not unlikely that Ahimelech may have been the name of one of Abiathar's sons likewise associated with him, as well as that of his father, and that copyists have confounded these names together. See AHIMELECH.

A'bib (Heb. *Abib'*, אָבִיב, from an obsolete root אָבַב, to *fructify*), properly, a head or *ear* of grain (Lev. ii, 14, "green ears;" Exod. xiii, 31, "ear"); hence, the month of newly-ripe grain (Exod. xiii, 4; xxiii, 15; xxxiv, 18; Deut. xvi, 1), the first of the Jewish ecclesiastical year, afterward (Neh. ii, 1) called NISAN (q. v.). It began with the new moon of March, according to the Rabbins (Buxtorf, *Lex. Talm.* col. 3), or rather of April, according to Michaelis (*Comment. de Mensibus Hebræor.*, comp. his *Commentat.* Bremæ, 1769, p. 16 sq.); at which time the first grain ripens in Palestine (Robinson's *Researches*, ii, 99, 100). See MONTH. Hence it is hardly to be regarded as a strict name of a month, but rather as a designation of the season; as the Sept., Vulg., and Saadias have well rendered, in Exod. xiii, 4, "the month of the new grain;" less correctly the Syriac, "the month of flowers" (comp. Bochart, *Hieroz.* i, 557). Others (as A. Müller, *Gloss. Sacra*, p. 2) regard the name as derived from the eleventh Egyptian month, *Epep* (*ἐπιφί*, Plut. *de Iside*, p. 372); but this corresponds neither to March or April, but to July (Fabricii *Menologium*, p. 22-27; Jablonsky, *Opusc.* ed. Water, i, 65 sq.). See TEL-ABIB.

Abības, a martyr of Edessa, burned in 322, under the Emperor Licinius. He is commemorated in the Greek Church, as a saint, on 15th November.

Ab'ida [many *Abi'da*] (Heb. *Abida'*, אֲבִידָע, *father of knowledge*, i. e. *knowing;* 1 Chron. i, 33, Sept. 'Αβιδά; Gen. xxv, 4, 'Αβιδά, Auth. Vers. "Abidah"), the fourth of the five sons of Midian, the son of Abraham by Keturah (Gen. xxv, 1; 1 Chron. i, 33), and apparently the head of a tribe in the peninsula of Arabia, B.C. post 2000. See ARABIA. Josephus (*Ant.* i, 15, 1) calls him *Ebidas* ('Εβιδᾶς). For the city Abida, see ABILA.

Ab'idah [many *Abi'dah*], a less correct mode of Anglicizing (Gen. xxv, 4) the name ABIDA (q. v.).

Ab'idan (Heb. *Abidan'*, אֲבִידָן, *father of judgment*, i. e. *judge;* Sept. 'Αβιδάν), the son of Gideoni, and phylarch of the tribe of Benjamin at the exode (Num. i, 11; ii, 22; x, 24). At the erection of the Tabernacle he made a contribution on the ninth day, similar to the other chiefs (Num. vii, 60, 65), B.C. 1657.

A'biël (Heb. *Abiël'*, אֲבִיאֵל, lit. *father* [i. e. *possessor*] *of God*, i. e. *pious*, or perhaps *father of strength*, i. e. *strong;* Sept. 'Αβιήλ), the name of two men.

1. The son of Zeror, a Benjamite (1 Sam. ix, 1), and father of Ner (1 Sam. xiv, 51), which last was the grandfather of Saul, the first king of Israel (1 Chron. viii, 33; ix, 39). B.C. 1093. In 1 Sam. ix, 1 he is called the "father" (q. v.) of Kish, meaning grandfather. See NER.

2. An Arbathite, one of David's distinguished warriors (1 Chron. xi, 32). B.C. 1053. In the parallel passage he is called ABI-ALBON (2 Sam. xxiii, 31). See DAVID.

Abië'zer (Heb. id., אֲבִיעֶזֶר, *father of help*, i. e. *helpful;* Sept. 'Αβιέζερ), the name of two men.

1. The second of the three sons of Hammoleketh, sister of Gilead, grandson of Manasseh (1 Chron. vii, 18). B.C. cir. 1618. He became the founder of a family that settled beyond the Jordan [see OPHRAH], from which Gideon sprang (Josh. vii, 2), and which

bore this name as a patronymic (Judg. vi, 34), a circumstance that is beautifully alluded to in Gideon's delicate reply to the jealous Ephraimites (Judg. viii, 2). See ABIEZRITE. He is elsewhere called JEEZER, and his descendants Jeezerites (Num. xxvi, 30).

2. A native of Anathoth, one of David's thirty chief warriors (2 Sam. xxiii, 27; 1 Chron. xi, 28), B.C. 1053. He was afterward appointed captain of the ninth contingent of troops from the Benjamites (1 Chron. xxvii, 12), B.C. 1014. See DAVID.

Abiëz'rite (Heb. *Abi'ha-Ezri'*, אֲבִי הָעֶזְרִי, *father of the Ezrite*; Sept. πατὴρ τοῦ Ἐζρί, Vulg. *pater familiæ Ezri*; but in Judg. viii, 32, Ἀβὶ Ἐζρί, *de familia Ezri*), a patronymic designation of the descendants of ABIEZER (Judg. vi, 2, 24; viii, 32).

Ab'igail (Heb. *Abiga'yil*, אֲבִיגַיִל, *father* [i. e. *source*] *of joy*, or perh. i. q. *leader of* the *dance*, once contracted *Abigal'*, אֲבִיגָל, 2 Sam. xvii, 25; Sept. Ἀβιγάϊλ v. r. Ἀβιγαία, Josephus Ἀβιγαία), the name of two women.

1. The daughter of Nahash (? Jesse), sister of David, and wife of Jether or Ithra (q. v.), an Ishmaelite, by whom she had Amasa (1 Chron. ii, 16, 17; 2 Sam. xvii, 25). B.C. 1068.

2. The wife of Nabal, a prosperous but churlish sheep-master in the district of Carmel, west of the Dead Sea (1 Sam. xxv, 3). B.C. 1060. Her promptitude and discretion averted the wrath of David, which, as she justly apprehended, had been violently excited by the insulting treatment which his messengers had received from her husband (comp. Josephus, *Ant.* vi, 13, 6-8). See NABAL. She hastily prepared a liberal supply of provisions, of which David's troop stood in much need, and went forth to meet him, attended by only one servant, without the knowledge of her husband. When they met, he was marching to exterminate Nabal and all that belonged to him; and not only was his rage mollified by her prudent remonstrances and delicate management, but he became sensible that the vengeance which he had purposed was not warranted by the circumstances, and was thankful that he had been prevented from shedding innocent blood (1 Sam. xxv, 14-35). The beauty and prudence of Abigail (see H. Hughes, *Female Characters*, ii, 250 sq.) made such an impression upon David on this occasion, that when, not long after, he heard of Nabal's death, he sent for her, and she became his wife (1 Sam. xxv, 39-42). She accompanied him in all his future fortunes (1 Sam. xxvii, 3; xxx, 5; 2 Sam. ii, 2). See DAVID. By her he had one son, Chileab (2 Sam. iii, 3), who is probably the same elsewhere called Daniel (1 Chron. iii, 1).

Abiha'il (Heb. *Abicha'yil*, אֲבִיחַיִל, *father of* [i. e. *endowed with*] *might*, or perhaps *leader of* the *song*), the name of three men and two women.

1. (Sept. Ἀβιχαΐλ.) The father of Zuriel, which latter was the chief of the Levitical family of Merari at the exode (Num. iii, 35). B.C. ante 1657.

2. (Sept. Ἀβιγαία v. r. Ἀβιχαία.) The wife of Abishur (of the family of Jerahmeel), and mother of Ahban and Molid (1 Chron. ii, 29, where the name in some MSS. is *Abiha'yil*, אֲבִיחַיִל, apparently by error). B.C. considerably post 1612.

3. (Sept. Ἀβιχαία.) The son of Huri, and one of the family chiefs of the tribe of Gad, who settled in Bashan (1 Chron. v, 14), B.C. between 1093 and 782.

4. (Sept. Ἀβιαΐλ v. r. Ἀβιαία and Ἀβιχαία.) The second wife of king Rehoboam, to whom she or the previous wife bore several sons (2 Chron. xi, 18). B.C. 972. She is there called the "daughter" of Eliab, the son of Jesse, which must mean *descendant* [see FATHER], since David, the youngest of his father's sons, was thirty years old when he began to reign, eighty years before her marriage.

5. (Sept. Ἀμιναδάβ v. r. Ἀβιχαία.) The father of Esther, and uncle of Mordecai (Esther ii, 15; ix, 29; comp. ii, 7). B.C. ante 479.

Abi'hu (Heb. *Abihu'*, אֲבִיהוּא, lit. *father* [i. e. *worshipper*] *of Him*, sc. *God*; Sept. Ἀβιούδ, Josephus Ἀβιοῦς, Vulg. *Abiu*), the second of the sons of Aaron by Elisheba (Exod. vi, 23; Num. iii, 2; xxvi, 60; 1 Chron. vi, 3; xxiv, 1), who, with his brothers Nadab, Eleazar, and Ithamar, was set apart and consecrated for the priesthood (Exod. xxviii, 1). With his father and elder brother, he accompanied the seventy elders partly up the mount which Moses ascended to receive the divine communication (Exod. xxiv, 1, 9). When, at the first establishment of the ceremonial worship, the victims offered on the great brazen altar were consumed by fire from heaven, it was directed that this fire should always be kept up, and that the daily incense should be burnt in censers filled with it from the great altar (see Lev. vi, 9 sq.). But one day Nadab and Abihu presumed to neglect this regulation, and offered incense in censers filled with "strange" or common fire, B.C. 1657. For this they were instantly struck dead by lightning, and were taken away and buried in their clothes without the camp (Lev. x, 1–11; comp. Num. iii, 4; xxvi, 61; 1 Chron. xxiv, 2). See AARON. There can be no doubt that this severe example had the intended effect of enforcing becoming attention to the most minute observances of the ritual service. As immediately after the record of this transaction, and in apparent reference to it, comes a prohibition of wine or strong drink to the priests whose turn it might be to enter the tabernacle, it is not unfairly surmised that Nadab and Abihu were intoxicated when they committed this serious error in their ministrations. See NADAB.

Abi'hud (Heb. *Abihud'*, אֲבִיהוּד, *father* [i. e. *possessor*] *of renown*, q. d. Πάτροκλος; Sept. and N. T. Ἀβιούδ), the name of two men.

1. One of the sons of Bela, the son of Benjamin (1 Chron. viii, 3); apparently the same elsewhere called AHIHUD (ver. 7). B.C. post 1856. See JACOB.

2. The great-great-grandson of Zerubbabel, and father of Eliakim, among the paternal ancestry of Jesus (Matt. i, 13, where the name is Anglicized "Abiud"); apparently the same with the JUDA, son of Joanna and father of Joseph in the maternal line (Luke iii, 26); and also with OBADIAH, son of Arnan and father of Shechaniah in the O. T. (1 Chron. iii, 21). B.C. ante 410. (See Strong's *Harmony and Expos. of the Gosp.* p. 16.) Comp. HODAIAH.

Abi'jah (Heb. *Abiyah'*, אֲבִיָּה, *father* [i. e. *possessor* or *worshipper*] *of Jehovah*; also in the equivalent protracted form *Abiya'hu*, אֲבִיָּהוּ, 2 Chron. xiii, 20, 21; Sept. and N. T. Ἀβιά, but Ἀβία in 1 Kings xiv, 1; Neh. x, 7; Ἀβίας in 1 Chron. xxiv, 10; Neh. xii, 4, 17; Ἀβιού v. r. Ἀβιούδ in 1 Chron. vii, 8; Josephus, Ἀβίας, *Ant.* vii, 10, 3; Auth. Vers. "Abiah" in 1 Sam. viii, 2; 1 Chron. ii, 24; vi, 28; vii, 8; "Abia" in 1 Chron. iii, 10; Matt. i, 7; Luke i, 5), the name of six men and two women.

1. A son of Becher, one of the sons of Benjamin (1 Chron. vii, 8). B.C. post 1856.

2. The daughter of Machir, who bore to Hezron a posthumous son, Ashur (1 Chron. ii, 24). B.C. cir. 1612.

3. The second son of Samuel (1 Sam. viii, 2; 1 Chron. vi, 28). Being appointed by his father a judge in Beersheba, in connection with his brother, their corrupt administration induced such popular discontent as to provoke the elders to demand a royal form of government for Israel, B.C. 1093. See SAMUEL.

4. One of the descendants of Eleazar, the son of Aaron, and chief of one of the twenty-four courses or orders into which the whole body of the priesthood was divided by David (1 Chron. xxiv, 10), B.C. 1014. Of these the course of Abijah was the eighth. Only four of the courses returned from the captivity, of

which that of Abijah was not one (Ezra ii, 36-39; Neh. vii, 39-42; xii, 1). But the four were divided into the original number of twenty-four, with the original names; and it hence happens that Zacharias, the father of John the Baptist, is described as belonging to the course of Abijah (Luke i, 5). See PRIEST.

5. The second king of the separate kingdom of Judah, being the son of Rehoboam, and grandson of Solomon (1 Chron. iii, 10). He is also called (1 Kings xiv, 31; xv, 1-8) ABIJAM (q. v.). He began to reign B.C. 956, in the eighteenth year of Jeroboam, king of Israel, and he reigned three years (2 Chron. xii, 16; xiii, 1, 2). At the commencement of his reign, looking on the well-founded separation of the ten tribes from the house of David as rebellion, Abijah made a vigorous attempt to bring them back to their allegiance (2 Chron. xiii, 3-19). In this he failed; although a signal victory over Jeroboam, who had double his force and much greater experience, enabled him to take several cities which had been held by Israel (see J. F. Bahrdt, *De bello Abiæ et Jerob.* Lips. 1760). The speech which Abijah addressed to the opposing army before the battle has been much admired (C. Simeon, *Works*, iv, 96). It was well suited to its object, and exhibits correct notions of the theocratical institutions (Keil, *Apolog. d. Chron.* p. 336). His view of the political position of the ten tribes with respect to the house of David is, however, obviously erroneous, although such as a king of Judah was likely to take. The numbers reputed to have been present in this action are 800,000 on the side of Jeroboam, 400,000 on the side of Abijah, and 500,000 left dead on the field. Hales and others regard these extraordinary numbers as corruptions, and propose to reduce them to 80,000, 40,000, and 50,000 respectively, as in the Latin Vulgate of Sixtus V, and many earlier editions, and in the old Latin translation of Josephus; and probably also in his original Greek text, as is collected by De Vignoles from Abarbanel's charge against the historian of having made Jeroboam's loss no more than 50,000 men, contrary to the Hebrew text (Kennicott's *Dissertations*, i, 533; ii, 201 sq., 564). See NUMBER. The book of Chronicles mentions nothing concerning Abijah adverse to the impressions which we receive from his conduct on this occasion; but in Kings we are told that "he walked in all the sins of his father" (1 Kings xv, 3). He had fourteen wives, by whom he left twenty-two sons and sixteen daughters (2 Chron. xiii, 20-22). Asa succeeded him (2 Chron. xiv, 1; Matt. i, 7). See JUDAH.

There is a difficulty connected with the maternity of Abijah. In 1 Kings xv, 2, we read, "His mother's name was Maachah, the daughter of Abishalom" (comp. 2 Chron. xi, 20, 22); but in 2 Chron. xiii, 2, "His mother's name was Michaiah, the daughter of Uriel of Gibeah." Maachah and Michaiah are variations of the same name; and Abishalom is in all likelihood Absalom, the son of David. The word (בַּת) rendered "daughter" (q. v.), is applied in the Bible not only to a man's child, but to his niece, granddaughter, or great-granddaughter. It is therefore possible that Uriel of Gibeah married Tamar, the beautiful daughter of Absalom (2 Sam. xiv, 27), and by her had Maachah, who was thus the daughter of Uriel and granddaughter of Absalom. See MAACHAH.

6. A son of Jeroboam I, king of Israel. His severe and threatening illness induced Jeroboam to send his wife with a present [see GIFT] suited to the disguise in which she went, to consult the prophet Ahijah respecting his recovery. This prophet was the same who had, in the days of Solomon, foretold to Jeroboam his elevation to the throne of Israel. Though blind with age, he knew the disguised wife of Jeroboam, and was authorized, by the prophetic impulse that came upon him, to reveal to her that, because there was found in Abijah only, of all the house of Jeroboam, "some good thing toward the Lord," he only, of all that house, should come to his grave in peace, and be mourned in Israel (see S. C. Wilkes, *Family Sermons*, 12; C. Simeon, *Works*, iii, 385; T. Gataker, *Sermons*, pt. ii, 291). Accordingly, when the mother returned home, the youth died as she crossed the threshold of the door. "And they buried him, and all Israel mourned for him" (1 Kings xiv, 1-18), B.C. cir. 782. See JEROBOAM.

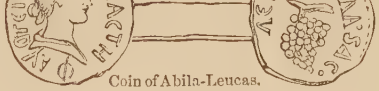
7. The daughter of Zechariah, and mother of King Hezekiah (2 Chron. xxix, 1), and, consequently, the wife of Ahaz, whom she survived, and whom, if we may judge from the piety of her son, she excelled in moral character. She is elsewhere called by the shorter form of the name, ABI (2 Kings xviii, 2). B.C. 726. Her father, may have been the same with the Zechariah, the son of Jeberechiah, whom Isaiah took as a witness of his marriage with "the prophetess" (Isa. viii, 2; comp. 2 Chron. xxvi, 5).

8. One of those (apparently priests) who affixed their signatures to the covenant made by Nehemiah (Neh. x, 7), B.C. 410. He is probably the same (notwithstanding the great age this implies) who returned from Babylon with Zerubbabel (Neh. xii, 4), B.C. 536, and who had a son named Zichri (Neh. xii, 17).

Abi'jam (Heb. *Abiyam'*, אֲבִיָּם, *father of* the *sea*, i. q. *seaman;* Sept. Ἀβία v. r. Ἀβιού, Vulg. *Abiam*), the name always given in the book of Kings (1 Kings xiv, 31; xv, 1, 7, 8) to the king of Judah (1 Kings xiv, 1, refers to another person), elsewhere (1 Chron. iii, 10; 2 Chron. xiii, 1-22) called ABIJAH (q. v.). Lightfoot (*Harm. O. T.* in loc.) thinks that the writer in Chronicles, not describing his reign as wicked, admits the sacred JAH into his name; but which the book of Kings, charging him with following the evil ways of his father, changes into JAM. This may be fanciful; but such changes of name were not unusual (comp. BETHAVEN; SYCHAR).

Abĭla (τὰ Ἄβιλα and ἡ Ἀβίλη, Polyb. v, 71, 2; Ptol. v, 18), the name of at least two places.

1. The capital of the "Abilene" of Lysanias (Luke iii, 1), and distinguished (by Josephus, *Ant.* xix, 5, 1) from other places of the same name as the "ABILA OF LYSANIAS" (Ἄβιλα ἡ Λυσανίου). The word is evidently of Hebrew origin, signifying a *grassy* plain. See ABEL-. This place, however, is not to be confounded with any of the Biblical localities of the O. T. having this prefix, since it was situated beyond the bounds of Palestine in Cœle-Syria (*Antonin. Itin.* p. 197, ed. Wessel), being the same with the "Abila of Lebanon" (*Abila ad Libanum*), between Damascus and Baalbek or Heliopolis (Reland, *Palæst.* p. 317, 458). Josephus (see Hudson's ed. p. 864, note) and others also write the name *Abella* (Ἄβελλα), *Abela* (Ἄβελα), and even *Anbilla* (Ἀνβίλλα), assigning it to Phœnicia (Reland, *ib.* p. 527-529). A medal is extant, bearing a bunch of grapes, with the inscription, "Abila Leucas,"



Coin of Abila-Leucas.

which Belley (in the *Transactions of the Acad. of Belles Lettres*) refers to this city; but it has been shown to have a later date (Eckhel, iii, 337, 345); for there is another medal of the same place, which bears a half figure of the river-god, with the inscription "Chrysoroas Claudiaion," a title which, although fix-

Coin of Abila-Claudiopolis.

ing the site to the river Chrysorrhoas, yet refers to the imperial name of Claudius. Perhaps *Leucas* and *Claudiopolis* were only later names of the same city; for we can hardly suppose that two cities of the size and importance which each of these evidently had, were located in the same vicinity and called by the same name. The existence of a large and well-built city in this region (Hogg's *Damascus*, i, 301) is attested by numerous ruins still found there (Bankes, in *the Quart. Review*, vol. xxvi, p. 388), containing inscriptions (De Saulcy, *Narrative*, ii, 453). Some of these inscriptions (first published by Lebronne, *Journal des Savans*, 1827, and afterward by Urelli, *Inscr. Lat.* 4997, 4998) have lately been deciphered (*Trans. Roy. Geog. Soc.* 1851; *Jour. Sac. Lit.* July, 1853, p. 248 sq.), and one has been found to contain a definite account of certain public works executed under the Emperor M. Aurelius, "at the expense of the Abilenians;" thus identifying the spot where this is found with the ancient city of Abila (*Bibliotheca Sacra*, 1848, p. 85 sq.). It is the modern village *Suk el-Barada*, not far from the south bank of the river Barada (the ancient Chrysorrhoas), near the mouth of the long gorge through which the stream flows from above, and directly under the cliff (800 feet high) on which stands the Wely of Nebi Abil, or traditionary tomb of Abel (*Bib. Sacra*, 1853, p. 144). This tradition is an ancient one (Quaresmius, *Eleucid. Terræ Sanctæ*, vii, 7, 1; Maundrel, May 4), but apparently based upon an incorrect derivation of the name of the son of Adam. See ABEL. This spot is on the road from Heliopolis (Baalbek) to Damascus, at a distance corresponding to ancient notices (Reland, *Palæst.* p. 527, 528). The name *Suk* (i. e. *market*, a frequent title of villages where produce is sold, and therefore indicating fertility) of Wady *Barada* first occurs in Burckhardt (*Syria*, p. 2), who speaks of the lively green of the neighborhood, which, no doubt, has suggested the name Abel in its Hebrew acceptance of *meadow* (see Robinson, *Researches*, new ed. iii, 480 sq.). See ABILENE.

2. There are two or three other places mentioned in ancient authorities (Reland, *Palæst.* p. 523 sq.) by the general name of *Abel*, *Abela*, or *Abila* (once *Abida*, Ἀβίδα, apparently by error, Reland, *ib.* p. 459), as follows:

(*a.*) ABELA OF PHŒNICIA (Jerome, *Onomast.* s. v.), situated between Damascus and Paneas (Cæsarea Philippi), and therefore different from the Abila of Lysanias, which was between Damascus and Heliopolis (Baalbek). It is probably the same as ABEL-BETH-MAACHAH (q. v.).

(*b.*) ABILA OF PERÆA, mentioned by Josephus (*War*, ii, 13, 2) as being in the vicinity of Julias (Bethsaida) and Besimoth (Bethjeshimoth) (*ib.* iv, 7, 6). It is probably the same as ABEL-SHITTIM (q. v.).

(*c.*) ABILA OF BATANÆA, mentioned by Jerome (*Onomast.* s. v. *Astaroth Carnaim*) as situated north of Adara, and by Josephus (quoting Polybius) as being taken with Gadara by Antiochus (*Ant.* xii, 3, 3). It is apparently the same with the "Abila of the Decapolis" (comp. Pliny, v, 18), named on certain Palmyrene inscriptions (Reland, *Palæst.* p. 525 sq.), and probably is the *Abel* (Ἄβελά) of Eusebius (*Onomast.* s. v.), situated 12 miles E. of Gadara, now *Abil*. See under ABEL-CERAMIM.

Abile'nè (Ἀβιληνή sc. χώρα, Luke, iii, 1), the small district or territory in the region of Lebanon which took its name from the chief town, Abila (Polyb. v, 71, 2; Josephus, *War*, ii, 13, 2; iv, 7, 5; Heb. *Abel'*, אָבֵל, a *plain*), which was situated in Cœle-Syria (Ptolem. v, 18), and (according to the *Antonine Itin.*) 18 miles N. of Damascus, and 38 S. of Heliopolis (lat. 68° 45′, long. 33° 20′); but which must not be confounded with Abila of the Decapolis (Burckhardt, p. 269; Ritter, xv, 1059). See ABILA. Northward it must have reached beyond the upper Barada, in order to include Abila; and it is probable that its southern border may have extended to Mount Hermon (Jebel es-Sheikh). It seems to have included the eastern declivities of Anti-Libanus, and the fine valleys between its base and the hills which front the eastern plains. This is a very beautiful and fertile region, well wooded, and watered by numerous springs from Anti-Lebanon. It also affords fine pastures; and in most respects contrasts with the stern and barren western slopes of Anti-Lebanon.

This territory had been governed as a tetrarchate by Lysanias, son of Ptolemy and grandson of Mennæus (Josephus, *Ant.* xiv, 13, 3); but he was put to death, B.C. 33, through the intrigues of Cleopatra, who then took possession of the province (*Ant.* xv, 4, 1). After her death it fell to Augustus, who rented it out to one Zenodorus; but as he did not keep it clear of robbers, it was taken from him, and given to Herod the Great (*Ant.* xv, 10, 1; *War*, i, 20, 4). At his death a part (the southern, doubtless) of the territory was added to Trachonitis and Ituræa to form a tetrarchy for his son Philip; but by far the larger portion, including the city of Abila, was then, or shortly afterward, bestowed on another Lysanias, mentioned by Luke (iii, 1), who is supposed to have been a descendant of the former Lysanias, but who is nowhere mentioned by Josephus. See LYSANIAS. Indeed, nothing is said by him or any other profane writer respecting this part of Abilene until several years after the time referred to by Luke, when the Emperor Caligula gave it to Agrippa I as "the tetrarchy of Lysanias" (Josephus, *Ant.* xviii, 6, 10), to whom it was afterward confirmed by Claudius. At his death it was included in that part of his possessions which went to his son Agrippa II. (See Josephus, *Ant.* xiii, 16, 3; xiv, 12, 1; 3, 2; 7, 4; xv, 10, 3; xvii, 11, 4; xix, 5, 1; x, 7, 1; *War*, i, 13, 1; ii, 6, 3; 11, 5; Dio Cass. xlix, 32; liv, 9.) This explanation as to the division of Abilene between Lysanias and Philip removes the apparent discrepancy in Luke, who calls Lysanias tetrarch of Abilene at the very time that, according to Josephus (a part of) Abilene was in the possession of Philip (see Noldii *Hist. Idum.* p. 279 sq.; Krebs, *Observ. Flav.* p. 110 sq.; Süsskind, *Symbol. ad Illustr. Quædam Evang. Loca*, i, 21; iii, 23 sq.; also in Pott, *Syllog.* viii, 90 sq.; also in the *Stud. u. Krit.* 1836, ii, 431 sq.; Münter, *De Rebus Ituræor.* Hafn. 1824, p. 22 sq.; Wieseler, *Chronol. Synopsis*, p. 174 sq.; Ebrard, *Wissenschaftl. Kritik*, p. 181 sq.; Hug, *Gutachten üb. Strauss*, p. 119 sq.). In fact, as Herod never actually possessed Abilene (Josephus, *Ant.* xix, 5, 1; *War*, ii, 11, 5), and Zenodorus only had the farming of it, this region never could have descended to Herod's heirs, and therefore properly did not belong to Philip's tetrarchy. The same division of the territory in question is implied in the exclusion of Chalcis from the government of the later Lysanias, although included in that of the older (Josephus, *Ant.* xx, 7, 1). We find Abila mentioned among the places captured by Placidus, one of Vespasian's generals, in A.D. 69–70 (Josephus, *War*, iv, 7, 5); and from that time it was permanently annexed to the province of Syria (Smith's *Dict. of Class. Geog.* s. v.). The metropolis Abila is mentioned in the lists of the Christian councils as the seat of an episcopal see down to A.D. 634 (Reland, *Palæst.* p. 529).

Ability. See INABILITY; WILL.

Abim'aël (Heb. *Abimaël'*, אֲבִימָאֵל, *father of Mael*; Sept. Ἀβιμαέλ, Ἀβιμεήλ, Josephus Ἀβιμάηλος), one of the sons of Joktan in Arabia (Gen. x, 28; 1 Chron. i, 22). B.C. post 2414. See ARABIA. He was probably the father or founder of an Arabian tribe called *Maël* (מָאֵל, of unknown origin), a trace of which Bochart (*Phaleg*, ii, 24) discovers in Theophrastus (*Hist. Plant.* ix, 4), where the name *Mali* (Μάλι) occurs as that of a spice-bearing region. Per-

haps the same is indicated in Eratosthenes (ap. Strabo, xvi, 1112) and Eustathius (ad Dionys. Periegetes, p. 288, ed. Bernhardy) by the *Minæi* (Μαναῖοι). So Diodorus Siculus (iii, 42); but Ptolemy (vi, 7) distinguishes the *Manitæ* (Μανῖται) from these, and at the same time refers to a village called *Mamala* (Μάμαλα κώμη) on the shore of the Red Sea. Hence Schneider proposes to read *Mamali* (Μαμάλι) in the above passage of Theophrastus; perhaps we should rather read *Mani* (Μάνι), a natural interchange of liquids; and then we may compare a place mentioned by Abulfeda (*Arabia*, ed. Gaguier, p. 3, 42), called *Minay*, 3 miles from Mecca (Michaelis, *Spicileg.* ii, 179 sq.).

Abim'elech (Heb. *Abime'lek*, אֲבִימֶלֶךְ, *father* [i. e. *friend*] *of* the *king*, or perhaps i. q. *royal father*; Sept. Ἀβιμελεχ, but Ἀχιμέλεχ in 1 Chron. xviii, 16; Josephus Ἀβιμέλεχος), the name of four men. From the recurrence of this name among the kings of the Philistines, and from its interchange with the name "Achish" in the title to Psa. xxxiv, it would appear to have been, in that application, not a proper name, but rather a general title, like *Pharoah* among the Egyptians. Compare the title *Padishah*, i. e. "father of the king," given to the kings of Persia, supposed by Ludolf (*Lex. Æthiop.* p. 350) to have arisen from a salutation of respect like that among the Ethiopians, *abba nagasi*, equivalent to "God save the king" (Simonis *Onomast.* p. 460). Comp. Ahasuerus.

1. The Philistine king of Gerar (q. v.) in the time of Abraham (Gen. xx, 1 sq.), B.C. 2086. Abraham removed into his territory perhaps on his return from Egypt; and, fearing that the extreme beauty of Sarah (q. v.) might bring him into difficulties, he declared her to be his sister (see S. Chandler, *Vind. of O. T.* p. 52). The conduct of Abimelech in taking Sarah into his harem shows that, even in those early times, kings claimed the right of taking to themselves the unmarried females not only of their natural subjects, but of those who sojourned in their dominions. The same usage still prevails in Oriental countries, especially in Persia (*Critical Review*, iii, 332). See Woman. Another contemporary instance of this custom occurs in Gen. xii, 15, and one of later date in Esth. ii, 3. But Abimelech, obedient to a divine warning communicated to him in a dream, accompanied by the information that Abraham was a sacred person who had intercourse with God, restored her to her husband (see J. Orton, *Works*, i, 251). As a mark of his respect he added valuable gifts, and offered the patriarch a settlement in any part of the country; but he nevertheless did not forbear to rebuke, with mingled delicacy and sarcasm (see C. Simeon, *Works*, i, 163), the deception which had been practised upon him (Gen. xx). The present consisted in part of a thousand pieces of silver, as a "covering of the eyes" for Sarah; that is, according to some, as an atoning present, and to be a testimony of her innocence in the eyes of all (see J. C. Biedermann, *Meletem. Philol.* iii, 3; J. C. Körner, *Exercitt. Theol.* ii; J. A. M. Nagel, *Exercitt. Philol.* Altd. 1759; J. G. F. Leun, *Philol. Exeg.* Giess. 1781). Others more happily (see Covering of the Eyes) think that the present was to procure a veil for Sarah to conceal her beauty, that she might not be coveted on account of her comeliness; and "thus was she reproved" for not having worn a veil, which, as a married woman, according to the custom of the country, she ought to have done (Kitto's *Daily Bible Illust.* in loc.). The interposition of Providence to deliver Sarah twice from royal harems (q. v.) will not seem superfluous when it is considered how carefully women are there secluded, and how impossible it is to obtain access to them (Esth. iv, 5) or get them back again (Kitto's *Daily Bible Illust.* in Gen. xii). In such cases it is not uncommon that the husband of a married woman is murdered in order that his wife may be retained by the tyrant (Thomson's *Land and Book*, ii, 353). Nothing further is recorded of King Abimelech, except that a few years after he repaired to the camp of Abraham, who had removed southward beyond his borders, accompanied by Phichol, "the chief captain of his host," to invite the patriarch to contract with him a league of peace and friendship. Abraham consented; and this first league on record [see Alliance] was confirmed by a mutual oath, made at a well which had been dug by Abraham, but which the herdsmen of Abimelech had forcibly seized without his knowledge. It was restored to the rightful owner, on which Abraham named it Beersheba (*the Well of the Oath*), and consecrated the spot to the worship of Jehovah (Gen. xxi, 22–34). (See Origen, *Opera*, ii, 76; Whately, *Prototypes*, p. 197). See Abraham.

2. Another king of Gerar, in the time of Isaac (Gen. xxvi, 1–22), supposed to have been the son of the preceding. B.C. cir. 1985. Isaac sought refuge in his territory during a famine; and having the same fear respecting his fair Mesopotamian wife, Rebekah, as his father had entertained respecting Sarah (supra), he reported her to be his sister. This brought upon him the rebuke of Abimelech when he accidentally discovered the truth. The country appears to have become more cultivated and populous than at the time of Abraham's visit, nearly a century before; and the inhabitants were more jealous of the presence of such powerful pastoral chieftains. In those times, as now, wells of water were of so much importance for agricultural as well as pastoral purposes, that they gave a proprietary right to the soil, not previously appropriated, in which they were dug. Abraham had dug wells during his sojourn in the country; and, to bar the claim which resulted from them, the Philistines had afterward filled them up; but they were now cleared out by Isaac, who proceeded to cultivate the ground to which they gave him a right. See Well. The virgin soil yielded him a hundred-fold; and his other possessions, his flocks and herds, also received such prodigious increase that the jealousy of the Philistines could not be suppressed, and Abimelech desired him to seek more distant quarters. Isaac complied, and went out into the open country, and dug wells for his cattle. But the shepherds of the Philistines, out with their flocks, were not inclined to allow the claim to exclusive pasturage in these districts to be thus established; and their opposition induced the quiet patriarch to make successive removals, until he reached such a distance that his operations were no longer disputed. Afterward, when he was at Beersheba, he received a visit from Abimelech, who was attended by Ahuzzath, his friend, and Phichol, the chief captain of his army. They were received with some reserve by Isaac; but when Abimelech explained that it was his wish to renew, with one so manifestly blessed of God, the covenant of peace and good-will which had been contracted between their fathers, they were more cheerfully entertained, and the desired covenant was, with due ceremony, contracted accordingly (Gen. xxvi, 26–31). From the facts recorded respecting the connection of the two Abimelechs with Abraham and Isaac, it is manifest that the Philistines, even at this early time, had a government more organized, and more in unison with that type which we now regard as Oriental, than appeared among the native Canaanites, one of whose nations had been expelled by these foreign settlers from the territory which they occupied. (See Origen, *Opera*, ii, 94–97; Saurin, *Discours*, i, 368; *Dissert.* p. 207.) See Philistine.

3. A son of Gideon by a concubine wife, a native of Shechem, where her family had considerable influence (Judg. ix). Through that influence Abimelech was proclaimed king after the death of his father, who had himself refused that honor when tendered to him, both for himself and his children (Judg. viii, 22–24). In a short time, a considerable part of Israel seems to have recognised his rule (Ewald, *Gesch. Isr.* ii, 444),

which lasted three years (B.C. 1322–1319). One of the first acts of his reign was to destroy his brothers, seventy in number, being the first example of a system of barbarous state policy of which there have been frequent instances in the East, and which indeed has only within a recent period been discontinued. They were slain "on one stone" at Ophrah, the native city of the family. Only one, the youngest, named Jotham, escaped; and he had the boldness to make his appearance on Mount Gerizim, where the Shechemites were assembled for some public purpose (perhaps to inaugurate Abimelech), and rebuke them in his famous parable of the trees choosing a king (see Josephus, *Ant.* v, 7, 2); a fable that has been not unaptly compared with that of Menenius Agrippa (Livy, ii, 32; comp. Herder, *Geist der Hebr. Poesie*, ii, 262). See JOTHAM; PARABLE. In the course of three years the Shechemites found ample cause to repent of what they had done; they eventually revolted in Abimelech's absence, and caused an ambuscade to be laid in the mountains, with the design of destroying him on his return. But Zebul, his governor in Shechem, contrived to apprise him of these circumstances, so that he was enabled to avoid the snare laid for him; and, having hastily assembled some troops, appeared unexpectedly before Shechem. The people of that place had meanwhile secured the assistance of one Gaal (q. v.) and his followers, who marched out to give Abimelech battle. He was defeated, and returned into the town; and his inefficiency and misconduct in the action had been so manifest that the people were induced by Zebul to expel him and his followers (comp. Josephus, *Ant.* v, 7, 4). But the people still went out to the labors of the field. This being told Abimelech, who was at Arumah, he laid an ambuscade in four parties in the neighborhood; and when the men came forth in the morning, two of the ambushed bodies rose against them, while the other two seized the city gates to prevent their return. Afterward the whole force united against the city, which, being now deprived of its most efficient inhabitants, was easily taken. It was completely destroyed by the exasperated victor, and the ground strewn with salt (q. v.), symbolical of the desolation to which it was doomed. The fortress, however, still remained; but the occupants, deeming it untenable, withdrew to the temple of Baal-Berith, which stood in a more commanding situation. Abimelech employed his men in collecting and piling wood against this building, which was then set on fire and destroyed, with the thousand men who were in it. Afterward Abimelech went to reduce Thebez, which had also revolted. The town was taken with little difficulty, and the people withdrew into the citadel. Here Abimelech resorted to his favorite operation, and while heading a party to burn down the gate, he was struck on the head by a large stone cast down by a woman from the wall above. Perceiving that he had received a death-blow, he directed his armor-bearer to thrust him through with his sword, lest it should be said that he fell by a woman's hand (Judg. ix). Abimelech appears to have been a bold and able commander, but uncontrolled by religion, principle, or humanity in his ambitious enterprises (Niemeyer, *Charakt.* iii, 324). His fate resembled that of Pyrrhus II, king of Epirus (Justin. xxv, 5; Pausan. i, 13; Val. Max. v, 1, 4; comp. Ctesias, *Exc.* 42; Thucyd. iii, 74); and the dread of the ignominy of its being said of a warrior that he died by a woman's hand was very general (Sophocl. *Trach.* 1064; Senec. *Herc. Œt.* 1176). Vainly did Abimelech seek to avoid this disgrace (Saurin, *Disc. Hist.* iii, 400); for the fact of his death by the hand of a woman was long after associated with his memory (2 Sam. xi, 21). See SHECHEM.

4. In the title of Psa. xxxiv, the name of Abimelech is interchanged for that of ACHISH (q. v.), king of Gath, to whom David fled for refuge from Saul (1 Sam. xxi, 10).

5. The son of Abiathar, and high-priest in the time of David, according to the Masoretic text of 1 Chron. xviii, 16 [see ABI-], where, however, we should probably read (with the Sept., Syr., Arab., Vulg., Targums, and many MSS.) AHIMELECH (as in the parallel passage, 2 Sam. viii, 17). See ABIATHAR.

Abin'adab (Heb. *Abinadab'*, אֲבִינָדָב, *father of nobleness*, i. e. *noble*; Sept. everywhere Ἀμιναδάβ, Vulg. *Abinadab*, Josephus Ἀβινάδαβος, *Ant.* viii, 2, 3), the name of four men.

1. A Levite of Kirjath-jearim, in whose house, which was on a hill [see GIBEAH], the ark of the covenant was deposited, after being brought back from the land of the Philistines (1 Sam. vii, 1), B.C. 1124. It was committed to the special charge of his son Eleazar; and remained there eighty years, until it was removed by David (2 Sam. vi, 3, 4; 1 Chron. xiii, 7). See ARK.

2. The second of the eight sons of Jesse, the father of David (1 Sam. xvi, 8; 1 Chron. ii, 13), and one of the three who followed Saul to the campaign against the Philistines in which Goliath defied the army (1 Sam. xvii, 13), B.C. 1063.

3. The third named of the four sons of King Saul (1 Chron. viii, 33; ix, 39), and one of the three who perished with their father in the battle at Gilboa (1 Sam. xxxi, 2; 1 Chron. x, 2), B.C. 1053. His name appears to be omitted in the list in 1 Sam. xiv, 49.

4. The father of one of Solomon's purveyors (or rather BEN-ABINIDAB is to be regarded as the name of the purveyor himself), who presided over the district of Dor, and married Taphath, Solomon's daughter (1 Kings iv, 11), B.C. ante 1014.

Abin'oäm (Heb. *Abino'ăm*, אֲבִינֹעַם, *father of grace*, i. e. *gracious*; Sept. Ἀβινώεμ), the father of Barak the judge (Judg. iv, 6, 12; v, 1, 12). B.C. ante 1409.

Abi'ram (Heb. *Abiram'*, אֲבִירָם, *father of height*, i. e. *proud*), the name of two men.

1. (Sept. Ἀβιρών, Vulg. *Abiron*, Josephus Ἀβίραμος, *Ant.* iv, 2, 2.) One of the sons of Eliab of the family-heads of Reuben, who, with his brother, Dathan, and with On of the same tribe, joined Korah the Levite in a conspiracy against Moses and Aaron, which resulted in their being swallowed up with all their families and possessions (except the children of Korah) by an earthquake (Num. xvi, 1–27; xxvi, 9; Deut. xi, 6; Psa. cvi, 17), B.C. cir. 1620. See KORAH.

2. (Sept. Ἀβιρών, Vulg. *Abiram.*) The eldest son of Hiel the Bethelite, who is remarkable as having died prematurely (for such is the evident import of the statement), for the presumption or ignorance of his father, in fulfilment of the doom pronounced upon his posterity who should undertake to rebuild Jericho (1 Kings xvi, 34), B.C. post 905. See HIEL.

Abi'ron (Ἀβιρών), the Græcized form (Ecclus. xl, 18) of the name of the rebellious ABIRAM (q. v.).

Abis. See CAPHAR-ABIS.

Abis'eï [many *Abise'i*] (Lat. *Abisei*, for the Greek text is not extant), an incorrect form (2 [Vulg. 4] Esdr. i, 2) of the name of the priest ABISHUA (q. v.).

Ab'ishag (Heb. *Abishag'*, אֲבִישַׁג, *father of* [i. e. *given to*] *error*, i. q. *inconsiderate*; Sept. Ἀβισάγ), a beautiful young woman of Shunem, in the tribe of Issachar, who was chosen by the servants of David to be introduced into the royal harem, for the special purpose of ministering to him and cherishing him in his old age, B.C. cir. 1015. She became his wife, but the marriage was never consummated (1 Kings i, 3–15). Some time after the death of David, Adonijah, his eldest son, persuaded Bathsheba, the mother of Solomon, to entreat the king that Abishag might be given to him in marriage, B.C. cir. 1013. But as rights and privileges peculiarly regal were associated

with the control and possession of the harem (q. v.) of deceased kings (2 Sam. xii, 8), Solomon detected in this application a fresh aspiration to the throne, which he visited with death (1 Kings ii, 17–22; Josephus, Ἀβησάκη, *Ant.* vii, 14, 3). See ADONIJAH.

Ab'ishai [many *Abish'aï*] (Heb. *Abishay'*, אֲבִישַׁי, *father* [i. e. *desirous*] *of a gift;* Sept. Ἀβισαί, but Ἀβεσσά in 1 Sam. xxvi, 6, 7, 8, 9; 1 Chron. xix, 11, 15; Ἀβισσά in 1 Chron. ii, 16; Ἀβεσσαί in 1 Chron. xi, 20; Ἀβισά in 1 Chron. xviii, 12; and Ἀμεσά in 2 Sam. xx, 6; also contracted *Abshay'*, אַבְשַׁי, in the text of 2 Sam. x, 10; 1 Chron. ii, 16; xi, 20; xviii, 12; xix, 11, 15; Josephus Ἀβισαῖος), a nephew of David (by an unknown father, perhaps a foreigner) through his sister Zeruiah, and brother of Joab and Asahel (2 Sam. ii, 18; 1 Chron. ii, 16). The three brothers devoted themselves zealously to the interests of their uncle during his wanderings. Though David had more reliance upon the talents of Joab, he appears to have given more of his private confidence to Abishai, who seems to have attached himself in a peculiar manner to his person, as we ever find him near, and ready for council or action, on critical occasions (2 Sam. ii, 24; 1 Chron. xix, 11). Abishai, indeed, was rather a man of action than of council; and, although David must have been gratified by his devoted and uncompromising attachment, he had more generally occasion to check the impulses of his ardent temperament than to follow his advice (2 Sam. iii, 30). Abishai was one of the two persons whom David asked to accompany him to the camp of Saul, and he alone accepted the perilous distinction (1 Sam. xxvi, 5–9), B.C. 1055. The desire he then expressed to smite the sleeping king identifies him as the man who afterward burned to rush upon Shimei and slay him for his abuse of David (2 Sam. xvi, 9, 11; xix, 21). When the king fled beyond the Jordan from Absalom, Abishai was by his side; and he was intrusted with the command of one of the three divisions of the army which crushed that rebellion (2 Sam. xviii, 2–12), B.C. cir. 1023. When the insurrection of Sheba occurred David sent him, in connection with Joab, to quicken the tardy preparations of Amasa in gathering troops against the rebel (2 Sam. xx, 6–10), B.C. cir. 1022. During the last war with the Philistines David was in imminent peril of his life from a giant named Ishbi-benob, but was rescued by Abishai, who slew the giant (2 Sam. xxi, 15–17), B.C. cir. 1018. He was also the chief of the second rank (2 Sam. xxiii, 19; 1 Chron. xi, 20) of the three "mighties," who, probably in some earlier war, performed the chivalrous exploit of breaking through the host of the Philistines to procure David a draught of water from the well of his native Bethlehem (2 Sam. xxiii, 14–17). Among the exploits of this hero it is mentioned (2 Sam. xxiii, 18) that he withstood 300 men, and slew them with his spear; but the occasion of this adventure, and the time and manner of his death, are equally unknown. In 2 Sam. viii, 13, the victory over the Edomites in the Valley of Salt (B.C. cir. 1037) is ascribed to David, but in 1 Chron. xviii, 12, to Abishai. It is hence probable that the victory was actually gained by Abishai, in connection with Joab (1 Kings xi, 16), but is ascribed to David as king and commander-in-chief (comp. 2 Sam. x, 10, 14). See DAVID.

Abish'alom, a fuller form (1 Kings xv, 2, 10) of the name ABSALOM (q. v.).

Abish'uä (Heb. *Abishu'ă*, אֲבִישׁוּעַ, *father of welfare*, i. e. *fortunate;* Sept. Ἀβισού or Ἀβισοῦ, but in 1 Chron. viii, 4 [v. r. Ἀβεσσουέ] and Ezra vii, 5, Ἀβισουέ), the name of two men.

1. A son of Bela, and grandson of Benjamin (1 Chron. viii, 4); possibly the same as JERIMOTH (1 Chron. vii, 7). B.C. post 1856. See JACOB.

2. The son of Phinehas (grandson of Aaron) and father of Bukki, being the fourth high-priest of the Hebrews (1 Chron. vi, 4, 5, 50; Ezra vii, 5). Josephus calls him *Abiezer* (Ἀβιεζέρης, *Ant.* v, 11, 4), but elsewhere *Josephus* (Ἰώσηπος, *Ant.* viii, 1, 3, ed. Havercamp). He appears from the *Chronicon of Alexandria* to have been nearly contemporary with Ehud, B.C. cir. 1523–1466. See HIGH-PRIEST.

Ab'ishur (Heb. *Abishur'*, אֲבִישׁוּר, *father of* the *wall*, i. e. perhaps *mason;* Sept. Ἀβισούρ), the second named of the two sons of Shammai, of the tribe of Judah, who married Abihail, by whom he had two sons (1 Chron. ii, 28, 29), B.C. considerably post 1612.

Ab'isum (Ἀβισαΐ v. r. Ἀβισουαΐ), the son of Phinees and father of Boccas, in the genealogy of Ezra (1 Esdr. viii, 2); evidently the high-priest ABISHUA (q. v.).

Ab'ital (Heb. *Abital'*, אֲבִיטָל, *father of dew*, i. e. *fresh;* Sept. Ἀβιτάλ), the fifth wife of David, by whom she had Shephatiah, during his reign in Hebron (2 Sam. iii, 4; 1 Chron. iii, 3), B.C. 1052.

Ab'itub (Heb. *Abitub'*, אֲבִיטוּב, *father of goodness*, i. e. *good;* Sept. Ἀβιτώβ v. r. Ἀβιτούλ), a Benjamite, first named of the two sons of Shaharaim by his second wife, Baara or Hodesh, in Moab (1 Chron. viii, 11). B.C. cir. 1612. See SHAHARAIM.

Abi'ud, a Græcized form (Matt. i, 13) of the name ABIHUD (q. v.).

Abiyonah. See CAPER.

Abjuration (I), in the Roman Church, a formal and solemn act by which heretics and those suspected of heresy denied and renounced it. In countries where the inquisition was established, three sorts of abjuration were practised: 1. *Abjuratio de formali*, made by a notorious apostate or heretic; 2. *Abjuratio de vehementi*, made by a Roman Catholic strongly suspected of heresy; 3. *Abjuratio de levi*, made by a Roman Catholic only slightly suspected. (II.) In England, the *oath of abjuration* is an oath by which an obligation was come under not to acknowledge any right in the Pretender to the throne of England. It is also used to signify an oath ordained by the 25th of Charles II, abjuring particular doctrines of the Church of Rome. (See S. G. Wald, *De Hæresi Abjuranda*, Regiom. 1821; *Von d. Abschwörung der Simonie*, in Henke's *Eusebia*, i, 184 sq.) See HERETIC.

Able (or **Abel**), THOMAS, chaplain to queen Catharine, wife of Henry VIII of England. He took the degree of M.A. at Oxford, in 1516, and subsequently that of D.D. He vehemently opposed the divorce of the king and queen, and wrote a treatise on the subject in 1530, entitled *De non dissolvendo Henrici et Catharinæ matrimonio*. He was also a strenuous opponent of the king's supremacy, for which he was hanged at Smithfield in 1540 (Hook, *Eccl. Biog.* i, 45).

Ablution (I), the ceremonial washing, whereby, as a symbol of purification from uncleanness, a person was considered (1.) to be cleansed from the taint of an inferior and less pure condition, and initiated into a higher and purer state; (2.) to be cleansed from the soil of common life, and fitted for special acts of religious service; (3.) to be cleansed from defilements contracted by particular acts or circumstances, and restored to the privileges of ordinary life; (4.) as absolving or purifying himself, or declaring himself absolved and purified, from the guilt of a particular act. We do not meet with any such ablutions in patriarchal times; but under the Mosaical dispensation they are all indicated. See LUSTRATION; SPRINKLING.

A marked example of the *first* kind of ablution occurs when Aaron and his sons, on their being set apart for the priesthood, were washed with water before they were invested with the priestly robes and anointed with the holy oil (Lev. viii, 6). To this head we are inclined to refer the ablution of persons and raiment

which was required of the whole of the Israelites, as a preparation to their receiving the law from Sinai (Exod. xix, 10–15). We also find examples of this kind of purification in connection with initiation into some higher state both among the Hebrews and in other nations. Thus those admitted into the mysteries of Eleusis were previously purified on the banks of the Ilissus by water being poured upon them by the Hydranos (Polyæn. v, 17; iii, 11). See CONSECRATION.

The *second* kind of ablution was that which required the priests, on pain of death, to wash their hands and their feet before they approached the altar of God (Exod. xxx, 17–21). For this purpose a large basin of water was provided both at the tabernacle and at the temple. See LAVER. To this the Psalmist alludes when he says, "I will wash my hands in innocency, and so will I compass thine altar" (Ps. xxvi, 6). Hence it became the custom in the early Christian Church for the ministers, in the view of the congregation, to wash their hands in a basin of water brought by the deacon, at the commencement of the communion (Jamieson, p. 126); and this practice, or something like it, is still retained in the Eastern churches, as well as in the Church of Rome, when mass is celebrated. See HOLY WATER. Similar ablutions by the priests before proceeding to perform the more sacred ceremonies were usual among the heathen (see Smith's *Dict. of Class. Antiq.* s. v. Chernips). The Egyptian priests indeed carried the practice to a burdensome extent (Wilkinson, i, 324, abridgm.), from which the Jewish priests were, perhaps designedly, exonerated; and in their less torrid climate it was, for purposes of real cleanliness, less needful. Reservoirs of water were attached to the Egyptian temples; and Herodotus (ii, 37) informs us that the priests shaved the whole of their bodies every third day, that no insect or other filth might be upon them when they served the gods, and that they washed themselves in cold water twice every day and twice every night; Porphyry says thrice a day, with a nocturnal ablution occasionally. This kind of ablution, as preparatory to a religious act, answers to the simple *wadu* of the Moslems, which they are required to go through five times daily before their stated prayers (see Lane, *Mod. Eg.* i, 94 sq.), besides other private purifications of a more formal character (see Reland, *De Relig. Moh.* p. 80–83). This makes the ceremonies of ablution much more conspicuous to a traveller in the Moslem East at the present day than they would appear among the ancient Jews, seeing that the law imposed this obligation on the priests only, not on the people. Connected as these Moslem ablutions are with various forms and imitative ceremonies, and recurring so frequently as they do, the avowedly heavy yoke of even the Mosaic law seems light in the comparison. See BATHE.

Vessels for Mohammedan Ablution.

In the *third* class of ablutions washing is regarded as a purification from positive defilements. The Mosaical law recognises eleven species of uncleanness of this nature (Lev. xii–xv), the purification for which ceased at the end of a certain period, provided the unclean person then washed his body and his clothes; but in a few cases, such as leprosy and the defilement contracted by touching a dead body, he remained unclean seven days after the physical cause of pollution had ceased. This was all that the law required; but in later times, when the Jews began to refine upon it, these cases were considered generic instead of specific —as representing classes instead of individual cases of defilement—and the causes of pollution requiring purification by water thus came to be greatly increased. This kind of ablution for substantial uncleanness answers to the Moslem *ghusl* (Lane, *ib.* p. 99; Reland, *ib.* p. 66–77), in which the causes of defilement greatly exceed those of the Mosaical law, while they are perhaps equalled in number and minuteness by those which the later Jews devised. The uncleanness in this class arises chiefly from the natural secretions of human beings and of beasts used for food, and from the ordure of animals not used for food; and, as among the Jews, the defilement may be communicated not only to persons, but to clothes, utensils, and dwellings—in all which cases the purification must be made by water, or by some representative act where water cannot be applied. Thus in drought or sickness the rinsing of the hands and face may be performed with dry sand or dust, a ceremony that is termed *tayemmum* (Lane, *ib.*). See UNCLEANNESS.

Of the *last* class of ablutions, by which persons declared themselves free from the guilt of a particular action, the most remarkable instance is that which occurs in the expiation for an unknown murder, when the elders of the nearest village washed their hands over the expiatory heifer, beheaded in the valley, saying, "Our hands have not shed this blood, neither have our eyes seen it" (Deut. xxi, 1–9). It has been thought by some that the signal act of Pilate, when he washed his hands in water and declared himself innocent of the blood of Jesus (Matt. xxvii, 24), was a designed adoption of the Jewish custom; but this supposition does not appear necessary, as the practice was also common among the Greeks and Romans (see Smith's *Dict. of Class. Antiq.* s. v. Lustratio). See MURDER.

Other practices not indicated in the law appear to have existed at a very early period, or to have grown up in the course of time. From 1 Sam. xvi, 5, compared with Exod. xix, 10–14, we learn that it was usual for those who presented or provided a sacrifice to purify themselves by ablution; and as this was everywhere a general practice, it may be supposed to have existed in patriarchal times, and, being an established and approved custom, not to have required to be mentioned in the law. There is a passage in the apocryphal book of Judith (xii, 7–9) which has been thought to intimate that the Jews performed ablutions before prayer. But we cannot fairly deduce that meaning from it (comp. Ruth iii, 3); since it is connected with the anointing (q. v.), which was a customary token of festivity (see Arnald, in loc.). It would indeed prove too much if so understood, as Judith bathed in the water, which is more than even the Moslems do before their prayers. Moreover, the authority, if clear, would not be conclusive. See PURIFICATION.

But after the rise of the sect of the Pharisees, the practice of ablution was carried to such excess, from

the affectation of extraordinary purity, that it is repeatedly brought under our notice in the New Testament through the several animadversions of our Saviour on the consummate hypocrisy involved in this fastidious attention to the external types of moral purity, while the heart was left unclean (e. g. Matt. xxiii, 25). All the practices there exposed come under the head of purification from uncleanness; the acts involving which were made so numerous that persons of the stricter sect could scarcely move without contracting some involuntary pollution. For this reason they never entered their houses without ablution, from the strong probability that they had unknowingly contracted some defilement in the streets; and they were especially careful never to eat without washing the hands (Mark vii, 1–5), because they were peculiarly liable to be defiled; and as unclean hands were held to communicate uncleanness to all food (excepting fruit) which they touched, it was deemed that there was no security against eating unclean food but by always washing the hands ceremonially before touching any meat. We say "ceremonially," because this article refers only to ceremonial washing. The Israelites, who, like other Orientals, fed with their fingers, washed their hands before meals for the sake of cleanliness. See EATING. But these customary washings were distinct from the ceremonial ablutions, as they are now among the Moslems. There were, indeed, distinct names for them. The former was called simply נְטִילָה, *netilah'*, or *washing*, in which water was *poured upon* the hands; the latter was called טְבִילָה, *tebilah'*, *plunging*, because the hands were *immersed in* water (Lightfoot on Mark vii, 4). It was this last, namely, the ceremonial ablution, which the Pharisees judged to be so necessary. When, therefore, some of that sect remarked that our Lord's disciples ate "with unwashen hands" (Mark vii, 2), it is not to be understood literally that they did not at all wash their hands, but that they did not *plunge* them ceremonially according to their own practice (πυγμῇ, not "oft," as in the Auth. Vers., but *with the fist*, q. d. "up to the elbow," as Theophylact interprets). And this was expected from them only as the disciples of a religious teacher; for these refinements were not practised by the class of people from which the disciples were chiefly drawn. Their wonder was, that Jesus had not inculcated this observance on his followers, and not, as some have fancied, that he had enjoined them to neglect what had been their previous practice. (See Otho, *Lex. Rabb.* s. v. Lotio.) See WASH.

In at least an equal degree the Pharisees multiplied the ceremonial pollutions which required the ablution of inanimate objects—"cups and pots, brazen vessels and tables"—the rules given in the law (Lev. vi, 28; xi, 32–36; xv, 23) being extended to these multiplied contaminations. Articles of earthenware which were of little value were to be broken, and those of metal and wood were to be scoured and rinsed with water. All these matters are fully described by Buxtorf, Lightfoot, Schöttgen, Gill, and other writers of the same class, who present many striking illustrations of the passages of Scripture which refer to them. The Mohammedan usages of ablution, which offer very clear analogies, are fully detailed in the third book of the *Mishkat ul-Masábih* (or "*Collection of Musselman Traditions*," translated from the Arabic by A. N. Matthews, Calcutta, 1809, 2 vols. 4to), and also in D'Ohsson's *Tableau*, liv. i, chap. i. See BAPTISM.

(II.) In the Roman Church ablution is a liturgical term, denoting the use of wine and water by the priest, after communion, to cleanse the chalice and his fingers. Two ablutions are made in the mass. 1. Wine alone is poured into the chalice, in order to disengage the particles, of either kind, which may be left adhering to the vessel, and is afterward drunk by the priest. 2. Wine and water are poured upon the priest's fingers into the chalice (see Boissonnet, *Dict. des Rites*, i, 65). See MASS.

(III.) In the Greek Church, ablution is a ceremony observed seven days after baptism, wherein the unction of the chrism is washed off from those who have been baptized (King, *Greek Church*). See CHRISM.

For the literature of the subject, in general, see T. Dassorius, *De lustratione Judæorum* (Viteb. 1692); A. Froelund, *De χειροκαποδονιψίᾳ sacerdotum Hebræorum* (Hafn. 1695); O. Sperling, *De baptismo ethnicorum* (Hafn. 1700); J. Behm, *De lotione Judæorum et Christianorum* (Regiom. 1715); J. G. Leschner, *De lustrationibus vett. gentilium præcidaneis* (Viteb. 1709); J. Lomeier, *De vett. gentilium lustrationibus* (Ultraj. 1681, 1701); H. Lubert, *De antiquo lavandi ritu* (Lubec, 1670); J. J. Müller, *De igne lustrico* (Jen. 1660); T. Pfanner, *De lotionibus Christianorum*, in his *Observ. Eccles.* i, 364–421. See WATER.

Abnaïm (rather OBNAIM). See STOOL.

Ab'ner (Heb. *Abner'*, אַבְנֵר, once in its full form *Abiner'*, אֲבִינֵר, 1 Sam. xiv, 50, *father of light*, i. e. *enlightening*; Sept. Ἀβεννήρ, Josephus Ἀβήναρος, *Ant.* vi, 4, 3, elsewhere Ἀβινήρος), the son of Ner (q. v.) and uncle of Saul (being the brother of his father Kish), and the commander-in-chief of his army (1 Sam. xiv, 50 sq.), in which character he appears several times during the early history of David (1 Sam. xvii, 55; xx, 25; xxvi, 5 sq.; 1 Chron. xxvi, 28). It was through his instrumentality that David was first introduced to Saul's court after the victory over Goliath (1 Sam. xvii, 57), B.C. 1063; and it was he whom David sarcastically addressed when accompanying his master in the pursuit of his life at Hachilah (1 Sam. xxvi, 14), B.C. 1055. After the death of Saul (B.C. 1053), the experience which he had acquired, and the character for ability and decision which he had established in Israel, enabled him to uphold the falling house of Saul for seven years; and he might probably have done so longer if it had suited his views (2 Sam. ii, 6, 10; v, 5; comp. vi, 1). It was generally known that David had been divinely nominated to succeed Saul on the throne: when, therefore, that monarch was slain in the battle of Gilboa, David was made king over his own tribe of Judah, and reigned in Hebron, the old capital. In the other tribes an influence adverse to Judah existed, and was controlled chiefly by the tribe of Ephraim. Abner, with great decision, availed himself of this state of feeling, and turned it to the advantage of the house to which he belonged, of which he was now the most important surviving member. He did not, however, venture to propose himself as king; but took Ishbosheth, a surviving son of Saul, whose known imbecility had excused his absence from the fatal fight in which his father and brothers perished, and made him king over the tribes, and ruled in his name (2 Sam. ii, 8). This event appears to have occurred five years after Saul's death (2 Sam. ii, 10; comp. 11), an interim that was probably occupied in plans for settling the succession, to which Ishbosheth may have been at first disinclined. See ISHBOSHETH. Nor, perhaps, had the Israelites sooner than this recovered sufficiently from the oppression by the Philistines that would be sure to follow the disaster upon Mount Gilboa to reassert their independence, at least throughout Palestine proper. Accordingly Ishbosheth reigned in Mahanaim, beyond Jordan, and David in Hebron. A sort of desultory warfare continued for two years between them, in which the advantage appears to have been always on the side of David (2 Sam. ii, 1). The only one of the engagements of which we have a particular account is that which ensued when Joab, David's general, and Abner met and fought at Gibeon (2 Sam. ii, 12 sq.), B.C. 1048. Abner was beaten, and fled for his life; but was pursued by Asahel (the brother of Joab and Abishai), who was "swift of foot as a wild roe." Abner, dreading a

blood-feud with Joab, for whom he seems to have entertained a sincere respect, entreated Asahel to desist from the pursuit; but finding that he was still followed, and that his life was in danger, he at length ran his pursuer through the body by a back thrust with the pointed heel of his spear (2 Sam. ii, 18-32). This put a strife of blood between the two foremost men in all Israel (after David); for the law of honor, which had from times before the law prevailed among the Hebrews, and which still prevails in Arabia, rendered it the conventional duty of Joab to avenge the blood of his brother upon the person by whom he had been slain. See BLOOD-REVENGE.

As time went on Abner had occasion to feel more strongly that he was himself not only the chief, but the only remaining prop of the house of Saul; and this conviction, acting upon a proud and arrogant spirit, led him to more presumptuous conduct than even the mildness of the feeble Ishbosheth could suffer to pass without question. See ABSALOM; ADONIJAH. He took to his own harem a woman named Rizpah, who had been a concubine-wife of Saul (2 Sam. iii, 7 sq.). This act, from the ideas connected with the harem of a deceased king (comp. Josephus, *Apion*, i, 15; Herod. iii, 68), was not only a great impropriety, but was open to the suspicion of a political design, which Abner may very possibly have entertained. See HAREM. A mild rebuke from the nominal king, however, enraged him greatly; and he plainly declared that he would henceforth abandon his cause and devote himself to the interests of David. To excuse this desertion to his own mind, he then and on other occasions avowed his knowledge that the son of Jesse had been appointed by the Lord to reign over all Israel; but he appears to have been unconscious that this avowal exposed his previous conduct to more censure than it offered excuse for his present. He, however, kept his word with Ishbosheth. After a tour, during which he explained his present views to the elders of the tribes which still adhered to the house of Saul, he repaired to Hebron with authority to make certain overtures to David on their behalf (2 Sam. iii, 12 sq.). He was received with great attention and respect; and David even thought it prudent to promise that he should still have the chief command of the armies when the desired union of the two kingdoms took place (*De Pacto Davidis et Abneri*, in the *Crit. Sac. Thes. Nov.* i, 651). The political expediency of this engagement is very clear, and to that expediency the interests and claims of Joab were sacrificed. That distinguished personage happened to be absent from Hebron on service at the time, but he returned just as Abner had left the city. He speedily understood what had passed; and his dread of the superior influence which such a man as Abner might establish with David (see Josephus, *Ant.* vii, 1, 5) quickened his remembrance of the vengeance which his brother's blood required. His purpose was promptly formed. Unknown to the king, but apparently in his name, he sent a message after Abner to call him back; and as he returned, Joab met him at the gate, and, leading him aside as if to confer peaceably and privately with him, suddenly thrust his sword into his body, B.C. 1046. The lamentations of David, the public mourning which he ordered, and the funeral honors which were paid to the remains of Abner (2 Sam. iv, 12), the king himself following the bier as chief mourner, exonerated him in public opinion from having been privy to this assassination (2 Sam. iii, 31-39; comp. 1 Kings ii, 5, 32). As for Joab, his privilege as a blood-avenger must to a great extent have justified his treacherous act in the opinion of the people; and that, together with his influence with the army, screened him from punishment. See JOAB.

David's short but emphatic lament over Abner (2 Sam. iii, 33, 34) may be rendered, with strict adherence to the *form* of the original (see Ewald, *Dichter des alten Bundes*, i, 99; comp. Lowth, *Heb. Poetry*, xxii), as follows:

> As a villain dies, should Abner die?
> Thy hands not bound,
> And thy feet not brought into fetters;
> As one falls before the sons of malice, fellest thou!

As to the sense of the words, J. D. Michaelis (*Uebersetzung des alten Test.*) saw that the point of this indignant, more than sorrowful, lament, lies in the *mode* in which Abner was slain. Joab professed to kill him "for the blood of Asahel, his brother" (2 Sam. iii, 27). But if a man claimed his brother's blood at the hand of his murderer, the latter (even if he fled to the altar for refuge, Exod. xxi, 14) would have been delivered up (bound, hand and foot, it is *assumed*) to the avenger of blood, who would then possess a legal right to slay him. Now Joab not only had no title to claim the right of the *Goel*, as Asahel was killed under justifying circumstances (2 Sam. ii, 19); but, while pretending to exercise the avenger's right, he took a lawless and private mode of satisfaction, and committed a murder. Hence David charged him, in allusion to this conduct, with "shedding the blood of war in peace" (1 Kings ii, 5); and hence he expresses himself in this lament, as if indignant that the noble Abner, instead of being surrendered with the formalities of the law to meet an authorized penalty, was treacherously stabbed like a worthless fellow by the hands of an assassin. See HOMICIDE.

We find the name of a son of Abner, Jaasiel, subsequently appointed phylarch, under Solomon, of the tribe of Benjamin (1 Chron. xxvii, 21). (On the character of Abner, see Kitto's *Daily Bible Illust.* in loc.; Niemeyer, *Charakterist.* iv, 343 sq. On his death, see C. Simeon, *Works*, iii, 327; H. Lindsay, *Lectures*, ii, 30; R. Harris, *Works*, p. 231.) See DAVID.

Abnet. See GIRDLE.

Abo, a Lutheran archbishopric in Finland (q. v.). A bishopric was established in Abo in the thirteenth century, which, in 1817, was elevated by the Russian government to the rank of an archbishopric.

Abodah. See TALMUD.

Abomination (פִּגּוּל, *piggul'*, filthy *stench*, Lev. vii, 18; "abominable," Lev. xix, 7; Isa. lxv, 4; Ezek. iv, 14; שִׁקּוּץ, *shikkuts'*, Deut. xxix, 17; 1 Kings xi, 5, 7; 2 Kings xxiii, 13, 24; 2 Chron. xv, 8; Isa. lxvi, 3; Jer. iv, 1; vii, 30; xiii, 27; xvi, 18; xxxii, 34; Ezek. v, 11; vii, 20; xi, 18, 21; xx, 7, 8, 30; xxxvii, 23; Dan. ix, 27; xi, 31; xii, 11; Hos. ix, 10; Nah. iii, 6; Zech. ix, 7; or שֶׁקֶץ, *she'kets*, *filth*, Lev. vii, 21; xi, 10, 11, 12, 13, 20, 23, 41, 42; Isa. lxvi, 17; Ezek. viii, 10; elsewhere תּוֹעֵבָה, *toëbah'*, *abhorrence;* Sept. βδέλυγμα, and so N. T., Matt. xxiv, 14; Mark xiii, 14; Luke xvi, 15; Rev. xvii, 4, 5; xxi, 27), any object of detestation or disgust (Lev. xviii, 22; Deut. vii, 25); and applied to an impure or detestable action (Ezek. xxii, 11; xxx, 26; Mal. ii, 11, etc.); to any thing causing a ceremonial pollution (Gen. xliii, 32; xlvi, 34; Deut. xiv, 3); but more especially to idols (Lev. xviii, 22; xx, 13; Deut. vii, 26; 1 Kings xi, 5, 7; 2 Kings xxiii, 13); and also to food offered to idols (Zech. ix, 7); and to filth of every kind (Nah. iii, 6). There are several texts in which the word occurs, to which, on account of their peculiar interest or difficulty, especial attention has been drawn. See IDOLATRY.

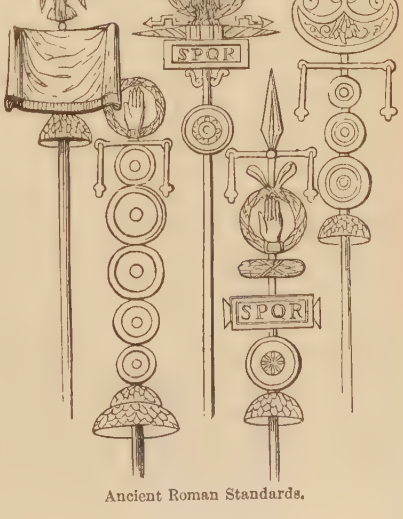
The *first* is Gen. xliii, 32: "The Egyptians might not eat bread with the Hebrews, for that is an *abomination* (תּוֹעֵבָה) unto the Egyptians." This is best explained by the fact that the Egyptians considered themselves ceremonially defiled if they ate with *any* strangers. The primary reason appears to have been that the cow was the most sacred animal among the Egyptians, and the eating of it was abhorrent to them; whereas it was both eaten and sacrificed by the Jews

and most other nations, who, on that account, were abominable in their eyes. It was for this, as we learn from Herodotus (ii, 41), that no Egyptian man or woman would kiss a Greek on the mouth, or would use the cleaver of a Greek, or his spit, or his dish, or would taste the flesh of even clean beef (that is, of oxen) that had been cut with a Grecian carving-knife. It is true that Wilkinson (*Anc. Egyptians*, iii, 358) ascribes this to the disgust of the fastidiously-clean Egyptians at the comparatively foul habits of their Asiatic and other neighbors; but it seems scarcely fair to take the *facts* of the father of history, and ascribe them to any other than the very satisfactory *reasons* which he assigns for them. We collect, then, that it was as *foreigners*, not pointedly as Hebrews, that it was an abomination for the Egyptians to eat with the brethren of Joseph. The Jews themselves subsequently exemplified the same practice; for in later times they held it unlawful to eat or drink with foreigners in their houses, or even to enter their dwellings (John xviii, 28; Acts x, 28; xi, 3); for not only were the houses of Gentiles unclean (Mishna, *Ohaloth*, xviii, 7), but they themselves rendered unclean those in whose house they lodged (Maimonides, *Mishcab a Morheb.* xii, 12) which was carrying the matter farther than the Egyptians (see also *Mitsvoth Tora*, 148). We do not trace these instances, however, before the Captivity (see J. D. Winkler, *Animadvers. Philol.* ii, 175 sq.). See UNCLEANNESS.

The *second* passage is Gen. xlvi, 34. Joseph is telling his brethren how to conduct themselves when introduced to the king of Egypt; and he instructs them that when asked concerning their occupation they should answer, "Thy servants' trade hath been about cattle from our youth even until now, *both we and also our fathers*." This last clause has emphasis, as showing that they were hereditary nomade pastors; and the reason is added, "That ye may dwell in the land of Goshen, *for every shepherd is an abomination* (תּוֹעֲבָה) unto the Egyptians." In the former instance they were "an abomination" *as strangers*, with whom the Egyptians could not eat; here they are a further abomination as *nomade shepherds*, whom it was certain that the Egyptians, for that reason, would locate in the border land of Goshen, and not in the heart of the country. That it was nomade shepherds, or Bedouins, and not simply shepherds, who were abominable to the Egyptians, is evinced by the fact that the Egyptians themselves paid great attention to the rearing of cattle. This is shown by their sculptures and paintings, as well as by the offer of this very king of Egypt to make such of Jacob's sons as were men of activity "overseers of his cattle" (xlvii, 6). For this aversion to nomade pastors two reasons are given; and it is not necessary that we should choose between them, for both of them were, it is most likely, concurrently true. One is, that the inhabitants of Lower and Middle Egypt had previously been invaded by, and had remained for many years subject to, a tribe of nomade shepherds, who had only of late been expelled, and a native dynasty restored—the grievous oppression of the Egyptians by these pastoral invaders, and the insult with which their religion had been treated. See HYKSOS. The other reason, not necessarily superseding the former, but rather strengthening it, is that the Egyptians, as a settled and civilized people, detested the lawless and predatory habits of the wandering shepherd tribes, which then, as now, bounded the valley of the Nile and occupied the Arabias—a state of feeling which modern travellers describe as still existing between the Bedouin and fellahs of modern Egypt, and indeed between the same classes everywhere in Turkey, Persia, and the neighboring regions (see *Critici Sac. Thes. Nov.* i, 220). See SHEPHERD.

The *third* marked use of this word again occurs in Egypt. The king tells the Israelites to offer to their god the sacrifices which they desired, without going to the desert for that purpose. To this Moses objects that they should have to sacrifice to the Lord "*the abomination* (תּוֹעֲבָה) *of the Egyptians*," who would thereby be highly exasperated against them (Exod. viii, 26). A reference back to the first explanation shows that this "abomination" was the cow, the only animal which *all* the Egyptians agreed in holding sacred; whereas, in the great sacrifice which the Hebrews proposed to hold, not only would heifers be offered, but the people would feast upon their flesh (see J. C. Dietric, *Antiquitates*, p. 136). See APIS.

A *fourth* expression of marked import is the ABOMINATION OF DESOLATION (שִׁקּוּץ מְשֹׁמֵם, Dan. xi, 31; Sept. *βδέλυγμα ἠφανισμένον*, or שִׁקּוּץ שֹׁמֵם, Dan. xii, 11; Sept. *τὸ βδέλυγμα τῆς ἐρημώσεως*, literally, *filthiness of the desolation*, or, rather, *desolating filthiness*), which, without doubt, means the idol or idolatrous apparatus which the desolater of Jerusalem should establish in the holy place (see Hitzig, in loc.). This appears to have been (in its first application) a prediction of the pollution of the temple by Antiochus Epiphanes, who caused an idolatrous altar to be built on the altar of burnt offerings, whereon unclean things were offered to Jupiter Olympius, to whom the temple itself was dedicated (see Hoffman, in loc.). Josephus distinctly refers to this as the accomplishment of Daniel's prophecy; as does the author of the first book of Maccabees, in declaring that "they set up the abomination of desolation (*τὸ βδέλυγμα τῆς ἐρημώσεως*) upon the altar" (1 Macc. i, 59; vi, 7; 2 Macc. vi, 2–5; Joseph. *Ant.* xii, 5, 4; xii, 7, 6). The phrase is quoted by Jesus in the same form (Matt. xxiv, 15), and is applied by him to what was to take place at the advance of the Romans against Jerusalem. They who saw "the abomination of desolation standing in the holy place" were enjoined to "flee to the mountains." This may with probability be referred to the advance of the Roman army against the city with their image-crowned standards, to which idolatrous honors were paid, and which the Jews regarded as idols. The unexpected retreat and discomfiture of the Roman forces afforded such as were mindful of our Saviour's prophecy an opportunity of obeying the injunction which it contained. That the Jews themselves regarded the Roman standards as *abominations* is shown by the fact that, in deference to their known aversion, the Roman soldiers quartered in Jerusalem forbore to



Ancient Roman Standards.

introduce their standards into the city; and on one occasion, when Pilate gave orders that they should be carried in by night, so much stir was made in the matter by the principal inhabitants that, for the sake of peace, the governor was eventually induced to give up the point (Joseph. *Ant.* xviii, 3, 1). Those, however, who suppose that "the holy place" of the text must be the temple itself, may find the accomplishment of the prediction in the fact that, when the city had been taken by the Romans and the holy house destroyed, the soldiers brought their standards in due form to the temple, set them up over the eastern gate, and *offered sacrifice to them* (Joseph. *War*, vi, 6, 1); for (as Havercamp notes from Tertullian, *Apol.* c. xvi, 162) "almost the entire religion of the Roman camp consisted in worshipping the ensigns, swearing by the ensigns, and in preferring the ensigns before all the other gods." Nor was this the last appearance of "the abomination of desolation in the holy place;" for not only did Hadrian, with studied insult to the Jews, set up the figure of a boar over the Bethlehem gate of the city (Ælia Capitolina) which rose upon the site and ruins of Jerusalem (Euseb. *Chron.* l. i, p. 45, ed. 1658), but he erected a temple to Jupiter upon the site of the Jewish temple (Dion Cass. lxix, 12), and caused an image of himself to be set up in the part which answered to the most holy place (Nicephorus Callist. iii, 24). This was a consummation of all the abominations which the iniquities of the Jews brought upon their holy place (see Auberlen, *Daniel and the Revelation*, p. 161 sq.). See JERUSALEM.

In Dan. ix, 27, the phrase is somewhat different and peculiar: וְעַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם, which (as pointed in the text) must be rendered, *And upon the wing of filthinesses that desolates*, or (*there shall be*) *a desolater;* but the Sept. has ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων (v. r. τῆς ἐρημώσεως) ἔσται, Vulg. *et erit in templo abominatio desolationis;* a sense that is followed by Christ in his allusion (Matt. xxiv, 15), and which may be attained by a slight change of pointing (כָּנָף in the "absolute"), and so rendering, "*And upon the wing* (of the sacred edifice there shall be) *filthinesses, even a desolater.*" Rosenmüller (*Scholia in Vet. Test.* in loc.) understands the "wing" (כָּנָף) to signify the hostile *army* or battalion detached for that purpose (a sense corresponding to the Latin *ala*), at the head of which the proud Gentile general should enter the city. Stuart, on the other hand (*Commentary on Daniel*, in loc., likewise interpreting the whole passage as denoting exclusively the pollution of the temple caused by Antiochus, translates the verse in question thus, "And over the winged-fowl of abominations shall be a waster," and applies the "wing" (כָּנָף, i. q. "fowl," in our version "overspreading") to a "*statue* of Jupiter Olympius erected in the temple; and this statue, as is well known, usually stood over an eagle at its feet with wide-spread wings." Both these interpretations, however, appear too fanciful. It is preferable to render כָּנָף, with Gesenius (*Thesaur. Heb.* p. 698), Fürst (*Heb. Handw.* s. v.), and the marginal translation, a *battlement*, i. e. of the temple, like πτερύγιον, in Matt. iv. 5; both words meaning literally a *wing*, and applied in each case to a corner or summit of the wall inclosing the temple. Neither can we so easily dispose of our Saviour's reference to this prophecy, since he speaks of it as about to be fulfilled in the destruction of Jerusalem. It appears to tally completely with that event in all its particulars, and to have had at most but a primary and typical fulfilment in the case of Antiochus (q. v.). (For the dates involved in this coincidence, see the *Meth. Quar. Review*, July, 1850, p. 494 sq.) See SEVENTY WEEKS. The distinction attempted by some (Alford and Olshausen, in loc.) between the events referred to in this passage and in Luke xxi, 20, is nugatory, for they are obviously parallel (see Strong's *Harmony*, § 123). Meyer (in loc.) thinks the pollution designated was but "the horrible desolation by the Romans of the temple area generally," but the terms are more explicit than this. The allusion cannot in any case be to a profanation of the sacred precincts by the Jews themselves, for the excesses of the Zealots (q. v.) during the final siege (Josephus, *War*, iv, 3, 7) were never directed to the introduction of idolatry there; whereas the first act of heathen occupancy was the erection of the standards crowned with the bird of victory—a circumstance that may be hinted at in the peculiar term "wing" here employed (see F. Nolan, *Warburton Lect.* p. 183). See BANNER.

A still more important difference among commentators, as to the meaning of the expression in question, has respect to the point, whether the abomination, which somehow should carry along with it the curse of desolation, ought to be understood of the idolatrous and corrupt practices which should inevitably draw down desolating inflictions of vengeance, or of the heathen powers and weapons of war that should be the immediate instruments of executing them. The following are the reasons assigned for understanding the expression of the former: 1. By far the most common use of the term *abomination* or *abominations*, when referring to spiritual things, and especially to things involving severe judgments and sweeping desolation, is in respect to idolatrous and other foul corruptions. It was the pollution of the first temple, or the worship connected with it by such things, which in a whole series of passages is described as the abominations that provoked God to lay it in ruins (2 Kings xxi, 2–13; Jer. vii, 10–14; Ezek. v, 11; vii, 8, 9, 20–23). And our Lord very distinctly intimated, by referring on another occasion to some of these passages, that as the same wickedness substantially was lifting itself up anew, the same retributions of evil might certainly be expected to chastise them (Matt. xxi, 13). 2. When reference is made to the prophecy in Daniel it is coupled with a word, "Whoso readeth let him understand," which seems evidently to point to a profound spiritual meaning in the prophecy, such as thoughtful and serious minds alone could apprehend. But this could only be the case if abominations in the moral sense were meant; for the defiling and desolating effect of heathen armies planting themselves in the holy place was what a child might perceive. Such dreadful and unseemly intruders were but the outward signs of the real abominations, which cried for vengeance in the ear of heaven. The compassing of Jerusalem with armies, therefore, mentioned in Luke xxi, 20, ready to bring the desolation, is not to be regarded as the same with the abomination of desolation; it indicated a farther stage of matters. 3. The abominations which were the cause of the desolations are ever spoken of as springing up from within, among the covenant people themselves, not as invasions from without. They are so represented in Daniel also (ch. xi, 30, 32; xii, 9, 10); and that the Jews themselves, the better sort of them at least, so understood the matter, is plain from 1 Macc. i, 54–57, where, with reference to the two passages of Daniel just noticed, the heathen-inclined party in Israel are represented, in the time of Antiochus, as the real persons who "set up the abomination of desolation and built idol altars;" comp. also 2 Macc. iv, 15–17. (See Hengstenberg on the *Genuineness of Daniel*, ch. iii, § 3; and *Christology*, at Dan. ix, 27, with the authorities there referred to.) These arguments, however, seem to be outweighed by the conclusive historical fact that the material ensigns of paganism were actually erected both by the Syrian and Roman conquerors in the place in question, and in so plainly physical a prediction, it is most natural to suppose that both Daniel and our Lord intended to refer to this palpable circumstance. See DESOLATION.

Aboth. See MISHNA.

Abrabanel, Abrabenel, or **Abravanal** (also called ABARBANEL, ABRAVENEL, BARBANELLA, RAVANELLA), ISAAC, a famous rabbi, born at Lisbon, 1437. He was descended from an ancient and distinguished Jewish family, which claimed to be able to trace their pedigree to king David. He was a favorite of Alphonso V of Portugal, but after that king's death he was charged with certain misdemeanors and compelled to quit Portugal. He took refuge in Castile, where he obtained (1484) employment under Ferdinand and Isabella; but, in 1492, with the rest of the Jews, he was driven out of the kingdom. He went at first (1493) to Naples, where he gained the confidence of king Ferdinand I. After the conquest of Naples by Charles VIII of France, he followed Alphonso II to Sicily. After the death of Alphonso he flew to Corfu, then (1496) to Monopoli, a town of Apulia, and ultimately (1503) to Venice, in which city he became very popular by terminating a conflict between the Venetians and the Portuguese. He finally died at Venice, 1508. His body was brought to Padua, and there buried with the greatest honors on the part of the republic of Venice. Abrabanel was an indefatigable student and writer, and is placed by the Jews almost in the same rank with Maimonides. He wrote bitterly against Christianity, but his commentaries are nevertheless much esteemed, as he is very careful in illustrating the literal sense of the text. The most important of them are, פֵּרוּשׁ הַתּוֹרָה, a *Commentary on the Pentateuch* (fol. Venice, 1579, and later; best ed. by Van Bashuysen, fol. Hanau, 1710); פֵּרוּשׁ רִאשׁוֹנִים נְבִיאִים, a *Commentary on the Early Prophets* [Josh.-Kings] (fol. Pesaro, 1522; Naples, 1543; best ed. by Pfeiffer and Christiani, Leipz. 1686); פֵּ׳ נְבִיאִים אַחֲרוֹנִים וְהַגְּרִי עֶסֶר, a *Commentary on the* [properly so called] *Prophets* (fol. Pesaro, 1520; best ed. Amst. 1641); פֵּ׳ דָּנִיֵּאל, a *Commentary on Daniel* (4to, Naples, s. d.; Ferrara, 1651, and later; best ed. Venice, 1652). This commentary contains the strongest invectives against Christ and the Christians, though some of them are omitted in the second edition (see De Rossi, *Bibl. Jud. Antichr.* p. 7 sq.), and it therefore called forth a large number of refutations from Danz, C. l'Empereur, Seb. Schnell, Pfeiffer, Koppen, Brand, H. Gebhard, J. Fr. Weidler, and C. G. Mundinus. Latin translations were published of the Commentaries on Nahum and Habakkuk by J. Meyer (in his *Notes to Seder Olam*); of the commentary on Haggai by Scherzer (*Trifol. Or.* Lips. 1663 and 1672), and Abicht (*Select. Rabb. Phil.*); of the commentaries on Malachi by J. Meyer (Hamburg, 1685). A translation of the whole commentary was made, but not published, by a former Jew at Vienna. The preface to this work by Rabbi Baruch gives an essay on the life and the writings of Abrabanel, compiled from his works. He also wrote מַשְׂמִיעַ יְשׁוּעָה (*herald of salvation*), an explanation of the principal Messianic passages of the Old Testament, in which work a complete system of the views of the Jewish theology concerning the Messiah is given. This work, in which Abrabanel gives full scope to his animosity against the Christians, was prepared by him at Monopoli, and for the first time published (in 4to) without the name of place (probably at Salonichi) in 1526 (again, Amsterdam, 1644; Offenbach, 1767). A Latin translation, under the title *Præco Salutis*, was published by H. May (Frankfort-on-the-Main, 1712, 4to), who, in the room of a preface, gives a biography of Abrabanel. רֹאשׁ אֱמוּנָה (*head of security*), a treatise on the articles of the Jewish faith (first ed., Constantinople, 1505, fol.). עֲטֶרֶת זְקֵנִים (*crown of old men*), one of the first works of the author, in which he treats of the different kinds of prophecy (first printed at Sabionetta, 1537, 4to). מַעֲשֵׂי אֱלֹהִים (*works of God*), a philosophical treatise on the creation of the world, in which he argues against the assumption of an eternity of the world (Venice, 1592, 4to). Several works of Abrabanel have not been printed yet. The proposal of Bashuysen to issue a complete edition of all the works of Abrabanel has never been executed. All his works were in Hebrew, but many of his Dissertations have been translated into Latin by Buxtorf (4to, Basil, 1660) and others. Although he spent many years at royal courts, Abrabanel, in one of his works, expressed very decided republican opinions. He left two sons, one of whom distinguished himself as a physician and as the author of an Italian poem, *Dialogi d'Amore;* the other embraced the Christian religion. The son of the latter published at Venice, in 1552, a collection of Hebrew letters.—Winer, *Theol. Lit.* vol. i; Fürst, *Bib. Jud.* i, 11 sq.; Jost, *Gesch. d. Judenthums*, iii, 104; Wolf, *Biblioth. Hebraica*, iii, 544; Mai, *Dissertatio de origine, vita et scriptis Abrabanielis* (Altdorf. 1708); Hoefer, *Biographie Générale*, i, 51; Ersch and Gruber, *Encycl.* s. v.

Abracadabra, a magical word of factitious origin, like most alliterative incantations. It is found on one of the amulets under which the Basilidian heretics were supposed to conceal the name of God. It was derived from the Syrian worship, and was recommended as a magical charm against ague and fever. It is described by Serenus Sammonicus (the elder), who is usually classed, apparently without reason, among the followers of Basilides (q. v.). The word was written in a kind of inverted cone, omitting the last letter every time it is repeated. The lines of Serenus (*De Medicina*) which describe it are as follows:

> "Mortiferum magis est, quod Græcis hemitritæum
> Vulgatur verbis, hoc nostrâ dicere linguâ
> Non potuere ulli, nec voluere parentes.
> Inscribis Chartæ, quod dicitur Abracadabra,
> Sæpius et subter repetis, sed detrahe summam,
> Et magis atque magis desint elementa figuris
> Singula, quæ semper rapies, et cætera figes,
> Donec in angustum redigatur litera conum,
> His lino nexis collum redimere memento," etc.

Thus,

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

Different opinions have been advanced as to the origin and meaning of the word. Basnage ascribed it to an Egyptian, Beausobre a Greek, others a Hebrew origin, but Grotefend (in Ersch and Gruber, *Encycl.* s. v.) tries to prove that it is of Persian (or rather Pehlevi) origin. As Greek amulets are inscribed with ABPACADABPA, he considers it certain that the word ought to be pronounced *Abrasadabra.* He derives it from the Persian *Abrasax* (the name of the Supreme Being) and the Chaldee word הִבְרָא (*the utterance*), so that the meaning of it is "a divine oracle." This explanation, Grotefend thinks, throws some light on other magical words which the Basilidians used in nearly the same manner as the Thibetans and Mongolians their *Hommani Peme-Hum;* as the Palendrones *Ablanathanalba* and *Amoroma.*—Lardner, *Works*, viii, 683; C. F. Ducange, *Glossarium*, s. v. See ABRAXAS.

A'braham (Heb. *Abraham'*, אַבְרָהָם, *father of a multitude;* Sept. and N. T. Ἀβραάμ, Josephus, Ἄβραμος), the founder of the Hebrew nation. Up to Gen. xvii, 4, 5 (also in 1 Chron. i, 27; Neh. ix, 7), he is uniformly called ABRAM (Heb. *Abram'*, אַבְרָם, *father of elevation*, or *high father;* Sept. Ἄβραμ); but the extended form there given to it is significant of

the promise of a numerous posterity which was at the same time made to him. See *infra*.

I. *History.*—Abraham was a native of Chaldæa, and descended, through Heber, in the ninth generation, from Shem the son of Noah (see F. Lee, *Dissertations*, ii, 78 sq.). His father was Terah, who had two other sons, Nahor and Haran. Haran died prematurely "before his father," leaving a son, Lot, and two daughters, Milcah and Iscah. Lot attached himself to his uncle Abraham; Milcah became the wife of her uncle Nahor; and Iscah, who was also called Sarai, became the wife of Abraham (Gen. xi, 26–29; comp. Josephus, *Ant.* i, 6, 5). See ISCAH. Abraham was born A.M. 2009, B.C. 2164, in "Ur of the Chaldees" (Gen. xi, 28). The concise history in Genesis states nothing concerning the portion of his life prior to the age of about 70. There are indeed traditions, but they are too manifestly *built up* on the foundation of a few obscure intimations in Scripture to be entitled to any credit (see Weil's *Biblical Legends*). Thus it is intimated in Josh. xxiv, 2, that Terah and his family "served other gods" beyond the Euphrates; and on this has been found the romance that Terah was not only a worshipper, but a maker of idols; that the youthful Abraham, discovering the futility of such gods, destroyed all those his father had made, and justified the act in various conversations and arguments with Terah, which we find repeated at length. Again, "Ur of the Chaldees" was the name of the place where Abraham was born, and from which he went forth to go, he knew not whither, at the call of God. Now Ur (אוּר) means *fire;* and we may therefore read that he came forth from *the fire of the Chaldees*, on which has been built the story that Abraham was, for his disbelief in the established idols, cast by king Nimrod into a burning furnace, from which he was by special miracle delivered. And to this the premature death of Haran has suggested the addition that he, by way of punishment for his disbelief of the truths for which Abraham suffered, was marvellously destroyed by the same fire from which his brother was still more marvellously preserved. Again, the fact that Chaldæa was the region in which astronomy was reputed to have been first cultivated, suggested that Abraham brought astronomy westward, and that he even taught that science to the Egyptians (Josephus, *Ant.* i, 8). It is just to Josephus to state that most of these stories are rejected by him, although the tone of some of his remarks is in agreement with them. Abraham is, by way of eminence, named first, but it appears that he was not the oldest (nor probably the youngest, but rather the second) of Terah's sons, born (perhaps by a second wife) when his father was 130 years old (see N. Alexander, *Hist. Eccles.* i, 287 sq.). Terah was seventy years old when the eldest son was born (Gen. xi, 32; xii, 4; xx, 12; comp. Hales, ii, 107); and that eldest son appears to have been Haran, from the fact that his brothers married his daughters, and that his daughter Sarai was only ten years younger than his brother Abraham (Gen. xvii, 17). Abraham must have been about 70 years old when the family quitted their native city of Ur, and went and abode in Charran (for he was 75 years old when he left Haran, and his stay there could not well have been longer than five years at most). The reason for this movement does not appear in the Old Testament. Josephus alleges that Terah could not bear to remain in the place where Haran had died (*Ant.* i, 6, 5); while the apocryphal book of Judith, in conformity with the traditions still current among the Jews and Moslems, affirms that they were cast forth because they would no longer worship the gods of the land (Judith v, 6–8). The real cause transpires in Acts vii, 2–4: "The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, *before he dwelt in Charran*, and said unto him, Depart from *thy land*, and from thy kindred, and come hither to *a land* which *I will* shew thee. Then departing from the land of the Chaldees, he dwelt in Charran." This *first* call is not recorded, but only implied in Gen. xii; and it is distinguished by several pointed circumstances from the *second*, which alone is there mentioned. Accordingly Abraham departed, and his family, including his aged father, removed with him. They proceeded not at once to the land of Canaan, which, indeed, had not been yet indicated to Abraham as his destination; but they came to Haran, and tarried at that convenient station for five current years, until Terah died, at the age of 205 years. Being free from his filial duties, Abraham, now 75 years of age, received a second and more pointed call to pursue his destination: "Depart from thy land and from thy kindred, and *from thy father's house*, unto *the land* which I will shew thee" (Gen. xii, 1). The difference of the two calls is obvious; in the former the *land* is indefinite, being designed only for a temporary residence; in the latter it is definite, intimating a permanent abode. A third condition was also annexed to the latter call, that he should separate from his father's house, and leave his brother Nahor's family behind him in Charran. He, however, took with him his nephew Lot, whom, having no children of his own, he appears to have regarded as his heir, and then went forth, "not knowing whither he went" (Heb. xi, 8), but trusting implicitly to the Divine guidance. (See Philo, *Opera*, i, 436; ii, 43; Saurin, *Discours*, i, 161; *Dissert.* p. 92; Simeon, *Works*, i, 100; Roberts, *Sermons*, p. 52; Hunter, *Sac. Biog.* p. 55 sq.). See UR; HARAN.

Abraham probably took the same route as Jacob afterward, along the valley of the Jabbok, to the land of Canaan, which he found thinly occupied by the Canaanites, in a large number of small independent communities, who cultivated the districts around their several towns, leaving ample pasture-grounds for wandering shepherds. In Mesopotamia the family had been pastoral, but dwelling in towns and houses, and sending out the flocks and herds under the care of shepherds. But the migratory life to which Abraham had now been called compelled him to take to the tent-dwelling as well as the pastoral life; and the usages which his subsequent history indicates are therefore found to present a condition of manners and habits analogous to that which still exists among the nomade pastoral or Bedouin tribes of south-western Asia. The rich pastures in that part of the country tempted Abraham to form his first encampment in the vale of Moreh, which lies between the mountains of Ebal and Gerizim. Here the strong faith which had brought the childless man thus far from his home was rewarded by the grand promise: "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all the families of the earth be blessed" (Gen. xii, 2, 3). It was further promised that to his posterity should be given the rich heritage of that beautiful country into which he had come (v. 7). It will be seen that this important promise consisted of two parts—the one temporal, the other spiritual. The *temporal* was the promise of posterity, that he should be blessed himself, and be the founder of a great nation; the *spiritual*, that he should be the chosen ancestor of the Redeemer, who had been of old obscurely predicted (Gen. iii, 15), and thereby become the means of blessing all the families of the earth. The implied condition on his part was that he should publicly profess the worship of the true God in this more tolerant land; and, accordingly, "he built there an altar unto the Lord, who appeared unto him." He soon after, perhaps in consequence of the jealousy of the Canaanites, removed to the strong mountain-district between Bethel and Ai, where he also built an altar to that "JEHOVAH" whom the world was then hastening to

forget. His farther removals tended southward, until at length a famine in Palestine compelled him to withdraw into Egypt, where corn abounded. Here his apprehension that the beauty of his wife Sarai might bring him into danger with the dusky Egyptians overcame his faith and rectitude, and he gave out that she was his sister (comp. Josephus, *Ant.* i, 8, 1). As he had feared, the beauty of the fair stranger excited the admiration of the Egyptians, and at length reached the ears of the king, who forthwith exercised his regal right of calling her to his harem, and to this Abraham, appearing as only her brother, was obliged to submit (comp. Josephus, *War*, v, 9, 4). As, however, the king had no intention to act harshly in the exercise of his privilege, he loaded Abraham with valuable gifts, suited to his condition, being chiefly in slaves and cattle. These presents could not have been refused by him without an insult which, under all the circumstances, the king did not deserve. A grievous disease inflicted on Pharaoh and his household relieved Sarai from her danger by revealing to the king that she was a married woman; on which he sent for Abraham, and, after rebuking him for his conduct, restored his wife to him, and recommended him to withdraw from the country. The period of his stay in Egypt is not recorded, but it is from this time that his wealth and power appear to have begun (Gen. xii, 16). If the dominion of the Hyksos in Memphis is to be referred to this epoch, as seems not improbable [see EGYPT], then, since they were akin to the Hebrews, it is not impossible that Abram may have taken part in their war of conquest, and so have had another recommendation to the favor of Pharaoh. He accordingly returned to the land of Canaan, much richer than when he left it "in cattle, in silver, and in gold" (Gen. xiii, 2). It was probably on his way back that his sojourn in the territories of Abimelech, king of Gerar, occurred. This period was one of growth in power and wealth, as the respect of Abimelech, and his alarm for the future, so natural in the chief of a race of conquering invaders, very clearly shows. Abram's settlement at Beersheba, on the borders of the desert, near the Amalekite plunderers, shows both that he needed room, and was able to protect himself and his flocks. It is true, the order of the narrative seems to place this event some twenty-three years later, after the destruction of Sodom; but Sarah's advanced age at that time precludes the possibility of her seizure by the Philistine king. By a most extraordinary infatuation, Abraham allowed himself to stoop to the same mean and foolish prevarication in denying his wife which had just occasioned him so much trouble in Egypt. The result was also similar [see ABIMELECH], except that Abraham answered the rebuke of the Philistine by stating the fears by which he had been actuated, adding, "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife." This mends the matter very little, since, in calling her his sister, he designed to be understood as saying she was *not* his wife. As he elsewhere calls Lot his "brother," this statement that Sarah was his "sister" does not interfere with the probability that she was his niece. The occurrence, however, broke up his encampment there, and expedited the return of the entire party northward. Lot also had much increased his possessions; and after their return to their previous station near Bethel, the disputes between their respective shepherds about water and pasturage soon taught them that they had better separate. The recent promise of posterity to Abraham himself, although his wife had been accounted barren, probably tended also in some degree to weaken the tie by which the uncle and nephew had hitherto been united. The subject was broached by Abraham, who generously conceded to Lot the choice of pasture-grounds. Lot chose the well-watered plain in which Sodom and other towns were situated, and removed thither. See LOT. Thus was accomplished the dissolution of a connection which had been formed before the promise of children was given, and the disruption of which appears to have been necessary for that complete isolation of the coming race which the Divine purpose required. Immediately afterward the patriarch was cheered and encouraged by a more distinct and formal reiteration of the promises which had been previously made to him of the occupation of the land in which he lived by a posterity numerous as the dust (see M. Weber, *Proles et salus Abraham promissa*, Vitcb. 1787). Not long after, he removed to the pleasant valley of Mamre, in the neighborhood of Hebron (then called Arba), situated in the direct line of communication with Egypt, and opening down to the wilderness and pasture-land of Beersheba, and pitched his tent under a terebinth-tree (Gen. xiii). This very position, so different from the mountain-fastness of Ai, marks the change in the numbers and powers of his clan.

It appears that fourteen years before this time the south and east of Palestine had been invaded by a king called Chedorlaomer, from beyond the Euphrates, who brought several of the small disunited states of those quarters under tribute (comp. Josephus, *Ant.* i, 10, 1). Among them were the five cities of the plain of Sodom, to which Lot had withdrawn. This burden was borne impatiently by these states, and they at length withheld their tribute. This brought upon them a ravaging visitation from Chedorlaomer and four other (perhaps tributary) kings, who scoured the whole country east of the Jordan, and ended by defeating the kings of the plain, plundering their towns, and carrying the people away as slaves. Lot was among the sufferers. When this came to the ears of Abraham he immediately armed such of his slaves as were fit for war, in number 318, and being joined by the friendly Amoritish chiefs, Aner, Eshcol, and Mamre, pursued the retiring invaders. They were overtaken near the springs of the Jordan; and their camp being attacked on opposite sides by night, they were thrown into disorder, and fled (see Thomson's *Land and Book*, i, 320 sq.). Abraham and his men pursued them as far as the neighborhood of Damascus, and then returned with all the men and goods which had been taken away (comp. Buckingham, *Mesop.* i, 274). Although Abraham had no doubt been chiefly induced to undertake this exploit by his regard for Lot, it involved so large a benefit that, as the act of a sojourner, it must have tended greatly to enhance the character and power of the patriarch in the view of the inhabitants at large. When they had arrived as far as Salem on their return (see Thomson, ii, 211 sq.), the king of that place, Melchizedek, who was one of the few native princes, if not the only one, that retained the knowledge and worship of "the Most High God," whom Abraham served, came forth to meet them with refreshments, in acknowledgment for which, and in recognition of his character, Abraham presented him with a tenth of the spoils. By strict right, founded on the war usages which still subsist in Arabia (Burckhardt's *Notes*, p. 97), the recovered goods became the property of Abraham, and not of those to whom they originally belonged. This was acknowledged by the king of Sodom, who met the victors in the valley near Salem. He said, "Give me the persons, and keep the goods to thyself." But with becoming pride, and with a disinterestedness which in that country would now be most unusual in similar circumstances, he answered, "I have lifted up mine hand [i. e. I have sworn] unto Jehovah, the most high God, that I will not take from a thread even to a sandal-thong, and that I will not take any thing that is thine, *lest thou shouldest say, I have made Abram rich*" (Gen. xiv). The history of his attack on Chedorlaomer gives us a specimen of the view which would be taken of him by the external world. By the way in which it speaks of him as "Abram the

Hebrew," it would seem to be an older document, a fragment of Canaanitish history preserved and sanctioned by Moses. The invasion was clearly another northern immigration or foray, for the chiefs or kings were of Shinar (Babylonia), Ellasar (Assyria?), Elam (Persia), etc.; that it was not the first is evident from the vassalage of the kings of the cities of the plain; and it extended (see Gen. xiv, 5-7) far to the south, over a wide tract of country. The patriarch appears here as the head of a small confederacy of chiefs, powerful enough to venture on a long pursuit to the head of the valley of the Jordan, to attack with success a large force, and not only to rescue Lot, but to roll back for a time the stream of northern immigration. His high position is seen in the gratitude of the people, and the dignity with which he refuses the character of a hireling. That it did not elate him above measure is evident from his reverence to Melchizedek, in whom he recognised one whose call was equal and consecrated rank superior to his own. See MELCHIZEDEK.

Soon after his return to Mamre the faith of Abraham was rewarded and encouraged, not only by a more distinct and detailed repetition of the promises formerly made to him, but by the confirmation of a solemn covenant contracted, as nearly as might be, "after the manner of men," between him and God. See COVENANT. It was now that he first understood that his promised posterity were to grow up into a nation under foreign bondage; and that, in 400 years after (or, strictly, 405 years, counting from the birth of Isaac to the exode), they should come forth from that bondage as a nation, to take possession of the land in which he sojourned (Gen. xiv). After ten years' residence in Canaan (B.C. 2078), Sarai being then 75 years old, and having long been accounted barren, chose to put her own interpretation upon the promised blessing of a progeny to Abraham, and persuaded him to take her woman-slave Hagar, an Egyptian, as a secondary, or concubine-wife, with the view that whatever child might proceed from this union should be accounted her own. See HAGAR. The son who was born to Abraham by Hagar, and who received the name of Ishmael [see ISHMAEL], was accordingly brought up as the heir of his father and of the promises (Gen. xvi). Thirteen years after, when Abraham was 99 years old, he was favored with still more explicit declarations of the Divine purposes. He was reminded that the promise to him was that he should be the father of *many* nations; and to indicate this intention his name was now changed (see C. Iken, *De mutatione nominum Abrahami et Saræ*, in his *Dissert. Philol.* i) from ABRAM to ABRAHAM (see Philo, *Opp.* i, 588; comp. Alian. *Var. Hist.* ii, 32; Euseb. *Præp. Ev.* xi, 6; Ewald, *Isr. Gesch.* i, 373; Lengerke, *Ken.* i, 227). See NAME. The Divine Being then solemnly renewed the covenant to be a God to him and to the race that should spring from him; and in token of that covenant directed that he and his should receive in their flesh the sign of circumcision. See CIRCUMCISION. Abundant blessings were promised to Ishmael; but it was then first announced, in distinct terms, that the heir of the special promises was not yet born, and that the barren Sarai, then 90 years old, should twelve months thence be his mother. Then also her name was changed from Sarai to Sarah (*princess*); and, to commemorate the laughter with which the prostrate patriarch received such strange tidings, it was directed that the name of Isaac (*laughter*) should be given to the future child. The very same day, in obedience to the Divine ordinance, Abraham himself, his son Ishmael, and his house-born and purchased slaves, were all circumcised (Gen. xvii), spring, B.C. 2064. Three months after this, as Abraham sat in his tent door during the heat of the day, he saw three travellers approaching, and hastened to meet them, and hospitably pressed upon them refreshment and rest (Dreist, *De tribus viris Abrahamo appar.* Rost. 1707). They assented, and under the shade of a terebinth, or rather an oak (q. v.) tree, partook of the abundant fare which the patriarch and his wife provided, while Abraham himself stood by in respectful attendance, in accordance with Oriental customs (see Shaw, *Trav.* i, 207; comp. *Iliad*, ix, 205 sq.; xxiv, 621; *Odyss.* viii, 59; Judg. vi, 19). From the manner in which one of the strangers spoke, Abraham soon gathered that his visitants were no other than the Lord himself and two attendant angels in human form (see J. R. Kiesseling, *De divinis Abrahami hospitibus*, Lips. 1748). The promise of a son by Sarah was renewed; and when Sarah herself, who overheard this within the tent, laughed inwardly at the tidings, which, on account of her great age, she at first disbelieved, she incurred the striking rebuke, "Is any thing too hard for Jehovah?" The strangers then addressed themselves to their journey, and Abraham walked some way with them. The two angels went forward in the direction of Sodom, while the Lord made known to him that, for their enormous iniquities, Sodom and the other "cities of the plain" were about to be made signal monuments of his wrath and of his moral government. Moved by compassion and by remembrance of Lot, the patriarch ventured, reverently but perseveringly, to intercede for the doomed Sodom; and at length obtained a promise that, if but ten righteous men were found therein, the whole city should be saved for their sake. Early the next morning Abraham arose to ascertain the result of this concession; and when he looked toward Sodom, the smoke of its destruction, rising "like the smoke of a furnace," made known to him its terrible overthrow (Gen. xix, 1-28). See SODOM. Tradition still points out the supposed site of this appearance of the Lord to Abraham. About a mile from Hebron is a beautiful and massive oak, which still bears Abraham's name (Thomson, *Land and Book*, i, 375; ii, 414). The residence of the patriarch was called "the oaks (A. V. "plain") of Mamre" (Gen. xiii, 18; xviii, 1); but the exact spot is doubtful, since the tradition in the time of Josephus (*War*, iv, 9, 7) was attached to a terebinth. See MAMRE. This latter tree no longer remains; but there is no doubt that it stood within the ancient inclosure, which is still called "Abraham's House." A fair was held beneath it in the time of Constantine; and it remained to the time of Theodosius (Robinson, ii, 443; Stanley, *Palestine*, p. 142).—The same year Sarah gave birth to the long-promised son, and, according to previous direction, the name of Isaac was given to him. See ISAAC. This greatly altered the position of Ishmael, who had hitherto appeared as the heir both of the temporal and the spiritual heritage; whereas he had now to share the former, and could not but know that the latter was limited to Isaac. This appears to have created much ill-feeling both on his part and that of his mother toward the child; which was in some way manifested so pointedly, on occasion of the festivities which attended the weaning, that the wrath of Sarah was awakened, and she insisted that both Hagar and her son should be sent away. This was a very hard matter to a loving father; and Abraham was so much pained that he would probably have refused compliance with Sarah's wish, had he not been apprised in a dream that it was in accordance with the Divine intentions respecting both Ishmael and Isaac. With his habitual uncompromising obedience, he then hastened them away early in the morning, with provision for the journey (Gen. xxi, 1-21), B.C. 2061. (See Kitto's *Daily Bible Illust.* in loc.) See HAGAR.

Again for a long period (25 years, Josephus, *Ant.* i, 13, 2) the history is silent; but, when Isaac was nearly grown up (B.C. cir. 2047), it pleased God to subject the faith of Abraham to a most severe trial (see H. Benzenberg, *Noch mehr Recensionen*, Leipz. 1791, No. 5). He was commanded to go into the mountainous country of Moriah (probably where the temple afterward

stood) [see MORIAH], and there offer up in sacrifice the son of his affection, and the heir of so many hopes and promises, which his death must nullify. (See Hufnagel, *Christenth. Aufklär.* i, vii, 592 sq.; J. G. Greneri, *Comment. Miscel. Syntag.* Oldenb. 1794; *Zeitschr. für Phil. u. kath. Theol.* 20.) It is probable that human sacrifices already existed; and as, when they did exist, the offering of an only or beloved child was considered the most meritorious, it may have seemed reasonable to Abraham that he should not withhold from his own God the costly sacrifice which the heathen offered to their idols (comp. Hygin. *Fab.* 98; Tzetzes in Lycophr. 40, ed. Canter.; see Apollodor. *Bibl.* i, 9, 1; Euseb. *Præp. Ev.* i, 10, p. 40). The trial and peculiar difficulty lay in the singular position of Isaac, and in the unlikelihood that his loss could be supplied. But Abraham's faith shrunk not, assured that what God had promised he would certainly perform, and "that he was able to restore Isaac to him even from the dead" (Heb. xi, 17–19), and he rendered a ready, however painful, obedience. Assisted by two of his servants, he prepared wood suitable for the purpose, and without delay set out upon his melancholy journey. On the third day he descried the appointed place; and, informing his attendants that he and his son would go some distance farther to worship and then return, he proceeded to the spot. To the touching question of his son respecting the victim to be offered, the patriarch replied by expressing his faith that God himself would provide the sacrifice; and probably he availed himself of this opportunity of acquainting him with the Divine command. At least, that the communication was made either then or just after, is unquestionable; for no one can suppose that a young man could, against his will, have been bound with cords and laid out as a victim on the wood of the altar. Isaac would most certainly have been slain by his father's uplifted hand, had not the angel of Jehovah interposed at the critical moment to arrest the fatal stroke. A ram which had become entangled in a thicket was seized and offered; and a name was given to the place (*Jehovah-Jireh*—"the Lord will provide") allusive to the believing answer which Abraham had given to his son's inquiry respecting the victim. The promises before made to Abraham—of numerous descendants, superior in power to their enemies, and of the blessings which his spiritual progeny, and especially the Messiah, were to extend to all mankind—were again confirmed in the most solemn manner; for Jehovah swore by himself (comp. Heb. vi, 13, 17), that such should be the rewards of his uncompromising obedience (see C. F. Bauer, *De Domini ad Abrahamum juramento*, Viteb. 1746). The father and son then rejoined their servants, and returned rejoicing to Beersheba (Gen. xxi, 19).

Sarah died at the age of 127 years, being then at or near Hebron, B.C. 2027. This loss first taught Abraham the necessity of acquiring possession of a family sepulchre in the land of his sojourning (see J. S. Semler, *De patriarcharum ut in Palæstina sepelirentur desiderio*, Hal. 1756). His choice fell on the cave of Machpelah (q. v.), and, after a striking negotiation [see BARGAIN] with the owner in the gate of Hebron, he purchased it, and had it legally secured to him, with the field in which it stood and the trees that grew thereon (see Thomson's *Land and Book*, ii, 381 sq.). This was the only possession he ever had in the Land of Promise (Gen. xxiii). The next care of Abraham was to provide a suitable wife for his son Isaac. It has always been the practice among pastoral tribes to keep up the family ties by intermarriages of blood-relations (Burckhardt, *Notes*, p. 154); and now Abraham had a further inducement in the desire to maintain the purity of the separated race from foreign and idolatrous connections. He therefore sent his aged and confidential steward Eliezer (q. v.), under the bond of a solemn oath to discharge his mission faithfully, to renew the intercourse between his family and that of his brother Nahor, whom he had left behind in Charran. He prospered in his important mission, and in due time returned, bringing with him Rebekah (q. v.), the daughter of Nahor's son Bethuel, who became the wife of Isaac, and was installed as chief lady of the camp, in the separate tent which Sarah had occupied (Gen. xxiv). Some time after Abraham himself took a wife named Keturah, by whom he had several children. See KETURAH. These, together with Ishmael, seem to have been portioned off by their father in his lifetime, and sent into the east and southeast, that there might be no danger of their interference with Isaac, the divinely appointed heir. There was time for this; for Abraham lived to the age of 175 years, 100 of which he had spent in the land of Canaan. He died B.C. 1989, and was buried by his two eldest sons in the family sepulchre which he had purchased of the Hittites (Gen. xxv, 1–10).

II. *Traditions and Literature.*—The Orientals, as well Christians and Mohammedans, have preserved some knowledge of Abraham, and highly commend his character; indeed, a history of his life, though it would be highly fanciful, might easily be compiled from their traditions. Arabic accounts name his father Azar (Abulfeda, *Hist. Anteisl.* p. 21), with which some have compared the contemporary Adores, king of Damascus (Justin. xxxvi, 2; see Josephus, *Ant.* i, 7, 2; Bertheau, *Israel. Gesch.* p. 217). His mother's name is given as Adna (Herbelot, *Bib. Orient.* s. v. Abraham). The Persian magi believe him to have been the same with their founder, Zerdoust, or Zoroaster; while the Zabians, their rivals and opponents, lay claim to a similar honor (Hyde, *Rel. Persar.* p. 28 sq.). Some have affirmed that he reigned at Damascus (Nicol. Damasc. apud Josephus, *Ant.* i, 7, 2; Justin. xxxvi), that he dwelt long in Egypt (Artapan. et Eupolem. apud Euseb. *Præpar.* ix, 17, 18), that he taught the Egyptians astronomy and arithmetic (Joseph. *Ant.* i, 8, 2), that he invented letters and the Hebrew language (Suidas in *Abraham*), or the *characters* of the Syrians and Chaldeans (Isidor. *Hispal. Origg.* i, 3), that he was the author of several works, among others of the famous book entitled *Jezira*, or the Creation—a work mentioned in the Talmud, and greatly valued by some rabbins; but those who have examined it without prejudice speak of it with contempt. See CABALA. In the first ages of Christianity, the heretics called Sethians published "Abraham's Revelations" (Epiphan. *Hæres.* xxxix, 5). Athanasius, in his *Synopsis*, speaks of the "Assumption of Abraham;" and Origen (in *Luc. Homil.* 35) notices an apocryphal book of Abraham's, wherein two angels, one good, the other bad, dispute concerning his damnation or salvation. The Jews (Rab. Selem, in *Baba Bathra*, c. i) attribute to him the Morning Prayer, the 89th Psalm, a Treatise on Idolatry, and other works. The authorities on all these points, and for still other traditions respecting Abraham, may be found collected in Fabricii *Cod. Pseudepigr. V. T.* i, 344 sq.; Eisenmenger, *Entd. Judenth.* i, 490; Otho, *Lex. Rabb.* p. 2 sq.; Beck, *ad Targ. Chron.* ii, 267; Stanley, *Jewish Church*, p. 2 sq.

We are informed (D'Herbelot, ut sup.) that, A.D. 1119, Abraham's tomb was discovered near Hebron, in which Jacob, likewise, and Isaac were interred. The bodies were found entire, and many gold and silver lamps were found in the place. The Mohammedans have so great a respect for his tomb, that they make it their fourth pilgrimage (the three others being Mecca, Medina, and Jerusalem). See HEBRON. The Christians built a church over the cave of Machpelah, where Abraham was buried, which the Turks have changed into a mosque, and forbidden Christians from approaching (Quaresm. *Elmid.* ii, 772). The supposed oak of Mamre, where Abraham received the three angels, was likewise honored by Christians, as also by the Jews and Pagans (see above). The Koran (iv, 124) entitles him "the friend of God" (see Michaelis,

Orient. Bibl. iv, 167. sq.; Withof, *De Abrah. Amico Dei*, Duisb. 1743; Kurtz, *Hist. of Old Cov.* § 51–68).

III. *Typical Character.*—The life and character of Abraham were in many respects *typical*. 1. He and his family may be regarded as a type of the Church of God in after ages. They, indeed, constituted God's ancient Church. Not that many scattered patriarchal and family churches did not remain: such was that of Melchizedek; but a visible church relation was established between Abraham's family and the Most High, signified by the visible and distinguishing sacrament of circumcision, and followed by new and enlarged revelations of truth. Two purposes were to be answered by this—*the preservation of the true doctrine of salvation in the world*, which is the great and solemn duty of every branch of the Church of God, and *the manifestation of that truth to others*. Both were done by Abraham. Wherever he sojourned he built his altars to the true God, and publicly celebrated his worship; and, as we learn from the Apostle Paul, he lived in tents in preference to settling in the land of Canaan, though it had been given to him for a possession, in order that he might thus proclaim his faith in the eternal inheritance of which Canaan was a type (Gal. iii, 16–29). 2. The numerous natural posterity promised to Abraham was also a type of the spiritual seed, the true members of the Church of Christ, springing from the Messiah, of whom Isaac was the symbol. Thus the Apostle Paul expressly distinguishes between the fleshly and the spiritual seed of Abraham (Gal. iv, 22–31). 3. The faithful offering up of Isaac, with its result, was probably the transaction in which Abraham, more clearly than in any other, "saw the day of Christ, and was glad" (John viii, 56). He received Isaac from the dead, says Paul, "in a figure" (Heb. xi, 19). This could be a figure of nothing but the resurrection of our Lord; and if so, Isaac's being laid upon the altar was a figure of his sacrificial death, scenically and most impressively represented to Abraham. 4. The transaction of the expulsion of Hagar was also a type. It was an allegory in action, by which the Apostle Paul teaches us (Gal. iv, 22–31) to understand that the son of the bondwoman represented those who are under the law; and the child of the freewoman those who by faith in Christ are supernaturally begotten into the family of God. The casting out of the bondwoman and her son represents also the expulsion of the unbelieving Jews from the Church of God, which was to be composed of true believers of all nations, all of whom, whether Jews or Gentiles, were to become "fellow heirs."

IV. *Covenant Relation.*—1. Abraham is to be regarded, further, as standing in a *federal* or *covenant* relation, not only to his natural seed, but specially and eminently to all believers. "The Gospel," we are told by Paul (Gal. iii, 8), "was preached to Abraham, saying, In thee shall all nations be blessed." "Abraham believed in God, and it was accounted to him for righteousness;" in other words, he was justified (Gen. xv, 6). A covenant of gratuitous justification through faith was made with him and his believing descendants; and the rite of circumcision, which was not confined to his posterity by Sarah, but appointed in every branch of his family, was the sign or sacrament of this covenant of grace, and so remained till it was displaced by the sacraments appointed by Christ. Wherever that sign was, it declared the doctrine and offered the grace of this covenant—free justification by faith, and its glorious results—to all the tribes that proceeded from Abraham. This same grace is offered to us by the Gospel, who become "Abraham's *seed*," his spiritual children, with whom the covenant is established through the same faith, and are thus made "the heirs with him of the same promise."

2. Abraham is also exhibited to us as the *representative* of true believers; and in this especially, that the true nature of faith was exhibited in him. This great principle was marked in Abraham with the following characters: an entire, unhesitating belief in the word of God; an unfaltering trust in all his promises; a steady regard to his almighty power, leading him to overlook all apparent difficulties and impossibilities in every case where God had explicitly promised; and habitual, cheerful, and entire obedience. The Apostle has described faith in Heb. xi, 1, and that faith is seen living and acting in all its energy in Abraham. (Niemeyer, *Charakt.* ii, 72 sq.)

V. The intended offering up of Isaac is not to be supposed as viewed by Abraham as an act springing out of the Pagan practice of human sacrifice, although this may have somewhat lessened the shock which the command would otherwise have occasioned his natural sympathies. The immolation of human victims, particularly of that which was most precious, the favorite, the first-born child, appears to have been a common usage among many early nations, more especially the tribes by which Abraham was surrounded. It was the distinguishing rite among the worshippers of Moloch; at a later period of the Jewish history, it was practised by a king of Moab; and it was undoubtedly derived by the Carthaginians from their Phœnician ancestors on the shores of Syria. Where it was an ordinary usage, as in the worship of Moloch, it was in unison with the character of the religion and of its deity. It was the last act of a dark and sanguinary superstition, which rose by regular gradation to this complete triumph over human nature. The god who was propitiated by these offerings had been satiated with more cheap and vulgar victims; he had been glutted to the full with human suffering and with human blood. In general, it was the final mark of the subjugation of the national mind to an inhuman and domineering priesthood. But the Mosaic religion held human sacrifices in abhorrence; and the God of the Abrahamitic family, uniformly beneficent, had imposed no duties which entailed human suffering, had demanded no offerings which were repugnant to the better feelings of our nature. The command to offer Isaac as a "burnt-offering" was, for these reasons, a trial the more severe to Abraham's faith. He must, therefore, have been fully assured of the Divine command, and he left the mystery to be explained by God himself. His was a simple act of unhesitating obedience to the command of God; the last proof of perfect reliance on the certain accomplishment of the Divine promises. Isaac, so miraculously bestowed, could be as miraculously restored; Abraham, such is the comment of the Christian Apostle, "believed that God could even raise him up from the dead" (Heb. xi, 17).

VI. The wide and deep impression made by the character of Abraham upon the ancient world is proved by the reverence which people of almost all nations and countries have paid to him, and the manner in which the events of his life have been interwoven in their mythology and their religious traditions. Jews, Magians, Sabians, Indians, and Mohammedans have claimed him as the great patriarch and founder of their several sects; and his history has been embellished with a variety of fictions. The ethnological relations of the race of Abraham have been lately treated by Ewald (*Geschichte des Volkes Israel*), and by Bertheau (*Geschichte der Israeliten*), who maintain that Abraham was the leader of tribes who migrated from Chaldea to the south-west. See ARABIA.

VII. For further notices, see Stäudlin, *Gesch. der Sittenl. Jesu*, i, 93 sq.; Eichhorn, *Bibl. d. Bibl. Lit.* i, 40 sq.; Harenberg, in the *Biblioth. Brem. Nov.* v, 499 sq.; Stackhouse, *Hist. of the Bible*, i, 123 sq.; Hottinger, *Hist. Orient.* p. 50; Ewald, *Isr. Gesch.* i, 385 sq.; Gesenius, in the *Hall. Encycl.* i, 155 sq. See likewise *Acta Sanctorum*, Oct. 9; Augusti, *De Fatis et Factis Abrahami* (Goth. 1730); Hebbing, *Hist. of Abraham*

(Lond. 1746); Gilbank, *Hist. of Abr.* (Lond. 1773); Holst, *Leben Abr.* (Cherun. 1826); Michaelis, in the *Biblioth. Brem.* vi, 51 sq.; Goetze, *De Cultu Abr.* (Lips. 1702); Sourie, *D. Gott Abr.* (Hannov. 1806); Hauck, *De Abr. in Charris* (Lips. 1776); the *Christ. Month. Spect.* v, 397; Beer, *Leben Abr.* (Leipz. 1859); Basil, *Opera*, p. 38; Ephraem Syrus, *Opera*, ii, 312; Philo, *Opera*, ii, 1 sq.; Ambrose, *Opera*, i, 278 sq.; Chrysostom, *Opera* (*Spuria*), vi, 646; Cooper, *Brief Expos.* p. 107; Whately, *Prototypes*, p. 93; Rabadan, *Mahometism*, p. 1; Debaeza, *Comment.* p. 3; J. H. Heidegger, *Hist. Pat.* p. 2; Abramus, *Pharus V. T.* p. 168; Dupin, *Nouv. Bible*, p. 4; Barrington, *Works*, iii, 61; Riccaltoun, *Works*, i, 291; Robinson, *Script. Characters*, p. 1; Rud ge, *Lect. on Gen.* i, 163; Buddicom, *Life of Abr.* (Lond. 1839); Evans, *Script. Biog.* p. 1; Williams, *Characters of O. T.* p. 36; A. H. L., *Life of Abr.* (Lond. 1861); Adamson, *Abraham* (Lond. 1841); Blunt, *Hist. of Abr.* (Lond. 1856); Geiger, *Ueber Abr.* (Altd. 1830); Beck, *Leben Abr.* (Erl. 1877, 8vo).

ABRAHAM'S BOSOM (ὁ κόλπος Ἀβραάμ). There was no name which conveyed to the Jews the same associations as that of Abraham. As undoubtedly he was in the highest state of felicity of which departed spirits are capable, "to be with Abraham" implied the enjoyment of the same felicity; and "to be in Abraham's bosom" meant to be in repose and happiness with him (comp. Josephus, *De Macc.* § 13; 4 Macc. xiii, 16). The latter phrase is obviously derived from the custom of sitting or reclining at table which prevailed among the Jews in and before the time of Christ. See ACCUBATION. By this arrangement the head of one person was necessarily brought almost into the bosom of the one who sat above him, or at the top of the triclinium, and the guests were so arranged that the most favored were placed so as to bring them into that situation with respect to the host (comp. John xiii, 23; xxi, 20). See BOSOM. These Jewish images and modes of thought are amply illustrated by Lightfoot, Schöttgen, and Wettstein, who illustrate Scripture from rabbinical sources. It was quite usual to describe a just person as being with Abraham, or lying on Abraham's bosom; and as such images were unobjectionable, Jesus accommodated his speech to them, to render himself the more intelligible by familiar notions, when, in the beautiful parable of the rich man and Lazarus, he describes the condition of the latter after death under these conditions (Luke xvi, 22, 23). See HADES.

Abraham, A SANCTA CLARA, a Roman Catholic preacher, highly popular in Vienna, and remarkable for his eccentric writings. His family name was *Ulrich Megerle*, and he was born in Baden, June 2, 1642. In 1662 he entered the order of barefooted Augustinians, and became distinguished, as a preacher, for directness, tact, and pungency, mixed with rudeness. He died Dec. 1, 1709. His sermons and other writings are contained in (unfinished) *Sämmtliche Werke nach dem Originaltexte* (Lindau, 20 vols. 1835–50). His *Grammatica Religiosa*, containing 55 sermons, was reprinted in Latin, 1719 (Colon. 4to).

Abraham, ECCHELENSIS. See ECCHELENSIS.

Abraham, USQUE, a Portuguese Jew, who translated the celebrated Spanish Bible of the Jews first printed at Ferrara, in 1553. It is translated *word for word* from the original, which fact, with the use of many old Spanish words, only employed in the synagogues, renders it very obscure. Asterisks (mostly omitted in the Holland ed. of 1630) are placed against certain words to denote that the exact meaning of the original Hebrew words is difficult to determine.—Fürst, *Bib. Jud.* iii, 463.

Abrahamites (1), a sect of heretics, named from their founder Abraham (or Ibrahim), of Antioch, A.D. 805. They were charged with the Paulician errors, and some of them with idolatry and licentiousness; but for these charges we have only the word of their persecutors. See PAULICIANS. (2), a sect of Deists in Bohemia, who existed as late as 1782, and professed the religion of Abraham before his circumcision, admitting no scriptures but the decalogue and the Lord's prayer. They believed in one God, but rejected the Trinity, and other doctrines of revelation. They rejected the doctrines of original sin, the immortality of the soul, and future rewards and punishments. They were required by Joseph II to incorporate themselves with one of the religions tolerated in the empire; and, in case of non-compliance, threatened with banishment. As the result of obstinate refusal to comply with the imperial command, they were transported to Transylvania. Many persons are still found in Bohemia, between whom and the Abrahamites some connection may be traced. They are frequently called Nihilists and Deists. (See an anonymous *Gesch. der Böhmischen Deisten* (1785); Grégoire, *Hist. des Sectes rélig.* v, 419 sq.)

A'bram, the original name (Gen. xvii, 5) of ABRAHAM (q. v.).

Abraxas (1) (*ἀβράξας* or *ἀβράσαξ*), a mystical word composed of the Greek letters *α*, *β*, *ρ*, *α*, *ξ*, *α*, *ς*, which together, according to Greek numeration, make up the number 365. Basilides taught that there were 365 heavens between the earth and the empyrean, and as many different orders of angels; and he applied the Cabalistic name *Abraxas* to the Supreme Lord of all these heavens (*Irenæus*, lib. i, cap. xxiv, 67). See BASILIDES. In his system there was an imitation of the Pythagorean philosophy with regard to numbers, as well as an adoption of Egyptian hieroglyphical symbols. Jerome seems to intimate that this was done in imitation of the practice of thus representing Mithras, the deity of the Persians; or the sun, otherwise Apollo, the god of healing. For instance:

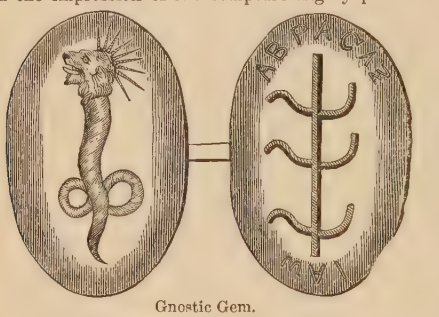
α	=	1	*μ*	=	40
β	=	2	*ε*	=	5
ρ	=	100	*ι*	=	10
α	=	1	*θ*	=	9
ξ	=	60	*ρ*	=	100
α	=	1	*α*	=	1
ς	=	200	*ς*	=	200
Abraxas	=	365	Meithras, or Mithras	=	365

Probably Basilides intended, in this way, to express the number of intelligences which compose the Pleroma, or the Deity under various manifestations, or the sun, in which Pythagoras supposed that the intelligence resided which produced the world.

Bellerman derives the word from the Coptic; the syllable *sadsch* (which the Greeks were obliged to convert into *σαξ*, or *σας*, or *σαζ*, as the last letter of this word could only be expressed by Ξ, Σ, or Z) signifying "word," and *abrak*, "blessed, holy, adorable;" *abraxas* being, therefore, "adorable word." Others make it to signify "the new word." Beausobre derives it from *ἀβρός*, which he renders *magnificent;* and either *σάω*, *I save*, or *σᾶ*, *safety*. Others assume that it is composed of the initial letters of the following words: אָב, *father;* בֵּן, *son;* רוּחַ, *spirit;* אֶחָד, *one* (that is, *one God*); Χριστός, *Christ;* Ἄνθρωπος, *man* (that is, *God-man*); Σωτήρ, *Saviour*. The latest suggestion is that it is the Aramaic for אַבְרָא כְּדַבְרָא עָזְקָא, "this is the great seal," read backwards. See ABRACADABRA.

(2.) *Abraxas Gems or Images.*—A great number of *relics* (gems and plates, or tablets of metal) have been discovered, chiefly in Egypt, bearing the word *abraxas*, or an image supposed to designate the god of that name. There has been much discussion about these relics, some regarding them as all of Basilidian origin; others holding them, in part or in whole, to be Egyptian. Descriptions of them may be found in Macarii *Abraxas seu de Gem. Basil. Disquisitio*, edited by Chifflet (Antw. 1657, 4to); Montfaucon, *Palæogr.*

Græc. lib. ii, cap. viii; Passeri, *De Gemmis Basilidianis*, in Gori, *Thesaurus Gem. Astrif.* (Flor. 1750, 3 vols. 4to); Bellermann, *Ueb. die Gemmen der Alten mit dem Abraxasbilde* (Berlin, 1817–1819); Walsh, *Ancient Coins, Medals, etc.* (Lond. 1828, 8vo); Kopp, *Palæographia Critica* (Mannh. 1827, pt. iv). Matter (in Herzog's *Real-Encyklopädie*, and in his *Histoire du Gnosticisme*, vol. iii) gives a classification of them which will tend greatly to facilitate their study. Some of them contain the *Abraxas* image alone, or with a shield, spear, or other emblems of Gnostic origin. Some have Jewish words (e. g. Jehovah, Adonai, etc.); others combine the Abraxas with Persian, Egyptian, or Grecian symbols. Montfaucon has divided these gems into seven classes. 1. Those having the head of a cock, the symbol of the sun; 2. Those having the head of a lion, expressive of the heat of the sun: these have the inscription Mithras; 3. Serapis; 4. Sphinxes, apes, and other animals; 5. Human figures, with the names of Iao, Sabaoth, Adonai, etc.; 6. Inscriptions without figures; 7. Monstrous forms. He gives 300 fac-similes of gems with different devices and inscriptions, one of which is shown in the accompanying cut from the collection of Viscount Strangford. It is of an oval form, convex on both sides, and both the surface of the stone and the impression of the sculpture highly polished.



Gnostic Gem.

On one side is represented a right line crossed by three curved ones, a figure very common on gnostic gems, and perhaps representing the golden "candlestick." This is surrounded by the legend ABPACAΞ IAΩ, words also of very common use, and which are to be found either by themselves, or accompanied by every variety of figure. The word IAΩ, in a variety of modifications, is also found on most of the gems of the Gnostics; and, next to Abrasax, seems to have been the most portentous and mysterious. It is generally supposed to be a corruption of the tetragrammaton, יהוה, or Jehovah, to which the Jews attached so awful an importance. Irenæus supposes it has allusion to the name by which the Divine character of Christ was expressed; as if the AΩ was intended to be the Alpha and Omega of the Revelation, and the characters IAΩ stood for Jesus the "Redeemer, the first and the last." See Mosheim, *Comm.* i, 417; Matter, *Hist. du Gnosticisme*, t. iii; Neander, *Gnost. System*, 1818; Neander, *Ch. Hist.* i, 401; Lardner, *Works*, viii, 352 sq.; Jeremie, *Ch. Hist.* p. 149; Schmid, *Pent. Dissertt.* (Helmst. 1716); Jablonski, *Nov. Miscell. Lips.* vii, 1, 68 sq.; Beausobre, *Hist. du Manich.* ii, 50; Gieseler, in the *Stud. u. Kritiken*, 1830, p. 413 sq. (who shows that not *all* Abraxas gems were of Gnostic origin); King, *The Gnostics and their Remains* (Lond. 1864), which contains various cuts of gems, but is otherwise of little value. See Gnosticism; Basilides.

Abrech (Heb. *abrek'*, אַבְרֵךְ, Sept. κῆρυξ, Vulg. *genu flecterent*), a word that occurs only in the original of Gen. xli, 43, where it is used in proclaiming the authority of Joseph. Something similar happened in the case of Mordecai, but then several words were employed (Esth. vi, 11). If the word be Hebrew, it is probably an imperative (not directly, Buxtorf, *Thes. Gramm.* p. 134; nor the first pers. fut., as explained by Aben-Ezra, but the infin. absolute used imperatively, Gesenius, *Thes. Heb.* p. 19) of בָּרַךְ in Hiphil, and would then mean, as in our version, "bow the knee" (so the Vulg., Erpenius, Luther, Aquila, and the Ven. Gr. version). We are indeed assured by Wilkinson (*Anc. Egyptians*, ii, 24) that the word *abrek* is used to the present day by the Arabs when requiring a camel to kneel and receive its load. But Luther (subsequently) and others (e. g. Onkelos, the Targum, Syr. and Persic versions) suppose the word to be a compound of אב־רך, "*the father of the state*," and to be of Chaldee origin. The Sept. and Samar. understand vaguely *a herald*. It is, however, probably Egyptian, slightly modified so as to suit the Hebrew; and most later writers are inclined with De Rossi (*Etym. Egypt.* p. 1) to repair to the Coptic, in which *Aberek* or *Abrek* means "*bow the head*"—an interpretation essentially agreeing with those of Pfeiffer (*Opp.* i, 94) and Jablonski (*Opusc.* i, 4, 5, ed. Water). See Salutation. But Origen (*Hexapla*, i, 49, ed. Montfaucon), a native of Egypt, and Jerome (*Comment.* in loc.), both of whom knew the Semitic languages, are of the opinion that *Abrech* means "a native Egyptian;" and when we consider how important it was that Joseph should cease to be regarded as a foreigner [see Abomination], it has in this sense a significance, as a proclamation of naturalization, which no other interpretation conveys (see Ameside, *De Abrech Ægyptior.* Dresd. 1750). Osburn thinks the title still appears in Joseph's tomb as *hb-resh*, "royal priest" (*Mon. Hist. of Eg.* ii, 90).

Abro'nah. See Ebronah.

Abrōnas. See Arbonai.

Ab'salom (Heb. *Abshalom'*, אַבְשָׁלוֹם, fully *Abishalom'*, אֲבִישָׁלוֹם, 1 Kings, xv, 2, 10, *father of peace*, i. e. *peaceful;* Sept. Ἀβεσσαλώμ, Josephus, Ἀψάλωμος, *Ant.* xiv, 4, 4), the name of three men.

1. The third son of David, and his only one (comp. 1 Kings i, 6) by Maacah, the daughter of Talmai, king of Geshur (2 Sam. iii, 3; 1 Chron. iii, 2), born B.C. cir. 1050. He was particularly noted for his personal beauty, especially his profusion of hair, the inconvenient weight of which often (not necessarily "every year," as in the Auth. Vers.) compelled him to cut it off, when it was found to weigh "200 shekels after the king's weight"—an amount variously estimated from 112 ounces (Geddes) to 7¼ ounces (A. Clarke), and, at least, designating an extraordinary quantity (2 Sam. xiv, 25–26; see *Journal de Trevoux*, 1702, p. 176; Diedrichs, *Ueb. d. Haare Absalom's*, Gött. 1776; *Handb. d. A. T.* p. 142 sq.; Bochart, *Opp.* ii, 384).

David's other child by Maacah was a daughter named Tamar, who was also very beautiful. She became the object of lustful regard to her half-brother Amnon, David's eldest son; and was violated by him, in pursuance of a plot suggested by the artful Jonadab (2 Sam. xiii, 1–20), B.C. cir. 1033. See Amnon. In all cases where polygamy is allowed we find that the honor of a sister is in the guardianship of her full brother, more even than in that of her father, whose interest in her is considered less peculiar and intimate (see Niebuhr, *Beschr.* p. 39). We trace this notion even in the time of Jacob (Gen. xxxiv, 6, 13, 25 sq.). So in this case the wrong of Tamar was taken up by Absalom, who kept her secluded in his own house, and brooded silently over the injury he had sustained. It was not until two years had passed that Absalom found opportunity for the bloody revenge he had meditated. He then held a great sheep-shearing at Baal-hazor near Ephraim, to which he invited all the king's sons; and, to lull suspicion, he also solicited the presence of his father. As he expected, David declined for himself, but allowed Amnon and the other princes to attend. They feasted together; and when they were warm

with wine Amnon was set upon and slain by the servants of Absalom, according to the previous directions of their master. The others fled to Jerusalem, filling the king with grief and horror by the tidings which they brought. Absalom hastened to Geshur, and remained there three years with his grandfather, king Talmai (2 Sam. xiii, 23–38). See GESHUR.

Absalom, with all his faults, was eminently dear to his father. David mourned every day after the banished fratricide, whom a regard for public opinion and a just horror of his crime forbade him to recall. His secret wishes to have home his beloved though guilty son were, however, discerned by Joab, who employed a clever woman of Tekoah to lay a supposed case before him for judgment; and she applied the anticipated decision so adroitly to the case of Absalom, that the king discovered the object and detected the interposition of Joab. Regarding this as in some degree expressing the sanction of public opinion, David gladly commissioned Joab to "call home his banished." Absalom returned; but David controlled his feelings, and declined to admit him to his presence. After two years, however, Absalom, impatient of his disgrace, found means to compel the attention of Joab to his case; and through him a complete reconciliation was thus effected, and the father once more indulged himself with the presence of his son (2 Sam. xiii, 39; xiv, 33), B.C. cir. 1027. Scarcely had he returned when he began to cherish aspirations to the throne, which he must have known was already pledged to another (see 2 Sam. vii, 12). His reckless ambition was probably only quickened by the fear lest Bathsheba's child should supplant him in the succession, to which he would feel himself entitled, as of royal birth on his mother's side as well as his father's, and as being now David's eldest surviving son, since we may infer that the second son, Chileab, was dead, from no mention being made of him after 2 Sam. iii, 3. It is harder to account for his temporary success, and the imminent danger which befell so powerful a government as his father's. The sin with Bathsheba had probably weakened David's moral and religious hold upon the people; and as he grew older he may have become less attentive to individual complaints, and that personal administration of justice which was one of an Eastern king's chief duties. The populace were disposed to regard Absalom's pretensions with favor; and by many arts he so succeeded in winning their affections that when, four years (the text has erroneously 40 years; comp. Josephus, *Ant.* vii, 9, 1; see Kennicott, *Diss.* p. 367; Ewald, *Isr. Gesch.* ii, 637) after his return from Geshur, he repaired to Hebron, and there proclaimed himself king, the great body of the people declared for him. It is probable that the great tribe of Judah had taken some offence at David's government, perhaps from finding themselves completely merged in one united Israel; and that they hoped secretly for pre-eminence under the less wise and liberal rule of his son. Thus Absalom selects Hebron, the old capital of Judah (now supplanted by Jerusalem), as the scene of the outbreak; Amasa, his chief captain, and Ahithophel of Giloh, his principal counsellor, are both of Judah, and, after the rebellion was crushed, we see signs of ill-feeling between Judah and the other tribes (xix, 41). But whatever the causes may have been, the revolt was at first completely successful. David found it expedient to quit Jerusalem and retire to Mahanaim, beyond the Jordan. When Absalom heard of this, he proceeded to Jerusalem and took possession of the throne without opposition. Among those who had joined him was Ahithophel, who had been David's counsellor, and whose profound sagacity caused his counsels to be regarded like oracles in Israel. This defection alarmed David more than any other single circumstance in the affair, and he persuaded his friend Hushai to go and join Absalom, in the hope that he might be made instrumental in turning the sagacious counsels of Ahithophel to foolishness. The first piece of advice which Ahithophel gave Absalom was that he should publicly take possession of that portion of his father's harem which had been left behind in Jerusalem; thus fulfilling Nathan's prophecy (2 Sam. xiii, 11). This was not only a mode by which the succession to the throne might be confirmed [see ABISHAG; comp. Herodotus, iii, 68], but in the present case, as suggested by the wily counsellor, this villanous measure would dispose the people to throw themselves the more unreservedly into his cause, from the assurance that no possibility of reconcilement between him and his father remained. But David had left friends who watched over his interests. Hushai had not then arrived. Soon after he came, when a council of war was held to consider the course of operations to be taken against David. Ahithophel counselled that the king should be pursued that very night, and smitten while he was "weary and weak handed, and before he had time to recover strength." Hushai, however, whose object was to gain time for David, speciously urged, from the known valor of the king, the possibility and disastrous consequences of a defeat, and advised that all Israel should be assembled against him in such force as it would be impossible for him to withstand. Fatally for Absalom, the counsel of Hushai was preferred to that of Ahithophel; and time was thus afforded for the king, by the help of his influential followers, to collect his resources, as well as for the people to reflect upon the undertaking in which so many of them had embarked. David soon raised a large force, which he properly organized and separated into three divisions, commanded severally by Joab, Abishai, and Ittai of Gath. The king himself intended to take the chief command; but the people refused to allow him to risk his valued life, and the command then devolved upon Joab. The battle took place in the borders of the forest of Ephraim; and the tactics of Joab, in drawing the enemy into the wood, and there hemming them in, so that they were destroyed with ease, eventually, under the providence of God, decided the action against Absalom. Twenty thousand of his troops were slain, and the rest fled to their homes. Absalom himself fled on a swift mule; but as he went, the boughs of a terebinth (or oak; see Thomson's *Land and Book*, i, 374; ii, 234) tree caught the long hair in which he gloried, and he was left suspended there (comp. Josephus, *Ant.* vii, 10, 2; Celsii *Hierob.* i, 43). The charge which David had given to the troops to respect the life of Absalom prevented any one from slaying him; but when Joab heard of it, he hastened to the spot and pierced him through with three darts. His body was then taken down and cast into a pit there in the forest, and a heap of stones was raised upon it as a sign of abhorrence (see Thomson, *ibid.* ii, 234). David's fondness for Absalom was unextinguished by all that had passed; and as he sat, awaiting tidings of the battle, at the gate of Mahanaim, he was probably more anxious to learn that Absalom lived than that the battle was gained; and no sooner did he hear that Absalom was dead, than he retired to the chamber above the gate, to give vent to his paternal anguish. The victors, as they returned, slunk into the town like criminals when they heard the bitter wailings of the king: "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" The consequences of this weakness might have been most dangerous, had not Joab gone up to him, and, after sharply rebuking him for thus discouraging those who had risked their lives in his cause, induced him to go down and cheer the returning warriors by his presence (2 Sam. xv, 1; xix, 8; comp. Psa. iii, title), B.C. cir. 1023.

Absalom is elsewhere mentioned only in 2 Sam. xx, 6; 1 Kings ii, 7, 28; xv, 2, 10; 2 Chron. xi, 20, 21;

from the last two of which passages he appears to have left only a daughter (having lost three sons, 2 Sam. xiv, 27; comp. xviii, 18), who was the grandmother of Abijah (q. v.). See, generally, Niemeyer, *Charakt.* iv, 319 sq.; Kitto, *Daily Bible Illust.* in loc.; Debaeza, *Com. Allegor.* p. 5; Evans, *Script. Biog.* p. 1; Lindsay, *Lect.* ii; Dietric, *Antiq.* p. 353; Laurie, *Lect.* p. 68; Harris, *Works*, p. 209; Spencer, *Sermons*, p. 273; Simeon, *Works*, iii, 281, 294; Dibdin, *Sermons*, iii, 410; Williams, *Sermons*, ii, 190. See DAVID; JOAB.

ABSALOM'S TOMB. A remarkable monument bearing this name makes a conspicuous figure in the Valley of Jehoshaphat, outside Jerusalem; and it has been noticed and described by almost all travellers. It is close by the lower bridge over the Kedron, and is a square isolated block hewn out from the rocky ledge so as to leave an area or niche around it. The body of this monument is about 24 feet square, and is ornamented on each side with two columns and two half columns of the Ionic order, with pilasters at the corners. The architrave exhibits triglyphs and Doric ornaments. The elevation is about 18 or 20 feet to the top of the architrave, and thus far it is wholly cut from the rock. But the adjacent rock is here not so high as in the adjoining tomb of Zecharias (so called), and therefore the upper part of the tomb has been carried up with mason-work of large stones. This consists, first, of two square layers, of which the upper one is smaller than the lower; and then a small dome or cupola runs up into a low spire, which appears to have spread out a little at the top, like an opening flame. This mason-work is perhaps 20 feet high, giving to the whole an elevation of about 40 feet. There is a small excavated chamber in the body of the tomb, into which a hole had been broken through one of the sides several centuries ago. Its present Mohammedan name is *Tantur Faraon* (*Biblioth. Sac.* 1843, p. 34). The old travellers who refer to this tomb, as well as Calmet after them, are satisfied that they find the history of it in 2 Sam. xviii, 18, which states that Absalom, having no son, built a monument to keep his name in remembrance, and that this monument was called "Absalom's Place" (יַד אַבְשָׁלוֹם, *Absalom's Hand*, as in the margin; Sept. Χεὶρ Ἀβεσσαλώμ, Vulg. *Manus Absalom*), that is, *index*, memorial, or monument. See HAND. Later writers, however, dispute such a connection between this history and any of the existing monuments on this spot. "The style of architecture and embellishment," writes Dr. Robinson (*Bib. Res.* i, 519 sq.), "shows that they are of a later period than most of the other countless sepulchres round about the city, which, with few exceptions, are destitute of architectural ornament. But the foreign ecclesiastics, who crowded to Jerusalem in the fourth century, found these monuments here; and, of course, it became an object to refer them to persons mentioned in the Scriptures. Yet, from that day to this, tradition seems never to have become fully settled as to the individuals whose names they should bear. The *Itin. Hieros.* in A.D. 333 speaks of the two monolithic monuments as the tombs of Isaiah and Hezekiah. Adamnus, about A.D. 697, mentions only one of these, and calls it the tomb of Jehoshaphat. . . . The historians of the Crusades appear not to have noticed these tombs. The first mention of a tomb of Absalom is by Benjamin of Tudela, who gives to the other the name of king Uzziah; and from that time to the present day the accounts of travellers have been varying and inconsistent." Yet so eminent an architect as Prof. Cockerell speaks of this tomb of Absalom as a monument of antiquity, perfectly corresponding with the ancient notices (*Athenæum*, Jan. 28, 1843). Notwithstanding the above objections, therefore, we are inclined to identify the *site* of this monument with that of Scripture. Josephus (*Ant.* vii, 10, 3) says that it was "a marble pillar in the king's dale [the Valley of Jehoshaphat, which led to "the king's gardens"], two furlongs distant from Jerusalem," as if it were extant in his day. The simple monolith pillar may naturally have been replaced in after times by a more substantial monument. See PILLAR. It is worthy of remark that the tradition which connects it with Absalom is not a monkish one merely; the Jewish residents likewise, who would not be likely to borrow from Christian legends, have been in the habit from time immemorial of casting a stone at it and spitting, as they pass by it, in order to show their horror at the rebellious conduct of this unnatural son. (See Williams, *Holy City*, ii, 451; Olin's *Travels*, ii, 145; Pococke, *East*, ii, 34; Richter, *Wallf.* p. 33; Rosenmüller's *Ansichten von Palästina*, ii, plate 14; Wilson, *Lands of Bible*, i, 488; Thomson's *Land and Book*, ii, 482; *Crit. Sac. Thes. Nov.* i, 676; Frith, *Palest. photographed*, pt. 21).

Absalom's Tomb.

2. (Sept. Ἀβεσσάλωμος.) The father of Matathias (1 Macc. xi, 70) and Jonathan (1 Macc. xiii, 11), two of the generals under the Maccabees.

3. (Sept. Ἀβεσσαλώμ.) One of the two Jews sent by Judas Maccabæus with a petition to the viceroy Lysias (2 Macc. xi, 17, in some "Absalon").

Absalon, or **Axel**, archbishop of Lund, in Sweden, and primate of the kingdoms of Denmark, Sweden, and Norway, was born in the island of Zealand, in 1128. After finishing his studies at Paris, he devoted himself to the priesthood, and was appointed bishop of Roeskilde in 1158. He was at the same time made prime-minister and general of the armies of Waldemar. In the latter capacity he overcame the Wends, and established Christianity there. In 1178 he was made archbishop of Lund, but still retained the see of Roeskilde, and remained in Zealand until 1191. He also quelled a rebellion in the district of Schoonen; and after Canute VI had ascended the throne he helped this prince in repulsing his rival, the Duke of Pomerania, and in conquering Mecklenbourg and Estonia. These occupations did not prevent his attending diligently to his clerical duties. In 1187 he called a national council to regulate the ceremonial of the churches. He was also a patron of the sciences and of literature. He died in the convent of Soroe in 1201. —Neander, *Ch. Hist.* iv, 31; Illgen, *Zeitschrift*, 1832, i.

Absinthium. See WORMWOOD.

Absolution, the act of *loosing* or *setting free*. In civil law it is a sentence by which the party accused is declared innocent of the crime laid to his charge, and is equivalent to acquittal. In the Roman theology it signifies the act by which the priest declares the sins of penitent persons to be remitted to them.

1. In the first centuries, the restoration of a penitent to the bosom of the Christian Church was deemed a matter of great importance, and was designed not only to be a means of grace to the individual, but also a benefit to the whole body. Absolution was at that time simply reconciliation with the Church, and restoration to its communion, without any reference to the remission of sins. Early writers, such as Tertullian, Novatian, Cyprian, Athanasius, Basil, Chrysostom, Jerome, and Cyril, lay great stress on the fact that the forgiveness of sins is the prerogative of God only, and can never belong to any priest or bishop. After the fourth century, as the practice of private penance prevailed, the doctrine of ministerial absolution of sins began to gain ground, and was at length exalted to the rank of a sacrament.

2. Five kinds of absolution are mentioned by the early writers. *a*. That of baptism. *b*. The eucharist. *c*. The word and doctrine. *d*. The imposition of hands, and prayer. *e*. Reconciliation to the Church by relaxation of censures. *Baptism* in the ancient Church was called absolution, because remission of sins was supposed to be connected with this ordinance. It is termed by Augustine "*absolutio;* or, "*sacramentum absolutionis et remissionis peccatorum.*" It had no relation to penitential discipline, being never given to persons who had once received baptism. The absolution of the *eucharist* had some relation to penitential discipline, but did not solely belong to it. It was given to all baptized persons who never fell under discipline, as well as to those who fell and were restored. In both respects it was called the perfection or consummation of a Christian (τὸ τέλειον). The absolution of the *word and doctrine* was declarative. It was that power which the ministers of Christ have, to make declaration of the terms of reconciliation and salvation to mankind. The absolution of *intercession and prayer* was generally connected with all other kinds of absolution. Prayers always attended baptism and the Eucharist, and also the final reception of penitents into the Church. The absolution of *reconcilement to the Church* took place at the altar, after canonical penance, and is often referred to, in earlier writers, by the terms, "granting peace," "restoring to communion," "reconciling to the church," "loosing bonds," "granting indulgence and pardon." Some councils enacted that the absolution of a penitent should only be granted by the bishop who had performed the act of excommunication, or by his successor. Severe penalties were inflicted on any who violated this regulation. Various ceremonies accompanied this act. The time selected was usually *Passion-week;* and, from this circumstance, the restoration is called *hebdomas indulgentiæ.* If not in Passion-week, it took place at some time appointed by the bishop. The act was performed *in the church,* when the people were assembled for divine worship, and usually immediately before the administration of the Lord's supper. The penitent, kneeling before the altar-table, or the reading-desk (*ambo*), was absolved by the bishop, by the imposition of hands, and by prayer. As the act was designated by the phrase *Dare pacem,* it is probable that a form was used which contained in it the expression, "Depart in peace." The fifty-first Psalm was usually sung on the occasion, but not as a necessary part of the service. Immediately after the ceremony, the absolved were admitted to the sacrament of the Lord's supper, and from that moment restored to all church privileges, with one exception, that a minister, under these circumstances, was reckoned among the laity, and a layman disqualified for the clerical office. In the case of heretics, *chrism* was added to the imposition of hands, to denote their reception of the Holy Spirit of peace on their restoration to the peace and unity of the Church. The bishop touched with oil the forehead, eyes, nose, mouth, and ears of the penitent, saying, "This is the sign of the gifts of the Holy Ghost." The Roman Church has also a form of *absolution for the dead* (*absolutio defunctorum*). It consists in certain prayers performed by the priest, after the celebration of the mass for a deceased person, for his delivery from purgatory.

3. The Roman Church practises *sacramental* absolution. According to the decision of the Council of Trent (sess. xiv, cap. vi, etc. can. ix), the priest is judge as well as the minister of Jesus Christ; so that the meaning of the words, *ego te absolvo a peccatis tuis in nomine Patris et Filii et Spiritus Sancti. Amen,* is not merely, "I declare to thee that thy sins are remitted," but, "As the minister of Jesus Christ, I remit thy sins." The view of the Greek Church appears to be that "Penitence is a mystery, or sacrament, in which he who confesses his sins is, on the outward declaration of pardon by the priest, inwardly loosed from his sins by Jesus Christ himself" (*Longer Catechism of the Russian Church,* by Blackmore). It is very plain that the New Testament does not sanction the power claimed by the Roman hierarchy, and that it is altogether inconsistent with the teaching of the earlier fathers of the Church. When Jesus Christ says to his ministers, "Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained," he imparts to them a commission to declare with authority the Christian terms of pardon, and he also gives them a power of inflicting and remitting ecclesiastical censures; that is, admitting into a Christian congregation or excluding from it. Absolution in the New Testament does not appear to mean more than this; and in early ecclesiastical writers it is generally confined to the remission of church censures, and readmission into the congregation. It is generally agreed that the indicative form of absolution—that is, "I absolve thee"—instead of the deprecatory—that is, "Christ absolve thee"—was introduced in the twelfth or thirteenth century, just before the time of Thomas Aquinas, who was one of the first that wrote in defence of it. The Greek Church still retains the deprecatory form. See INDULGENCE.

4. "The Church of England also holds the doctrine of absolution, but restrains herself to what she supposes to be the Scriptural limits within which the power is granted, which are the pronouncing God's forgiveness of sins upon the supposition of the existence of that state of mind to which forgiveness is granted. The remission of sins is God's special prerogative—'Who can forgive sins but God only?' (Luke v, 21)—but the public declaration of such remission to the penitent is, like all other ministrations in the Church, committed to men as God's ministers. The Church of England has three forms of absolution. In that which occurs in the morning service, the act of pardon is *declared* to be God's. The second form, in the communion service, is *precatory;* it expresses the earnest wish that God may pardon the sinner. The third form, in the visitation of the sick, is apparently more unconditional, but not really so; since it is spoken to those who 'truly repent and believe in God.' The words of absolution which follow must be interpreted according to the analogy of the two other forms, which refer the act of pardon to God. And that the Church does not regard the pronouncing of this absolution as necessary, or as conducive to the sinner's pardon, is evident from the absence of any injunction or admonition to that effect. It is noticed in the rubric, apparently, as an indulgence to the sick man if he heartily desire it; but no hint is given that he ought to desire it, nor any exhortation to seek it." See Palmer *On the Church,* ii, 280; Wheatly *On Common Prayer,* 440 sq.; Bingham, *Orig. Eccl.* bk. xix, ch. i; Pascal, *Liturg. Cathol.* p. 34; Coleman, *Christ. Antiq.* ch. xxii, § 8; Elliott, *Delineation of Romanism,* i, 305. Compare CONFESSION; PENANCE.

Abstemii, a name given to such persons as could

not partake of the cup at the Eucharist on account of their natural aversion to wine.

Abstinence (*ἀσιτία, not eating*, Acts xxvii, 21), a general term, applicable to any object from which one abstains, while *fasting* is a species of abstinence, namely, from food. See FAST. The general term is likewise used in the particular sense to imply a partial abstinence from particular food, but *fast* signifies an abstinence from food altogether. Both are spoken of in the Bible as a religious duty. Abstinence again differs from *temperance*, which is a *moderate* use of food or drink usually taken, and is sometimes extended to other indulgences; while abstinence (in reference to food) is a refraining entirely from the use of certain articles of diet, or a very slight partaking of ordinary meals, in cases where absolute fasting would be hazardous to health. See SELF-DENIAL.

1. *Jewish.*—The first example of abstinence which occurs in Scripture is that in which the use of blood is forbidden to Noah (Gen. ix, 20). See BLOOD. The next is that mentioned in Gen. xxxii, 32: "The children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, *unto this day*, because he (the angel) touched the hollow of Jacob's thigh in the sinew that shrank." See SINEW. This practice of particular and commemorative abstinence is here mentioned by anticipation long after the date of the fact referred to, as the phrase "unto this day" intimates. No actual instance of the practice occurs in the Scripture itself, but the usage has always been kept up; and to the present day the Jews generally abstain from the whole hind-quarter on account of the trouble and expense of extracting the particular sinew (Allen's *Modern Judaism*, p. 421). By the law abstinence from blood was confirmed, and the use of the flesh of even lawful animals was forbidden, if the manner of their death rendered it impossible that they should be, or uncertain that they were, duly exsanguinated (Exod. xxii, 31; Deut. xiv, 21). A broad rule was also laid down by the law, defining whole classes of animals that might not be eaten (Lev. xi). See ANIMAL; FOOD. Certain parts of lawful animals, as being sacred to the altar, were also interdicted. These were the large lobe of the liver, the kidneys and the fat upon them, as well as the tail of the "fat-tailed" sheep (Lev. iii, 9–11). Every thing consecrated to idols was also forbidden (Exod. xxxiv, 15). In conformity with these rules the Israelites abstained generally from food which was more or less in use among other people. Instances of abstinence from allowed food are not frequent, except in commemorative or afflictive fasts. The forty days' abstinence of Moses, Elijah, and Jesus are peculiar cases, requiring to be separately considered. See FASTING. The priests were commanded to abstain from wine previous to their actual ministrations (Lev. x, 9), and the same abstinence was enjoined to the Nazarites during the whole period of their separation (Num. vi, 5). See NAZARITE. A constant abstinence of this kind was, at a later period, voluntarily undertaken by the Rechabites (Jer. xxxv, 16, 18). See RECHABITE.

Among the early Christian converts there were some who deemed themselves bound to adhere to the Mosaical limitations regarding food, and they accordingly abstained from flesh sacrificed to idols, as well as from animals which the law accounted unclean; while others contemned this as a weakness, and exulted in the liberty wherewith Christ had made his followers free. This question was repeatedly referred to the Apostle Paul, who laid down some admirable rules on the subject, the purport of which was, that every one was at liberty to act in this matter according to the dictates of his own conscience, but that the strong-minded had better abstain from the exercise of the freedom they possessed whenever it might prove an occasion of stumbling to a weak brother (Rom. xiv, 1–3; 1 Cor. viii). In another place the same apostle reproves certain sectaries who should arise, forbidding marriage, and enjoining abstinence from meats which God had created to be received with thanksgiving (1 Tim. iv, 3, 4). The council of the apostles at Jerusalem decided that no other abstinence regarding food should be imposed upon the converts than "from meats offered to idols, from blood, and from things strangled" (Acts xv, 29). Paul says (1 Cor. ix, 25) that wrestlers, in order to obtain a corruptible crown, abstain from all things, or from every thing which might weaken them. In his First Epistle to Timothy (iv, 3), he blames certain heretics who condemned marriage, and the use of meats which God hath created. He requires Christians to abstain from all appearance of evil (1 Thess. v, 22), and, with much stronger reason, from every thing really evil, and contrary to religion and piety. See FLESH; ALISGEMA.

The Essenes, a sect among the Jews which is not mentioned by name in the Scriptures, led a more abstinent life than any recorded in the sacred books. See ESSENES. They refused all pleasant food, eating nothing but coarse bread and drinking only water; and some of them abstained from food altogether until after the sun had set (Philo, *De Vita Contemplativa*, p. 692, 696). That abstinence from ordinary food was practised by the Jews medicinally is not shown in Scripture, but is more than probable, not only as a dictate of nature, but as a common practice of their Egyptian neighbors, who, we are informed by Diodorus (i, 82), "being persuaded that the majority of diseases proceed from indigestion and excess of eating, had frequent recourse to *abstinence*, emetics, slight doses of medicine, and other simple means of relieving the system, which some persons were in the habit of repeating every two or three days. See Porphyry, *De Abst.* iv. See UNCLEANNESS.

2. *Christian.*—*a. Early.*—In the early Church catechumens could be admitted to baptism; they were required, according to Cyril and Jerome, to observe a season of abstinence and prayer for forty days; according to others, of twenty days. Extreme caution and care were observed in the ancient Church in receiving candidates into communion, the particulars of which may be found under the head CATECHUMENS. Superstitious abstinence by the clergy was deemed a crime. If they abstained from flesh, wine, marriage, or any thing lawful and innocent, in accordance with the heretical and false notions that the creatures of God were not good, but polluted and unclean, they were liable to be deposed from office. See ABSTINENTS. There was always much disputation between the Church and several heretical sects on the subjects of meats and marriage. The Manichees and Priscillianists professed a higher degree of spirituality and refinement, because they abstained from wine and flesh as things unlawful and unclean, and on this account censured the Church as impure in allowing men the moderate and just use of them. The Apostolical Canons enjoin, "That if any bishop, presbyter, or deacon, or any other clerk, abstain from marriage, flesh, or wine, not for exercise, but abhorrence—forgetting that God made all things very good, and created man male and female, and speaking evil of the workmanship of God, unless he correct his error, he shall be deposed, and cast out of the church." At the same time, strict observance of the fasts of the church was enjoined, and deposition was the penalty in case of non-compliance with the directions of the canons on this subject.

b. Romish.—In the Romish Church a distinction is made between fasting and abstinence, and different days are appointed to each. On days of fasting, one meal in twenty-four hours is allowed; but on days of abstinence, provided flesh is not eaten and the meal is moderate, a collation is allowed in the evening. Their days of abstinence are all the Sundays in Lent, St. Mark's day, if it does not fall in Easter-week, the

three Rogation-days, all Saturdays throughout the year, with the Fridays which do not fall within the twelve days of Christmas. The observance of St. Mark's day as a day of abstinence is said to be in imitation of St. Mark's disciples, the first Christians of Alexandria, who are said to have been eminent for their prayer, abstinence, and sobriety. The Roman days of fasting are, all Lent except Sundays, the Ember-days, the vigils of the more solemn feasts, and all Fridays except such as fall between Easter and the Ascension. See CALENDAR.

c. Protestant.—The Church of England, in the table of vigils, mentions fasts and days of abstinence separately; but in the enumeration of particulars, they are called indifferently days of fasting or abstinence, and the words seem to refer to the same thing. The Word of God never teaches us that abstinence is good and valuable *per se*, but only that it ministers to holiness; and so it is an instrument, not an end.—Bingham, *Orig. Eccles.* bk. x, ch. 11, § 9. See ASCETICISM.

Abstinents, a sect of heretics that appeared in France and Spain about the end of the third century, during the persecutions of Diocletian and Maximin. They condemned marriage and the use of flesh and wine, which they said were made not by God, but by the devil. See ABSTINENCE.

Absus, a river of Palestine, according to Vibius Sequester (see Reland, *Palæst.* p. 297), prob. the "gentle stream" (*mollis*) referred to by Lucan (v, 485), and by Cæsar (*Bell. Civ.* iii, 13), as having been crossed by Pompey near Apollonia; hence, no doubt, the brooklet that enters the Mediterranean at this place.

Abu'bus (Ἀβουβος, prob. of Syrian origin), the father of Ptolemy, the general of Antiochus, who slew Simon Maccabæus (1 Macc. xvi, 11, 15).

Abul-faraj (ABUL-PHARAGIUS, or ABULFARADASCH), GREGORY (called also Bar-Hebræus, from his father having been originally a Jew), was the son of Aaron, a physician of Malatia, in Armenia, and was born in 1226, and, like his father, was a Jacobite. He applied himself to the study of the Syriac and Arabic languages, philosophy, theology, and medicine: in the latter he became a great proficient, and acquired a high reputation among the Moslems. When only twenty-one years of age he was made bishop of Guba by the Jacobite patriarch Ignatius; and in 1247 he was made bishop of Aleppo. About 1266 he was made Maphrian, or primate of the Jacobites in the East, which dignity he retained till his death, in 1286. His works are very numerous; the best known is the *Syriac Chronicle*, which is largely cited by Gibbon, and is, in fact, a repository of Eastern history. It consists of two parts: 1. The Dynasties—a Civil Chronicle from Adam to A.D. 1286; 2. An Ecclesiastical History, which again falls into two divisions: (1.) A Catalogue and Chronicle of the Patriarchs of Antioch, called by this author the Pontiffs of the West; (2.) A Catalogue and Chronicle of the Primates, Patriarchs, and Maphrians of the East. The *Civil Chronicle* is published in Syriac and Latin, from the Bodleian MS., under the title *Chronicon Syriacum*, ed. P. J. Bruns and G. G. Kirsch (Lips. 1788, 2 vols. 4to); an abridgment of the whole chronicle made in Arabic by Abul-faraj, in Arabic and Latin by Pococke, under the title *Historia Compendiosa Dynastiarum*, ab Ed. Pocockio interprete (Oxon. 1663, 2 vols. 4to). A complete edition was proposed in Germany by Bernstein, in 1847, but nothing beyond the prospectus has yet appeared. The "Ecclesiastical History" exists in MS. in the Vatican and Bodleian (?) libraries. The autobiography of Abul-faraj is given by Assemanni, *Bibliotheca Orientalis*, tom. ii. See Cave, *Hist. Lit.* Ann. 1284; *Christian Remembrancer*, vol. xxx, p. 300.

Abūma. See RUMAH.

Abūna (*our father*), the title given by the Abyssinian Christians to their metropolitan. They receive this prelate from the Coptic patriarch of Alexandria. At one time, when the Abyssinians were greatly oppressed, they applied to the pope for help, promising never again to accept their metropolitan from the Coptic patriarch; but this forced submission to Rome did not last long. See ABYSSINIAN CHURCH.

Abyss (Ἄβυσσος). The Greek word means literally "*without bottom*," but actually *deep, profound.* It is used in the Sept. for the Hebrew *tehom'* (תְּהוֹם), which we find applied either to the ocean (Gen. i, 2; vii, 11) or to the under world (Ps. lxxi, 21; cvii, 26). In the New Testament it is used as a noun to describe Hades, or the place of the dead generally (Rom. x, 7); but more especially Tartarus, or that part of Hades in which the souls of the wicked were supposed to be confined (Luke viii, 31; Rev. ix, 1, 2, 11; xx, 1, 3; comp. 2 Pet. ii, 4). In the Revelation the authorized version invariably renders it "bottomless pit;" elsewhere "deep." See PIT.

Most of these uses of the word are explained by reference to some of the cosmological notions which the Hebrews entertained in common with other Eastern nations. It was believed that the abyss, or sea of fathomless waters, encompassed the whole earth. The earth floated on the abyss, of which it covered only a small part. According to the same notion, the earth was founded upon the waters, or, at least, had its foundations in the abyss beneath (Ps. xxiv, 2; cxxxvi, 6). Under these waters, and at the bottom of the abyss, the wicked were represented as groaning and undergoing the punishment of their sins. There were confined the Rephaim—those old giants who, while living, caused surrounding nations to tremble (Prov. ix, 18; xxix, 16). In those dark regions the sovereigns of Tyre, Babylon, and Egypt are described by the prophets as undergoing the punishment of their cruelty and pride (Jer. xxvi, 14; Ezek. xxviii, 10, etc.). This was "the deep" into which the evil spirits, in Luke viii, 31, besought that they might not be cast, and which was evidently dreaded by them. See CREATION; HADES. The notion of such an abyss was by no means confined to the East. It was equally entertained by the Celtic Druids, who held that *Annwn* (the deep, the low part), the abyss from which the earth arose, was the abode of the evil principle (Gwarthawn), and the place of departed spirits, comprehending both the Elysium and the Tartarus of antiquity. With them also wandering spirits were called *Plant annwn*, "the children of the deep" (Davis's *Celtic Researches*, p. 175; *Myth. and Rites of the B. Druids*, p. 49). See DEEP.

We notice a few special applications of the word "deep," or abyss, in the Scriptures (see Wemyss, *Symb. Dict.* s. v.). Isaiah (xliv, 27) refers to the method by which Cyrus took Babylon, viz., by laying the bed of the Euphrates dry, as mentioned by Xenophon and others. The same event is noticed in similar terms by Jeremiah (i, 38 and li, 36). A parallel passage in relation to Egypt occurs in Isaiah (xix, 5), where the exhaustion of the country and its resources by foreign conquerors seems to be pointed out. Rom. x, 7: "Who shall descend into the *abyss* [Deut. xxx, 13, "beyond the sea"] to bring up Christ again from the dead?" i. e. faith does not require, for our satisfaction, things impracticable, either to scale the heavens or to explore the profound recesses of the earth and sea. The *abyss* sometimes signifies metaphorically grievous afflictions or calamities, in which, as in a sea, men seem ready to be overwhelmed (Ps. xlii, 7; lxxi, 20).

Abyssinia. See ABYSSINIAN CHURCH.

Abyssinian Church. Abyssinia is an extensive district of Eastern Africa, between lat. 7° 30′ and 15° 40′ N., long. 35° and 42° E., with a population of perhaps four millions. Carl Ritter, of Berlin, has shown that the high country of Habesh consists of three terraces or distinct table-lands, rising one above

another, and of which the several grades of ascent offer themselves in succession to the traveller as he advances from the shores of the Red Sea (*Erdkunde*, th. i, s. 168). The *first* of these levels is the plain of Baharnegash; the *second* level is the plain and kingdom of Tigré, which formerly contained the kingdom of Axum; the *third* level is High Abyssinia, or the kingdom of Amhara. This name of Amhara is now given to the whole kingdom, of which Gondar is the capital, and where the Amharic language is spoken, eastward of the Takazzé. Amhara Proper is, however, a mountainous province to the south-east, in the centre of which was Tegulat, the ancient capital of the empire, and at one period the centre of the civilization of Abyssinia. This province is now in the possession of the Gallas, a barbarous people who have overcome all the southern parts of Habesh. The present kingdom of Amhara is the heart of Abyssinia, and the abode of the emperor, or *Negush*. It contains the upper course of the Nile, the valley of Dembea, and the lake Tzana, near which is the royal city of Gondar, and likewise the high region of Gojam, which Bruce states to be at least two miles above the level of the sea. See ETHIOPIA.

I. *History.*—Christianity is believed to have been introduced, about A.D. 330, by Frumentius, who was ordained bishop of Auxuma (now Axum, or Tigré) by Athanasius. See FRUMENTIUS. As the Alexandrian Church held the Monophysite doctrine, the Abyssinian converts were instructed in this faith, which has maintained itself ever since. From the fifth to the fifteenth century little was known in Western Europe about Abyssinia or its Church. The Portuguese sent out by John II having opened a passage into Abyssinia in the fifteenth century, an emissary (Bermudes) was sent to extend the influence and authority of the Roman pontiff, clothed with the title of patriarch of Ethiopia. The Jesuits sent out thirteen of their number in 1555, but the Abyssinians stood so firm to the faith of their ancestors that the Jesuits were recalled by a bull from St. Peter's. Another Jesuit mission was sent out in 1603, and led to twenty years of intrigue, civil war, and slaughter. In December, 1624, the Abyssinian Church formally submitted to the see of Rome; but the people rebelled, and, after several years of struggle and bloodshed, the emperor abandoned the cause of Rome, and the Roman patriarch abandoned Abyssinia in 1633. After this, little or nothing was heard from Abyssinia till 1763, when Bruce visited the country, and brought back with him a copy of the Ethiopic Scriptures. In 1809 Mr. Salt explored Abyssinia by order of the British government, and described the nation and its religion as in a ruinous condition. Mr. Salt urged the British Protestants to send missionaries to Abyssinia. Portions of the Bible were translated and published in the Amharic and Tigré languages under the auspices of the British and Foreign Bible Society (Jowett, *Christ. Researches*, vol. i); and in 1826 two missionaries (from the Basle Missionary Seminary), viz., Dr. Gobat, now bishop of Jerusalem, and Christian Kugler, were sent out by the Church Missionary Society. Kugler dying, was replaced by Mr. Isenberg. He was followed by the Rev. Charles Henry Blumhardt in the beginning of 1837, and by the Rev. John Ludwig Krapf at the close of that year. The Romish Church renewed its missions in 1828, and, by stirring up intrigues, compelled the withdrawal of the Protestant missionaries in 1842. Their labors had already laid the foundation of a reform in the Abyssinian Church. Much had been done also in the way of translations into the Amharic language. Mr. Isenberg carried through the press, after his return to England in 1840, an Amharic spelling-book, 8vo; grammar, royal 8vo; dictionary, 4to; catechism, 8vo; Church history, 8vo; Amharic general history, 8vo. Mr. Isenberg had prepared a vocabulary of the Dankali language, which was likewise printed. The mission aimed not only at the Christian population of Shoa, but the Galla tribes extensively spread over the south-eastern parts of Africa. To the Galla language, therefore, hitherto unwritten, Mr. Krapf's attention was much given. During Mr. Isenberg's stay in London, the following Galla works, prepared by Mr. Krapf, were printed: Vocabulary, 12mo; Elements of the Galla Language, 12mo; Matthew's Gospel, 12mo; John's Gospel, 12mo.

In 1849 the Roman Catholic missionaries were expelled, and the prince of Shoa requested the return of Dr. Krapf to the East-African Mission. In 1885 Theodore became king of Abyssinia, and was at first favorable to missions, who had meanwhile recommenced their operations, especially the Society of Basle. In 1858 this last had six laborers in the country. In 1859 the king of Tigré and Samen sent an embassy of submission to the pope, and 50,000 natives are reported to have entered into the papal communion. In 1864 king Theodore imprisoned British residents, and in 1868 an expedition under Lord Napier was sent against him, which reduced him to terms of submission. In 1872 Prince Kassai of Tigré was crowned emperor; but in 1879 king Theodore overthrew the prince of Shoa. In 1885 the Italians occupied Massowah, and relations towards Europeans have since continued unfriendly. The recent disturbances in Egypt have contributed to the decline of missions and all evangelical work along the Upper Nile, and the operations on the Congo have not yet materially aided it. The latest statistics give the Roman Catholic Church but 10,000 adherents in Abyssinia. See AFRICA.

II. *Doctrines and Usages.*—(1.) The Abyssinian creed is, as has been said, Monophysite, or Eutychian; maintaining one nature only in the person of Christ, namely, the divine, in which they considered all the properties of the humanity to be absorbed, in opposition to the Nestorians. In both faith and worship they resemble the Romish Church in many respects; but they do not admit transubstantiation. (2.) They practise the invocation of saints, prayer for the dead, and the veneration of relics; and while they reject the use of images, they admit a profusion of pictures, and venerate them. They practise circumcision, but apparently not as a religious rite. They keep both the Jewish and the Christian sabbath, and also a great number of holidays. Their clergy and churches are very numerous, the latter richly ornamented; and the number of monastic institutions among them is said to be great. The monks call themselves followers of St. Anthony, but follow various rules. (3.) The supreme government lies with the patriarch, called *Abuna* (q. v.), who resides in Gondar. The Abuna receives his investiture from the Coptic patriarch of Alexandria, who is the nominal head of the Ethiopian Church. (4.) They practise an annual ablution, which they term baptism, and which they consider necessary to wash away the defilement of sin. The priests receive the Lord's Supper every day, and always fasting; besides priests and monks, scarcely any but aged persons and children attend the communion. They call the consecration of the element *Mellawat*. At Gondar Bishop Gobat found no person that believed in transubstantiation. In Tigré there are some who believe in it. The wine is mixed with water. They consider fasting essential to religion; consequently their fasts occupy the greater part of the year, about nine months; but these are seldom all observed except by a few monks. The priests may be married men, but they may not marry after they have received orders. The priesthood is very illiterate, and there is no preaching at all. The Abyssinians prostrate themselves to the saints, and especially to the Virgin; and, like the Copts of Egypt, practice circumcision. When questioned on the subject, they answer that they consider circumcision merely as a custom, and that they abstain from the animals forbidden in the Mosaic law, but only because they have a disgust to them; but

Dr. Gobat observed that, when they spoke upon these subjects without noticing the presence of a stranger, they attached a religious importance to circumcision, and that a priest would not fail to impose a fast or penance on a man who had eaten of a wild boar or a hare without the pretext of illness. In short, their religion consists chiefly in ceremonial observances. Their moral condition is very low; facilities of divorce are great, and chastity is a rare virtue; the same man frequently marries several women in succession, and the neglected wives attach themselves to other men. Yet their religion, corrupt as it is, has raised the Abyssinian character to a height far beyond that of any African race. Much authentic information as to this interesting Church and people in modern times is to be found in Gobat, *Three Years' Residence in Abyssinia;* Isenberg and Krapf, *Missionary Journals in Abyssinia* (Lond. 1843, 8vo); Marsden, *Churches and Sects*, vol. i; Newcomb, *Cyclopœdia of Missions;* Rüppell, *Reisen in Abyssinien*, Frankf. 1840; Veitch, W. D. *Notes from a Journal of E. M. Flad, one of Bishop Gobat's missionaries in Abyssinia, with a sketch of the Abyssinian Church* (London, 1859); Schem, *Eccles. Year-book for* 1859; *American Theol. Review*, 1860 and later.

Acacia. See SHITTAH-TREE.

Acacians, followers of Acacius, *Monophthalmus*, bishop of Cæsarea. In the Council of Seleucia, A.D. 359, they openly professed their agreement with the pure Arians, maintaining, in opposition to the semi-Arians, that the Son was not of the same substance with the Father, and that even the likeness of the Son to the Father was a likeness of *will* only, and not of essence. Socrat. *Eccl. Hist.* iii, 25. See ACACIUS.

Acacius (surnamed Monophthalmus, from his having but one eye), was the disciple of Eusebius of Cæsarea, in Palestine, whom he succeeded in the see of Cæsarea in 340. He was one of the chiefs of the Arian party, and a man of ability and learning, but unsettled in his theological opinions. He was deposed as an Arian by the Synods of Antioch (A.D. 341) and Seleucia (359). Subsequently he subscribed the Nicene creed, and therefore fell out with the Anomœans, with whom he had before acted. He died A.D. 363. St. Jerome (*de Scrip.* cap. 98) says that he wrote seventeen books of commentaries upon Holy Scripture, six on various subjects, and very many treatises, among them his book *Adversus Marcellum*, a considerable fragment of which is contained in Epiphanius, *Hæres.* 72. Socrates (lib. ii, cap. iv) says that he also wrote a life of his predecessor, Eusebius.—Cave, *Hist. Lit.* anno. 340; Lardner, *Works*, iii, 583.

Acacius, bishop of Berea, was born about the year 322, in Syria. He embraced the monastic life at an early age under the famous anchorite Asterius. About A.D. 378 he was promoted to the see of Berea by Eusebius of Samosata; and after 381 Flavian sent him to Rome, to obtain for him communion with the Western bishops, and to effect the extinction of the schism in the Church of Antioch, in both which designs he succeeded. At the commencement of the 5th century he conspired with Theophilus of Alexandria and others against Chrysostom, and was present in the pseudo-council *ad Quercum*, in 403, where Chrysostom was deposed. In the great contest between Cyril and Nestorius, Acacius wrote to Cyril, endeavoring to excuse Nestorius, and to show that the dispute was in reality merely verbal. In 431 the Council of Ephesus assembled for the decision of this question. Acacius did not attend, but gave his proxy to Paul of Emesa against Cyril, and addressed a letter to the Oriental bishop, accusing him of Apollinarianism. In 432 he was present in the synod of Berea, held by John, and did all in his power to reconcile Cyril and the Orientals. His death occurred about 436, so that he must have attained the age of 114 years. Of the numerous letters which he wrote, three only, according to Cave, are extant, viz., two Epistles to his Primate, Alexander of Hierapolis; one to Cyril.—Cave, *Hist. Lit.* anno 430; Theodoret, *Hist. Eccles.* iv.

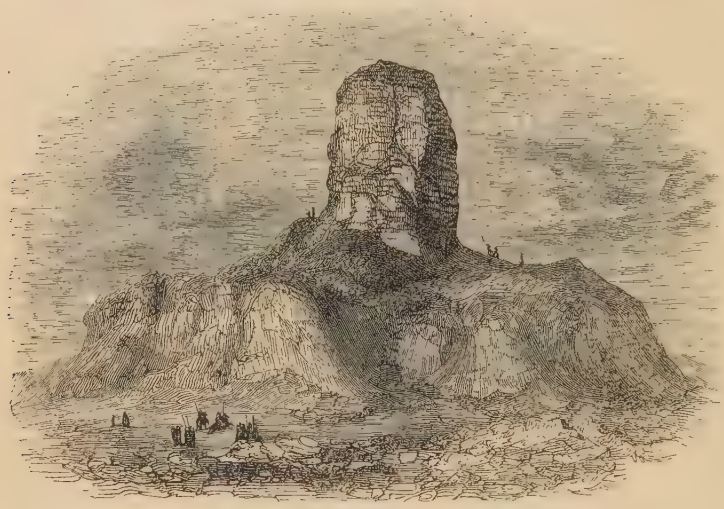
Academics, a name given to such philosophers as adopted the doctrines of Plato. They were so called from the *Academia*, a grove near Athens, where they studied and lectured. The Academics are divided into those of the first academy, who taught the doctrines of Plato in their original purity; those of the second, or middle academy, who differed materially from the first, and inclined to skepticism; and those of the new academy, who pursued *probability* as the only attainable wisdom. The Academics and Epicureans (q. v.) were the prevailing philosophical sects at the time of Christ's birth.—Tennemann, *Hist. Phil.* §§ 127–138.

Ac'atan (Ακατάν), the father of Johannes, said to be one of those who returned from the Babylonian captivity (1 Esdr. viii, 38); evidently the same with HAKATTAN (q. v.) of the parallel text (Ezra viii, 12).

Acathoïci, *not catholic;* a name sometimes used by members of the Papal Church to distinguish Protestants, under the arrogant assumption that the word "Catholic" is to be appropriated solely to Romanists. See CATHOLIC.

Ac'cad (Heb. *Akkad'*, אַכַּד, *fortress;* or, according to Simonis *Onomast.* p. 276, *bond*, i. e. of conquered nations; Sept. Ἀρχάδ [prob. by resolution of the Dagesh, like דַּרְמֶשֶׂק for דַּמֶּשֶׂק], Vulg. *Achad*), one of the four cities in "the land of Shinar," or Babylonia, which are said to have been built by Nimrod, or, rather, to have been "the beginning of his kingdom" (Gen. x, 10). Ælian (*De Animal.* xvi, 42) mentions that in the district of Sittacene was a river called *Argades* (Ἀργάδης), which is so near the name *Archad* which the Sept. give to this city, that Bochart was induced to fix Accad upon that river (*Phaleg*, iv, 17). Mr. Loftus (*Trav. in Chald. and Susiana*, p. 96) compares the name of a Hamitic tribe emigrating to the plains of Mesopotamia from the shores of the Red Sea, and which he says the cuneiform inscriptions call *Akkadin;* but all this appears to be little more than conjecture. In the inscriptions of Sargon the name of Akkad is applied to the Armenian mountains instead of the vernacular title of Ararat (Rawlinson, in *Herodotus*, i, 247, note). The name of the city is believed to have been discovered in the inscriptions under the form *Kinzi Akkad* (*ib.* 357). It seems that several of the ancient translators found in their Hebrew MSS. *Accar* (אַכַּר) instead of *Accad* (Ephrem Syrus, Pseudo-Jonathan, *Targum Hieros.*, Jerome, Abulfaragi, etc.). Achar was the ancient name of Nisibis (see Michaelis, *Spicileg.* i, 226); and hence the Targumists give Nisibis or Nisibin (נצרבין) for Accad, and they continued to be identified by the Jewish literati in the times of Jerome (*Onomast.* s. v. Acad). But Nisibis is unquestionably too remote northward to be associated with Babel, Erech, and Calneh, "*in the land of Shinar*," which could not have been far distant from each other. On the supposition that the original name was *Akar*, Col. Taylor suggests its identification with the remarkable pile of ancient buildings called *Akker-kúf*, in Sittacene, and which the Turks know as *Akker-i-Nimrúd* and *Akker-i-Babil* (Chesney's *Survey of the Euphrates*, i, 117). The Babylonian Talmud might be expected to mention the site, and it occurs accordingly under the name of *Aggada*. It occurs also in Maimonides (*Jud. Chaz. Tract. Madee*, fol. 25, as quoted by Hyde). Akker-kúf is a ruin, consisting of a mass of sun-dried bricks, in the midst of a marsh, situated to the west of the Tigris, about five miles from Bagdad (Layard's *Babylon*, 2d ser. p. 407). The most conspicuous part of this primitive monument is still called by the natives *Tel Nimrúd*,

and *Nimrûd Tepussé*, both designations signifying the hill of Nimrod (see Ker Porter's *Travels*, ii, 275). It consists of a mound, surmounted by a mass of building which looks like a tower, or an irregular pyramid, according to the point from which it is viewed, it is about 400 feet in circumference at the bottom, and rises to the height of 125 feet above the elevation on which it stands (Ainsworth's *Researches in Assyria*, p. 175). The mound which seems to form the foundation of the pile is a mass of rubbish, accumulated from the



Mound of Akker-kûf.

decay of the superincumbent structure (Bonomi's *Nineveh*, p. 41). In the ruin itself, the layers of sun-dried bricks can be traced very distinctly. They are cemented together by lime or bitumen, and are divided into courses varying from 12 to 20 feet in height, and are separated by layers of reeds, as is usual in the more ancient remains of this primitive region (Buckingham, *Mesopotamia*, ii, 217 sq.). Travellers have been perplexed to make out the use of this remarkable monument, and various strange conjectures have been hazarded. The embankments of canals and reservoirs, and the remnants of brick-work and pottery occupying the place all around, evince that the Tel stood in an important city; and, as its construction announces it to be a Babylonian relic, the greater probability is that it was one of those pyramidal structures erected upon high places, which were consecrated to the heavenly bodies, and served at once as the temples and the observatories of those remote times. Such buildings were common to all Babylonian towns; and those which remain appear to have been constructed more or less on the model of that in the metropolitan city of Babylon. See Babel.

Ac'caron (1 Macc. x, 89). See Ekron.

Accensorii. In the early Church there was a class of officers called *acolyths*, corresponding to the Roman apparitor or *pedellus*, *bedellus*, beadle. In their ordination, the bishop, after informing them as to the duties of their office, placed in the hands of each a candlestick with a lighted taper in it, intimating that it was their duty to light the candles of the church; hence they were sometimes called *accensorii*, taper-lighters. Jerome says it was a custom in the Oriental churches to set up lighted tapers when the Gospel was read, as a demonstration of joy; but it does not appear that there was a peculiar order of acolyths for this purpose. The duty in question seems to have been nothing more than lighting the candles at night, when the church was to meet at evening prayer The Romanists contend that their *cero-ferarii*, taper-bearers, whose office is only to walk before the deacons, etc., with lighted tapers, are derived from the practice of the acolyths. The two offices are widely different, and the assumption that the Romish practice is derived from apostolical institution is absurd.—Bingham, *Orig. Eccl.* bk. iii, ch. iii. See Acolyths.

Accent, in a grammatical sense, is the *tone* or stress of the voice upon a particular syllable, which is the means of distinguishing or separating words in rapid enunciation, and is not to be confounded with the rhythmical or musical *ictus* or force which regulates poetry or metre, and is, at the same time, independent of the prosodiacal quantity. In English, as in most European languages, there is no fixed rule for the position of the accent, which often differs in words formed after the same analogy. In Latin, in the absence of all positive information as to how the Romans themselves pronounced their language, at least in this particular, an arbitrary rule has been invented and generally acceded to by scholars of all nations, by which the tone is placed upon every *long penult*, and upon the antepenult of words having a short or doubtful ("common") vowel in the penult. Many apply the same rule to the Greek language; but, as this has a *written* accent, the custom, still preserved among the modern Greeks, is gradually prevailing, of conforming the spoken to the written tone. In Hebrew the place of the accent is carefully designated in the common or Masoretic text (see R. Jehuda Ibn Balam, *Treatise on the Poetic Accents*, in Hebrew, Paris, 1556; reprinted with annotations, Amst. 1858), although the Jews of some nations, disregarding this, pronounce the words with the accent on the penult, after the analogy of modern languages, and as is done by natives in speaking Syriac and Arabic (see J. D. Michaelis, *Anfangsgründe der Hebr. Accentuation*, Hall. 1741; Hirts, *Einleit. in d. Hebr. Abtheilungskunst*, Jena, 1762; Spitzner, *Idea Analyticæ V. T. ex Accentibus*, Lips. 1769; Stern, *Gründl. Lehre d. Hebr. Accentuation*, Frankf. 1840). In words anglicized from the Greek the Latin rules are observed for the accent; and in those introduced from the Hebrew, as they have mostly come to us through the Vulgate, the same principle is in the main adhered to, so far as applicable, though with great irregularity and disagreement among orthoepists, and generally to the utter neglect of the proper Hebrew tone. In pronouncing Scripture and other foreign names, therefore, care should be taken to conform to the practice of the best speakers and readers, rather than to any affected or pedantic standard, however exact in itself (see Worcester's *Eng. Dict.* 1860, Append.).

Accept — Acceptable — Accepted (properly רָצָה, *ratsah'* to *take pleasure in*; δέχομαι). To *accept* is not only to receive, but to receive with pleasure and kindness (Gen. xxxii, 20). It stands opposed to reject, which is a direct mode of refusal, and implies a positive sentiment of disapprobation (Jer. vi, 30; vii, 29). To *receive*, is an act of right—we receive what is our own; to *accept*, is an act of courtesy—we accept what is offered by another. Hence an *acceptable time*, or *accepted time* (Psa. lxix, 13; 2 Cor. vi, 2), signifies

a favorable opportunity. "No prophet is *accepted* in his own country" (Luke iv, 24), that is to say, his own countrymen do not value and honor him as they ought. "Neither *acceptest* thou the person of any" (Luke xx, 21). The word *person* here is intended to denote the *outward appearance* in contrast with inward character. See ACCESS.

Acceptance, (1) a term which imports the *admission* of man into the *favor* of God. As things are best understood by contrast with their opposites, so acceptance is to be understood from its opposite, rejection, the sense of which will be found by reference to Jer. vi, 30; vii, 29. To understand aright the Scriptural idea of acceptance with God, we must keep in mind the fact that sin is highly displeasing to God, and is attended by the hiding of his face or the withholding of his favor. Sin causes God to refuse to hold friendly intercourse with man; but the mediation of the Son of God restores this intercourse. Sinners are said to be "accepted in the Beloved" (Eph. i, 6); that is, in Christ. They are no longer held in a state of rejection, but are received with approbation and kindness. It is to be noticed that it is an idea of a positive kind which the word acceptance contains. As the rejection which sin occasioned was express, equally express and positive is the acceptance of which Christ is the author. One who had disgraced himself before his sovereign would be particularly refused any share in the favors of the court. When this breach was repaired, the excluded party would again be favorably received (*Eden*). See ACCEPT.

(2.) Acceptance (Eph. i, 6), in theology, is nearly synonymous with justification. We mistake the terms of acceptance with God *when we trust in*, 1, the superiority of our virtues to our vices (Rom. iii, 20; Jas. ii, 10); 2, in a faith in Christ which does not produce good works (Jas. ii, 14); 3, in the atonement, without personal repentance from sin (Luke xiii, 5); 4, in the hope of future repentance, or conversion on a dying bed (Prov. i, 24-31). See ADOPTION; JUSTIFICATION.

Acceptants, a name that arose in the second period of the Jansenist controversy in France. The bull *Unigenitus* (q. v.) of Clement XI, 1713, was accepted by some of the French clergy unconditionally; by others only on condition of its reference to a general council. The former were called *acceptants* or *constitutionalists*, the latter *appellants*. See JANSENISTS.

Acceptilation (*acceptilatio*), a term in theology, used, with regard to redemption, to denote the acceptance on the part of God of an atonement not really *equal* to that in place of which it is received, but *equivalent*, not because of its intrinsic value, but because of God's determination to receive it. The term is borrowed from the commercial law of the Romans, in which it is defined "an acquittance from obligation, by word of mouth, of a debtor by a creditor" (Pandects of Justinian), or "an imaginary payment" (Institutes of Justinian). In the theology of the Middle Ages, the term was first used and the theory developed by Duns Scotus in his controversy with the followers of Thomas Aquinas He defended the proposition that "every created oblation or offering is worth what God is pleased to accept it for and no more." The doctrine continued to be a subject of dispute between the followers of Duns Scotus and those of Thomas Aquinas throughout the Middle Ages, and still divides the Roman Catholic theologians, as the Popes have never authoritatively settled it. The Lutheran and Calvinistic theologians mostly adopted the doctrine of a strict satisfaction; but the theory of a relative necessity found eloquent defenders in Hugo Grotius (q. v.), and the Arminian theologians Episcopius (q. v.), Limborch (q. v.), and Curcellæus (q. v.). See Shedd, *History of Doctrines*, ii, 347 sq.

Access (*προσαγωγή, a bringing toward*) is the privilege of approaching a superior with freedom. It is distinguished from admittance thus: "We have *admittance* where we enter; we have *access* to him whom we address. There can be no *access* where there is no *admittance*; but there may be *admittance* without *access*. Servants or officers may grant us *admittance* into the palaces of princes; the favorites of princes only have *access* to their persons" (Crabbe, *Engl. Syn.* s. v.). See ACCEPTANCE.

(1.) Introduction, free admission into the presence of a superior. In the New Testament it signifies the free intercourse which we enjoy with God in the exercise of prayer, resulting from our having entered into a state of friendship with him (Rom. v, 2; Eph. ii, 18; iii, 12). It is more than simple admittance; it is such an introduction as leads to future and frequent intercourse. When the vail of the temple was rent at the death of Christ, a new and living way of access to God was opened. Under the law, the high-priest alone had access into the holy of holies. By the death of Christ the middle wall of partition was broken down, and Jew and Gentile have both free access to God; before this, the Gentiles, in the temple-worship, had no nearer access than to the gate of the court of Israel. All the privileges of Christianity are equally bestowed on all believers of all nations. See PRAYER.

(2.) In Roman ecclesiastical usage—1, a collection of preparatory prayers, used by the priests before the celebration of the mass; 2, in the election of the pope, a transfer of votes from one candidate to another to secure the necessary number is called an *access*. If a voter wishes to change his vote to another person, he writes on his paper *accedo domino*, etc.

Ac'cho (Heb. *Akko*, עַכּוֹ, from an Arab. root signifying *to be hot* [see Drummond, *Origines*, v, 3], referring to the sultry sand in the neighborhood, used by the Phœnicians in the manufacture of glass [Pliny, v, 19; Strabo, xvi, 877]; Sept. Ἀκχώ, Josephus, Ἄκη, *Ant.* ix, 14, 2), a town and haven within the nominal territory of the tribe of Asher, which, however, never acquired possession of it (Judg. i, 31). It is, perhaps, likewise mentioned in Micah i, 10 (בָּכוּ, prob. for בְּעַכּוֹ, *in Accho;* Sept. ἐν Ἀκείμ, Vulg. *lachrymis*, Auth. Vers. "at all;" see Henderson, *Comment.* in loc.). The Greek and Roman writers call it Ἄκη, *Acè* (Strab. xvi, 877; Diod. Sic. xix, 93; C. Nep. xiv, 5); but it was eventually better known as *Ptolemais* (Plin. *Hist. Nat.* v, 19), which name it received from the first Ptolemy, king of Egypt, by whom it was much improved. By this name it is mentioned in the Apocrypha (1 Macc. x, 56; xi, 22, 24; xii, 45, 48; 2 Macc. xiii, 14), in the New Testament (Acts xxi, 7), and by Josephus (*Ant.* xiii, 12, 2 sq.). It was also called *Colonia Claudii Cæsaris*, in consequence of its receiving the privileges of a Roman city from the emperor Claudius (Plin. v, 17; xxxvi, 65). It continued to be called Ptolemais by the Greeks of the lower empire, as well as by Latin authors, while the Orientals adhered to the original designation (see Mishna, *Abodah Zarah*, iii, 4; Lightfoot, *Hor. Heb.* p. 117), which it still retains in the form *Akka*. During the Crusades the place was usually known to Europeans by the name of *Acon;* afterward, from the occupation of the Knights of St. John of Jerusalem, as *St. Jean d'Acre*, or simply *Acre*. The Romans at a late date appear to have called it also *Ptolemaida* (the accusative being transformed into a nominative); at least the name appears in this form in the *Itin. Antonin.* and *Hierosol.* The Greeks themselves, although using the name *Ptolemais*, were evidently aware of the original Heb. (i. e. Phœnician) name Accho, which they merely Græcized into Acè. Thus, the authors of the *Etymologicum Magnum*, say, "Acè, a city of Phœnicia, which is *now* called Ptolemais. Some say that the citadel of Ptolemais was called Acè because Hercules, being bitten by a serpent and there cured, named it so, from ἀκεῖσθαι [to heal]." Other ancient authors speak of

the place by the same name, and some of them allude to the same fable as the origin of the name (Reland, *Palæst.* p. 536, 537). These, however, were evidently but speculations common to the mythology of the Greeks, who were fond of giving Greek terminations as well as Greek derivations to foreign terms. See PTOLEMAIS.

This famous harbor-city is situated in N. lat. 32° 55′, and E. long. 35° 5′, and occupies the north-western point of a commodious bay, called the bay of Acre, the opposite or south-western point of which is formed by the promontory of Mount Carmel. The city lies on the plain to which it gives its name. Inland the hills, which from Tyre southward press close upon the sea-shore, gradually recede, leaving in the immediate neighborhood of Accho a plain of remarkable fertility about six miles broad, and watered by the small river Belus (Nahr Namân), which discharges itself into the sea close under the walls of the town; to the S.E. the still receding heights afford access to the interior in the direction of Sepphoris. Accho, thus favorably placed in command of the approaches from the north, both by sea and land, has been justly termed the "key of Palestine." The bay, from the town of Acre to the promontory of Mount Carmel, is three leagues wide. The port, on account of its shallowness, can only be entered by vessels of small burden (Prokesch, p. 146); but there is excellent anchorage on the other side of the bay, before Haifa, which is, in fact, the roadstead of Acre (Turner, ii, 111; G. Robinson, i, 198). In the time of Strabo Accho was a great city (xvi, p. 877), and it has continued to be a place of importance down to the present time. But after the Turks gained possession of it, Acre so rapidly declined, that the travellers of the sixteenth and seventeenth centuries concur in describing it as much fallen from its former glory, of which, however, traces still remained. The missionary Eugene Roger (*La Terre Saincte*, 1645, p. 44-46) remarks that the whole place had such a sacked and desolate appearance that little remained worthy of note except the palace of the grand-master of the Knights Hospitallers and the church of St. Andrew; all the rest was a sad and deplorable ruin, pervaded by a pestiferous air which soon threw strangers into dangerous maladies. The emir Fakr-ed-din had, however, lately built a commodious khan for the use of the merchants; for there was still considerable traffic, and vessels were constantly arriving from France, Venice, England, and Holland, laden with oil, cotton, skins, and other goods. The emir had also built a strong castle, notwithstanding repeated orders from the Porte to desist. Roger also fails not to mention the immense stone balls, above a hundred-weight, which were found in the ditches and among the ruins, and which were thrown into the town from machines before the use of cannon. This account is confirmed by other travellers, who add little or nothing to it (Doubdan, Cotovicus, Zuallart, Morison, Nau, D'Arvieux, and others). Morison, however, dwells more on the ancient remains, which consisted of portions of old walls of extraordinary height and thickness, and of fragments of buildings, sacred and secular, which still afforded manifest tokens of the original magnificence of the place. He affirms (ii, 8) that the metropolitan church of St. Andrew was equal to the finest of those he had seen in France and Italy, and that the church of St. John was of the same perfect beauty, as might be seen by the pillars and vaulted roof, half of which still remained. An excellent and satisfactory account of the place is given by Nau (liv. v, ch. 19), who takes particular notice of the old and strong vaults on which the houses are built. Maundrell mentions that the town appears to have been encompassed on the land side by a double wall, defended with towers at small distances; and that without the walls were ditches, ramparts, and a kind of bastions faced with hewn stone (*Journey*, p. 72). Pococke speaks chiefly of the ruins (*East*, ii, 176 sq.). After the impulse given to the prosperity of the place by the measures of sheik Daher, and afterward of Djezzar Pasha, the descriptions differ (Clarke, *Trav.* ii, 379). It is mentioned by Buckingham (i, 116) that, in sinking the ditch in front of the then (1816) new outer wall, the foundations of small buildings were exposed, twenty feet below the present level of the soil, which must have belonged to the earliest ages, and probably formed part of the original *Accho*. He also thought that traces of *Ptolemais* might be detected in the shafts of gray and red granite and marble pillars, which lie about or have been converted into thresholds for large doorways, of the Saracenic period; some partial remains might be traced in the inner walls; and he is disposed to refer to that time the now old khan, which, as stated above, was really built by the emir Fakr-ed-din. All the Christian ruins mentioned by the travellers already quoted had disappeared. In actual importance, however, the town had much increased. The population in 1819 was computed at 10,000, of whom 3000 were Turks, the rest Christians of various denominations (Connor, in Jowett, i, 423). Approached from Tyre the city presented a beautiful appearance, from the trees in the inside, which rise above the wall, and from the ground immediately around it on the outside being planted with orange, lemon, and palm trees. Inside, the streets had the usual narrowness and filth of Turkish towns; the houses solidly built with stone, with flat roofs; the bazaars mean, but tolerably well supplied (Turner, ii, 113). The principal objects were the mosque, the pasha's seraglio, the granary, and the arsenal (Irby and Mangles, p. 195). Of the mosque, which was built by Djezzar Pasha, there is a description by Pliny Fisk (*Life*, p. 337; also G. Robinson, i, 200). The trade was not considerable; the exports consisted chiefly of grain and cotton, the produce of the neighboring plain; and the imports chiefly of rice, coffee, and sugar from Damietta (Turner, ii, 112). As thus described, the city was all but demolished in 1832 by the hands of Ibrahim Pasha; and although considerable pains were taken to restore it, yet, as lately as 1837, it still exhibited a most wretched appearance, with ruined houses and broken arches in every direction (Lord Lindsay, *Letters*, ii, 81). It is only important at present as a military post, and all its municipal regulations are according to the laws of war (Thomson, *Land and Book*, i, 480). See Rey, *L'Acre* (Par. 1879).

Accho continued to belong to the Phœnicians (Strab. ii, 134; Plin. v, 17; Ptol. v, 15) until they, in common with the Jews, were subjugated by the Babylonians (comp. 1 Macc. v, 15). By the latter it was doubtless maintained as a military station against Egypt, as it was afterward by the Persians (Strabo, xvi, p. 877). In the distribution of Alexander's dominions Accho fell to the lot of Ptolemy Soter, who valued the acquisition, and gave it his own name. In the wars that ensued between Syria and Egypt, it was taken by Antiochus the Great (Ptol. v, 62), and attached to his kingdom. When the Maccabees established themselves in Judæa, it became the base of operations against them (1 Macc. v, 15, 55). Simon drove his enemies back within its walls, but did not take it (1 Macc. v, 22). In the endeavor of Demetrius Soter and Alexander Balas to bid highest for the support of Jonathan, the latter gave Ptolemais and the lands around to the temple at Jerusalem (x, 1, 39). Jonathan was afterward invited to meet Alexander and the king of Egypt at that place, and was treated with great distinction by them (x, 56-66); but there he at length (B.C. 144) met his death through the treachery of Tryphon (xii, 48-50). On the decay of the Syrian power it was one of the few cities of Judæa which established its independence. Alexander Jannæus took advantage of the civil war between Antiochus Philometer and Antiochus Cyzicenus to besiege

Ptolemais, as the only maritime city in those parts, except Gaza, which he had not subdued; but the siege was raised by Ptolemy Lathyrus (then king of Cyprus), who got possession of the city (Josephus, *Ant.* xiii, 12, 2-6), of which he was soon deprived by his mother, Cleopatra (xiii, 13, 2). She probably gave it, along with her daughter Selene, to Antiochus Grypus, king of Syria. At least, after his death, Selene held possession of that and some other Phœnician towns, after Tigranes, king of Armenia, had acquired the rest of the kingdom (xiii, 16, 4). But an injudicious attempt to extend her dominions drew upon her the vengeance of that conqueror, who, in B.C. 70, reduced Ptolemais, and, while thus employed, received with favor the Jewish embassy which was sent by queen Alexandra, with valuable presents, to seek his friendship (xiii, 16, 4). A few years after, Ptolemais was absorbed, with all the country, into the Roman empire, and the rest of its *ancient* history is obscure and of little note. It is only mentioned in the New Testament from Paul's having spent a day there on his voyage to Cæsarea (Acts xxi, 7). The importance acquired by the last-named city through the mole constructed by Herod, and the safe harbor thus formed, must have had some effect on the prosperity of Ptolemais; but it continued a place of importance, and was the seat of a bishopric in the first ages of the Christian Church. The see was filled sometimes by orthodox and sometimes by Arian bishops; and it has the equivocal distinction of having been the birthplace of the Sabellian heresy (Niceph. vi, 7). Accho (or *Acco* as the Latins style it) was an imperial garrison town when the Saracens invaded Syria, and was one of those that held out until Cæsarea was taken by Amru, in A.D. 638 (*Mod. Univ. Hist.* i. 473).

The Franks first became masters of it in A.D. 1104, when it was taken by Baldwin, king of Jerusalem. But in A.D. 1187 it was recovered by Salah-ed-din, who retained it till A.D. 1191, when it was retaken by the Christians under Richard Cœur-de-Lion. The Christians kept it till A.D. 1291; and it was the very last place of which they were dispossessed. It had been assigned to the Knights Hospitallers of Jerusalem, who fortified it strongly, and defended it valiantly, till it was at length wrested from them by Khalil ben-Kelaoun, sultan of Egypt, who is called Melek Seruf by Christian writers (D'Herbelot, s v. Acca; Will. Tyr. I. xxiii, c. 6, 7; Vitriacus, cap. 25, 99, 100; Quaresmius, tom. ii, p. 897). Under this dominion it remained till A.D. 1517, when the Mameluke dynasty was overthrown by Selim I, and all its territories passed to the Turks (*Chronica de Syria*, lib. v, cap. 1; *Mod. Univ. Hist.* b. xv, c. 10, § 2). After this Acre remained in quiet obscurity till the middle of the last century, when the Arab sheik Daher took it by surprise. Under him the place recovered some of its trade and importance. He was succeeded by the barbarous but able tyrant, Djezzar Pasha, who strengthened the fortifications and improved the town. Under him it rose once more into fame, through the gallant and successful resistance which, under the direction of Sir Sidney Smith, it offered to the arms of Bonaparte.

Map of Acre.

After that the fortifications were further strengthened, till it became the strongest place in all Syria. In 1832 the town was besieged for nearly six months by Ibrahim Pasha, during which 35,000 shells were thrown into it, and the buildings were literally beaten to pieces (Hogg's *Damascus*, p. 160-166). It had by no means recovered from this calamity, when on the 3d of November 1840, it was bombarded by the English fleet till the explosion of the powder-magazine destroyed the garrison and town (Napier's *War in Syria*). The walls and castles have since been repaired more strongly than ever; but the interior remains in ruins (Thomson, *Land and Book*, i, 479).

Coins of Accho.

There are several medals of Accho, or Ptolemais, both Greek and Latin Most of the former have also the Phœnician name of the city, עכ, *Ak* (see Gesenius, *Mon. Phœn.* p. 269, 270, pl. 35), and the head of Alexander the Great, apparently in consequence of favors received from that prince, perhaps at the time when he was detained in Syria by the siege of Tyre. From others it appears that the city assumed the privilege of asylum and of sanctity, and that it possessed a temple of Diana. (For the ancient history of Acre, see Reland, *Palæst*, p. 534-542; for its modern history and appearance, see M'Culloch's *Gazetteer*, s. v. Acre; comp. Schwarz, *Palest*, p. 195; Thomson, *Land and Book*, i, 477 sq.; Arvieux, i, 241 sq.; Schulz, *Leitungen*, v. 181 sq.; Niebuhr, *Trav.* iii, 72; Richter, *Wallf.* p. 67 sq.; Rosenmüller, *Alterth.* II, ii, 60 sq.; Wilson, *Lands of Bible*, ii, 233 sq.; Van de Velde, *Narrative*, i, 247 sq.; Conybeare and Howson, ii, 231). See PHŒNICIA.

Accident, a term of philosophy used to express that which is merely adventitious to a substance, and not essential to it; e. g. roundness is an accident of any body, since it is a body all the same, whether it be round or square. In theology this word is used in connection with the Roman doctrine of transubstantiation, which teaches that the *accidents* of the bread and wine in the holy Eucharist continue to subsist without a subject: "Accidentia autem sine subjecto in eodem [sacramento] subsistunt" (Aquinas, *Opuscula*, p. 57). And the catechism of the council of Trent speaks in these terms: "Tertium restat, quod in hoc Sacramento maximum atque mirabile videatur, panis videlicet et vini species in hoc Sacramento sine aliquâ re subjectâ constare" (*Par.* ii, *No.* 44). In defence of this doctrine, Roman writers argue thus: If the eucharistic accidents have any subject, that subject must be either (1) the matter of bread, or (2) the surface of the Lord's body, or (3) the air and other corpuscules contained in the pores, etc., of the matter, whatever it is, which, by God's appointment, continue to subsist after the destruction of the matter, so as to produce the same sensations. Now (1) they cannot have the matter of bread for their subject, because that matter no longer subsists, and is changed into the body of Jesus Christ; (2) they cannot have the surface of the Lord's body for their subject, because it is only present in an invisible manner; and (3) the air cannot be the subject of these accidents, because the same accidents, *numero*, cannot pass from one subject to another; and because, further, the air cannot at the same time be the substance of *its own* proper attributes and of those of bread (*Thomas Aquinas*, par. iii, qu. 77, art. i, *in corp*). They argue further, that the contrary doctrine, viz., that they are not *really* the accidents of bread and wine, but only *appear* such to us, destroys the nature and idea of a sacrament and of transubstan-

tiation. That a sacrament, by its very nature, is essentially a sensible sign, not only in relation to ourselves, but in itself, i. e., in the language of the schools, not only *ex parte nostri*, but *ex parte sui*: and that, consequently, if all that there is *real* and *physical* in the eucharistic accidents consists in this, that God causes them to produce in us, after consecration, the same sensations which the bread did previously, the sacrament is no longer a sensible sign, *ex parte sui*, in itself, but only *ex parte nostri*; and, therefore, when God ceases to produce such sensations in us, as, for instance, when the consecrated host is locked up in the pyx, it is no longer a sacrament. They argue also, that to hold that they are not pure, or *absolute* accidents, destroys equally the nature of transubstantiation, because (1) transubstantiation is a real conversion of the bread and wine into the body and blood of Jesus Christ. Now, in every *conversion* there must be something common to both substances remaining the same after the change that it was before, else it would be simply a *substitution* of one thing for another. As. then, in the holy eucharist, the *substances* of bread and wine do not remain after consecration, it follows that what does remain is the pure accidents. (2) They who oppose the doctrine of *absolute accidents* teach that one body differs from another only in the different configuration of its parts; and that wherever there is the same configuration of parts, there is the same body; and wherever there are the same sensations produced, there is also the same arrangements of parts to produce them. If this be so, since, in the holy eucharist, the same sensations are produced after the consecration as before, there must be the same configuration of parts after consecration as before, or the same body; in other words, there is no change, no transubstantiation. — Landon, *Eccl. Dictionary*, s. v. See TRANSUBSTANTIATION.

Acclamation, (1.) in *Roman* use, the unanimous concurrence of all the votes in an election for pope or bishop, without previous balloting, is called *acclamatio* or *quasi-inspiratio*.

(2.) In the *ancient* Church, the name *acclamatio* was given to shouts of joy, by which the people expressed their approval of the eloquence or doctrine of their preachers. Sometimes in the African Church, when the preacher quoted an apposite text of Scripture in illustration or confirmation of his argument, the people would join him in repeating the close of it. This was encouraged by the minister, in order that the people might gain a familiar acquaintance with the Holy Scriptures. The acclamations were general, and consisted not only of exclamations, but of clapping the hands, and other indications of assent. It is said that the people applauded the sermons of Chrysostom, some by tossing their garments, others by moving their plumes, others laying their hands on their swords, and others waving their handkerchiefs, and crying out, "Thou art worthy of the priesthood! Thou art the thirteenth apostle! Christ hath sent thee to save our souls," etc. While the ancients did not refuse these acclamations, they took care to exhort those to whom they spoke to show their approval of the sermons they heard by the fruits of godly living. They proved to them that the best praise of the sermon is the compunction of the hearers. Jerome lays it down as a rule, in his directions to Nepotian, that in preaching he should try to excite the groans of the people rather than their applauses, and let the tears of the hearer be the commendation of the preacher. Many passages in Chrysostom's writings show that he desired the practice to be banished from the Church, because it was abused by vain and ambitious persons, who only preached to gain the applause of their hearers, and even hired men to applaud them. He says, "Many appear in public, and labor hard, and make long sermons, to gain the applause of the people, in which they rejoice as much as if they had gained a kingdom; but, if their sermon ends in silence, they are more tormented about that silence than about the pains of hell. This is the ruin of the Church, that ye seek to hear such sermons as are apt not to move compunction, but pleasure; hearing them as you would hear a musician or singer, with a tinkling sound and composition of words." The practice of giving expression to the feelings in worship has been known in modern times. There was a sect in Flanders, in the fourteenth century, called Dancers, whose practice it was to seize each other's hands, and to continue dancing till they fell down breathless. The Whippers or Flagellants, the Jumpers, the Shakers, have obtained their respective designations from certain customs adopted in worship.—Bingham, *Orig. Eccl.* xiv, iv, 27.

Acco. See ACCHO.

Accolti, PIETRO, known under the title of *Cardinal of Ancona*, was born at Florence in 1497, and died there in 1549. Under Leo X he occupied the place of Apostolical Abbreviator, and in 1549 he drew up against Luther the famous bull which condemned 41 propositions of this reformer. While secretary of Clement VII he was appointed cardinal in 1527, and sent as legate in 1532 into the March of Ancona. Under Paul III he fell into disfavor, and was imprisoned in the castle of San Angelo. He obtained his liberty only upon paying the large sum of 59,000 dollars. He obtained several bishoprics, and left one daughter and two sons. He is the author of a treatise on the rights of the popes upon the kingdom of Naples. Some of his poems are contained in the first volume of the *Carmina illustrium poetarum Italorum* (Florence, 1562, 8vo).—Hoefer, *Biographie Générale*, i, 165.

Accommodation, a technical term in theology, first innocently used by certain mystical interpreters, who maintained that although the sense of holy Scripture is essentially but one, yet that certain passages were made the vehicle of a higher and more distant import than the mere literal expressions exhibited (Walch, *Bibl. Theol.* iv, 228). See HYPONOIA. From this, however, the term was extended by writers of a Socinian tendency to indicate a certain equivocal character in the language of the sacred writers and speakers. (See Whately's *Bampton Lect.*; Conybeare, *Lect. on Theol.*; Tittmann's *Meletem. Sacra*, pref.; Hauft, *Bemerk. üb. d. Lehrart Jesu*; Forster, *Crit. Essays*, p. 59; Marsh, in Michaelis's *Introd.* i, 473 sq. Express treatises on the subject have been written in Latin by Pisansky [Gedan. 1781], Pappelbaum [Stargard, 1763], Weber [Viteb. 1789], Bang [Amst. 1789], Van Hemert [Amst. 1791, and Dortm. 1797], Krug [Viteb. 1791], Kirsten [Amstadt, 1816], Cramer [Havn. 1792], Carus [Lips. 1793], Detharding [Gott. 1782]; in German, by Zachariä [Bütz. and Wism. 1762], Eckermann, in his *Theol. Beitr.* ii, 3, 169 sq.; Hauff [Bresl. 1791], Senff [Halle, 1792], Vogel, in his *Aufsätze*, ii, 1 sq.; Flatt, in his *Verm. Versuche*, p. 71 sq.; Gess [Stuttg. 1797], Nachtigal, in Henke's *Mag.* v, 109 sq.; Hartmann, in his *Blicke* [Düsseld. 1802], p. 1 sq.; Jahn, in his *Nachträge*, p. 15 sq.; Crell, in Zobel's *Mag.* i, 2, p. 199–252; Eichhorn, *Allg. Bibl.* ii, 947 sq.; comp. Henke's *Mag.* ii, 2, 638 sq.; also the *Journ. f. Pred.* xlii, 129 sq.; xliv, 1 sq.; and, generally, Davidson's *Sacred Hermeneutics*, p. 199 sq., 334 sq., 487 sq.) It is now applied,

1. To explain the application of certain passages of the Old Testament to events in the New to which they have no apparent historical or typical reference. Citations of this description are apparently very frequent throughout the whole New Testament, but especially in the Epistle to the Hebrews.

The difficulty of reconciling such *seeming* misapplications, or deflections from their original design, has been felt in all ages, although it has been chiefly reserved to recent times to give a solution of the difficulty by the theory of *accommodation*. By this it is

meant that the prophecy or citation from the Old Testament was not designed literally to apply to the event in question, but that the New Testament writer merely adopted it in order to produce a strong impression, by showing a remarkable parallelism between two analogous events which had in themselves no mutual relation. Thus Dr. Adam Clarke, in his Commentary on Jeremiah (xxxi, 15–17), remarks: "St. Matthew, who is ever fond of accommodation, applied these words to the massacre of the children of Bethlehem; that is, they were suitable to that occasion, and therefore he applied them, but they are not a prediction of that event."

There is a catalogue of more than seventy of these accommodated passages adduced by the Rev. T. H. Horne, in support of this theory, in his *Introduction* (ii, 317, Am. ed. 1835), but it will suffice for our purpose to select the following specimens:

Matt. xiii, 35,	cited from	Psa. lxxviii, 2.
" viii, 17,	"	Isa. liii, 4.
" ii, 15,	"	Hos. xi, 1.
" ii, 17, 18,	"	Jer. xxxi, 15.
" iii, 3,	"	Isa. xl, 3.

It will be necessary, for the complete elucidation of the subject, to bear in mind the distinction not only between accommodated passages and such as must be properly explained (as those which are absolutely adduced as proofs), but also between such passages and those which are merely borrowed, and applied by the sacred writers, sometimes in a higher sense than they were used by the original authors. Passages which do not strictly and literally predict future events, but which can be applied to an event recorded in the New Testament by an accidental parity of circumstances, can alone be thus designated. Such accommodated passages therefore, if they exist, can only be considered as descriptive, and not predictive.

The accommodation theory in exegetics has been equally combated by two classes of opponents. Those of the more ancient school consider such mode of application of the Old Testament passages not only as totally irreconcilable with the plain grammatical construction and obvious meaning of the controverted passages which are said to be so applied, but as an unjustifiable artifice, altogether unworthy of a divine teacher. The other class of expositors, who are to be found chiefly among the most modern of the German Rationalists (see Rose's *Protestantism in Germany*, p. 75), maintain that the sacred writers, having been themselves trained in this erroneous mode of teaching, had mistakenly, but *bona fide*, interpreted the passages which they had cited from the Old Testament in a sense altogether different from their historical meaning, and thus applied them to the history of the Christian dispensation. Some of these have maintained that the accommodation theory was a mere shift resorted to by commentators who could not otherwise explain the application of Old Testament prophecies in the New consistently with the inspiration of the sacred writers. See CONDESCENSION.

2. The word is also used to designate a certain rationalistic theory, viz., that Christ fell in with the popular prejudices and errors of his time; and so *accommodated* himself to the mental condition of the Jews. The Gnostics seem to have first originated this theory. They asserted that Christ's doctrine could not be fully known from Scripture alone, because the writers of the New Testament *condescended* to the stage of culture existing at the time (Irenæus, *Adv. Hær.* iii, 5). The theory derives all its plausibility from confounding two things essentially different, viz., condescension to *ignorance* and accommodation to *error*. The former was indeed employed by the great Teacher (e. g. in his use of parables); the latter would have been utterly unworthy of him. In this last sense, the theory is one of the most pernicious outgrowths of German rationalism. See Horne, *Introd.* i, 317, 324; and for the rationalistic view, Seiler, *Bib. Herm.* 418; Planck, *Introd.* 145; Neander, *Life of Christ*, 113, 114.

Ac'cos (Ἀκκώς, prob. for Heb. *Koz*, i. e. *Accoz*, קוֹץ; Vulg. *Jacob*), the father of John, and grandfather of the Eupolemus who was one of the ambassadors of Judas Maccabæus to Rome (1 Macc. viii, 17).

Ac'coz (Ἀκβώς v. r. Ἀκκώς, for Heb. *Koz*, with the art. הַקּוֹץ, *hak-Kots'*), one of the priests whose descendants returned from the captivity, having lost their pedigree (1 Esdr. v, 38); evidently the same with Koz (q. v.) of the parallel text (Ezra ii, 61).

Accubation, the posture of reclining (*ἀνάκειμαι*, *ἀνακλίνω*, "sit at meat," "sit down") on couches at table, which prevailed among the Jews in and before the time of Christ; a custom apparently derived from Persian luxury, but usual among the Romans likewise. The dinner-bed, or *triclinium*, stood in the middle of the dining-room (itself hence called "triclinium" also), clear of the walls, and formed three sides of a square which enclosed the table. The open end of the square, with the central hollow, allowed the servants to attend and serve the table. In all the existing representations of the dinner-bed it is shown to have been higher than the enclosed table. Among

Ancient Roman dinner-bed.

the Romans the usual number of guests on each couch was three, making nine for the three couches—equal to the number of the Muses; but sometimes there were four to each couch. The Greeks went beyond this number (Cic. *In Pis.* 27); the Jews appear to have had no particular fancy in the matter, and we know that at our Lord's last supper *thirteen* persons were present. As each guest leaned, during the greater part of the entertainment, on his left elbow, so as to leave the right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind him, and he was, therefore, said "to lie in the bosom" of the other. This phrase was in use among the Jews (Luke xvi, 22, 23; John i, 18; xiii, 23), and occurs in such a manner as to show that to lie next below, or "in the bosom" of the master of the feast, was considered the most favored place; and is shown by the citations of Kypke and Wetstein (on John xiii, 23) to have been usually assigned to near and dear connections. So it was "the disciple whom Jesus loved" who "reclined upon his breast" at the last supper. See LORD'S SUPPER. Lightfoot and others suppose that as, on that occasion, John lay next below Christ, so Peter, who was also highly favored, lay next above him. This conclusion is founded chiefly on the fact of Peter beckoning to John that he should ask Jesus who was the traitor. But this seems rather to prove the contrary—that Peter was not near enough to speak to Jesus himself. If he had been there, Christ must have lain near *his* bosom, and he would have been in the best position for whispering to his master, and in the worst for beckoning to John. The circumstance that Christ was able to reach the sop to Judas when he had dipped it, seems to us rather to intimate that *he* was the one who filled that place. The morsel of favor was likely to be given to one in a favored place; and Judas, the treasurer and almoner of the whole party might be expected to fill that place. This also ag-

gravates by contrast the turpitude and treachery of his conduct. See BANQUET. The frame of the dinner-bed was laid with mattresses variously stuffed, and, latterly, was furnished with rich coverings and hangings. Each person was usually provided with a cushion or bolster on which to support the upper part of his person in a somewhat raised position, as the left arm alone could not long without weariness sustain the weight. The lower part of the body being extended diagonally on the bed, with the feet outward, it is at once perceived how easy it was for "the woman that was a sinner" to come behind between the dinner-bed and the wall and anoint the feet of Jesus (Matt. xxvi, 7; Mark xiv, 3). The dinner-beds were so various at different times, in different places, and under different circumstances, that no one description can apply to them all (see *Critica Biblica*, ii, 481). Even among the Romans they were at first (after the Punic war) of rude form and materials, and covered with mattresses stuffed with rushes or straw; mattresses of hair and wool were introduced at a later period. At first the wooden frames were small, low, and *round;* and it was not until the time of Augustus that square and ornamental couches came into fashion. In the time of Tiberius the most splendid sort were veneered with costly woods or tortoise-shell, and were covered with valuable embroideries, the richest of which came from Babylon, and cost large sums (Soc. Useful Knowl. *Pompeii*, ii, 88). The Jews perhaps had all these varieties, though it is not likely that the usage was ever carried to such a pitch of luxury as among the Romans; and it is probable that the mass of the people fed in the ancient manner—seated on stools or on the ground. It appears that couches were often so low that the feet rested on the ground; and that cushions or bolsters were in general use. It would also seem, from the mention of two and of three couches, that the arrangement was more usually square than semicircular or round (Lightfoot, *Hor. Heb.* in John xiii, 23). See DIVAN.

It is utterly improbable that the Jews derived this custom from the Romans, as is constantly alleged. They certainly knew it as existing among the Persians long before it had been adopted by the Romans

Family eating-couch. From Pompeii.

themselves (Esth. i, 6; vii, 8); and the presumption is that they adopted it while subject to that people. The Greeks also had the usage (from the Persians) before the Romans; and with the Greeks of Syria the Jews had very much intercourse. Besides, the Romans adopted the custom from the Carthaginians (Val. Max. xii, 1, 2; Liv. xxviii, 28); and that *they* had it, implies that it previously existed in Phœnicia, in the neighborhood of the Jews. It is also unlikely that, in so short a time, it should have become usual and even (as the Talmud asserts, see Otho, *Lex. Rabb.* p. 447) obligatory to eat the Passover in that posture of indulgent repose, and in no other (Gizring, *Accubit. ad Pasch.* Vit. 1735). The literature of this subject has been brought together by Stuckius (*Antiq. Convivalium*, ii, 34); and the works on Pompeii and Herculaneum (see Cockburn's *Pompeii Illustrated*, ii, 5) supply the more recent information. (See Smith's *Dict. of Class. Antiq.* s. v. Cœna, Deipnon, Triclinium.) See EATING.

Accursed (in general designated by some form of קָלַל, *kalal'*, Gr. καταράομαι, to "curse"), a term used in two senses. See OATH.

(1.) *Anathema* (חֵרֶם, *che'rem*, ἀνάθεμα), a vow (Num. xxi, 2), by which persons or things were devoted to Jehovah, whose property they became irrevocably and never to be redeemed (sacer, sacrum esto Jehovæ; comp. Cæsar, *Bell. Gall.* vi, 17; Tacit. *Annal.* xiii, 57; Lev. iii, 55; Diod. Sic. xi, 3; see Mayer, *De Nomin. Piacularibus*, in Ugolini *Thesaur.* xxiii). Persons thus offered were doomed to death (Lev. xxvii, 29; see Judg. xi, 31 sq.; 1 Sam. xiv, 44). Cattle, land, and other property were appropriated for the use of the temple, i. e. of the caste of the priests (Lev. xxvii, 28; Num. xviii, 14; Ezek. xxiv, 29). Originally such vows were spontaneous on the part of the Israelites (see Num. xxi, 2; 1 Sam. xiv, 24 [in this latter case, all the individual warriors of an army were bound by the vow made by the leader]); but occasionally the anathema, losing its votive character, assumed that of a theocratic punishment (see Ezra x, 8), in consequence of the prescriptions of the law, as, for example, in the case of the anathema (capital sentence) pronounced against an idolatrous Israelite (Exod. xxii, 20), or against a whole idolatrous city (Deut. xiii, 10 sq.), which was ordered to be destroyed utterly by fire with all that was therein, and the inhabitants and all their cattle to be put to the sword (see Judg. xx, 48; xxi, 10, 19; comp. Appian. *Pun.* 133; *Mithrid.* 45; Liv. x, 29; see Miller, *Devotiones veterum in bellis*, Lips. 1730). Essentially identical with this was the anathema against the Canaanitish cities, to be executed by the Israelites when they should enter the land (Deut. ii, 34 sq.; iii, 6; Josh. vi, 17 sqq.; x, 28, 35, 37, 40; xi, 11), [in consequence of a vow (Num. xxi, 2 sq.), or upon the express command of Jehovah (Deut. vii, 2; xx, 16 sq.; see 1 Sam. xv, 3)], in order that they should be secured against all manner of temptation to enter into nearer relations with the idolatrous natives (Deut. xx, 18; see Exod. xxiii, 32 sq.). Such city, therefore, was burned with all things therein, and the inhabitants and their cattle were killed, while all metals and metallic utensils were delivered up to the sanctuary (Josh. vi, 21, 24). At times (when the wants of the army made it desirable?) the cattle was spared, and, like other spoils, divided among the warriors (Josh. viii, 26 sq.; Deut. ii, 34 sq.; iii, 6 sq.). Finally, in some cities merely the living things were destroyed (Josh. x, 28, 30, 32, 37, 39, 40), but the cities themselves were spared. Those who were guilty of any sort of violation of the laws of the anathema were put to death (Josh. vii, 11 sq.; see vi, 18; Deut. xiii, 17; Cæsar, *Bell. Gall.* vi, 17). In the anathema pronounced by a zealous enforcer of the law (Ezra x, 8) against the property of such Jews as had married foreign wives and refused to divorce them, the banishment of such persons themselves was comprehended. It does not appear, however, whether their property was destroyed or (as H. Michaelis understood) given to the priests: the latter case would be inconsistent with a strict interpretation of Deut. xiii, 16. See ANATHEMA.

(2.) Different from this is the *Ban* of the later Jews, mentioned in the New Testament as a sort of ecclesiastical punishment (for heresy), Luke vi, 22 (ἀφορίζειν); John ix, 22; xii, 42; xvi, 2 (ἀποσυνάγωγον γίνεσθαι or ποιεῖν), viz., the exclusion of a Jew from the congregation, and all familiar intercourse with others, by a resolution. "Excommunicated" (מְנוּדֶה, *menudeh'*) and "excommunication" (נִדּוּי, *niddu'y*) are

also frequent terms in the Mishna (*Taanith*, iii, 8; *Moed Katon*, iii, 1). Stones were thrown (a mark of dishonor) over the graves of those who died in excommunication (*Eluyoth*, v, 6). The excommunicated person was not permitted to enter the Temple by the common door with others, but was admitted by a separate one (*Middoth*, ii, 2). He was also prohibited from shaving during the time of his excommunication (*Moed. Kat.* iii, 1; see Selden, *Jus Nat. et Gent.* iv, 8 sq.). There is mention in the Gemara, as well as in other rabbinical writings, of another sort of excommunication, חֵרֶם, *che'rem* (the person thus excommunicated was called מוּחְרָם, *mucharam'*), more severe than the נִדּוּי, *nidduy*. The difference between the two—according to Maimonides—was, [1,] that the *nidduy* was valid only for the thirty days following its date, and was pronounced without accursing; but the *cherem* was always connected with a curse: [2,] that *cherem* could be pronounced only by several, at least ten, members of the congregation; but the *nidduy* even by a single Israelite (e. g. by a rabbi): [3,] that the *mucharam* was excluded from all intercourse with others; but it was permitted to converse with the *menudeh* at a distance of four cubits, and his household was not subjected even to this restriction. According to the Gemara, the latter was compelled to wear a mourning dress, in order to be distinguished outwardly from others. Elias Levita (in *Tisbi*, under נירדור) and later rabbis speak of a third and still higher degree of excommunication, שַׁמַּתָּא, *shammata'*, *execration* (see Buxtorf, *Lex. Talm.* col. 2463 sq.), by which an obdurate sinner was delivered up to all sorts of perdition. It does not appear, however, that older Talmudists used this word in a sense different from *nidduy*, [the formula declarationis quoted by Maimonides in the case of the latter, however, is יְהֵא בְשַׁמַּתָּא, *let him be in* "*shammata*,"] (see Selden, *De Synedr.* i, 7, p. 64 sq; Ugolino, in Pfeiffer's *Antiqu. Ebr.* iv; *Thesaur.* p. 1294); or perhaps it was the generic term for excommunication (see Danz, in Meuschen, *N. T. Talm.* p. 615 sq.), and the hypothesis of Elias seems, in fine, to have been founded upon a whimsical etymology of the word *shammata* (q. d. שָׁם, *there*, and מִיתָא, *the death*). But it may even be questioned whether *nidduy* and *cherem* were distinguished from each other in the age of Jesus, or in the first centuries after the destruction of Jerusalem, in the sense asserted by Maimonides. In general, it is not improbable that there were even then degrees of excommunication. The formal exclusion from the Hebrew congregation and nationality is mentioned already by Ezra x, 8 (see above). In the passages of John foregoing a minor excommunication is spoken of; while in that of Luke, without doubt, a total exclusion is understood; even if we take merely the *ἀφορίζειν* in this sense, or (with Lücke, *Commentar zum Ev. Joh.* ii, 387) we suppose that there is a gradation in the passage, so that *ἀφορίζ.* refers to נִדּוּי, *ὀνειδίζ. καὶ ἐκβάλλ.* to חֵרֶם. Many were of the opinion that the highest degree of excommunication, שַׁמַּתָּא, according to the classification of Elias Levita, is to be found in the formula *παραδιδόναι τῷ Σατανᾷ* (1 Cor. v, 5; 1 Tim. i, 20). But there is no firm historical ground for such explanation, and the above expression should be explained rather from the usual idiomatic language of the apostle Paul, according to which it cannot mean, surely, a mere excommunication, as has been satisfactorily proved by Flatt (*Vorles. üb. d. Br. an die Kor.* i, 102 sq.), and concurred in by later commentators. See DEVIL. Finally, it is not less improbable that, in Rom. ix, 3, *ἀνάθεμα ἀπὸ τοῦ Χριστοῦ* should refer to the Jewish excommunication (as was asserted of late by Tholuck and Rückert; see Fritzsche, in loc.). See EXECUTION. (For the Jewish excommunication in general, see Carpzov, *Appar.* p. 554 sq.; Witsii *Miscell.* ii, p. 47 sq.; Vitringa, *De synag. vet.* p. 739 sqq.; Pfeiffer, *Antiqu. Ebr.* c. 22; Bindrim, *De gradib. excommunicat. ap. Hebr.* in Ugolini *Thesaur.* xxvi; Otho, *Lexic. Rabb.* p. 212 sq.; Beer, in the *Hall. Encyklop.* xvi, 278 sq.; [the last very uncritical.]) See EXCOMMUNICATION.

Accuser (לָשָׁן, *lashan'*, in Hiph. "accuse," Prov. xxx, 10; and other terms signifying to *slander*; more properly denoted by some form of the verb רִיב, *rib*, to *plead* a cause, also in defence; Sept. and N. T. *ἀντίδικος*, "adversary," or *κατήγορος*, *prosecutor*). (1.) The original word, which bears this leading signification, means one who has a cause or matter of contention; the accuser, opponent, or plaintiff in any suit (Judg. xii, 2; Matt. v, 25; Luke xii, 58). We have little information respecting the manner in which causes were conducted in the Hebrew courts of justice, except from the rabbinical authorities, who, in matters of this description, may be supposed well informed as to the later customs of the nation. See TRIAL. Even from these we learn little more than that great care was taken that, the accused being deemed innocent until convicted, he and the accuser should appear under equal circumstances before the court, that no prejudicial impression might be created to the disadvantage of the defendant, whose interests, we are told, were so anxiously guarded, that any one was allowed to speak whatever he knew or had to say in his favor, which privilege was withheld from the accuser (Lewis, *Origines Hebrææ*, i, 68). See ADVOCATE. (2.) The word is also applied in Scripture, in the general sense, to any adversary or enemy (Luke xviii, 3; 1 Pet. v, 8). In the latter passage there is an allusion to the old Jewish opinion that Satan was the accuser or calumniator of men before God (Job i, 6 sq.; Rev. xii, 10 sq.; comp. Zech. iii, 1). In this application the forensic sense was still retained, Satan being represented as laying to man's charge a breach of the law, as in a court of justice, and demanding his punishment. See SATAN.

Acè. See ACCHO.

Acel'dama (*Ἀκελδαμά*, from the Syro-Chaldaic חֲקַל דְּמָא, *chakal' dema'*, *field of the blood*, as it is explained in the text, *ἀγρὸς αἵματος*, see *Critica Biblica*, ii, 447), the field purchased with the money for which Judas betrayed Christ, and which was appropriated as a place of burial for strangers—that is, such of the numerous visitors at Jerusalem as might die during their stay, while attending the festivals (Matt. xxvii, 8; Acts i, 19; the slight discrepancy between these passages has been unduly magnified by Alford, *Comment.* in loc. post.; see Olshausen, *Comment.* iii, 61, Am. ed.). It was previously "a potter's field." The field now shown as Aceldama lies on the slope of the hills beyond the valley of Hinnom, south of Mount Zion. This is obviously the spot which Jerome points out (*Onomast.* s. v. Acheldamach) as lying on the south (Eusebius, *on the north*) of Zion, and which has since been mentioned (although with some variation) by almost every one who has described Jerusalem. Sandys describes it (*Relation of a Journey*, p. 187), and relates the common story that the Empress Helena caused 270 ship-loads of its flesh-consuming mould to be taken to Rome, to form the soil of the Campo Santo, to which the same virtue is ascribed. Castela affirms that great quantities of the wondrous mould were removed by divers Christian princes in the time of the Crusades, and to this source assigns the similar sarcophagic properties claimed not only by the Campo Santo at Rome, but by the cemetery of St. Innocents at Paris, by the cemetery at Naples (*Le Sainct Voyage de Hierusalem*, 1603, p. 150; also Roger, p. 160), and by that of the Campo Santo at Pisa. This plot seems to have been early set apart by the Latins, as well as by the Crusaders, for a place of burial for pilgrims (Jac. de Vitriaco, p. 64). The

charnel-house is mentioned by Maundeville (*Travels*, 1322, p. 175, Bohn's ed.) as belonging to the Knights Hospitallers. Sandys shows that, early in the seventeenth century, it was in the possession of the Armenians. Roger (*La Terre Saincte*, p. 161) states that they bought it for the burial of their own pilgrims, and ascribes the erection of the charnel-house to them. They still possessed it in the time of Maundrell, or, rather, rented it, at a sequin a day, from the Turks. Corpses were still deposited there; and the traveller observes that they were in various stages of decay, from which he conjectures that the grave did not make that quick dispatch with the bodies committed to it which had been reported. "The earth, hereabouts," he observes, "is of a chalky substance; the plot of ground was not above thirty yards long by fifteen wide; and a moiety of it was occupied by the charnel-house, which was twelve yards high" (*Journey*, p. 136). Richardson (*Travels*, p. 567) affirms that bodies were thrown in as late as 1818; but Dr. Robinson alleges that it has the appearance of having been for a much longer time abandoned: "The field or plat is not now marked by any boundary to distinguish it from the rest of the hill-side; and the former charnel-house, now a ruin, is all that remains to point out the site. . . . An opening at each end enabled us to look in; but the bottom was empty and dry, excepting a few bones much decayed" (*Biblical Researches*, i, 524; comp. Wilde's *Shores of the Mediterranean*, 1844; Barclay's *City of the Great King*, p. 207). Its modern name is *Hak ed-damm*. It is separated by no enclosure; a few venerable olive-trees (see Salzmann's photograph, "*Champ du sang*") occupy part of it, and the rest is covered by the "charnel-house," a ruined square edifice—half built, half excavated—perhaps originally a church (Pauli, *Cod. Diplom.* i, 23), but which the latest conjectures (Schultz, Williams, and Barclay) propose to identify with the tomb of Ananus (Joseph. *War*, v, 12, 2). It is said (Kraft, *Topogr.* p. 193) to contain the graves of several German pilgrims; but the intimation (Ritter, *Erdk.* xv, 463) that a pottery still exists near this spot does not seem to be borne out by other testimony. (See, on the subject generally, Schlegel, *De agro Sanguinis*, Hamb. 1705; Wörger, *Hakeldama*, in Meneltici *Thesaur.* p. 222.) See Potter's Field.

Acephăli (*ἀ* and *κεφαλή*), literally, those who have no chief. The term is applied to various classes of persons (see Biedermann, *De Acephalis*, Freiberg, 1751). 1. To those at the Council of Ephesus who refused to follow either St. Cyril or John of Antioch. 2. To certain heretics in the fifth century who denied, with Eutyches, the distinction of natures in Jesus Christ, and rejected the Council of Chalcedon. About the year 482 the Emperor Zeno endeavored to extinguish these religious dissensions by the publication of an edict of union, called *Henoticon*. The more moderate of both parties subscribed the decree, but the object was generally unsuccessful. The Monophysite patriarch of Alexandria was among those who signed the decree; which so greatly displeased many of his party that they separated from him, and were denominated *Acephali*, that is, without a head. See Monophysites and Henoticon. These Acephali were condemned in the synod of Constantinople, 536. 3. To bishops exempt from the ecclesiastical jurisdiction of their patriarch. 4. To the Flagellants (q. v.).

Acesius, a Novatian bishop, present at Nicæa, in 325, who agreed with the decisions of the council concerning the time for celebrating Easter, and the doctrine of the consubstantiality of the Son, but nevertheless refused to communicate with the other bishops. When the emperor asked of him his reason for so doing, he replied (according to the heresy of Novatian) that he could not communicate with those who had fallen after baptism. "Then, Acesius," answered Constantine, "set up a ladder for yourself, and mount up to heaven alone."—Soc. *Eccl. Hist.* lib. i, cap. 10; Soz. *Eccl. Hist.* lib. i, cap. 22.

Achabăra (Ἀχάβαρα), a name designating a certain rock (Ἀχαβάρων πέτρα) mentioned by Josephus (*War*, ii, 20, 6) as one of the spots in Upper Galilee fortified by him on the approach of the Romans under Cestius; probably the same place with the *Chabare* (Χαβάρη, prob. by erroneously annexing the initial *α* to the preceding word, see Reland, *Palæst.* p. 705, a suggestion followed by Hudson and Havercamp, who write Ἀχαβάρη), mentioned likewise by Josephus (*Life*, 37) as a place of naturally great strength. Reland (*ib.* p. 542) thinks it is identical with a place called *Akbara* (עַכְבָּרָא) by Hottinger, situated between Tiberias and Zephath (Sepphoris ?), and perhaps also the residence of the *Akbarites* (בְּנֵי עַכְבּוֹרְיָא) mentioned in the Gemara (*Baba Metsia*, lxxxiv, 2). But the place named by Hottinger would be in *Lower* Galilee. The cliff in question (associated in both passages of Josephus with Jamnia, or Jamnith, and Meroth) appears to have been some eminence of Middle Galilee; probably (as suggested by Schwarz, *Palest.* p. 188) the *Tell Akhbarah* (Van de Velde, *Memoir*, p. 281), about two miles south-east of Safed, having a fine spring (Ritter, *Erdk.* xvi, 687, 771).

A'chad (Heb. *Achad'*, אֶחָד, the "constr." of אֶחָד, *one*, v. r. *Achath'*, אַחַת, id.), thought by some to be the name of a heathen deity mentioned in the difficult phrase, Isa. lxvi, 17, אַחַר אַחַד בַּתָּוֶךְ, *after one* (of them) *in the midst*, Sept. *καὶ ἐν τοῖς προθύροις*, Vulg. *post januam intrinsecus*, Auth. Vers. "behind one (tree) in the midst." According to Gesenius (*Commentar*, in loc.) the phraseology is susceptible of three interpretations: (*a*) "One after another in the midst;" (*b*) "After Achad in the midst;" (*c*) "After one (of their number) [i. e. a priest leading the idolatrous rites] in the midst," a rendering which he prefers (comp. Rosenmüller, *Scholia* in loc.). In favor of the allusion to a heathen deity is only the slender analogy with the name *Adad*, as a Syrian divinity. See Hadad. (See Mill, *De Idolo* אחד, in his *Dissert. Select.* Lugd. Bat. 1743, p. 137–166; Döderlein, *Philol. Abhandl. v. d. Gott Achad*, in his *Verm. Abhandl.* Halle, 1755, pt. iii). See Idolatry.

Achai'a (Ἀχαΐα, derivation uncertain), a region of Greece, which in the restricted sense occupied the north-western portion of the Peloponnesus, including Corinth and its isthmus (Strabo, vii, p. 438 sq.). By the poets it was often put for the whole of Greece, whence Ἀχαιοί, *Achæans*, i. e. *Greeks*. The cities of the narrow slip of country, originally called Achaia, were confederated in an ancient league, which was renewed in B.C. 280 for the purpose of resisting the Macedonians. This league subsequently included several of the other Grecian states, and became the most powerful political body in Greece; and hence it was natural for the Romans to apply the name of Achaia to the Peloponnesus and the south of Greece, when they took Corinth and destroyed the league in B.C. 146 (Pausan. vii, 16, 10). Under the Romans, Greece was divided into two provinces, Macedonia and Achaia, the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all that lay southward of the former (Cellar. i, p. 1170, 1022). It is in this latter acceptation that the name of Achaia is always employed in the New Testament (Acts xviii, 12, 16; xix, 21; Rom. xv, 26; xvi, 25; 1 Cor. xvi, 15; 2 Cor. i, 1; ix, 2; xi, 10; 1 Thess. i, 7, 8). In the division of the provinces by Augustus between the emperor and the senate in B.C. 27, Achaia was made a senatorial province (Strabo, xvii, p. 840), and, as such, was governed by *proconsuls* (Dion. Cass. liii, p. 704). In A.D. 16 Tiberius changed the two into one imperial province under *procurators* (Tacit. *Annal.* i, 76); but Claudius restored them to the senate

and to the proconsular form of government (Suet. *Claud.* 25). Hence the exact and minute propriety with which Luke expresses himself in giving the title of *proconsul* (ἀνθύπατος, "deputy") to Gallio (q. v.), who was appointed to the province (see Smith's *Dict. of Class. Ant.* s. v.) in the time of Claudius (Acts xviii, 12). (See generally Smith's *Dict. of Class. Geog.* s. v.)

Acha'ïcus (Ἀχαϊκός, an *Achæan*), a Christian of Corinth, who, with Fortunatus, was the bearer of Paul's first epistle to the Church there, to whom he kindly commends them as having rendered him personal assistance (1 Cor. xvi, 17, subscription; comp. ver. 15, 16), A.D. 54.

A'chan (Heb. *Akan'*, עָכָן, prob. *troubler;* Sept. Ἀχάν in Josh. xxii, 20, elsewhere Ἀχαρ), a son of Carmi, called also Achar (1 Chron. ii, 7), in commemoration of his crime and awful doom, as related in Josh. vii (see Kitto's *Daily Bible Illust.* in loc.). The city of Jericho, before it was taken, was put under that awful ban, of which there are other instances in the early Scripture history, whereby all the inhabitants (excepting Rahab and her family) were devoted to destruction, all the combustible goods to be consumed by fire, and all the metals to be consecrated to God (see Deut. vii, 16, 23–26). This vow of devotement was rigidly observed by all the troops when Jericho was taken, save by one man, Achan, a Judahite, who could not resist the temptation of secreting an ingot of gold, a quantity of silver, and a costly Babylonish garment, which he buried in his tent, deeming that his sin was hid. The Israelites were defeated, with serious loss, in their first attack upon Ai; and as Joshua was well assured that this humiliation was designed as the punishment of a crime which had inculpated the whole people, he took immediate measures to discover the criminal by means of the lot (q. v.). The conscience-stricken offender then confessed his crime to Joshua; and his confession being verified by the production of his ill-gotten treasure, the people hurried away not only Achan, but his tent, his goods, his spoil, his cattle, his children, to the valley (hence afterward called) of Achor (q. v.), near Jericho, where they stoned him, and all that belonged to him; after which the whole was consumed with fire, and a cairn of stones raised over the ashes, B.C. 1618. (See Pyle, *Sermons*, iii, 185; Saurin, *Disc. Hist.* iii, 78; Simeon, *Works*, ii, 574; Buddicom, *Christ. Exod.* ii, 350; Origen, *Opp.* ii, 415). The severity of this act, as regards the *family* of Achan, has provoked some remark (see A. Clarke and Keil, in loc.). Instead of vindicating it, as is generally done, by the allegation that the members of Achan's family were probably accessories to his crime after the fact, we prefer the supposition that they were included in the doom by one of those stern, vehement impulses of semi-martial vengeance to which the Jewish (like all Oriental) people were exceedingly prone, and which, though extreme (comp. Deut. xxiv, 16), was *permitted* (for the terms "all that he hath" did not necessarily prescribe it) as a check to a cupidity that tended so strongly both to mutiny and impiety. See Accursed.

A'char (Heb. *Akar'*, עָכָר, *troubler;* Sept. Ἀχάρ), the son of Carmi, who was punished for violating the anathema respecting Jericho (1 Chron. ii, 7); elsewhere (Josh. xxii, 20) called Achan (q. v.).

Achashdarpenim. See Satrap.

Achashteranim. See Mule.

A'chaz (Matt. i, 9), elsewhere Ahaz (q. v.).

Ach'bor (Heb. *Akbor'*, עַכְבּוֹר, *gnawing*, i. q. *mouse;* Sept. Ἀχοβώρ, v. r. in Jer. and Chron. Ἀχωβώρ), the name of two men.

1. An Idumæan, father of Baal-hanan, one of the Edomitish kings (Gen. xxxvi, 38; 1 Chron. i, 49), B.C. prob. considerably ante 1619.

2. The son of Michaiah, and one of the courtiers whom Josiah sent to Huldah to inquire the course to be pursued respecting the newly-discovered book of the law (2 Kings xxii, 12, 14), B.C. 623. In the parallel passage (2 Chron. xxxiv, 20) he is called Abdon, the son of Micah. His son Elnathan was a courtier of Jehoiakim (Jer. xxvi, 22; xxxvi, 12).

Achery, Jean Luc d', a learned Benedictine, of the congregation of Saint Maur, born at St. Quentin, in Picardy, 1609. At a very early age he entered the order of St. Benedict, and devoted himself to study, and his whole after-life was passed in entire abstraction from the world. He died at the abbey of St. Germain-des-Prés, April 29, 1685. To the labors of this learned writer we owe the publication of many MSS. which, but for him, would probably have still remained buried in the libraries. His principal published works are the following: 1. *S. Barnabæ Epistola Græce et Latine, Hugonis Menardi notis illustrata* (Paris, 1645); 2. *Lanfranci Cantuar. Episcopi Opera*, together with *Chronicon Beccense; B. Helluini et 4 priorum Beccensium Abbatum; S. Augustini Anglorum Apostoli vita; duo de Eucharistia Tractatus Hugonis Lincolnensis Epis. et Durandi abbat. Troarnensis, adversus Berengarium* (Paris, 1648, fol.); 3. *Indiculus Asceticorum*, etc. (Paris, 1671, 4to, 2d ed.); 4. *Acta Sanctorum ordinis S. Benedicti in sæculorum classes distributa.* Although D'Achery made the necessary collections for this work, it was published with notes and observations by Mabillon, after his death, at various periods [see Acta Sanctorum]; 5. *Veterum aliquot Scriptorum qui in Galliæ Bibliothecis delituerant, maxime Benedictinorum, Spicilegium.* Published at Paris, at different periods, from 1655 to 1677, by different printers, in 13 vols. 4to. A new and improved edition was published by M. de la Barre, at Paris, in 1723, 3 vols. fol., with this title, *Spicilegium, sive Collectio veterum aliquot Scriptorum qui in Galliæ Bibliothecis delituerant, olim editum opera et studio* D. Lucæ d'Achery, etc., *ed.* Baluze, Martene, et de la Barre. This collection contains a vast number of works of different authors, Acts and Canons of Councils, Histories, Chronicles, Lives of Saints, Letters, Poems, and Documents, which had not previously appeared. The obligations of subsequent scholars have been so great to the indefatigable industry of d'Achery, that almost every one who has treated of the antiquities of mediæval and modern European history has been obliged to acknowledge the debt due to him.

Achiach'arus (Ἀχιάχαρος, for Heb. אֲחִיאֲחִרוֹן, *brother of* the *following*, perh. i. q. *posthumous* or *latest*), the son of Anael (or Ananiel), and the uncle of Tobit (Tob. i, 21), as also of Nasbas (Tob. xi, 18). He had experienced ingratitude at the hands of Aman (Tob. xiv, 10), but became the cup-bearer and vizier of Sarchedon (Tob. i, 22), and befriended Tobit (Tob. ii, 10). See Mordecai.

Achi'as (Lat. id., for the Gr. text is no longer extant; prob. for *Ahijah*), a person named as son of Phinees (Phinehas), and father of Achitob (Ahitub) in the list of sacerdotal ancestors of Ezras or Ezra (2 [Vulg. 4] Esdr. i, 2); but, as the parallel list (Ezra vii, 3) gives no corresponding name, it is either an interpolation or, perhaps, a corruption for the Ahimaaz of 1 Chron. vi, 8, 9.

Achilles Tatius. See Tatius.

A'chim (Ἀχείμ, perh. for יָכִין, *Jach'in* [a contracted form of *Jehoiachim*], which the Sept., in 1 Chron. xxiv, 17, Græcizes Ἀχίμ [so the Vactican, but other texts have Ἰαχείν]), the son of Sadoc and father of Eleazar, among the paternal ancestors of Christ (Matt. i, 14), B.C. long ante 40, and post 410.

See Genealogy (of Christ).

A'chior (Ἀχιώρ, for Heb. *Achior'*, אֲחִיאוֹר, *brother* [i. e. *full*] *of light;* comp. Num. xxxiv, 27, where the Sept. has Ἀχιώρ for *Ahihud*, apparently reading

אֲחִיהוּר), the name given in the Apocrypha as that of the sheik of the Ammonites, who joined Holofernes with auxiliary troops during his expedition into Egypt, and who, when called upon to account for the opposition made by the inhabitants of Bethulia to that general, did so in a speech recounting the history of the country, and the national abhorrence of foreign idolatry (Judith v). According to the narrative, this so incensed the haughty general and his associates that they demanded the life of Achior by exposure to his enemies, who thereupon befriended and preserved him (chap. vi) till he was eventually released on the death of Holofernes, and then embraced Judaism (chap. xiv). See JUDITH.

A'chish (Heb. *Akish'*, אָכִישׁ, perhaps *angry;* Sept. Ἀκχίς v. r. Ἀγχοῦς), a name which, as it is found applied to two kings of Gath, was perhaps only a general title of royalty, like "Abimelech" (q. v.), another Philistine kingly name, with which, indeed, it is interchanged in the title of Psa. xxxiv.

1. A Philistine king of Gath, with whom David sought refuge from Saul (1 Sam. xxi, 10–15). By this act he incurred imminent danger; for he was recognised and spoken of by the officers of the court as one whose glory had been won at the cost of the Philistines. This filled David with such alarm that he feigned himself mad when introduced to the notice of Achish, who, seeing him "scrabbling upon the doors of the gate, and letting his spittle fall down upon his beard," rebuked his people sharply for bringing him to his presence, asking, "Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into my house?" B.C. 1061. After this David lost no time in quitting the territories of Gath (see Kitto's *Daily Bible Illust.* in loc.). This prince is elsewhere called ABIMELECH (Psa. xxxiv, title), possibly a corruption for "Achish the king" (אֲבִימֶלֶךְ). David's conduct on this occasion has been illustrated by the similar proceeding of some other great men, who feigned themselves mad in difficult circumstances—as Ulysses (Cic. *Off.* iii, 26; Hygin. f. 95, *Schol. ad Lycophr.* 818), the astronomer Meton (Ælian, *Hist.* xiii, 12), L. Junius Brutus (Liv. i, 56; Dion. Hal. iv, 68), and the Arabian king Bacha (Schultens, *Anth. Vet. Hamasa*, p. 535). See MAD.

The same Philistine king of Gath is probably meant by Achish, the son of Maoch, to whom, some time afterward, when the character and position of David became better known, and when he was at the head of not less than 600 resolute adherents, he again repaired with his troop, and by whom he was received in a truly royal spirit, and treated with a generous confidence (1 Sam. xxvii, 1–4), of which David took rather more advantage than was creditable to him by making excursions from the city of Ziklag, which had been assigned him, against the neighboring nomades, under pretence of carrying on depredations upon Judah (1 Sam. xxvii, 5–12), B.C. 1054. In the final conflict with Saul, although the confidence of Achish remained so strong in David that he proposed to appoint him captain of his body-guard, the courtiers revived the old reminiscences against him with such force that the king was compelled to give him leave of absence—a circumstance that spared David a participation in the fatal battle (1 Sam. xxviii, 1, 2; xxix, 2–11), B.C. 1053. See DAVID.

2. Another king of Gath, the son of Maachah, to whom the two servants of Shimei fled, and thereby occasioned their master the journey which cost him life (1 Kings ii, 39, 40), B.C. cir. 1012.

Ach'itob (Ἀχιτώβ), the Græcized form (1 Esdr. viii, 2; 2 Esdr. i, 1) of the name of AHITUB (q. v.).

Achlamah. See AMETHYST.

Ach'metha (Heb. *Achmetha'*, אַחְמְתָא, Ezra vi, 2; Sept. Ἀμαθά, Vulg. *Ecbatana*), the ECBATANA of classical writers (*τὰ Ἐκβάτανα*, 2 Macc. ix, 3; Judith xi, 1; Tob. v, 9; Josephus, *Ant.* x, 11, 7; xi, 4, 6; also, in Greek authors, Ἐγβάτανα and Ἀγβάτανα), a city in Media. The derivation of the name is doubtful (see Gesenius, *Thes. Heb.* p. 70); but Major Rawlinson (*Geogr. Journal*, x, 134) has left little question that the title was applied exclusively to cities having a fortress for the protection of the royal treasures. The ancient orthography of this name is traced by Lassen (*Jud. Biblioth.* iii, 56) in the Sanscrit *agradhana*, i. e. *ἱπποστασία, stable.* In Ezra we learn that, in the reign of Darius Hystaspis, the Jews petitioned that search might be made in the king's treasure-house at Babylon for the decree which Cyrus had made in favor of the Jews (Ezra v, 17). Search was accordingly made in the record-office ("house of the rolls"), where the treasures were kept at Babylon (vi, 1); but it appears not to have been found there, as it was eventually discovered "at Achmetha, in the palace of the province of the Medes" (vi, 2). Josephus (*Ant.* x, 11, 7; xi, 4, 6), while retaining the proper name of Ecbatana, yet (like the Sept., which adds the generic name *πόλις*) employs the word *βάρις* to express the Chaldee בִּירְתָא, *Birtha'* ("the palace"), which is used as the distinctive epithet of the city (Ezra vi, 2).

In Judith i, 2–4, there is a brief account of Ecbatana, in which we are told that it was founded by Arphaxad (Phraortes), king of the Medes, who made it his capital. It was built of hewn stones, and surrounded by a high and thick wall, furnished with wide gates and strong and lofty towers. Herodotus ascribes its foundation to Dejoces, in obedience to whose commands the Medes erected "that great and strong city, now known under the name of Agbatana, where the walls are built circle within circle, and are so constructed that each inner circle overtops its outer neighbor by the height of the battlements alone. This was effected partly by the nature of the ground—a conical hill—and partly by the building itself. The number of the circles was seven, and within the innermost was the palace of the treasury. The battlements of the first circle were white, of the second black, of the third scarlet, of the fourth blue, of the fifth orange; all these were brilliantly colored with different pigments; but the battlements of the sixth circle were overlaid with silver, and of the seventh with gold. Such were the palace and the surrounding fortification that Dejoces constructed for himself; but he ordered the mass of the Median nation to construct their houses in a circle around the outer wall" (Herodot. i, 98). It is contended by Rawlinson (*Geogr. Jour.* x, 127) that this story of the seven walls is a fable of Sabæan origin—the seven colors mentioned being precisely those employed by the Orientals to denote the seven great heavenly bodies, or the seven climates in which they revolve.

This Ecbatana has been usually identified with the present *Hamadan* (see *Journal of Education*, ii, 305), which is still an important town, and the seat of one of the governments into which the Persian kingdom is divided. It is situated in north lat. 34° 53′, east long. 40°, at the extremity of a rich and fertile plain, on a gradual ascent, at the base of the Elwund mountains, whose higher summits are covered with perpetual snow. Some remnants of ruined walls of great thickness, and also of towers of sun-dried bricks, afford the only positive evidence of a more ancient city than the present on the same spot. Although still declining, it has a population of about 25,000, and contains excellent and well-supplied bazaars, and numerous khans of rather a superior description—it being the great centre where the routes of traffic between Persia, Mesopotamia, and Persia converge and meet. Its own manufactures are chiefly in leather. Many Jews reside here, claiming to be descended from those of the captivity who remained in Media. Benjamin of Tudela says that in his time the number was 50,000.

Rabbi David de Beth Hillel (*Travels*, p. 85–87, Madras, 1832) gives them but 200 families. The latest authority (J. J. Benjamin, *Eight Years in Asia and Africa*, Hanover, 1859, p. 204) reckons them at 500 families. They are mostly in good circumstances, having fine houses and gardens, and are chiefly traders and goldsmiths. They speak the broken Turkish of the country, and have two synagogues. *They* derive the name of the town from "*Haman*" and "*Mede*," and say that it was given to that foe of Mordecai by King Ahasuerus. In the midst of the city is a tomb, which is in their charge, and which is said to be that of Mordecai and Esther. It is a plain structure of brick, consisting of a small cylindrical tower and a dome (the whole about twenty feet high), with small projections or wings on three sides. An inscription on the wall in bass-relief describes the present tomb as having been built by two devout Jews of Kashan, in A.D. 714. The original structure is said to have been destroyed when Hamadan was sacked by Timour. As Ecbatana was anciently the summer residence of the Persian court, it is probable enough that Mordecai and Esther died and were buried there (see Kinneir's *Persia*, p. 126; Morier's *Second Journey*, p. 264 sq.; Southgate's *Tour*, ii, 102 sq.; Buckingham, *Assyria*, i, 284 sq.; M'Culloch's *Gazetteer*, s. v. Hamadan).

The door of the tomb is very small, and consists of a single stone of great thickness, turning on its own pivot from one side. On passing through the little portal, the visitor is introduced into a small arched chamber, in which are seen the graves of several rabbis, some of which may contain the bodies of the first rebuilders of the tomb, after the destruction of the original one by Timour. A second door, of very confined dimensions, is at the end of this vestibule, by which the entrance is made into a large apartment on hands and knees, and under the concave stand two sarcophagi, made of very dark wood, curiously and richly carved, with a line of Hebrew inscription running round the upper ledge of each. Other inscriptions, in the same language, are cut on the walls, while one of the most ancient, engraved on a white marble slab, is let into the wall itself. This slab is traditionally alleged to have been preserved from the ruins of the edifice destroyed by Timour, with the sarcophagi in the same consecrated spot. This last inscription is as follows: "Mordecai, beloved and honored by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa (or Shushan) rejoiced at his honors, and his high fortune became the glory of the Jews." The inscription which encompasses the sarcophagus of Mordecai is to the following effect: "It is said by David, Preserve me, O God! I am now in thy presence. I have cried at the gate of heaven that thou art my God, and what goodness I have received from thee, O Lord! Those whose bodies are now beneath, in this earth, when animated by thy mercy, were great; and whatever happiness was bestowed upon them in this world came from thee, O God! Their griefs and sufferings were many at the first, but they became happy because they always called upon thy name in their miseries. Thou liftedst me up, and I became powerful. Thine enemies sought to destroy me in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent from their wicked purposes.—Mordecai." The followin g is the inscription carved round the sarcophagus of Esther: "I praise thee, O God, that thou hast created me. I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee, thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last, full of peace. O God! do not shut my soul out from thy divine presence. Those whom thou lovest never feel the torments of hell. Lead me, O merciful Father, to the life of life, that I may be filled with the heavenly fruits of Paradise.—Esther" (Ker Porter's *Travels*, ii, 88 sq.). See Esther.

Ecbatana, or Hamadan, is not without other local traditions connected with sacred history. On the mountain Orontes, or Elwund, the body of a son of King Solomon is pretended to be buried, but what son is not mentioned. It is a large square platform, a little raised, formed by manual labor out of the native rock, which is ascended by a few rugged steps, and is assuredly no covering of the dead. It is a very ancient piece of workmanship, but how it came to be connected with a son of the Jewish monarch does not appear. The Jewish natives of Hamadan are credulous as to the reputed story, and it is not unlikely that it was originally a mountain altar to the sun, illustrating what we often read in Scripture respecting the idolatrous sacrificial worship in "high places." The natives believe that certain ravines of the mountain produce a plant which can transform all kinds of metal into gold, and also cure every possible disease. They admit that no one had ever found it, but their belief in its existence is nevertheless unshaken. They also have a fabulous legend respecting a stone on the side of this mountain, which reminds the English reader of the celebrated story of Ali Baba and the Forty Thieves in the *Arabian Nights*. This stone contains an inscription in cabalistic characters, unintelligible to every one who has hitherto looked on it; but it is believed that if any person could read the characters aloud an effect would be produced which will shake the mountain to its centre, it being the protecting spell of an immense hidden treasure; and these characters once pronounced, would procure instant admittance from the genii of this subterranean cavern, and the wealth it contains would be laid at the feet of the fortunate invoker of this golden "Sesame!" See Ecbatana.

History mentions another Ecbatana, in Palestine, at the foot of Mount Carmel, toward Ptolemais, where Cambyses died (Herodot. iii, 64; Plin. v, 19). It is not mentioned by this or any similar name in the Hebrew writings. (See Reland, *Palæst.* p. 745.)

A'chor (Heb. *Akor'*, עָכוֹר, *trouble*; Sept. Ἀχώρ), the name of a valley (עֵמֶק, Sept. *φάραγξ*, *κοιλάς*, *Ἔμεκ*) not far from Jericho, given in consequence of the trouble occasioned to the Israelites by the sin of Achan (q. v.), who was stoned to death and buried there (Josh. vii, 24, 26). It was known by the same name in the time of Jerome (*Onomast.* s. v.). The prophets more than once allude to it typically in predicting the glorious changes under the Messiah, either on account of its proverbial fertility (Isa. lxv, 10) or by way of contrast with the unfortunate entrance of the Israelites near this pass into Canaan on their first approach (Hos. ii, 15). It was situated on the boundary of Judah and Benjamin, between the stone of Ben-Bonan and Debir, south of Gil gal (Josh. xv, 7), and was probably the same now called (see Zimmerman's *Map*) *Wady Dabr*, running into the Dead Sea east of Ain Jehair (Robinson's *Researches*, ii, 254). See Tribe. Thomson (*Land and Book*, ii, 185) says vaguely that "it runs up from Gilgal toward Bethel;" but this is inconsistent with the above notices of location (comp. Keil, *Comment. on Josh.* p. 201). See Cherith.

Ach'sa, a less correct mode (1 Chron. ii, 49) of Anglicizing the name Achsah (q. v.).

Ach'sah (Heb. *Aksah'*, עַכְסָה, *anklet*, Sept. Ἀγσά), the daughter of Caleb (and apparently his only daughter, 1 Chron. ii, 49, "Achsa"), whose hand her father offered in marriage to him who should lead the attack on the city of Debir, and take it, B.C. 1612. The prize was won by his nephew Othniel; and as the

bride was conducted with the usual ceremony to her future home. she alighted from the ass which she rode, and sued her father for an addition of springs of water (as being peculiarly necessary, Stanley, *Palest.* p. 161) to her dower in lands, which were situated in the southern part of Judah See GULLOTH. It is probable that custom rendered it unusual, or at least ungracious, for a request tendered under such circumstances by a daughter to be refused, and Caleb accordingly bestowed upon her "the upper and the nether springs" (Josh. xv, 16-19; Judg. i 9-15).

Ach'shaph (Heb. *Akshaph'*, אַכְשָׁף, *fascination:* Sept. Αχασάφ), a royal city of the Canaanites, in the northern part of Palestine (Josh. xi, 1), whose king was overthrown by Joshua (Josh. xii, 20). It was situated on the eastern boundary of the tribe of Asher, and is named between Beten and Alammelech (Josh. xix, 25). By some (see Reland, *Palæst*, p. 543) it has been regarded as the same as *Achzib*, but this is mentioned separately (Josh. xix, 29). By others (e. g. Hammesveld, iii. 237) it has been assumed to be the same as *Accho* or Acre, and Schwarz (*Palest.* p. 191) thinks it is the modern village *Kefr-Yasif*, five miles north-east of that town; but this region is too far west for the Biblical notices. Eusebius and Jerome (*Onomast.* s. v. Ακσάφ) locate it at the foot of Mount Tabor, eight miles from Diocæsarea; but they have evidently confounded it with *Chesulloth* (see Keil's *Comment.* on Josh. xi, 1). Dr. Robinson is probably correct in identifying it with the ruined village *Kesaf*, around a large tree, two miles north-east of Kubrikah, a little south of the Litany, and nearly midway between the Mediterranean and the Upper Jordan (new ed. of *Researches*, iii, 55).

Achterfeldt, JOHANN HEINRICH, a Roman Catholic theologian of Germany, born 1788, at Wesel; died at Bonn, 1864. He was ordained priest in 1813; and, in 1817, was appointed professor of theology at the seminary of Braunsberg, from which he was called, in 1826, to the chair of dogmatics at the university of Bonn. He was an intimate friend of Professor Hermes (q. v.), and after the death of the latter published his famous work on Systematic Theology (*Christl.-Katholische Dogmatik*, 1831). Achterfeldt was regarded, with his colleague Braun, as the leader of the Hermesian School (q. v.); and when the system of Hermes was condemned by Rome, and he refused to comply with the demands of Rome, he was suspended from his chair. He wrote *Lehrbuch der Christlich-Kathol. Glaubens- und Sittenlehre* (Braunsberg, 1825); *Katechismus der Christlich-Katholischen Lehre* (Braunsberg, 1826); and was, after 1832, one of the editors of a theological and philosophical quarterly (*Zeitschrift für Philosophie und Katholische Theologie*), the chief organ of the Hermesian School.—Pierer, i, 88; Vapereau, p. 14.

Achu. See FLAG.

Ach'zib (Heb. *Akzib'*. אַכְזִיב, *falsehood;* Sept. Αχζείβ, but in Mic. μάταιος and Vulg. *mendacium*), the name of two places, sometimes Latinized *Aczib*.

1. A town in the plain of Judah, adjoining the Highlands, mentioned between Keilah and Mareshah (Josh. xv, 44). It appears to have proved faithless to the national cause on the Assyrian invasion (Mic. i, 14); hence this passage contains a play on the name: "the houses of Achzib (אַכְזִיב) shall be a lie (אַכְזָב)." It is probably the same as the CHEZIB in Canaan where Shelah was born (Gen. xxxviii, 5), and perhaps also the CHOZEBA where his descendants were finally located (1 Chron. iv, 22). In the time of Eusebius, *Onomast.* s. v. Χασβεί) it was a deserted village near Eleutheropolis toward Adullam. From the associated localities, also, it appears to have been situated not far north-east of the former.

2. A maritime city assigned to the tribe of Asher (Josh. xix, 29), but from which the Israelites were never able to expel the Phœnicians (Judg. i, 31). According to Eusebius (*Onom.* s. v. Αχζίφ) it was 9 (according to the *Jerusalem Itinerary* 12) Roman miles north of Accho or Ptolemais. In the Talmud (*Shebiith*, vi, 1; *Challah*, iv, 8) it is called *Kezib* (כְּזִיב), and in later times *Ecdippa* (τὰ Ἐκδιππα, Josephus, *War*, i, 13, 4; Ptol. v, 15; Pliny, v, 17), from the Aramæan pronunciation (אֶכְדִּיב). Josephus also (*Ant.* v, 1, 22) gives the name as *Arcè* or *Actippus* (Αρκὴ) . . . . ἡ καὶ Ἀκτιπούς). In the vicinity (at the mouth of the Nahr Herdawil, comp. Wilson, *Lands of the Bible*, ii, 233) was the *Casale Huberti* of the Crusaders (Ritter, *Erdk.* xvi, 782). It was first identified by Maundrell (*Journey*, March 21) in the modern *es-Zib* (comp. *Vit. Salad.* p. 98), on the Mediterranean coast, about ten miles north of Acre (Robinson's *Researches*, iii, Append. p. 133; new ed. iii, 628). It stands on an ascent close by the sea-side, overhanging the ancient Roman road, and is a small place with a few palm-trees rising above the dwellings (Pococke, *East*, ii, 115; Richter, *Wallf.* p. 70; Irby and Mangles, p. 196; Buckingham, *Palest.* i, 99; Legh, in Machmichael's *Journey*, p. 250; De Saulcy's *Narrative*, i, 66; comp. Lightfoot, *Opp.* ii, 219; Fuller, *Miscel.* p. 4, 15; Cellarii *Notit.* ii, 481; Reland, *Palæst.* p. 544; Gesenius, *Thes. Heb* p. 674). It has evident traces of antiquity, but could never have been a large city (Thomson's *Land and Book*, i, 471).

Ac'ipha (Ακιβά, but most copies Αχιφά, for Heb. *Chakupha* חֲקוּפָא), the head of one of the families of Nethinim (ἱερόδουλοι, "temple-servants") that returned from the captivity (1 Esdr. v, 31); evidently the HAKUPHA (q. v.) of the parallel lists (Ezra ii, 51; Neh. vii, 53).

Ac'itho (Ακιθών, v. r. Ακιδών, while other copies omit entirely, perh. for Heb. *hak-katon'*, הַקָּטֹן, *the little;* or [as Fritzsche thinks, *Handb.* in loc.] for *Ahitub*, which some copies of the Gr. with the Syr. and Ital. have), the son of Eliu and father of Raphaim, among the ancestors of Judith (Judith viii, 1).

Ackermann, PETER FORER, a Roman Catholic theologian of Germany, born Nov. 17, 1771, at Vienna; died Sept. 9, 1831, at Klosterneuburg. He was ordinary professor of Old-Testament language, literature, and theology at Vienna, and choir master of the monastery or cathedral of Klosterneuburg. He was the author of an *Introductio in libros sacros V. T. usibus academicis accommodata* (Vien. 1825), and an *Archæologia biblica breviter exposita* (Vienna, 1826), both of which works are not much more than revised editions of Jahn expurgated, so as to rescue them from the Roman *Index* into which they had been put by Pius VII. His commentary on the Minor Prophets, *Prophetæ Minores perpetua annotatione illustrati* (Vienna, 1830), has some value, on account of the extracts it gives from older writers of the Roman Catholic Church.

Acœmētæ (ἀκοιμηταί, *watchers*), an order of monks instituted at the beginning of the fifth century by Alexander, a Syrian monk (Bürger, *De Acœmetis*, Schneeberg, 1686). They were divided into three classes, who performed divine service in rotation, and so continued, night and day, without intermission. They were condemned by a synod held at Rome in 534 for maintaining that Mary was not the mother of God.—Helyot, *Ordres Relig.* i, 4 sq.

Acŏlyth or **Acolyte** (ἀκόλουθος, *follower*), the name of an inferior order of clergy or servitors. It is not known in the Greek Church, but appears to be of very ancient establishment in the Latin Church, since mention is made of it in the epistles of Cyprian. Their office in the ancient Church was to light the candles and to pour the wine intended to be consecrated into the proper vessels; to wait upon the bish-

ops and their officers, presenting to them the sacerdotal vestments; and to accompany the bishop everywhere, acting as witnesses of his conduct. At present their duties in the Papal Church are to attend upon the deacon and sub-deacon at the altar, to make ready the wine and water at mass, to carry the thurible, and to light and carry the candles, especially at the chanting of the Gospel. At Rome there are three kinds of Acolyths: the Acolyths of the palace, *palatini*, who wait on the pope; those who serve the churches, *stationarii*, when they are stationed; and *regionarii*, who serve with the deacons in different quarters of the city. The order of Acolytes is the fourth of the *ordines minores*, through which a Romish priest must pass. For a full account of the office and its functions, see Boissonnet, *Dict. des Rites*, i, 87; Bingham, *Orig. Eccl.* bk. iii, ch. iii.

Acontius or **Aconzio**, James, a native of Trent, and the intimate friend of Francis Betti, a Roman. They both quitted Italy on account of their religion, having both left the communion of the Church of Rome. Betti, who left first, waited for Acontius at Basle; this was in the year 1557. Hence they went together to Zurich, where they parted, and Acontius, after visiting Strasburg, journeyed into England, where he was well received by queen Elizabeth, who employed him as an engineer. He was a member of the Dutch congregation in Austin-Friars, but falling under the suspicion of "Anabaptistical and Arian principles," proceedings were taken against him before Grindal, bishop of London, who sentenced him to be refused the Holy Sacrament, and forbade the Dutch congregations to receive him. He died in 1566, according to Niceron. He inclined toward moderation and principles of tolerance in matters of religion. Arminius styled him "divinum prudentiæ ac moderationis lumen." He wrote *De Methodo, hoc est, de recte investigandarum tradendarumque Scientiarum ratione* (8vo, Basle, 1558); *Strategemata Satanæ* (8vo, Basle, 1565. Transl. into French, 4to. There is also an English translation of the four first books, London, 1648). —Richard and Giraud, *Bib. Sacr.; New General Biographical Dictionary*, i, 36; Landon, *Eccl. Dict.* s. v.

Acosta, Gabriel (afterward Uriel), a Portuguese, of Jewish extraction, born at Oporto, and brought up in the Roman Catholic Church. About the age of twenty-two he began to entertain doubts first as to the doctrine of indulgences, and, finally, as to the truth of Christianity; and being unable to satisfy himself, he returned to the religion of his ancestors, became a Jew, retired from Portugal to Amsterdam, and was circumcised. He soon, however, became disgusted with the Pharisaism of the Jews of Amsterdam, and advocated a doctrine like that of the ancient Sadducees. He wrote in the Portuguese language a treatise entitled "*The Traditions of the Pharisees compared with the written Law*" (Amsterd. 1624), which so exasperated the Jews that they accused him of atheism before the civil tribunals. His book was confiscated, he was imprisoned ten days, and fined 300 guilders. He was also expelled from the Jewish synagogue. After seven years he submitted to a painful penance, and was readmitted, though it does not appear that he really changed his views. He died, according to Fabricius, in 1647, whether by suicide or not is uncertain. He left an autobiography which fell into the hands of Limborch, and was reprinted in 1847 (Uriel Acosta's *Selbstbiographie*, Lat. u. Deutsch, Leipzig). His life afforded Gutzkow the material for a novel, "*The Sadducees in Amsterdam*" (1834), and for a drama, "*Uriel Acosta*" (Leips. 1847).—Jellinck, *Ueber Acosta's Leben und Lehre* (Zerbst, 1847).

Acosta, José d', a Spanish Jesuit, born about 1539, appointed provincial of the Jesuits in Peru, and died rector of the university of Salamanca, Feb. 15, 1600. He wrote *The Natural and Moral History of the Indies* (Seville, 1590, 4to); a treatise *De Christo Revelato* libri novem (Lugd. 1592, 8vo); *De Promulgatione Evangelii apud Barbaros* (Cologne, 1596, 8vo).

Acra (Ἄκρα), a Greek word, signifying a *summit* or *citadel*, in which sense its Hebraized form *Chakra* (חַקְרָא) also occurs in the Syriac and Chaldaic (Buxtorf, *Lex. Talm.* col. 818). Hence the name of Acra was acquired by the eminence north of the temple at Jerusalem, on which a citadel was built by Antiochus Epiphanes, to command the holy place (1 Macc. iii, 45; iv, 2, 41; vi, 18, 26, 32; ix, 52 sq.; x, 6; xi, 41; 2 Macc. iv, 12, 27, etc.). It thus became, in fact, the *Acro*polis of Jerusalem (see Michaelis, in *Macc.* p. 30 sq.; Crome, in the *Hall. Encykl.* u, 291 sq.). Josephus describes this eminence as semicircular (see Reland, *Palæst.* p 852); and reports that when Simon Maccabæus had succeeded in expelling the Syrian garrison, he not only demolished the citadel, but caused the hill itself to be levelled, that no neighboring site might thenceforth be higher than or so high as that on which the temple stood. The people had suffered so much from the garrison, that they willingly labored day and night, for three years, in this great work (*Ant.* xiii, 6, 6; *War*, v, 4, 1). At a later period the palace of Helena, queen of Adiabene, stood on the site, which still retained the name of Acra, as did also, probably, the council-house, and the repository of the archives (*War*, vi, 6, 3; see also *Descript. Urbis Jerosolmyæ*, per J. Heydenum, lib. iii, cap. 2).

A good deal of controversy has lately arisen as to the position of this eminence, Dr. Robinson (*Bib. Res.* i, 414; new ed. iii, 207–211) strongly contending for the sloping eminence now occupied by the Church of the Holy Sepulchre, and others (especially Williams, *Holy City*, ii, 25, 49) placing Acra more northwardly from the temple. The latter position, in the middle of the Mohammedan quarter, on the whole, seems best to accord with the present state of the surface and the ancient notes of place (see Strong's *Harmony and Expos. of the Gospels*, Append. ii, p. 4, 5); especially with Josephus's statements (*War*, v, 4, 1) respecting the valley of the Tyropœon (q. v.). See Jerusalem.

A place by the name of *Acra* (Ἄκρα) is mentioned by Josephus (*War*, ii, 2, 2) as having been taken by Simon Maccabæus, in connection with Gazara, Joppa, and Jamnia; which some suppose to mean *Ekron* (by a change of reading), while others take the word in the ordinary sense of *tower*. The passage is evidently parallel with 1 Macc. xiv, 7, where Simon is said, after having taken Gazara and Bethsura, to have cleansed "the tower" (ἄκρα); which, by a comparison with chap. xiii, 49, appears to mean no other than the above fortress in Jerusalem. See Baris.

For the *Acra* or Acre (Hebraized אקרי by Benjamin of Tudela) of the Crusades, see Accho.

Acrabbattinè (Ἀκραβαττινη sc. χώρα), the name of two regions in Palestine.

1. A district or toparchy of Judæa, extending between Shechem (Nablous) and Jericho eastward, being about 12 miles long (see Reland, *Palæst.* p. 192). It is mentioned by Josephus (*War*, ii, 12, 4; 20, 4; 22, 2; iii, 3, 4, 5), and doubtless took its name from a town called *Acrabbi*, mentioned by Eusebius (*Onomast.* s. v. Ἀκραββείν; Jerome corruptly "Adorabi," see Clerici ed. Amst. 1707, p. 17, note 5) as a large village 9 Roman miles east of Neapolis, on the road to Jericho; probably the same found by Dr. Robinson under the name *Akrabeh* (*Researches*, iii, 103), and described as a considerable town, finely situated on the slope of a fertile hill, with a mosque (new ed. of *Researches*, iii, 296, 297) and a ruined fort (Van de Velde, *Narrative*, ii, 304–307).

2. Another district of Judæa toward the southern end of the Dead Sea, occupied by the Edomites during the captivity (1 Macc. v, 3, Auth. Vers. "Arabattine;" comp. Joseph. *Ant.* xii, 8, 1). It is sup-

posed to have taken its name from the MAALEH-ACRABBIM (q. v.) of Num. xxxiv, 4; Josh. xv, 3, which lay in this vicinity.

Acrab'bim. See MAALEH-ACRABBIM.

Acre is put by our translators (Isa. v, 10) for צֶמֶד, *tse'med*, which properly means a *yoke*, i. e. as much land as a yoke of oxen can plough in a day. So the Latin *jugerum*, an acre, from *jugum*, a yoke. See MEASURE. In 1 Sam. xiv, 14, the word "*acre*" is supplied in our translation after מַעֲנָה, a *furrow*, which is omitted (see margin).

Acre. See ACCHO.

Acrostic (from *ἄκρον*, *extremity*, and *στίχος*, *verse*). The word commonly signifies the beginning of a verse; but it is sometimes taken for the end or close of it. It ordinarily signifies an ode in which the initial letters of the verses in their order spell a certain word or sentence. In this form acrostics do not occur in the Bible. There are certain parts of the poetical compositions of the Old Testament, however, in which the successive verses or lines in the original begin with the letters of the Hebrew alphabet; these may be called *alphabetical acrostics*. For instance, in Psalm cxix, there are as many stanzas or strophes as there are letters in the alphabet, and each strophe consists of eight double lines, all of which, in each case, begin with that letter of the alphabet corresponding to the place of the strophe in the Psalm—that is, the first eight lines begin each with א, *Aleph*, the next eight with ב, *Beth*, and so on. See ABECEDARIAN. Other Psalms have only one verse to each letter, in its order, as Psalms xxv, xxxiv. In others, again, as Psalms cxi, cxii, each verse is divided into two parts, and these *hemistichs* follow the alphabetical arrangement, like the whole verses of the last mentioned Psalms. The Lamentations of Jeremiah are mostly acrostic, some of the chapters repeating each letter one or more times The last chapter of Proverbs also has the initial letters of its last twenty-two verses in alphabetical order. See POETRY.

The term acrostic is used in ecclesiastical history to describe a certain mode of performing the psalmody of the ancient Church. A single person, called the precentor, commenced the verse, and the people joined with him at the close. We find also the words *hypopsalma* and *diapsalma*, likewise *ἀκροτελεύτιον* and *ἐφύμνιον*, almost synonymous with acrostic, used to describe the same practice. They do not always mean the end of a verse, but sometimes what was added at the end of a psalm, or something repeated in the middle of it, e. g. the phrase "*for his mercy endureth forever*," repeated or chanted by the congregation. The *Gloria Patri* is by some writers called the *epode* or *acroteleutic*, because it was always sung at the end of the psalms (Bingham, *Orig. Eccl.* i, xiv).

Act, Conventicle, see CONVENTICLE.
Act, Corporation, " CORPORATION.
Act, Five-Mile, " FIVE-MILE.
Act of Faith, " AUTO DA FE.
Act, Test, " TEST.
Act, Toleration, " TOLERATION.

Acta Martyrum (*Acts of the Martyrs*), the title of the record of the lives and actions of martyrs kept in the ancient Church for the edification of the faithful. Whenever a Christian was apprehended, the accusation, defence, and verdict were noted in these Acts. Some of the martyrs also wrote accounts of their own sufferings, or this was done for them by a regular officer of the Church acting as notary, who took down the facts in a prescribed form; and these reports were also designated as *acta martyrii* or *martyrum*. Comp. CALENDARIA; MARTYROLOGIA; MENEION; MENOLOGIUM. The oldest are those referring to the death of St. Ignatius (q. v.), Bishop of Antioch (died 107), and of Polycarp (q. v.) (died about 165), both of which are given in Dressel's and Hefele's editions of the *Patres Apostolici*. The oldest collection of Acts of the Martyrs was compiled by the Church historian Eusebius, in his two works *de Martyribus Palæstinæ* and *Synagoge Martyriorum*. The latter, a martyrology of the Church universal, was lost as early as the end of the sixth century; the former has reached us as an appendix to the eighth book of the author's Church history. A second large collection of 12 volumes was in existence at Constantinople in the ninth century, and probably formed the basis of the work of Simeon Metaphrastes, *de Actis Sanctorum*, in the tenth century. In the Latin Church a catalogue of martyrs, containing the names of martyrs from different countries arranged according to the days on which they were commemorated in the mass, as also the place and the day, but not the details, of their martyrdom, was, at the close of the sixth century, in extensive use. It was, though without good reason, ascribed to Jerome. The particular churches used to add to this general catalogue of martyrs their local calendars, a circumstance which explains the diversity of the different copies of this work still extant (edited by Fr. Mar. Florentinius, Lucæ, 1668 sq.; d'Achery, *Spicileg. ed. Nov.* ii, p. 27, according to a manuscript of the French convent Gellou, written about 804; J. B. Sallerius, *Act. Sanctorum*, June tom. vi, according to copies of Reichenau, St. Ulric's at Augsburg, Corvey, etc.). While this work excludes all historical accounts of the lives of martyrs, giving only their names and the place and day of their martyrdom, there are indications that detailed historical works were also compiled at an early period. A council at Carthage 397 permits the reading of the *Passiones Martyrum* on the days of their commemoration, besides the reading-lessons from the Scriptures. Pope Gelasius, on the contrary, excludes this kind of literature from ecclesiastical use, on the ground that the names of the authors were unknown, and that infidels, heretics, and unlearned persons (*idiotæ*) had inserted many superfluous and improper things, a conclusive proof of the untrustworthy condition in which this literature, even at that early time, was found. The heads of the monastic orders were in general very urgent in recommending to their monks the reading of the *Gesta Martyrum*, the history of their sufferings. Besides the two classes of works just named, there was a third class, the so-called *Vitæ Patrum*, whose object was more literary than edifying, and some of which belong among the most valuable sources of the early Church history. To this class of works belong the very valuable history of Severin, by his disciple Eugippius, the biographies of Columban, Gallus, etc. Collections of accounts of this kind are extant by Palladius (about 420), in his *Historia Lausiaca* (*Λαυσαικόν*); by Heraclides, in his *Paradisus, s. de Vitis Patrum*; by Johannes Moschus (died about 620), the author of the lives of the monks, under the title *Λειμών*, *Λειμωνάριον*, or *Νεὸς Παράδεισος*. These works are designated in the Greek Church under the name of *Γεροντικά*, *Κλίμακες*, *Λαυσαϊκά*, and *Πατερικά*. They were followed by Simeon Metaphrastes (q. v.), about 901, of whose biographies of saints we have 122 left, while a much larger number have been erroneously ascribed to him. In the Latin Church we have the 14 hymns of Prudentius (q. v.), entitled *Peristephanon s. de Coronis et Passionibus Martyrum*; the *Collationes Patrum*, by Cassian (q. v.); and several historical works of Gregory of Tours (q. v.), as *de Miracalis*, *Vitæ Patrum*, *de Gloria Martyrum*. The biographical material contained in this class of works was gradually worked into the martyrologies. That known under the name of Beda is mostly restricted to statistical statements; yet a copy of it at the beginning of the ninth century received considerable additions from Florus, a sub-deacon at Lyons. Consid-

erable additions to the martyrologies were also made by Hrabanus Maurus (q. v.); Ado, archbishop of Vienna, about 860; Usuard, a monk at Paris (875); and Notker (died 912). This enlargement of the ancient martyrologies forms the transition to the legends of the Middle Ages, which are generally nothing but ecclesiastical novels, and have no claim whatever to credibility. The "Acts of the Martyrs" had, moreover, gradually been enlarged into "Acts of the Saints," as other saints than martyrs had been added to the catalogues of the latter. See ACTA SANCTORUM. The most valued collection is Ruinart's *Acta Martyrum sincera* (Paris, 1689, fol.; 2d ed. Amst. 1713, fol.; B. Galura, Augsb. 1802, 3 vols. 8vo). It is more critical than most Roman biographies, but nevertheless contains many incredible legends. A large collection was also published by the learned Stephen Evodius Assemanni, under the title *Acta Sanctorum Martyrum Orientalium et Occidentalium* (Romæ, 1748, 2 vols. fol.).—Herzog, i, 100; Wetzer and Welte, i, 88. See MARTYROLOGY.

Acta Sanctōrum (*Acts of the Saints*), the title given to collections of the lives of martyrs [see ACTA MARTYRUM] and of saints in the ancient Church.

(1.) We first find the title *Acta Sanctorum* in Eusebius (fourth century). In consequence of an edict of Diocletian, of the year 303, which commanded the destruction of all the Christian records, a great gap was created in the records of the Church, which was afterward filled with legends and traditions, abounding in errors, omissions, and exaggerations. Collections of the Acta Sanctorum, principally for edification, were made in the *Vitæ Patrum*, probably by Jerome of Dalmatia; by Gregory of Tours in the sixth century; in the *Synaxarium* (q. v.) of the Greek Church, in the eighth century, by John of Damascus; by Simeon Metaphrastes in the tenth century; in the *Golden Legend* of Jacob of Viraggio in the thirteenth, which went through 71 editions from 1474 to 1500; and in the *Catalogus Sanctorum* of Peter de Natalibus (Vicenza, 1493). A more critical treatment is found in the *Sanctuarium* of Boninus Mombritius (Venice, 1474, 2 vols.); in Lipoman, *Vitæ Sanctor.* (Rome, 1551-1560, 8 vols.); and particularly in Ruinart, *Acta Martyrum sincera* (Paris, 1689, fol.). Compare MARTYROLOGY.

(2.) The most celebrated collection of the Acta Sanctorum is that commenced by Bollandus, and still continued by a society of Jesuits. It is one of the most remarkable works ever produced, whether regarded as to the labor and time spent upon it, or to the comparative worthlessness of its matter. It has been two hundred years in progress, has reached the fifty-fifth folio volume, and is still in progress. This stupendous undertaking originated with Rosweyde, a Jesuit, who announced his intention in a *Fasti Sanctorum quorum vitæ in Belgicis bibliothecis manuscriptæ asservantur* (Antwerp, 1607); but he died in 1629, before any part was printed. After his death his materials came into the hands of Johannes Bollandus, who established correspondence with all parts of Europe, in order to obtain information from every possible source. In 1635 he associated with himself Godefridus Henschenius; and these two published at Antwerp in 1643 the first two volumes, in folio, under the title of "*Acta Sanctorum quotquot toto orbe coluntur vel à Catholicis Scriptoribus celebrantur.*" These volumes contain the lives of the saints who are commemorated by the Roman Church in the month of January only. In 1658 three more volumes appeared, embracing February. After this, Daniel Papebrochius was associated as coeditor; but Bollandus himself died, Sept. 12, 1665, before the vol. for March appeared. As the work proceeded, other editors were appointed, and generation after generation sank into the grave during its long progress. It would occupy too much time and space to enumerate the separate labor of each. The work itself was published in the following order: January, 2 vols. 1643; February, 3 vols. 1658; March, 3 vols. 1668; April, 3 vols. 1675; May (with a Propylæum), 8 vols. 1685-1688; June, 6 vols. 1695-1715; July, 7 vols. 1719-1731; August, 6 vols. 1733-1743; September, 8 vols. 1746-1762; October, vol. i, 1765; ii, 1768; iii, 1770; iv, 1780; v, 1786; vi, 1794: this volume ended at the 15th of October (see Walch, *Bibl. Theol.* iii, 657 sq.). The work was stopped by the suppression of the Jesuits, and it appeared to be altogether extinguished by the French Revolution; but in 1838 it revived, and there was printed at Namur a prospectus, *De prosecutione operis Bollandiani quod* ACTA SANCTORUM *inscribitur*. In 1845 appeared vol. vii of October, in two parts—the first containing the saints of the 15th of October; the second the saints of the 16th. New editions of the first 4 volumes of October appeared in 1859 and 1860. The work is still in progress, and the Jesuits receive for its continuation an annual stipend from the Belgian government. Some idea of its vast extent may be gathered from the fact that the lives of more than 2000 saints remain, and that 50 more vols. fol. may be expected to complete the work.

The editors are as follow, with the number of years and volumes on which they were engaged: Jo. Bollandus (died 1665), 34 years, 8 vols.; Godefr. Henschenius (died 1681), 46 years, 24 vols.; Daniel Papebrochius (died 1714), 55 years, 19 vols.; Conrad Janningus (died 1723), 44 years, 13 vols.; Franc. Baertius (died 1719), 38 years, 10 vols.; Joan. Bapt. Sollerius (died 1740), 38 years, 12 vols.; Joan. Pinius (died 1749), 35 years, 14 vols.; Guil. Cuperus (died 1741), 21 years, 11 vols.; Petrus Boschius (died 1736), 15 years, 7 vols.; Joan. Stiltingus (died 1762), 25 years, 11 vols.; Constant. Suyskenus (died 1771), 26 years, 11 vols.; Joan. Perierus (died 1762), 15 years, 7 vols.; Urban. Stickerus (died 1753), 2 years, 1 vol.; Joan. Limpenus (retired 1750), 9 years, 3 vols.; Joan. Veldius (retired 1747), 5 years, 2 vols.; Joan. Cleus (retired 1760), 7 years, 3 vols.; Corn. Bueus (died 1801), 33 years, 6 vols.; Jacob. Bueus (died 1808), 32 years, 6 vols.; Joseph Guesquierus (died 1802), 10 years, 4 vols.; Ignat. Hubenus (died 1782), 10 years, 1 vol. The renewal of the work was undertaken in 1838 by Jo. Bapt. Boone, Joseph. Vandermoere, Prosper Coppens, and Joseph. Vanhecke, Jesuits of the college of St. Michael at Brussels. The first 42 vols., coming down to Sept. 14, were reprinted at Venice in 1734 sq.; but in inferior style. A new edition of the entire work has been commenced by Cernandet, in 1863. (Paris, tom. i, p. 821, embracing the first eleven days of January). See SAINTS.

Action IN SPEAKING. See HOMILETICS.

Action SERMON, an old Scottish term for the sermon immediately before the Lord's Supper.

Actippus. See ACHZIB.

Acts OF THE APOSTLES (Πράξεις τῶν Ἀποστόλων), the fifth book of the New Testament, and the last of those properly historical. It obtained this title at a very early period, though sometimes the epithet *holy* was prefixed to *apostles*, and sometimes also it was reckoned among the gospels, and called the *Gospel of the Holy Ghost*, or the *Gospel of the Resurrection*. (See, generally, Dr. Tregelles, in Horne's *Introd.* last ed. iv, 476 sq.)

I. *Authorship.*—The Acts were evidently written by the same author as the third Gospel (comp. Luke i, 1-4, with Acts i, 1), and tradition is firm and constant in ascribing them to Luke (Irenæus, *Adv. Hær.* lib. i, c. 31; iii, 14; Clemens Alexandr. *Strom.* v, p. 588; Tertullian, *Adv. Marcion*, v, 2; *De Jejun.* c. 10; Origen, apud Euseb. *Hist. Eccles.* vi, 23, etc. Eusebius himself ranks this book among the ὁμολογούμενα, *H. E.* iii, 25). The fact that Luke accompanied Paul to Rome (xxviii), and was with him there (Col. iv, 14; Phil. 24), favors the supposition that he was the writer of the narrative of the apostle's journey to that city.

See PAUL. The identity of the writer of both books is strongly shown by their great similarity in style and idiom, and the usage of particular words and compound forms. (See Tholuck, in the *Stud. u. Krit.* 1839, iii; Klostermann, *Vindiciæ Lucanæ*, Gott. 1866.) The only parties in primitive times by whom this book was rejected were certain heretics, such as the Marcionites, the Severians, and the Manichæans, whose objections were entirely of a dogmatical, not of a historical nature (so those of Baur and his school). At the same time we find Chrysostom complaining that by many in his day it was not so much as known (*Hom.* i, *in Act.* s. init.). Perhaps, however, there is some rhetorical exaggeration in this statement; or it may be, as Kuinöl (*Proleg.* in Acta App. *Comment.* iv, 5) suggests, that Chrysostom's complaint refers rather to a prevalent omission of the Acts from the number of books publicly read in the churches (see Salmerson, *De libri Actorum auctoritate*, in his *Opera*, vol. xii).

II. *Source of Materials.*—The writer is for the first time introduced into the narrative in ch. xvi, 11, where he speaks of accompanying Paul to Philippi. He then disappears from the narrative until Paul's return to Philippi, more than two years afterward, when it is stated that they left that place in company (xx, 6), from which it may be justly inferred that Luke spent the interval in that town. From this time to the close of the period embraced by his narrative he appears as the companion of the apostle. For the materials, therefore, of all he has recorded from ch. xvi, 11, to xxviii, 31, he may be regarded as having drawn upon his own recollection or on that of the apostle. To the latter source also may be confidently traced all he has recorded concerning the earlier events of the apostle's career; and as respects the circumstances recorded in the first twelve chapters of the Acts, and which relate chiefly to the Church at Jerusalem and the labors of the apostle Peter, we may readily suppose that they were so much matter of general notoriety among the Christians with whom Luke associated, that he needed no assistance from any other merely human source in recording them. Some of the German critics (see Zeller, *Die Apostelgesch. nach ihrem Inhalt u. Ursprung kritisch untersucht*, Stuttg. 1854) have labored hard to show that he must have had recourse to written documents, in order to compose those parts of his history which record what did not pass under his own observation, and they have gone the length of supposing the existence of a work in the language of Palestine, under the title of "Acts of Cephas" or his "Preaching" (מַעֲשֵׂה דְכֵיפָא or אַכְרוֹזְתָא), of which the apocryphal book of the same title (Πράξεις Πέτρου or Κήρυγμα Πέτρου), mentioned by Clement of Alexandria (*Strom.* vii, p. 736) and Origen (*Comment. in Joh.* p. 298), was an interpolated edition (Heinrichs, *Proleg. in Acta App.* p. 21; Kuinöl, *Proleg.* p. 5). All this, however, is mere ungrounded supposition; and such Hebrew editions, if they at all existed, must have been versions from the Greek (Reland, *Palæst.* p. 1038). See PETER.

III. *Design.*—A prevalent opinion is, that Luke, having in his Gospel given a history of the life of Christ, intended to follow that up by giving in the Acts a narrative of the establishment and early progress of his religion in the world. That this, however, could not have been his design, is obvious from the very partial and limited view which his narrative gives of the state of things in the Church generally during the period through which it extends. As little can we regard this book as designed to record the official history of the Apostles Peter and Paul, for we find many particulars concerning both these apostles mentioned incidentally elsewhere, of which Luke takes no notice (comp. 2 Cor. xi; Gal. i, 17; ii, 11; 1 Pet. v, 13. See also Michaelis, *Introduction*, iii, 328; Hänlein's *Einleitung*, iii, 150). Heinrichs, Kuinöl, and others are of opinion that no particular design should be ascribed to the evangelist in composing this book beyond that of furnishing his friend Theophilus with a pleasing and instructive narrative of such events as had come under his own personal notice, either immediately through the testimony of his senses or through the medium of the reports of others; but such a view savors too much of the lax opinions which these writers unhappily entertained regarding the sacred writers to be adopted by those who regard all the sacred books as designed for the permanent instruction and benefit of the Church universal. Much more deserving of notice is the opinion of Hänlein, with which that of Michaelis substantially accords, that "the general design of the author of this book was, by means of his narratives, to set forth the co-operation of God in the diffusion of Christianity, and along with that, to prove, by remarkable facts, the divinity of the apostles and the perfectly equal right of the Gentiles with the Jews to a participation in the blessings of that religion" (*Einleitung*, iii, 156. Comp. Michaelis, *Introduction*, iii, 330). Perhaps we should come still closer to the truth if we were to say that the design of Luke in writing the Acts was to supply, by select and suitable instances, an illustration of the power and working of that religion which Jesus had died to establish. In his Gospel he had presented to his readers an exhibition of Christianity as embodied in the person, character, and works of its great founder; and having followed him in his narration until he was taken up out of the sight of his disciples into heaven, this second work was written to show how his religion operated when committed to the hands of those by whom it was to be announced "to all nations, beginning at Jerusalem" (Luke xxiv, 47). Hence, as justly stated by Baumgarten in his work on the Acts, Jesus, as the already exalted king of Zion, appears, on all suitable ocasions, as the ruler and judge of supreme resort; the apostles are but his representatives and instruments of working. It is He who appoints the twelfth witness, that takes the place of the fallen apostle (chap. i, 24); He who, having received the promise from the Father, sends down the Holy Spirit with power (chap. ii, 33); He who comes near to turn the people from their iniquities and add them to the membership of his Church (chap. ii, 47; iii, 26); He who works miracles from time to time by the hand of the apostles; who sends Peter to open the door of faith to the Gentiles; who instructs Philip to go and meet the Ethiopian; who arrests Saul in his career of persecution, and makes him a chosen vessel to the Gentiles; in short, who continually appears, presiding over the affairs of his Church, directing his servants in their course, protecting them from the hands of their enemies, and in the midst of much that was adverse, still giving effect to their ministrations, and causing the truth of the gospel to grow and bear fruit. We have therefore in this book, not merely a narrative of facts which fell out at the beginning of the Christian Church, in connection more especially with the apostolic agency of Peter and Paul, but we have, first of all and in all, the ever-present, controlling, administrative agency of the Lord Jesus Christ himself, shedding forth the powers of his risen life, and giving shape and form to his spiritual and everlasting kingdom.

IV. *Time and place of Writing.*—These are still more uncertain. As the history is continued up to the close of the second year of Paul's imprisonment at Rome, it could not have been written before A.D. 56; it was probably, however, composed very soon after, so that we shall not err far if we assign the close of the year 58 as the period of its completion. Still greater uncertainty hangs over the *place* where Luke composed it; but as he accompanied Paul to Rome, perhaps it was at that city and under the auspices of the apostle that it was prepared. Had any considerable alteration in Paul's circumstances taken place before the publica-

tion, there can be no reason why it should not have been noticed. And on other accounts also this time was by far the most likely for the publication of the book. The arrival in Rome was an important period in the apostle's life; the quiet which succeeded it seemed to promise no immediate determination of his cause. See THEOPHILUS.

V. *Style.*—This, like that of Luke's Gospel, is much purer than that of most other books of the New Testament. The Hebraisms which occasionally occur are almost exclusively to be found in the speeches of others which he has reported. These speeches are indeed, for the most part, to be regarded rather as summaries than as full reports of what the speaker uttered; but as these summaries are given in the speaker's own words, the appearance of Hebraisms in them is as easily accounted for as if the addresses had been reported in full. His mode of narrating events is clear, dignified, and lively; and, as Michaelis observes, he "has well supported the character of each person whom he has introduced as delivering a public harangue, and has very faithfully and happily preserved the manner of speaking which was peculiar to each of his orators" (*Introduction*, iii, 332). See LUKE.

VI. *Contents.*—Commencing with a reference to an account given in a former work of the sayings and doings of Jesus Christ before his ascension, its author proceeds to acquaint us succinctly with the circumstances attending that event, the conduct of the disciples on their return from witnessing it, the outpouring on them of the Holy Spirit according to Christ's promise to them before his crucifixion, and the amazing success which, as a consequence of this, attended the first announcement by them of the doctrine concerning Jesus as the promised Messiah and the Saviour of the world. After following the fates of the mother-church at Jerusalem up to the period when the violent persecution of its members by the rulers of the Jews had broken up their society and scattered them, with the exception of the apostles, throughout the whole of the surrounding region, and after introducing to the notice of the reader the case of a remarkable conversion of one of the most zealous persecutors of the Church, who afterward became one of its most devoted and successful advocates, the narrative takes a wider scope and opens to our view the gradual expansion of the Church by the free admission within its pale of persons directly converted from heathenism, and who had not passed through the preliminary stage of Judaism. The first step toward this more liberal and cosmopolitan order of things having been effected by Peter, to whom the honor of laying the foundation of the Christian Church, both within and without the confines of Judaism, seems, in accordance with our Lord's declaration concerning him (Matt. xvi, 18), to have been reserved, Paul, the recent convert and the destined apostle of the Gentiles, is brought forward as the main actor on the scene. On his course of missionary activity, his successes and his sufferings, the chief interest of the narrative is thenceforward concentrated, until, having followed him to Rome, whither he had been sent as a prisoner to abide his trial, on his own appeal, at the bar of the emperor himself, the book abruptly closes, leaving us to gather further information concerning him and the fortunes of the Church from other sources.—Kitto, s. v. See PAUL.

VII. *History.*—While, as Lardner and others have very satisfactorily shown (Lardner's *Credibility*, Works, i; Biscoe, *On the Acts;* Paley's *Horæ Paulinæ:* Benson's *History of the First Planting of Christianity*, ii, etc.), the *credibility* of the events recorded by Luke is fully authenticated both by internal and external evidence, very great obscurity attaches to the *chronology* of these events (see Davidson's *Introd. to the N. T.*, ii, 112 sq.; Alford's *Greek Test.*, ii, Proleg. p. 23 sq.; Meyer, *Commentar*, 3d ed. pt. iii, s. fin.).

The following is probably the true order of events in the Acts (see *Meth. Quar. Review*, 1856, p. 499 sq.). For further discussion, see Burton, *Attempt to ascertain the Chronology of the Acts* (Lond. 1830); Anger, *De temporum in Actis Apostolorum ratione* (Lips. 1834); Greswell, *Dissert.* ii, 1, etc.; Wordsworth, *Greek Test.* pt. 2; Wieseler, *Chron. d. ap. Zeit* (Gött. 1848).

DATE.	LEADING EVENTS.	CHAPTER.
May, A.D. 29.	Election of Matthias	i, 15–26.
" 29.	Descent of the Holy Spirit	ii, 1–41.
June, 29.	Cure of the cripple, etc.	iii, iv.
July, 29.	Judgment of Ananias and Sapphira	v.
Sept., 29.	Appointment of Deacons	vi.
Dec., 29.	Martyrdom of Stephen	vii.
April, 30.	Conversion of the Eunuch	viii.
May, 30.	Conversion of Paul	ix, 1–21.
31.	Prosperity of the Church	ix, 31.
31.	[Matthew's Gospel written in Hebrew.]	
Summer, 32.	Peter's preaching tour	ix, 32–43.
Sept., 32.	Conversion of Cornelius	x, xi, 1–18.
Spring, 33.	Paul's escape from Damascus to Jerusalem	ix, 22–30.
34.	Founding of the Church at Antioch	xi, 19–26.
Spring, 44.	Martyrdom of James and imprisonment of Peter	xii.
" 44.	Paul's eleemosynary visit to Jerusalem	xi, 27–30.
44, 45.	Paul's first missionary tour	xiii, xiv.
Spring, 47.	Paul's "second" visit to Jerusalem	xv, 1–35.
47.	[Matthew's Gospel published in Greek.]	
47–51.	Paul's second missionary tour	xv, 36–xviii, 22.
49.	[1st Epistle to the Thessalonians.]	
50.	[2d Epistle to the Thessalonians.]	
51–55.	Paul's third missionary tour.	xviii, 23–xxi, 17.
51.	[Epistle to the Galatians.]	
54.	[1st Epistle to the Corinthians.]	
54.	[2d Epistle to the Corinthians.]	
55.	[Epistle to the Romans.]	
55–58.	Paul's first visit and imprisonment at Rome	xxi, 18–xxviii, 31.
56.	[Luke's Gospel written.]	
57.	[Epistle to the Ephesians.]	
57.	[Epistle to the Colossians.]	
57.	[Epistle to Philemon.]	
57.	[Epistle to the Philippians.]	
58.	[Epistle to the Hebrews.]	
58.	[Acts of the Apostles written.]	
62.	[Epistle of James.]	
	[1st Epistle to Timothy.]	
63.	[Epistle to Titus.]	
64.	[Second imprisonment of Paul at Rome.]	
64.	[2d Epistle to Timothy.]	
64.	[1st Epistle of Peter.]	
65.	[2d Epistle of Peter.]	
65.	[Mark's Gospel written.]	
66.	[Epistle of Jude.]	
90.	[John's Gospel written.]	
92.	[1st Epistle of John.]	
92.	[2d Epistle of John.]	
92.	[3d Epistle of John.]	
96.	[John's Revelation written.]	

VIII. *Commentaries.*—The following is a full list of separate exegetical and illustrative works on the entire Acts of the Apostles, the most important being indicated by an asterisk (*) prefixed: Origen, *Opera*, iv, 457 sq.; "Pampilus" (in Hippolyti *Opera*, ii, 205 sq.; and in the *Bibl. Patr. Gall.* iv, 3 sq.); Chrysostom, *Opera*, ix, 1 sq. (also in Engl. *Homilies*, Oxf. 1851, 2 vols. 8vo); Cassiodorus, *Acta Ap.* (in *Complexiones*); Euthalius, *Editio* (in *Bibl. Patr. Gall.* x, 199); Arator, *Carmen* (in *Bibl. Max. Patr.* x, 125); Theophylact, *Opera*, iii, 1 sq.; Œcumenius, *Enarratio* (in *Opera*, i); Bede, *Works*, p. 184 sq.; Fathers, in Cramer's *Catena* (Oxon. 1838, 8vo); Mene, *Commentarius* (Vitemb. 1524, 8vo); Bugenhagen, *Commentarius* (Vitemb. 1524, 1624, 8vo); Lambert, *Commentarius* (Arg. 1526; Francf. 1539, 4to); Card. Cajetan, *Actus Apostolor.* (Venice, 1530; Par. 1532, fol.; Par. 1540, 8vo); Gagnaeus, *Scholia* (Par. 1660, 8vo); *Calvin, *Commentaria*, in his *Opera* (Gen. 1560, fol.; tr. into Eng., Lond. 1585, 4to; Edinb. 1844, 2 vols. 8vo); Bullinger, *Commentaria* (Tiguri, 1540, fol.); Jonas, *Adnotationes* (Norib. 1524; Basil. 1525,

1567, 8vo); Salmeron, *Opera*, p. 12 sq.; Brent, *Predigten* (Norimb. 1554, fol.); Camerarius, *Notationes* (Lips. 1556, 8vo); Capito, *Explicatio* (Venice, 1561, 8vo); *Gualtherus, *Homiliæ* (Tiguri, 1557, 4to; in Engl., Lond. 1572); Losse, *Adnotationes*, (Francf. 1558, 2 vols. fol.); *Sarcer, *Scholia* (Basil. 1560, 8vo); Selnecker, *Commentarius* (Jen. 1567, 1586, 8vo); Junius, *Tr. ex Arab.* (L. B. 1578; Frcft. 1618, 8vo); Raude, *Auslegung* (Frcft. 1579, fol.); Aretius, *Digestio* (Lausan. 1579, Genev. 1583, Bern. 1607, fol.); Grynaeus, *Commentarius* (Basil. 1583, 4to); Crispold, *Commentaria* (Firm. 1590, 4to); Stapleton, *Antidota* (Antw. 1595–8, 3 vols. 8vo); Pelargus, *Commentationes* (Francf. 1599, 8vo); Arcularius, *Commentarius* (Franc. 1607, 8vo; Giess. 4to); Lorinus, *Commentaria* (Col. Ag. 1609, fol.); Malcolm, *Commentarius* (Mediol. 1615, 4to); Sanctus, *Commentarius* (Lugd. 1616; Col. 1617, 4to); *Petri, *Commentarius* (Duaci, 1622, 4to); Perezius, *Commentarius* (Lugd. 1626, 4to); À Lapide, *Acta Apostolor.* (Antw. 1627, 4to); Menoch, *Historia* (Rome, 1634, 4to); De Dieu, *Animadversiones* (L. B. 1634, 4to); Lenæus, *Commentarius* (Holm. 1640, 4to); Novarinus, *Actus Apostolor.* (Lugd. 1645, fol.); Price, *Acta Apostolor.* (Par. 1647, 8vo; Lond. 1650, 4to); Major, *Adnotata* (Jen. 1647, 1655, 4to; 1668, 8vo); Amyrald, *Paraphrase* (Salmur, 1654, 8vo); Fromond, *Actus Ap.* (Lovan. 1654, 4to); Calixtus, *Expositio* (Brunsw. 1654, 4to); *Streso, *Commentarius* (Amst. 1658; Hafn. 1717, 4to); Faucheur, *Sermons* (Genev. 1664, 4 vols. 4to); Du Bois, *Lectiones*, pt. i (Louvain, 1666, 4to); Rothmaler, *Predigten* (Rudolst. 1671–2, 3 vols. 4to); Cradock, *Apost. History* (Lond. 1672, fol.); De Sylveira, *Commentaria* (Lugd. 1678, fol.); Lightfoot, *Commentary* (in *Works*, viii, 1 sq.; also *Horæ Hebr.*, ed. Carpzov, Lips. 1679, 4to); Crell, *Opera*, iii, 123 sq.; Wolzogen, *Opera*, vol. i; Cocceius, *Opera*, vol. iv; Micon, *Apostolica Acta* (Genev. 1681, fol.); Cappel, *Hist. Apostolica* (Salm. 1683, 4to); *De Veiel, *Explicatio* (Lond. 1684, 8vo; in Eng., Lond. 1685); Pearson, *Works*, i, 317 sq.; Keuchen, *Adnotata* (Amst. 1689, 1709, 4to); Valla and others, in the *Critici Sacri*, vol. vii; *Arnold and De Sacy, *Notæ* (Par., Lugd., Amst., Antw. 1700, 8vo; also in French often); *Van Leeuwen, *Paraphrasis* (Amst. 1704, 1724, 8vo; also in Germ., Brem. 1708, 4to); *Limborch, *Commentarius* (Roterd. 1711, fol.); Gerhard, *Commentarius* (Hamb. 1713, 4to); *Herberger, *Stoppel-Postille* (Lpz. 1715, fol.); Anon., *Réflexions* (Par. 1716, 12mo); Lang, *Isagoge* (Hal. 1718, 4to); Grammlich, *Anmerkungen* (Lpz. 1721, 4to); Petersen, *Zusammenhang* (Fr. ad M. 1722, 4to); Wolf, *Anecdota*, iii, 92 sq.; ix, 1 sq.; Pyle, *Paraphrase* (Lond. 1725, 8vo); Plevier, *Handelingen* (Ultraj. 1725, 1734, 4to); *Lindhammer, *Erklärung* (Hal. 1725, 1734, fol.); Löseken, *Erklärung* (Hal. 1728, 4to); Negelin, *Kern d. Apostelgesch.* (Norimb. 1731, 4to); Anon., *Paraphrase* (Par. 1738, 12mo); *Biscoe, *Hist. of the Acts, confirmed from other Sources, Authors*, etc. (Lond. 1742, 2 vols. 8vo; Oxford, 1829, 1840, 1 vol. 8vo); Barrington, *Works*, vol. i; Heylin, *Theol. Lect.* ii, 1 sq.; Rambach, *Betrachtungen* (F. ad M. 1748, 4to); *Benson, *Planting of the Chr. Rel.* (2d ed. Lond. 1756, 3 vols. 4to); *Walch, *Disserti. in Acta App.* (Jen. 1756, 1761, 3 vols. 4to); Am-Ende, *Carmen cum notis* (Vitemb. 1759, 8vo); Semler, *Illustratio* (Hal. 1766, 4to); Coners, *Auslegung* (Brem. 1772, 8vo), Jacob, *Uebersetz.* (Hal. 1779, 8vo); Hess, *Christenlehre* (Winterth. 1781–9, 8vo, in parts); Paulus, *De Consilio auctoris Act.* (Jen. 1788, 4to); Willis, *Actions of the Ap.* (Lond. 1789, 8vo); Snell, *Uebersetz.* (Frkft. 1791, 8vo); Lobstein, *Commentar*, vol. i (Strasb. 1792, 4to); *Morus, *Explicatio Act. App.* (ed. Dindorf, Lips. 1794, 2 vols. 8vo); Clarisse, *Gedenwaurigkeiten* (Leyd. 1797, 4to); *Thiers, *Uebers. m. Anmerk.* (Gera, 1800, 8vo); Stack, *Lectures* (London, 1805, 8vo); Venturini, *Zusammenh. m. d. Weltgesch.* in vol. i of his *Urchristenth.* (Copenh. 1807, 8vo); Brewster, *Lectures* (Lond. 1807, 2 vols. 8vo; 1830, 1 vol. 8vo); *Heinrich, *Acta Apostol. perpet. Annott. illustrata* (Gott. 1809, 2 vols. 8vo; also in the *Nov. Test. Koppianum*); Stabbock, *Annotations*, vol. ii (Falm. 1809, 8vo); Elsley, *Annotations*, vol. ii; Valcknaer, *Selecta* (ed. Wessenberg, Amst. 1815, 8vo); *Kuinöl, *Comm. in Acta Apostol.* (vol. iv of his *Comm. in Libros Hist. N. T.*, Lips. 1818, 8vo; vol. iii, Lond. 1835); Riehm, *De fontibus Act.* (Tr. ad R. 1821, 8vo); Thompson, *Discourses* (Lond. 1822, 8vo); Kistemaker, *Gesch. d. Apostel* (Münst. 1822, 8vo); *Hildebrand, *Gesch. d. ap.-exeg. Hermeneut.* (Lpz. 1824, 8vo); Blomfield, *Lectures* (Lond. 1825, 8vo); De Meyer, *De Lucæ ἀξιοπιστίᾳ* (Tr. ad R. 1827, 4to); Menken, *Blicke* (Brem. 1828, 8vo); *Stier, *Reden d. Apostel* (Lpz. 1829, 2 vols. 8vo); Wilson, *Questions* (Camb. 1830, 12mo); Anon., *Annotations* (Camb. 1831, 12mo); Wirth, *Apostelgesch.* (Ulm, 1831, 8vo); *Neander, *Planting of the Church* [German, Berl. 1832, Hamb. 1847, 8vo] (Edinb. 1842, Lond. 1851, 2 vols. 8vo); Barnes, *Notes* (N. Y. 1834, 12mo); Povach, *Sermons* (Lond. 1836, 8vo); Sumner, *Exposition* (Lond. 1838, 8vo); Robinson, *Acts of Ap.* (Lond. 1839, 8vo); Schneckenberger, *Zweck d. Apostelgesch.* (Berne, 1841, 8vo); Jones, *Lectures* (Lond. 1842, 2 vols. 12mo); Cary, *Acts of Ap.* (Lond. 1842, 18mo); Livermore, *Acts of Ap.* (Bost. 1844, 12mo); Hodgson, *Lectures* (Lond. 1845, 8vo); Morison, *Commentary* (Lond. 1845, 18mo); Bennett, *Lectures* (Lond. 1846, 8vo); Maskew, *Annotations* (Lond. 1847, 12mo); Trollope, *Commentary* (Camb. 1847, 12mo); *Humphrey, *Commentary* (Lond. 1847, 8vo); Dick, *Lectures* (Glasgow, 1848, 8vo); Pierce, *Notes* (N. Y. 1848, 12mo); *Bornemann, *Acta Apostolorum* (Grossenh. 1849, 8vo); Mrs. Henderson, *Lessons* (Lond. 1849, 8vo); Etheridge, *Tr. from the Syr.* (Lond. 1849, 8vo); Beelen, *Commentarius* (Lovan. 1850, 2 vols. 4to); *Conybeare and Howson, *Life and Epistles of St. Paul* (Lond. 1850, 1856; N. Y. 1855, 2 vols. 8vo); Cook, *Acts* (Lond. 1850, 12mo); *Hackett, *Commentary* (Boston, 1852, 1858, 8vo); *Baumgarten, *Apostelgeschichte* (Braunschw. 1852, 2 vols. 8vo; tr. in Clarke's *Library*, Edinb. 1854, 3 vols. 8vo); *Schaff, *Gesch. d. Ap. Kirche* (Lpz. 1854, 8vo; in English, Edinb. 1854, 2 vols. 8vo); *Zeller, *Ursprung d. Apostelgesch.* (Stuttg. 1854, 8vo); *Lekebusch, *Entstehung d. Apostelgesch.* (Gotha, 1854, 8vo); Ford, *Acts of Ap.* (Lond. 1856, 8vo); Cumming, *Readings* (Lond. 1856, 12mo); *Alexander, *Acts explained* (N. Y. 1857, 2 vols. 8vo); Bouchier, *Exposition* (Lond. 1858, 12mo); Macbride, *Lectures* (Lond. 1858, 8vo); McGarvey, *Commentary* (Cincin. 1864, 12mo); Gloag, *Commentary* (Edinb. 1810, 2 vols. 8vo). See NEW TESTAMENT.

Acts, SPURIOUS or APOCRYPHAL, ancient writings purporting to have been written by or respecting our Saviour, his disciples, etc. Of these several are still extant; others are only known by the accounts in ancient authors (Hase, *Hist. of Chr. Church*, p. 96, 102). See CANON (*of Scripture*).

ACTS OF CHRIST, SPURIOUS. Several sayings attributed to our Lord, and alleged to be handed down by tradition, may be included under this head, as they are supposed by some learned men to have been derived from histories no longer in existence (comp. Luke i, 1). See APOCRYPHA.

(1.) The only saying of this kind apparently genuine is the beautiful sentiment cited by Paul (Acts xx, 35), "It is more blessed to give than to receive," to which the term *apocryphal* has been sometimes applied, inasmuch as it is not contained in any of the Gospels extant (so Gausen, in his *Theopneustia*, Engl. tr. 1842). Heinsius is of opinion that the passage is taken from some lost apocryphal book, such as that entitled, in the *Recognitions* of Clement, "the Book of the Sayings of Christ," or the pretended *Constitutions of the Apostles*. Others, however, conceive that the apostle does not refer to any one saying of our Saviour's in particular, but that he deduced Christ's sentiments on this head from several of his sayings and parables (see Matt. xix, 21; xxv; and Luke xvi, 9). But the probability is that Paul received this passage by tradition from the other apostles.

(2.) There is a saying ascribed to Christ in the *Epistle of Barnabas*, a work at least of the second century: "Let us resist all iniquity, and hate it;" and again, "So they who would see me, and lay hold on my kingdom, must receive me through much suffering and tribulation;" but it is not improbable that these passages contain merely an allusion to some of our Lord's discourses.

(3.) Clemens Romanus, the third bishop of Rome after St. Peter (or the writer who passes under the name of Clement), in his *Second Epistle to the Corinthians*, ascribes the following saying to Christ: "Though ye should be united to me in my bosom, and yet do not keep my commandments, I will reject you, and say, Depart from me, I know not whence ye are, ye workers of iniquity." This passage seems evidently to be taken from Luke's gospel, xiii, 25, 26, 27.

There are many similar passages which several eminent writers, such as Grabe, Mill, and Fabricius, have considered as derived from apocryphal gospels, but which seem, with greater probability, to be nothing more than loose quotations from the Scriptures, which were very common among the apostolical Fathers.

There is a saying of Christ's, cited by Clement in the same epistle, which is found in the apocryphal *Gospel of the Egyptians:* "The Lord, being asked when his kingdom should come, replied, *When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.*" See GOSPELS (SPURIOUS).

We may here mention that the genuineness of the Second Epistle of Clement is itself disputed, and is rejected by Eusebius, Jerome, and others; at least Eusebius says of it, "We know not that this is as highly approved of as the former, or that it has been in use with the ancients" (*Hist. Eccles.* iii, 38, Cruse's tr. 1842). See CLEMENT.

(4.) Eusebius, in the last chapter of the book just cited, states that Papias, a companion of the apostles, "gives another history of a woman who had been accused of many sins before the Lord, which is also contained in the Gospel according to the Nazarenes." As this latter work is lost, it is doubtful to what woman the history refers. Some suppose it alludes to the history of the woman taken in adultery; others, to the woman of Samaria. There are two discourses ascribed to Christ by Papias preserved in Irenæus (*Adversus Hæres.* v, 33), relating to the doctrine of the Millennium, of which Papias appears to have been the first propagator. Dr. Grabe has defended the truth of these traditions, but the discourses themselves are unworthy of our blessed Lord.

(5.) There is a saying ascribed to Christ by Justin Martyr, in his *Dialogue with Trypho*, which has been supposed by Dr. Cave to have been taken from the *Gospel of the Nazarenes*. Mr. Jones conceives it to have been an allusion to a passage in the prophet Ezekiel. The same father furnishes us with an apocryphal history of Christ's baptism, in which it is asserted that "a fire was kindled in Jordan." He also acquaints us that Christ worked, when he was on earth, at the trade of a carpenter, making ploughs and yokes for oxen.

(6.) There are some apocryphal sayings of Christ preserved by Irenæus, but his most remarkable observation is that Christ "lived and taught beyond his fortieth or even fiftieth year." This he founds partly on absurd inferences drawn from the character of his mission, partly on John viii, 57, and also on what he alleges to have been John's own testimony delivered to the presbyters of Asia. It is scarcely necessary to refute this absurd idea, which is in contradiction with all the statements in the genuine gospels. There is also an absurd saying attributed to Christ by Athenagoras (*Legat. pro Christianis*, cap. 28).

(7.) There are various sayings ascribed to our Lord by Clemens Alexandrinus and several of the fathers. One of the most remarkable is, "Be ye skilful money-changers." This is supposed to have been contained in the *Gospel of the Nazarenes*. Others think it is an early interpolation into the text of Scripture. Origen and Jerome cite it as a saying of Christ's.

(8.) In Origen, *Contra Celsum*, lib. i, is an apocryphal history of our Saviour and his parents, in which it is reproached to Christ that he was born in a mean village, of a poor woman who gained her livelihood by spinning, and was turned off by her husband, a carpenter. Celsus adds that Jesus was obliged by poverty to work as a servant in Egypt, where he learned many powerful arts, and thought that on this account he ought to be esteemed as a god. There was a similar account contained in some apocryphal books extant in the time of St. Augustine. It was probably a Jewish forgery. Augustine, Epiphanius, and others of the fathers, equally cite sayings and acts of Christ, which they probably met with in the early apocryphal gospels.

(9.) There is a spurious hymn of Christ's extant, ascribed to the Priscillianists by St. Augustine. There are also many such acts and sayings to be found in the *Koran* of Mahomet, and others in the writings of the Mohammedan doctors (see Toland's *Nazarenus*).

(10.) There is a prayer ascribed to our Saviour by the same persons, which is printed in Latin and Arabic in the learned Selden's *Commentary on Eutychius's Annals of Alexandria*, published at Oxford, in 1650, by Dr. Pococke. It contains a petition for pardon of sin, such as is sufficient to stamp it as a forgery.

(11.) There is a curious letter said to have been written to our Saviour by Agbarus (or Abgarus), king of Edessa, requesting him to come and heal a disease under which he labored. The letter, together with the supposed reply of Christ, are preserved by Eusebius. This learned historian asserts that he obtained the documents, together with the history, from the public registers of the city of Edessa, where they existed in his time in the Syriac language, from which he translated them into Greek. See ABGARUS.

These letters are also mentioned by Ephraem Syrus, deacon of Edessa, at the close of the fourth century. Jerome refers to them in his comment on Matt. x, and they are mentioned by Pope Gelasius, who rejects them as spurious and apocryphal. They are, however, referred to as genuine by Evagrius and later historians. Among modern writers the genuineness of these letters has been maintained by Dr. Parker (in the preface to his *Demonstration of the Law of Nature and the Christian Religion*, part ii, § 16, p. 295); by Dr. Cave (in his *Historia Literaria*, vol. i, p. 23); and by Grabe (in his *Spicilegium Patrum*, particularly p. 319). On the other hand, most writers, including the great majority of Roman Catholic divines, reject them as spurious. Mr. Jones, in his valuable work on the *Canonical Authority of the New Testament*, although he does not venture to deny that the Acts were contained in the public registers of the city of Edessa, yet gives it, as a probable conjecture, in favor of which he adduces some strong reasons, drawn from internal evidence, that this whole chapter (viz. the 13th of the first book) in the *Ecclesiastical History* of Eusebius is itself an interpolation. See EPISTLES (SPURIOUS).

(12.) The other apocryphal history related by Evagrius, out of Procopius, states that Agbarus sent a limner to draw the picture of our Saviour, but that not being able to do it by reason of the brightness of Christ's countenance, our "Saviour took a cloth, and laying it upon his divine and life-giving face, he impressed his likeness on it." This story of Christ's picture is related by several, in the Second Council of Nice, and by other ancient writers, one of whom (Leo) asserts that he went to Edessa, and saw "the image of Christ, not made with hands, worshipped by the people." This is the first of the four likenesses of Christ mentioned by ancient writers. The second is that said to have been stamped on a handkerchief

by Christ, and given to Veronica, who had followed him to his crucifixion. The third is the statue of Christ, stated by Eusebius to have been erected by the woman whom he had cured of an issue of blood, and which the learned historian acquaints us he saw at Cæsarea Philippi (Eusebius, *Hist. Eccles.* vii, 18). Sozomen and Cassiodorus assert that the emperor Julian took down this statue and erected his own in its place. It is, however, stated by Asterius, a writer of the fourth century, that it was taken away by Maximinus, the predecessor of Constantine. The fourth picture is one which Nicodemus presented to Gamaliel, which was preserved at Berytus, and which having been crucified and pierced with a spear by the Jews, there issued out from the side blood and water. This is stated in a spurious treatise concerning the passion and image of Christ, falsely ascribed to Athanasius. Eusebius, the historian, asserts (l. c.) that he had here seen the pictures of Peter, Paul, and of Christ himself, in his time (see also Sozomen, *Hist. Eccles.* v, 21). That such relics were actually exhibited is therefore indubitable, but their genuineness is quite another question. They were probably of a piece with the papal miracles and pious frauds of superstitious times. See JESUS CHRIST.

ACTS OF THE APOSTLES, SPURIOUS. Of these several are extant, others are lost, or only fragments of them have come down to us. Of the following we know little more than that they once existed. They are here arranged chronologically:—(1.) *The Preaching of Peter*, referred to by Origen (in his *Commentary on St. John's Gospel*, lib. xiv), also referred to by Clemens Alexandrinus. (2.) *The Acts of Peter*, supposed by Dr. Cave to be cited by Serapion. (3.) *The Acts of Paul and Thecla*, mentioned by Tertullian (*Lib. de Baptismo*, cap. xvii). This is, however, supposed by some to be the same which is found in a Greek MS. in the Bodleian Library, and has been published by Dr. Grabe (in his *Spicil. Patrum Sæcul. I.*). (4.) *The Doctrine of Peter*, cited by Origen ("Proœm." *in Lib. de Princip.*). (5.) *The Acts of Paul* (id. *de Princip.* i, 2). (6.) *The Preaching of Paul*, referred to by St. Cyprian (*Tract. de non iterando Baptismo*). (7.) *The Preaching of Paul and Peter at Rome*, cited by Lactantius (*De vera Sap.* iv, 21). (8.) *The Acts of Peter*, thrice mentioned by Eusebius (*Hist. Eccles.* iii, 3); "as to that work, however, which is ascribed to him, called 'The Acts' and the 'Gospel according to Peter,' we know nothing of their being handed down as Catholic writings, since neither among the ancient nor the ecclesiastical writers of our own day has there been one that has appealed to testimony taken from them." (9.) *The Acts of Paul* (*ib.*). (10.) *The Revelation of Peter* (*ib.*). (11.) *The Acts of Andrew and John* (*ib.* cap. 25). "Thus," he says, "we have it in our power to know . . . . those books that are adduced by the heretics, under the name of the apostles, such, viz., as compose the gospels of Peter, Thomas, and Matthew, . . . and such as contain the Acts of the Apostles by Andrew and John, and others of which no one of those writers in the ecclesiastical succession has condescended to make any mention in his works; and, indeed, the character of the style itself is very different from that of the apostles, and the sentiments and the purport of those that are advanced in them deviating as far as possible from sound orthodoxy, evidently proves they are the fictions of heretical men, whence they are to be ranked not only among the spurious writings, but are to be rejected as altogether absurd and impious." (12.) *The Acts of Peter, John, and Thomas* (Athanasius, *Synops.* § 76). (13.) *The Writings of Bartholomew the Apostle*, mentioned by the pseudo-Dionysius. (14.) *The Acts, Preaching, and Revelation of Peter*, cited by Jerome (in his *Catal. Script. Eccles.*). (15.) *The Acts of the Apostles by Seleucus* (id. *Epist. ad Chrom.*, etc.). (16.) *The Acts of Paul and Thecla* (id. *Catalog. Script. Eccles.*). (17.) *The Acts of the Apostles, used by the Ebionites*, cited by Epiphanius (*Adversus Hæres.* § 16). (18.) *The Acts of Leucius, Lentius*, or *Lenticius*, called the Acts of the Apostles (Augustin. *Lib. de Fid.* c. 38). (19.) *The Acts of the Apostles*, used by the Manichees. (20.) *The Revelations of Thomas, Paul, Stephen*, etc. (Gelasius, *de Lib. Apoc. apud Gratian. Distinct.* 15, c. 3).

To these may be added the *genuine Acts of Pilate*, appealed to by Tertullian and Justin Martyr, in their *Apologies*, as being then extant. Tertullian describes them as "the records which were transmitted from Jerusalem to Tiberius concerning Christ." He refers to the same for the proof of our Saviour's miracles. See ACTS OF PILATE.

The following are the principal spurious Acts still extant:—(1.) *The Acts of Paul and Thecla*, said to have been written by a disciple of St. Paul, and who (according to Tertullian, *De Bap.* cap. xvii, and Jerome, *De Scrip.* cap. vi), when convicted by John the Evangelist of having falsified facts, confessed that he had done so, but through his love for his master Paul. These Acts were rejected as uncanonical by Pope Gelasius. They were printed, together with some that follow, at London (in English) in 1821, 8vo, under the title "Apocryphal New Testament" (see Fabricius, *Cod. Apoc. N. T.* ii, 794). (2.) *Acts of the Twelve Apostles*, falsely attributed to Abdias of Babylon. See ABDIAS. These Acts are said to have been written by him in Hebrew, translated into Greek by Eutropius, and into Latin by Julius Africanus, and were published by Lazius, at Basle, in 1551 (Fabric. ii, 388). It is a work full of the most extravagant fables, and bears internal evidence of having been written after the second century. (3.) *Acts of St. Peter*, or, as the work is sometimes designated, *Recognitionum libri* 10, attributed falsely to Clemens Romanus. (4.) The *Acts* or *Voyages* (*Periodi*) *of St. John*, mentioned by Epiphanius and Augustine, is probably that which we now have as the Acts of St. John among those attributed to Abdias.

There exist also the following (for which see each name in its place):—*The Creed of the Apostles; The Epistles of Barnabas, Clement, Ignatius, and Polycarp; The Shepherd of Hermas; The Acts of Pilate* (spurious), or the *Gospel of Nicodemus; The Constitutions of the Apostles; The Canons of the Apostles; The Liturgies of the Apostles; St. Paul's Epistle to the Laodiceans; St. Paul's Letters to Seneca.*

Besides these there are some others still more obscure, for which see Cotelerius's *Ecclesiæ Græcæ Monumenta* (Paris, 1677–92); Fabricius, *Codex Apocryphus, N. T.*; Du Pin, *History of the Canon of the New Testament* (London, 1699); Grabe's *Spicilegium Patrum* (Oxford, 1714); Lardner's *Credibility*, etc.; Jones's *New and Just Method of settling the Canonical Authority of the New Testament*; Birch's *Auctarium* (Hafniæ, 1804); Thilo's *Acta St. Thomæ* (Lips. 1823), and *Codex Apocryphus, N. T.* (Lips. 1832). Tischendorf has published in the original Greek the following apocryphal Acts (*Acta Apostolorum Apocrypha*, Lips. 1841, 8vo), several of which had not before been edited: "Acts of Peter and Paul;" "Acts of Paul and Thecla;" "Acts of Barnabas, by Mark;" "Acts of Philip" (ed. princeps); "Acts of Andrew;" "Acts of Andrew and Matthew;" "Acts and Martyrdom of Matthew" (ed. princ.); "Acts of Thomas;" "Consummation of Thomas" (ed. pr.); "Acts of Bartholomew" (e. p.); "Acts of Thaddæus" (e. p.); "Acts of John" (e. p.). See CANON.

Acts of Pilate. The ancient Romans were scrupulously careful to preserve the memory of all remarkable events which happened in the city; and this was done either in their "Acts of the Senate" (*Acta Senatûs*), or in the "Daily Acts of the People" (*Acta Diurna Populi*), which were diligently made and kept at Rome (see Smith's *Dict. of Class. Antiq.* s. v. Acta Diurna). In like manner it was customary for the governors of provinces to send to the emperor

an account of remarkable transactions that occurred in the places where they resided, which were preserved as the *Acts* of their respective governments. Indeed, this would naturally occur in the transmission of their returns of administration (*rationes*), a copy of which was also preserved in the provincial archives (Cicero, *ad Fam.* iii, 17; v, 20). In conformity with this usage, Eusebius says, "Our Saviour's resurrection being much talked of throughout Palestine, Pilate informed the emperor of it, as likewise of his miracles, of which he had heard; and that, being raised up after he had been put to death, he was already believed by many to be a god" (*Eccl. His'.* lib. ii, c. 2). These accounts were never published for general perusal, but were deposited among the archives of the empire, where they served as a fund of information to historians. Hence we find, long before the time of Eusebius, that the primitive Christians, in their disputes with the Gentiles, appealed to these *Acts of Pilate* as to most undoubted testimony. Thus, Justin Martyr, in his first *Apology* for the Christians, which was presented to the Emperor Antoninus Pius and the senate of Rome, about the year 140, having mentioned the crucifixion of Jesus Christ and some of its attendant circumstances, adds, "And that these things were so done, you may know from the *Acts made in the time of Pontius Pilate.*" Afterward, in the same Apology, having noticed some of our Lord's miracles, such as healing diseases and raising the dead, he says, "And that these things were done by him you may know from the *Acts* made in the time of *Pontius Pilate*" (Justin Martyr, *Apol. I'r.* p. 65, 72, ed. Benedict.).

Tertullian, in his *Apology* for Christianity, about the year 200, after speaking of our Saviour's crucifixion and resurrection, and his appearance to the disciples and ascension into heaven in the sight of the same disciples, who were ordained by him to publish the Gospel over the world, thus proceeds: "Of all these things relating to Christ, *Pilate* himself, in his conscience already a Christian, *sent an account* to Tiberius, then emperor" (Tertull. *Apolog.* c. 21). The same writer, in the same treatise, thus relates the proceedings of Tiberius on receiving this information: "There was an ancient decree that no one should be received for a deity unless he was first approved by the senate. Tiberius, in whose time the Christian religion had its rise, having received from Palestine in Syria an account of such things as manifested the truth of his" (Christ's) "divinity, proposed to the senate that he should be enrolled among the Roman gods, and gave his own prerogative vote in favor of the motion. But the senate rejected it, because the emperor himself had declined the same honor. Nevertheless, the emperor persisted in his opinion, and threatened punishment to the accusers of the Christians. *Search your own Commentaries*, or public writings; you will there find that Nero was the first who raged with the imperial sword against this sect, when rising most at Rome" (Tertull. *Apolog.* c. 5).

These testimonies of Justin and Tertullian are taken from public apologies for the Christian religion, which were presented either to the emperor and senate of Rome, or to magistrates of public authority and great distinction in the Roman empire. See PILATE.

Acu'a (rather *Acud*, Ἀκούδ by erroneous transcription for Ἀκούβ, *Acub*, 1 Esdr. v, 31), the progenitor of one of the families of the temple-servants (*ἱερόδουλοι*, i. e. Nethinim), said to have returned from the captivity (1 Esdr. v, 30); evidently the AKKUB (q. v.) of the parallel texts (Ezra ii, 45, or, rather, ver. 42; comp. Neh. vii, 48, where the name is not found).

A'cub (rather *Acuph*, Ἀκούφ v. r. Ἀκούμ, *Acum*; both corruptions for Βακβούκ), another head of the Nethinim that returned from Babylon (1 Esdr. v, 31); evidently the BAKBUK (q. v.) of the genuine texts (Ezra ii, 51; Neh. vii, 53).

Aczib. See ACHZIB.

Ad, according to Arabian traditions, was the son of *Udh*, or Uz (the grandson of Shem, Gen. x, 23), and the progenitor of a powerful tribe called the *Adites*, who settled in Er-Raml, or Sandy Arabia (Abulfeda, *Hist. Anteislam.* p. 17, ed. Fleischer). Like the other kindred tribes of those early times, the Adites soon abandoned the true worship of God, and set up four idols whom they worshipped: *Sakia*, whom they imagined to supply rain; *Hafedha*, who preserved them from all foreign and external dangers; *Razeka*, who provided them with food; and *Salema*, who restored them from sickness to health (Sale's *Koran*, p. 122, note). It is said that God commissioned the prophet Hud or Heber to attempt their reformation, but, remaining obstinate in their idolatry, they were almost all destroyed by a suffocating wind. The few who escaped retired with the prophet Hud to another place. Before this severe punishment they had been visited with a dreadful drought for four years, which killed their cattle, and reduced them to great distress (see D'Herbelot, *Bibl. Or.* s. v. Houd). They are often mentioned in the Koran, and some writers, on the authority of that work, affirm that they were of gigantic stature. See ARABIA.

Adad, the Græcized form of the name of the idol *Hadad* (Josephus, *Ant.* viii, 5, 2); also a less correct form of the name of King *Hadad* (1 Kings xi, 17, original). See HADAD.

Ad'adah (Heb. *Adadah'*, עֲדָדָה, from the Syr., *festival*, or perhaps, by reduplication, *boundary*; Sept. Ἀδαδά, v. r. Ἀρουήλ), a town in the southern part of the tribe of Judah, mentioned between Dimonah and Kedesh (Josh. xv, 22); probably situated in the portion afterward set off to Simeon (Josh. xix, 1–9). It is possibly the village *Gadda* mentioned by Eusebius and Jerome (*Onomast.* s. v. Γαδδά), lying on the eastern border of Daroma, opposite the Dead Sea. But see GADDAH. M. de Saulcy believes that he passed some ruins by this name on his way from the southern end of the Dead Sea to Hebron on the high ground after leaving Wady es-Zoweirah (*Narrative*, i, 360, 430).

A'dah (Heb. *Adah'*, עָדָה, *ornament;* Sept. Ἀδά), the name of two women.

1. The first named of the two wives of the Cainite Lamech, and mother of Jabal and Jubal (Gen. iv, 19, 20, 23). B.C. cir. 3600.

2. The first of the three wives of Esau, being the daughter of Elon the Hittite, and the mother of Eliphaz (Gen. xxxvi, 2, 4, 10, 12, 16). B.C. 1964. She is elsewhere confounded with BASHEMATH (Gen. xxvi, 34). See ESAU.

Adaï'ah (Heb. *Adayah'*, עֲדָיָה, *adorned* by *Jehovah*, once in the prolonged form *Adaya'hu*, עֲדָיָהוּ, 2 Chron. xxiii, 1), the name of several men.

1. (Sept. Ἀδαΐα v. r. Ἀδαί.) The son of Ethni and father of Zerah, of the Levitical family of Gershom, in the ancestry of Asaph (1 Chron. vi, 40); apparently the same with IDDO, the son of Joah (ver. 21). B.C. cir. 1530. See ASAPH.

2. (Sept. Ἀδαΐα v. r. Ἀλαΐα.) A son of Shimhi, and chief Benjamite resident at Jerusalem before the captivity (1 Chron. viii, 21), B.C. long post 1612.

3. (Sept. Ἀδαΐα, v. r. Ἀδαί.) The father of Maaseiah, which latter was a "captain of hundred" during the protectorate of Jehoiada (2 Chron. xxiii, 1). B.C. ante 877. He is apparently the same as JUDA the son of Joseph and father of Simeon, among Christ's maternal ancestry (Luke iii, 30). See GENEALOGY.

4. (Sept. Ἐδεϊά v. r. Ἰεδία.) The father of Jedidah and maternal grandfather of King Josiah, a native of Boscath (2 Kings xxii, 1). B.C. ante 648.

5. (Sept. Ἀδαΐα v. r. Ἀχαΐα.) A son of Joiarib and

father of Hazaiah, of the tribe of Judah (Neh. xi, 5). B.C. considerably ante 536.

6. A priest, son of Jeroham, who held a prominent post in defending the second temple while building (1 Chron. ix, 12, Sept. Σαδία v. r. Ἀδαΐα; Neh. xi, 12, Ἀδαΐα), B.C. 518.

7. (Sept. Ἀδαΐα.) A "son" of Bani, an Israelite who divorced his Gentile wife after the captivity (Ezra x, 29), B.C. 459.

8. (Sept. Ἀδαΐας v. r. Ἀδαΐα.) Another of the "sons" of Bani, who did likewise (Ezra x, 39), B.C. 459.

Adalbert. See ADELBERT.

Adalbert, archbishop of Prague, was born of a princely Slavonic family, about the year 956, at Prague. His parents sent him to Magdeburg to enter upon his studies under the archbishop Adalbert, who gave him his own name at confirmation. Upon his return into Bohemia, touched by the death-bed remorse of Dietmar, bishop of Prague, for not having led a life of greater piety and activity, he at once assumed a penitential dress, praying fervently and giving great alms. In 983 he was elected bishop of Prague with the unanimous consent of the people. He made great efforts to promote the spiritual welfare of his flock, which was in a fearful state of immorality: among the laity polygamy, and among the clergy incontinence were general. Had he been less impatient, he might doubtless have accomplished much more than he did. Finding all his labor in vain, he left his see in 989 by permission of Pope John XV, and retired into the monastery of St. Boniface, at Rome. He was, however, constrained to return to his bishopric, which he again quitted for his monastic retreat; and again was on the point of returning to it, when, finding his people set against him, he finally forsook it, in order to preach the Gospel in Prussia, where he suffered martyrdom, April 23, 997 (after making many converts at Dantzic and in Pomerania), at the hands of seven assassins, whose chief was an idol-priest, and who pierced him with seven lances. Since that period Adalbert has been the patron saint of Poland and Bohemia. For a graphic account of him, see Neander, *Light in Dark Places*, 272. The Martyrologies commemorate him on the 23d of April.—Neander, *Ch. Hist.* iii, 322; Butler, *Lives of Saints*, April 23.

Adalbert, archbishop of Bremen and Hamburg, was descended from a noble Saxon family. He served as subdeacon to archbishop Hermann for several years, and himself received that office in 1043 from Henry III, whom in 1046 he accompanied to Rome. There he barely failed of election to the papal throne. Pope Leo IX, in whose behalf he had spoken in the synod at Mentz in 1049, made him in 1050 his legate in the North. Adalbert intended, with the support of the Emperor Henry, to convert the archdiocese of Bremen into a northern patriarchate, which was to be independent of Rome, and embrace the sees of Northern Germany, of Denmark, Sweden, Norway, and England. Henry III compelled the pope, Clement II (one of the three German popes who were in succession elevated to the papal throne by Henry), to recognize Adalbert as his peer. A bull is still extant in which the pope addressed Adalbert with "Vos," while generally the popes addressed every bishop with "Tu" (hence the principle, *Papa neminem vossitat*). But this was all ended by a bull of Pope Leo IX, recognizing Adalbert as apostolic vicar, but demanding fealty to the Roman see. During the minority of the Emperor Henry IV he usurped, together with archbishop Hanno of Cologne, the administration of the empire. His ambition and violence made him so obnoxious to the German princes that, in 1066, they forcibly separated him from the emperor; but in 1069 he regained his former power, and kept it until his death, March 16, 1072.—Adam Bremensis, *Gesta Hannaburg. pontif.*; Lappenberg, *Hamburgisches Urkundenbuch*; Stenzel, *Gesch. Deutschlands unter den fränkischen Kaisern.*

Adaldagus, archbishop of Hamburg and Bremen, lived during the reigns of the three emperors Otho (the last of whom died 1002), and enjoyed great influence at court, where he held the office of chancellor. After the victory which Otho I gained over the Danes, he established three episcopal sees in Jutland, viz., Sleswick, Ripen, and Arhusen. He baptized Harold, king of Denmark, and sent missionaries among the northern nations.—Mosheim, *Ch. Hist.* cent. x, pt. i, ch. i, § 7.

Adalgar, a Benedictine monk of Corby, and the companion of Rembertus, or Rheinbertus, whom he succeeded, in 888, in the archiepiscopal chair of Hamburg and Bremen. The archbishop of Cologne claimed supremacy over Cologne, and Pope Formosus cited Adalgar to appear at Rome to prove his rights to the archbishopric, but he refused both to attend in person and to send a deputy. The investigation was intrusted to the archbishop of Mayence, who decided against Adalgar, who was placed among the lowest bishops. The archbishopric was restored by a bull of Sergius III, A.D. 905. Adalgar established a seminary of priests for the propagation of the Gospel in the North, and died May 9, 909, after holding the see for nineteen years.

Adalhard, abbot of Corbie, born about 753, died in 826. He was a son of Count Bernard, and a relative of Charles Martel. He was one of the first to oppose the pretensions of the nobility, and to preach openly that the laws must be equally obeyed by patricians and commoners. Charlemagne confided to him important missions, and appointed him his delegate at the Council of Rome in 809. After the death of this emperor he fell into disfavor, having been represented by the nobility to Louis the Debonair as an ambitious demagogue. He is commemorated as a saint, Jan. 2. Mabillon failed to publish his sermons. His *Statuta Corbiensis Ecclesiæ* was published, but very incorrectly, by d'Achery. Many other writings of Adalhard are still scattered and inedited. Some extracts of his *Libellus de Ordine Palatii* were given by Hincmar. See Radbert, *Vita S. Adalhardi abbatis Corbiensis*, 1617.—Hoefer, *Biog. Générale*, i, 218.

Adali'a (Heb. *Adalya'*, אֲדַלְיָא; probably of Persian origin; Sept. Βαρελ v. r. Βαρέα, Vulg. *Adalja*), the fifth of the ten sons of Haman slain by the Jews under the royal edict at Shushan (Esth. ix, 8), B.C. 473.

Ad'am (Heb. *Adam'*, אָדָם, *red* [see EDOM]; hence אֲדָמָה, the *ground*, from the *ruddiness* of flesh and of clayey soil, see Gesenius, *Thes. Heb.* p. 24, 25; comp. Josephus, *Ant.* ii, 1; Jonathan's *Targum* on Gen. ii, 7; Leusden, *Onomast*, s. v.; Marek, *Hist. Paradisi*, ii, 5), the name of a man and a place.

1. The first man, whose creation, fall, and history are detailed by Moses in Gen. ii–v, being in fact the same Hebrew word usually rendered "man" (including *woman* also, Gen. v, 1, 2), but often used distinctively with the article (הָאָדָם, *ha-Adam'*, "the man," Sept. and N. T. Ἀδάμ, Josephus Ἄδαμος, *Ant.* i, 1, 2), as a proper name (comp. Tobit viii, 6). It seems at first thought somewhat strange that the head of the human family should have received his distinctive name from the affinity which he had, in the lower part of his nature, to the dust of the earth—that he should have been called *Adam*, as being taken in his bodily part from *adamah*, the ground; the more especially as the name was not assumed by man himself, but imposed by God, and imposed in immediate connection with man's destination to bear the image of God: "And God said, Let us make man (Adam) in our image, after our likeness," etc. This apparent incon-

gruity has led some, in particular Richers (*Die Schöpfungs-, Paradieses- und Sündfluthsgeschichte*, p. 163), to adopt another etymology of the term—to make *Adam* a derivative of *damah* (דָּמָה, *to be like, to resemble*). Delitzsch, however (*System der Bibl. Psychologie*, p. 49), has objected to this view, both on grammatical and other grounds; and though we do not see the force of his grammatical objection to the derivation in question, yet we think he puts the matter itself rightly, and thereby justifies the received opinion. Man's name is kindred with that of the earth, *adamah*, not because of its being his characteristic dignity that God made him after his image, but because of this, that God made after his image one who had been taken from the earth. The likeness to God man had in common with the angels, but that, as the possessor of this likeness, he should be *Adam*—this is what brought him into union with two worlds—the world of spirit and the world of matter—rendered him the centre and the bond of all that had been made, the fitting topstone of the whole work of creation, and the motive principle of the world's history. It is precisely his having the image of God in an earthen vessel, that, while made somewhat lower than the angels, he occupies a higher position than they in respect to the affairs of this world (Psa. viii, 5; Heb. ii, 5).

I. *History.*—In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen. i, 1 to ii, 3, the second from ii, 4 to iv, 26, the third from v, 1 to the end of ix. The word (תּוֹלְדוֹת) at the commencement of the latter two narratives, which is rendered there and elsewhere *generations*, may also be rendered *history*. The style of the second of these records differs very considerably from that of the first. In the first the Deity is designated by the word *Elohim*; in the second he is generally spoken of as *Jehovah Elohim*. The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man, and the immediate posterity of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam and his descendants, principally in relation to that patriarch. The first account of the creation of man is in general terms, the two sexes being spoken of together (ch. i, 27) as a unit of species; whereas in the second, or resumptive account, the separate formation of the man and the woman is detailed. This simple consideration reconciles all apparent discrepancy between the two narratives.—Smith, s. v. See GENESIS.

The representation there given is that Adam was absolutely the first man, and was created by the direct agency of God; that this act of creation, including the immediately subsequent creation of Eve, was the last in a series of creative acts which extended through a period of six literal days. See CREATION. This Scriptural account is, of course, entirely opposed to the atheistic hypothesis, which denies any definite beginning to the human race, but conceives the successive generations of men to have run on in a kind of infinite series, to which no beginning can be assigned. Such a theory, originally propounded by heathen philosophers, has also been asserted by the more extreme section of infidel writers in Christian times. But the voice of tradition, which, in all the more ancient nations, uniformly points to a comparatively recent period for the origin of the human family, has now received conclusive attestations from learned research and scientific inquiry. Not only have the remains of human art and civilization, the more they have been explored, yielded more convincing evidence of a period not very remote when the human family itself was in infancy, but the languages of the world also, when carefully investigated and compared, as they have of late been, point to a common and not exceedingly remote origin. This is the view of Sir William Jones, and, later, of Bunsen also. The same conclusion substantially is reached by Dr. Donaldson, who, after stating what has already been accomplished in this department of learning, expresses his conviction, on the ground alone of the affinities of language, that "investigation will fully confirm what the great apostle proclaimed in the Areopagus, that God hath made of one blood all nations of men for to dwell on all the face of the earth" (*New Cratylus*, p. 19). The position is still further confirmed by the results that have been gained in the region of natural science. The most skilful and accomplished naturalists—such as Cuvier, Blumenbach, Pritchard—have established beyond any reasonable doubt the unity of the human family as a species (see particularly Pritchard's *History of Man*); and those who have prosecuted geological researches, while they have found remains in the different strata of rocks of numberless species of inferior animals, can point to no *human* petrifactions—none, at least, but what appear in some comparatively recent and local formations—a proof that man is of too late an origin for his remains to have mingled with those of the extinct animal tribes of preceding ages. Science generally can tell of no separate creations for animals of one and the same species; and while all geologic history is full of the beginnings and the ends of species, "it exhibits no genealogies of development" (Miller's *Testimony of the Rocks*, p. 201). That, when created, man must have been formed in full maturity, as Adam is related to have been, was a necessity arising from the very conditions of existence. It has been discovered, by searching into the remains of preceding ages and generations of living creatures, that there has been a manifest progress in the succession of beings on the surface of the earth—a progress in the direction of an increasing resemblance to the existing forms of being, and in particular to man. But the connection between the earlier and the later, the imperfect and the perfect, is not that of direct lineage or parental descent, as if it came in the way merely of natural growth and development. The connection, as Agassiz has said in his *Principles of Zoology*, "is of a higher and immaterial nature; it is to be sought in the view of the Creator himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. *Man is the end toward which the animal creation has tended from the first appearance of the first palæozoic fishes.*"—Fairbairn, s. v. See GEOLOGY.

The Almighty formed Adam out of the dust of the earth, breathed into his nostrils the breath of life, and gave him dominion over all the lower creatures (Gen. i, 26; ii, 7), B.C. 4172. He created him in his own image [see PERFECTION], and, having pronounced a blessing upon him, placed him in a delightful garden, that he might cultivate it and enjoy its fruits. See EDEN. At the same time, however, he gave him the following injunction: "Of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die." The first recorded exercise of Adam's power and intelligence was his giving names to the beasts of the field and fowls of the air, which the Lord brought before him for this purpose. The examination thus afforded him having shown that it was not good for man to be alone, the Lord caused a deep sleep to fall upon Adam, and while he remained in a semi-conscious state took one of his ribs, and closed up the flesh; and of the rib thus taken from man he made a woman, whom he presented to him when he awoke. See EVE. Adam received her, saying, "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." See MARRIAGE.

This woman, being seduced by the tempter, per-

suaded her husband to eat of the forbidden fruit (comp. Theuer, *De Adamo lapso, divortium c. Eva cogitante*, Jen. 1759). When called to judgment for this transgression before God, Adam blamed his wife, and the woman blamed the serpent-tempter. God punished the tempter by degradation and dread [see SERPENT]; the woman by painful travail and a situation of submission; and the man by a life of labor and toil—of which punishment every day witnesses the fulfilment. See FALL. As their natural passions now became irregular, and their exposure to accidents great, God made a covering of skin for Adam and for his wife. He also expelled them from his garden to the land around it, where Adam had been made, and where was to be their future dwelling; placing at the east of the garden a flame, which turned every way, to prevent access to the tree of life (Gen. iii). See DEATH.

It is not known how long Adam and his wife continued in Paradise: some think many years; others not many days; others not many hours. Shortly after their expulsion Eve brought forth Cain (Gen. iv, 1, 2). Scripture notices but three sons of Adam, Cain, Abel, and Seth (q. v.), but contains an allusion (Gen. v, 4) to "sons and daughters;" no doubt several. He died B.C. 3242, aged 930 (see Brückner, *Ob Adam wirklich üb.* 900 *J. alt geworden*, Aurich, 1799). See LONGEVITY.

Such is the simple narrative of the Bible relative to the progenitor of the human race, to which it only remains to add that his faith doubtless recognised in the promise of "the woman's seed" that should "bruise the serpent's head" the atoning merits of the future Redeemer. See MESSIAH. Whatever difficulties we may find in the Scriptural account, we accept it as a literal statement of facts, and shall therefore dismiss the rationalistic theories and speculations to which it has given rise. The results are of the utmost importance to mankind, and the light that the Bible thus sheds upon the origin of the race and the source of human depravity is of inestimable value even in a historical and philosophical point of view. See MAN.

See, generally, Eichhorn's *Urgesch.* ed. Gabler (Nürnb. 1790); Hug, *Mos. Gesch.* (Frankf. und Leipz. 1790). Buttman has collected the parallels of heathen mythology in the *Neue Berl. Monatsschr.* 1804, p. 261 sq.; also in his *Mythologus*, i, 122 sq.; comp. Gesenius, in the *Hall. Encykl.* i, 358. In the Hindoo sacred books the first human pair are called *Meshia* and *Meshiam* (*Zend Avesta*, i, 23; iii, 84). For the Talmudic fables respecting Adam, see Eisenmenger, *Entdeckt. Judenth.* i, 84-365, 830; ii, 417; Otho, *Lex. Rabb.* p. 9 sq. Those of the Koran are found in Sura ii, 30 sq.; vii, 11 sq.; see Hottinger, *Hist. Orient.* p. 21; comp. D'Herbelot, *Biblioth. Or.* s. v. Christian traditions may be seen in Epiphan. *Hær.* xlvi, 2 sq.; Augustine, *Civ. Dei*, xiv, 17; Cedrenus, *Hist.* p. 6, 9; see especially Fabricii *Codex Pseudepigraphus Vet. Test.* i, 1 sq. The Vulgate. in Josh. xiv, 15, ranks Adam among the Anakim; see Götze, *Quanta Adami statura fuerit* (Lips. 1722); comp. Edzardi, *Ad Cod. Avoda Sara*, p. 530 sq. See ANTEDILUVIANS.

II. The question of the *unity of the human race*, or the descent of the race from a single pair, has given rise to much discussion of late, after it had been thought to be finally settled. It may be stated thus: "Did the Almighty Creator produce only one man and one woman, from whom all other human beings have descended? or did he create several parental pairs, from whom distinct stocks of men have been derived? The question is usually regarded as equivalent to this: whether or not there is more than one species of men? But we cannot, in strict fairness, admit that the questions are identical. It is hypothetically *conceivable* that the adorable God might give existence to any number of creatures, which should all possess the properties that characterize identity of species, even without such differences as constitute varieties, or with any degree of those differences. But the admission of the possibility is not a concession of the reality. So great is the evidence in favor of the derivation of the entire mass of human beings from one pair of ancestors, that it has obtained the suffrage of the men most competent to judge upon a question of comparative anatomy and physiology.

"(1.) The animals which render eminent services to man, and peculiarly depend upon his protection, are widely diffused—the horse, the dog, the hog, the domestic fowl. Now of these, the varieties in each species are numerous and different, to a degree so great that an observer ignorant of physiological history would scarcely believe them to be of the same species. But man is the most widely diffused of any animal. In the progress of ages and generations, he has naturalized himself to every climate, and to modes of life which would prove fatal to an individual man suddenly transferred from a remote point of the field. The alterations produced affect every part of the body, internal and external, without extinguishing the marks of the specific identity.

"(2.) A further and striking evidence is, that when persons of different varieties are conjugally united, the offspring, especially in two or three generations, becomes more prolific, and acquires a higher perfection in physical and mental qualities than was found in either of the parental races. From the deepest African black to the finest Caucasian white, the change runs through imperceptible gradations; and, if a middle hue be assumed, suppose some tint of brown, all the varieties of complexion may be explained upon the principle of divergence influenced by outward circumstances. Mr. Poinsett saw in South America a fine healthy regiment of spotted men, quite peculiar enough to be held by Professor Agassiz a separate race. And why were they not? Simply because they were a known cross-breed between Spaniards and Indians. Changes as great are exhibited by the Magyars of Europe, and by the Ulster Irish, as quoted by Miller. Sir Charles Lyell was of opinion that a climatic change was already perceptible in the negro of our Southern states. Professor Cabell (*Testimony of Modern Science*, etc.) ably and clearly sustains the doctrine that propagability is conclusive proof of sameness of species. He denies, on good authority, that the mulatto is feebler or less prolific than either unmixed stock. He furnishes abundant proof of the barrenness of hybrids. The fact that the connection of different varieties of the human species produces a prolific progeny, is proof of oneness of species and family. This argument, sustained by facts, can hardly be considered less than demonstration.

"(3.) The objection drawn from the improbability that the one race springing from a single locality would migrate from a pleasanter to a worse region is very completely dispatched. Ample causes, proofs, facts, and authorities are furnished to show that, were mankind now reduced to a single family, only time would be wanting, even without civilization, to overspread the earth. European man and European-American man, as all history agrees, came from Asia. Whence came our aboriginal men? As Professor Cabell shows, they came by an antipodal route from the same Asia. Pursue the investigation, and the clue of history will lead our tremulous feet to about the Mosaic cradle of man.

"(4.) Ethnology, or rather Glottology, the gradually perfecting comparison of languages, is bringing us to the same point. The unscientific attempt to trace the striking analogies of languages to the mere similarity of human organs, and the still more unscientific attempt of Professor Agassiz to attribute them to a transcendental mental unity in races sprung from different original localities, look like desperation. Meanwhile, comparison is educing wonderful yet rarely

demonstrative laws, and laws are guiding threads converging to unity.

"(5.) Another argument is derived from the real mental unity of the universal human soul. Races differ, indeed, in mental power, as do individuals, widely, even in the same family. But there is the same programme of mental philosophy for all. The same intellect, affections, instincts, conscience, sense of superior divine power, and susceptibility of religion. For the European, the Esquimaux, the Hottentot, there is the same power in the cross of Christ.

"(6.) Finally, Geology, with her wonderful demonstration of the recent origin of man, proves the same thing. The latest attempts to adduce specimens of fossil man have been failures. Not far back of the period that our best but somewhat hypothetical calculations from Mosaic chronology would assign, Geology fixes the birth of man.

"The conclusion may be fairly drawn, in the words of the able translators and illustrators of Baron Cuvier's great work: 'We are fully warranted in concluding, both from the comparison of man with inferior animals, so far as the inferiority will allow of such comparison, and, beyond that, by comparing him with himself, that the great family of mankind loudly proclaim a descent, at some period or other, from one common origin.'

"Thus, by an investigation totally independent of historical authority, we are brought to the conclusion of the inspired writings, that the Creator 'hath made of one blood all nations of men, for to dwell on all the face of the earth' (Acts xvii, 26)." The more recent authorities on this question are: Prichard, *Researches into the Physiological History of Mankind* (Lond. 4 vols. 8vo, 1836-44); also *Natural History of Man* (London, 3d ed. 8vo, 1848); Bachman, *Unity of the Human Race* (Charleston, 1850, 8vo); Smyth, *Unity of the Races* (New York, 1850); Johnes, *Philological Proofs of the Unity of the Human Race* (London, 1846); *Meth. Qu. Rev.* July, 1851, p. 345; Jan. 1859, p. 162; Cabell, *Testimony of Modern Science to the Unity of Mankind* (New York, 1858, 12mo). See also Blumenbach, *De gen. hum. Var. Nativa* (Gött. 1776, 8vo); Quatrefages, in *Rev. des Deux Mondes*, 1861; and the article MAN.

III. The *original capacities and condition* of the first human pair have also formed the subject of much discussion. It will be found, however, that the *best* conclusions of reason on this point harmonize fully with the brief Scriptural account of the facts as they were.

1. It is evident, upon a little reflection, and the closest investigation confirms the conclusion, that the first human pair must have been created in a state equivalent to that which all subsequent human beings have had to reach by slow degrees, in growth, experience, observation, imitation, and the instruction of others; that is, a state of prime maturity, and with an infusion, so to speak, of knowledge and habits, both physical and intellectual, suitable to the place which man had to occupy in the system of creation, and adequate to his necessities in that place. Had it been otherwise, the new beings could not have preserved their animal existence, nor have held rational converse with each other, nor have paid to their Creator the homage of knowledge and love, adoration and obedience; and reason clearly tells us that the last was the noblest end of existence. The Bible coincides with this dictate of honest reason, expressing these facts in simple and artless language: "And Jehovah God formed the man [*Heb.* the Adam], dust from the ground [*ha-adamah*], and blew into his nostrils the breath of life; and the man became a living animal" (Gen. ii, 7). Here are two objects of attention, the organic mechanism of the human body, and the vitality with which it was endowed. (*a.*) The mechanical material, formed (moulded, or arranged, as an artificer models clay or wax) into the human and all other animal bodies, is called "dust from the ground." This expression conveys, in a general form, the idea of *earthy matter*, the constituent substance of the ground on which we tread. To say that of this the human and every other animal body was formed, is a position which would be at once the most easily apprehensible to an uncultivated mind, and which yet is the most exactly true upon the highest philosophical grounds. We now know, from chemical analysis, that the animal body is composed, in the inscrutable manner called *organization*, of carbon, hydrogen, oxygen, nitrogen, lime, iron, sulphur, and phosphorus. Now all these are mineral substances, which in their various combinations form a very large part of the solid ground. (*b.*) The expression which we have rendered "living animal" sets before us the *organic life* of the animal frame, that mysterious something which man cannot create nor restore, which baffles the most acute philosophers to search out its nature, and which reason combines with Scripture to refer to the immediate agency of the Almighty—"in him we live, and move, and have our being."

2. But the Scripture narrative also declares that "*God created man in his own image*: in the image of God created he him; male and female created he them" (Gen. i, 27). *The image* (resemblance, such as a shadow bears to the object which casts it) *of God* is an expression which breathes at once primitive simplicity and the most recondite wisdom; for what term could the most cultivated and copious language bring forth more suitable to the purpose? It presents to us man as made in a resemblance to the Author of his being, a true resemblance, but faint and shadowy; an outline, faithful according to its capacity, yet infinitely remote from the reality: a distant form of the *intelligence*, *wisdom*, *power*, *rectitude*, *goodness*, and *dominion* of the Adorable Supreme. As to the precise characteristics of excellence in which this image consists, theologians have been much divided. Tertullian (*Adv. Marc.* ii, 5, 6) placed it in the faculties of the soul, especially in the power of choice between good and evil. Among the fathers generally, and the schoolmen after them, there were many different theories, nor are the later theologians at all more unanimous. Many unnecessary disputes would have been avoided by the recognition of the simple fact that the phrase *the image of God* is a very comprehensive one, and is used in the Bible in more than one sense. Accordingly, the best writers speak of the image of God as twofold, *Natural* and *Moral*.

(*a.*) *Natural.*—The notion that the original resemblance of man to God must be placed in some *one* quality is destitute of proof either from Scripture or reason; and we are, in fact, taught that it comprises also what is so far from being essential that it may be both lost and regained. (1.) When God is called "the Father of Spirits," a likeness is suggested between man and God in the *spirituality* of their nature. This is also implied in the striking argument of St. Paul with the Athenians: "Forasmuch, then, as we are the *offspring* of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device;" plainly referring to the idolatrous statues by which God was represented among heathens. If likeness to God in man consisted in bodily shape, this would not have been an argument against human representations of the Deity; but it imports, as Howe well expresses it, that "we are to understand that our resemblance to him, as we are his offspring, lies in some higher, more noble, and more excellent thing, of which there can be no figure; as who can tell how to give the figure or image of a thought, or of the mind or thinking power?" In *spirituality*, and, consequently, immateriality, this image of God in man, then, in the first instance, consists. (2.) The sentiment expressed in Wisdom ii, 23, is an evidence that, in the opinion of the ancient Jews, the image of God in man comprised *immortality* also.

"For God created man to be immortal, and made him to be an image of his own eternity;" and though other creatures were made capable of immortality, and at least the material human frame, whatever we may think of the case of animals, would have escaped death had not sin entered the world; yet, without admitting the absurdity of the "natural immortality" of the human soul, that essence must have been constituted immortal in a high and peculiar sense, which has ever retained its prerogative of continued duration amid the universal death not only of animals but of the bodies of all human beings. There appears also a manifest allusion to man's immortality, as being included in *the image of God*, in the reason which is given in Genesis for the law which inflicts death on murderers: "Whoso sheddeth man's blood, by man shall his blood be shed: for in *the image of God* made he man." The essence of the crime of homicide is not confined here to the putting to death the mere animal part of man; and it must, therefore, lie in the peculiar value of life to an immortal being, accountable in another state for the actions done in this, and whose life ought to be specially guarded for this very reason, that death introduces him into changeless and eternal relations, which were not to be left to the mercy of human passions. (3.) The *intellectual* faculties of man form a third feature in his natural likeness to God. Some, indeed (e. g. Philo), have placed the *whole* likeness in the νοῦς, or rational soul. (4.) The *will*, or power of choice and volition, is the last of these features. They are all essential and ineffaceable. Man could not be *man* without them.

(*b.*) *Moral.*—(1.) There is an express allusion to the moral image of God, in which man was at first created, in Colossians iii, 10: "And have put on the new man, which is renewed in knowledge, after the image of Him that created him;" and in Ephesians iv, 24: "Put on the new man, which after God is created in righteousness and true holiness." In these passages the apostle represents the change produced in true Christians by the Gospel, as a "renewal of the image of God in man; as a new or second creation in that image;" and he explicitly declares, that that image consists in "knowledge," in "righteousness," and in "true holiness." (2.) This also may be finally argued from the satisfaction with which the historian of the creation represents the Creator as viewing the works of his hands as "*very good*," which was pronounced with reference to each of them individually, as well as to the whole: "And God saw *every thing* that he had made, and behold it was very good." But, as to man, this goodness must necessarily imply moral as well as physical qualities. A rational creature, as such, is capable of knowing, loving, serving, and living in communion with the Most Holy One. Adam, at first, did or did not exert this capacity; if he did not, he was not *very good*—not good at all.

3. On the *intellectual and moral endowments* of the progenitor of the human race, extravagant views have been taken on both sides. (*a.*) In knowledge, some have thought him little inferior to the angels; others, as furnished with but the simple elements of science and of language. The truth seems to be that, as to *capacity*, his intellect must have been vigorous beyond that of any of his fallen descendants; which itself gives us very high views of the strength of his understanding, although we should allow him to have been created "lower than the angels." As to his *actual knowledge*, that would depend upon the time and opportunity he had for observing the nature and laws of the objects around him; and the degree in which he was favored with revelations from God on moral and religious subjects. The "*knowledge*" in which the Apostle Paul, in the passage quoted above from Colossians iii, 10, places "the image of God" after which man was created, does not merely imply the faculty of understanding, which is a part of the *natural* image of God, but that which might be lost, because it is that in which we may be "*renewed*." It is, therefore, to be understood of the faculty of knowledge in right exercise; and of that willing reception, and firm retaining, and hearty approval of religious truth, in which knowledge, when spoken of morally, is always understood in the Scriptures. We may not be disposed to allow, with some, that Adam understood the deep philosophy of nature, and could comprehend and explain the sublime mysteries of religion. The circumstance of his giving names to the animals is certainly no sufficient proof of his having attained to a philosophical acquaintance with their qualities and distinguishing habits, although we should allow their names to be still retained in the Hebrew, and to be as expressive of their peculiarities as some expositors have stated. Sufficient time appears not to have been afforded him for the study of the properties of animals, as this event took place previous to the formation of Eve; and as for the notion of his acquiring knowledge by intuition, this is contradicted by the *revealed* fact that angels themselves acquire their knowledge by observation and study, though, no doubt, with great rapidity and certainty. The whole of this transaction was supernatural; the beasts were "brought" to Adam, and it is probable that he named them under a Divine suggestion. That his understanding was, as to its capacity, deep and large beyond any of his posterity, must follow from the perfection in which he was created; and his acquisitions of knowledge would, therefore, be rapid and easy. It was, however, in moral and religious truth, as being of the first concern to him, that we are to suppose the excellency of his knowledge to have consisted. "His reason would be clear, his judgment uncorrupted, and his conscience upright and sensible." The best knowledge would, in him, be placed first, and that of every other kind be made subservient to it, according to its relation to that. The apostle adds to knowledge "righteousness and true holiness;" terms which express, not merely freedom from sin, but positive and active virtue.

Sober as these views of man's primitive state are, it is not, perhaps, possible for us fully to conceive of so exalted a condition as even this. Below this standard it could not fall; and that it implied a glory, and dignity, and moral greatness of a very exalted kind, is made sufficiently apparent from the degree of guilt charged upon Adam when he fell; for the aggravating circumstances of his offence may well be deduced from the tremendous consequences which followed.

(*b.*) As to Adam's *moral* perfection, it has sometimes been fixed at an elevation which renders it exceedingly difficult to conceive how he could fall into sin at all. On the other hand, those who deny the doctrine of our hereditary depravity, delight to represent Adam as little superior in moral perfection and capability to his descendants. But if we attend to the passages of Holy Writ above quoted, we shall be able, on this subject, to ascertain, if not the exact degree of his moral endowments, yet that there is a certain standard below which they cannot be placed. Generally, he was made in the *image* of God, which, we have already proved, is to be understood *morally* as well as *naturally*. To whatever *extent* it went, it necessarily excluded all which did not resemble God; it was a likeness to God in "righteousness and true holiness," whatever the degree of each might be, and excluded all admixture of unrighteousness and unholiness. Man, therefore, in his original state, was *sinless*, both in act and in principle.

4. The rabbis and the Arabians relate many absurd traditions about Adam's personal beauty, endowments, etc., and such are still current among the Eastern nations. An account of many of them may be found in Bayle (s. v.).

5. That Adam was a type of Christ is plainly af-

firmed by Paul, who calls him "the figure of him who was to come." Hence our Lord is sometimes called, not inaptly, the second Adam. This typical relation stands sometimes in *similitude*, sometimes in *contrast*. Adam was formed immediately by God, as was the humanity of Christ. In each the nature was spotless, and richly endowed with knowledge and true holiness. Both are seen invested with dominion over the earth and all its creatures; and this may explain the eighth Psalm, where David seems to make the sovereignty of the first man over the whole earth, in its pristine glory, the prophetic symbol of the dominion of Christ over the world restored. Beyond these particulars fancy must not carry us; and the typical *contrast* must also be limited to that which is stated in Scripture or supported by its allusions. Adam and Christ were each a public person, a *federal head* to the whole race of mankind; but the one was the fountain of sin and death, the other of righteousness and life. By Adam's transgression "many were made sinners" (Rom. v, 14–19). Through him, "death passed upon all men, because all have sinned" in him. But he thus prefigured that one man, by whose righteousness the "free gift comes upon all men to justification of life." The first man communicated a living soul to all his posterity; the other is a quickening Spirit, to restore them to newness of life now, and to raise them up at the last day. By the imputation of the first Adam's sin, and the communication of his fallen, depraved nature, death reigned over those who had not sinned after the similitude of Adam's transgression; and through the righteousness of the second Adam, and the communication of a divine nature by the Holy Spirit, favor and grace shall much more abound in Christ's true followers unto eternal life.—Watson, *Theol. Dict.* s. v.; Hunter, *Sac. Biog.* p. 8; Williams, *Characters of O. T.* i; Kurtz, *Hist. of Old Cov.* § 21, 22. See FALL and REDEMPTION.

2. (Sept. Ἀδάμ, but most copies omit; Vulg. *Adam.*) A city at some distance from the Jordan, to which (according to the text, בְּאָדָם, *in* Adam), or beyond which (according to the margin, מֵאָדָם, "*from* Adam," as in our version), the overflow of the waters of that stream extended in its annual inundation, at the time when the Israelites passed over (Josh. iii, 16). The name of the city (*red*) may have been derived from the alluvial clay in the vicinity (comp. 1 Kings vii, 46). It has been incorrectly inferred from the above text that the city Adam was located east of the river, whereas it is expressly stated to have been *beside* (מִצַּד) Zarethan (q. v.), which is known to have been on the west bank, not far from Bethshean (1 Kings iv, 12). It hence appears that the "heap" or accumulation of waters above the Israelites' crossing-place, caused by the stoppage of the stream, reached back on the shore and many miles up the river, over the secondary banks of the Ghor, on which Zarethan stood, as far as the higher ground on which Adam was located (see Keil, *Comment.* in loc.); probably the ridge immediately north of Bethshean, which closes the plain of the Jordan in this direction.

Adam of Bremen, born in Upper Saxony, came to Bremen in 1067, and was made *magister scholarum* in 1069—hence often named Magister. He died about the year 1076. (See Asmussen, *De fontibus Adami Bremens*, Kilion. 1834.) He wrote the *Ges'a Hammenburgensis ecclesiæ pontificum*, which is our chief source of information for the Church history of Northern Europe from 788 to 1072, the period over which it extends. The best edition is that of Lappenberg, in the *Monumenta Germaniæ* (ed. Pertz, tom. vii, p. 266–389); also published separately, "in usum scholarum" (Hanover, 1846). The best treatise on his life, his trustworthiness as a historian, and his sources of information, is the introduction of Lappenberg to his edition. Corrections of some of his statements may be found in *N. Comm. Soc. Goett.* I, ii, 126 sq.; and in Staphorst, *Hist. Eccles. Hamburg.*

Adam, Melchior, born in Silesia, obtained about 1600 the headship of a college, and finally a professorship in the University of Heidelberg. His chief works are *Vitæ Germanorum Philosophorum, Theologorum*, etc. (Heidelberg, 1615–'20, 4 vols. 8vo), and *Decades duæ continentes vitas Theologorum exterorum Principum* (Franc. 1618, 8vo), published together, under the title *Dignorum laude virorum immortalitas* (Francf. 1653, 5 vols. 8vo, and 1706, fol.)—a great repository, from which compilers of church history and of biographical dictionaries have since drawn their materials. He died March 23, 1622, at Heidelberg.

Adam, Thomas, born at Leeds, 1701, was rector of Wintringham, England, fifty-eight years, and died 1784. He was a sensible and voluminous writer: his "*Works*" (Lond. 1822, 3 vols. 8vo) contain a Paraphrase on the *Romans*, *Lectures on the Church Catechism*, and a number of *Sermons*. His Life, with his *Exposition of the Gospels*, was published in London in 1837 (2 vols. 8vo).

Ad'amah (Heb. *Adamah'*, אַדְמָה, *ground*, as often; Sept. Ἀδαμά v. r. Ἀρμαίθ, Vulg. *Edema*), a fortified city of Naphtali, mentioned between Chinnereth and Ramah (Josh. xix, 36); probably the same as ADAMI (q. v.) of the same tribe (ver. 33). Schwarz, however (*Palest.* p. 183), thinks it is the present village *Dama*, situated, according to him, 5 English miles W.N.W. from Safed; but no such name is given by other travellers.

Adamannus or **Adamnanus**, a Scoto-Irish priest and monk, made in 679 abbot of Hy. In 701 he was sent on a mission to Alfred, king of Northumberland, and on his return endeavored in vain to induce his countrymen to observe Easter after the Roman fashion, which he had learned in England. He then passed over into Ireland, where he persuaded nearly all the people to follow the Roman custom. From Ireland he returned to Hy, and having again tried, but with as little success, to bring his monks round to his newly-adopted views, he died there, aged 80. Sept. 23 704. He edited a Life of St. Columba, in three books, which is given by Canisius, tom. v, part ii, p. 562 (or in the new ed. tom. i, p. 680); also *De Locis Terræ Sanctæ*, *libri* 3, published by Serarius, at Ingolstadt, 1619, and by Mabillon, in his *Sæc. Bened.* iii, part ii, p. 502. He is also said to have written a book, *De Paschæ Legitimo*, and some canons. See Sir James Ware's *Irish Writers*, lib. i, cap. iii, p. 35.—Cave, *Hist. Lit.* anno 679; Bede, *Hist.* lib. v, cap. xvi.

Adamant, a term vaguely used to describe any very hard stone, and employed in the Auth. Vers. in Ezek. iii, 9; Zech. vii, 12, as the rendering of שָׁמִיר (*shamir'*), elsewhere (Jer. xvii, 1) rendered DIAMOND (q. v.). Ἀδάμας, Ecclus. xvi, 16, in some copies.

Ad'ami (Heb. *Adami'*, אֲדָמִי, *reddish*; Sept. Ἀδεμί, Vulg. *Adami*), a city near the border of Naphtali, mentioned between Zaanaim and Nekeb (Josh. xix, 33). The best interpreters (e. g. Rosenmüller, Keil, in loc.) join this with the following name, Nekeb (הַנֶּקֶב), i. q. in *the hollow*; so the Vulg. *quæ est Neceb*, but the Sept. distinguishes them, καὶ Νάκεβ), as if an epithet of the same place; although the Jerusalem Talmud (*Megillah*, lxx, 1) makes them distinct, and calls the former *Damin* (דָּמִין), which Schwarz (*Palest.* p. 181) supposes identical with a "village *Damè* 5 English miles west of the S.W. point of the Sea of Tiberias," meaning the ruined site *Dameh* (Robinson, *Researches*, iii, 237), falling on the limits of Naphtali. See TRIBE. The place appears to be the same elsewhere (Josh. xix, 36) called ADAMAH (q. v.), and the enumeration in ver. 38 requires the collocation *Adami-nekeb* as one locality. See NEKEB.

Adamic Constitution. See COVENANT.

Adamites, 1, a sect of heretics in Northern Africa in the second and third centuries. They pretended to the primitive innocence which Adam had before the fall; and, in imitation of his original condition, they appeared naked in their religious assemblies, which they called *Paradises*. The author of this abominable heresy was a certain Prodicus, a disciple of Carpocrates (August. *De Hæres.* 31). 2. A similar heresy, under the same name, appeared in Bohemia in the fifteenth century. (See Picard, *Cérémonies Religieuses*, fig. 215.) Their founder was a Frenchman, John Picard, after whom they were also called Picardists. From France they spread over a large portion of Germany, especially over Bohemia and Moravia. Their chief seat was a fort on an island of the river Lusinicz, from whence they frequently set out for plundering and murdering. Ziska suppressed them in 1421. For a long time they seemed to be extinct, but in 1781, when Joseph II issued his patent of toleration, the Adamites came again forward and claimed toleration of their principles and meetings. But when they made known the character of both, the government speedily suppressed them. Also this time their extinction was only apparent, and in 1849, after the publication of the edict of toleration, they again showed themselves in public, especially in the district of Chrudim, Bohemia. In five villages they were very numerous, and in one, Stradau, they even succeeded in making many converts. All their members belong to the Czechic (Slavonian) nationality, and are mostly mechanics or peasants. They deny the existence of a personal God, but assume a Supreme Power (Moc) which has created the world, which henceforth exists through itself. Every Adamite claims a spirit who cleanses him from sins. They reject sacraments and worship, but expect a saviour (Marokan) from whose appearance they hope the realization of their communistic ideas. Their meetings and the public confession of their principles have been again suppressed by the government, but they are known still to exist in secret. (See Beausobre, *Sur les Adamites en Bohème*, in L'Enfant, *Hist. Huss.* i, 304 sq.; Pertz, *Script. rer. Austriæ*, sect. xiv.)—Mosheim, *Ch. Hist.* cent. ii, pt. ii, ch. v, § 18; Lardner, *Works*, viii, 425; Wetzer and Welte, xii, 11 sq.

Adamnanus. See ADAMANNUS.

Adams, Eliphalet, an eminent Congregational minister, was born at Dedham, Mass., March 26, 1677, and graduated at Harvard College in 1694. After preaching in various places for ten years without settlement, he was ordained pastor of the church in New London, Conn., February, 1709, and died April, 1753. He was a man of learning, and was very much interested in the Indians, whose language he had acquired. He published a number of occasional sermons.—Allen, *Amer. Biog.*; Sprague, *Annals*, i, 234.

Adams, Hannah, was born at Medfield, near Boston, in 1756. She learned Greek and Latin from students who lodged in her father's house. In 1784 she published a *View of all Religions*, which went through several editions in America, and was reprinted in England. In her fourth edition she changed the title to *Dictionary of Religions*. She also published a *History of the Jews* (Boston, 1812). Her *History of New England* appeared in 1799. She died at Brookline, Mass., Nov. 15, 1831.

Adams, Jasper, D.D., President of Charleston College, S. C., was born at Medway, Mass., Aug. 27, 1793, graduated at Brown University in 1815, and studied theology at Andover. In 1819 he was made professor of mathematics at Brown University, and was ordained a minister of the Protestant Episcopal Church in the same year. In 1824 he became President of Charleston College, but in 1826 he removed to the charge of Geneva College, in New York. In 1828 he returned to Charleston, and managed the institution till 1836, when he left it in a highly prosperous state. After preparing and publishing a system of *Moral Philosophy* (New York, 1838, 8vo), he was for two years chaplain at the West Point Academy, and then removed to Pendleton, S. C., where he died, Oct. 25, 1841. Besides the "Moral Philosophy," he published a number of occasional sermons and addresses.—Sprague, *Annals*, v, 641.

Adams, John, was the only son of Hon. John Adams, of Nova Scotia, and was graduated at Harvard College in 1721. He was pastor at Newport, but dismissed, 1730. He died at Cambridge in 1740. He was distinguished for his genius and piety, and is said to have been master of nine languages. A small volume of his poems was published at Boston in 1745.—Allen, *Amer. Biog.*; Sprague, *Annals*, i, 350.

Adams, Samuel, M.D., a minister of the Methodist Episcopal Church, was born in 1766, and practised medicine till mature years, holding infidel opinions in regard to Christianity. After his conversion, in 1813, he entered the Ohio Conference in 1818 as a travelling minister, and devoted himself to the ministry fifteen years. He died at Beaver, Pa., March 6, 1832.—*Minutes of Conferences*, ii, 214.

Adams, Thomas, a pious and learned English divine, rector of St. Bennet's, London, was sequestered for his loyalty, and died before the Restoration. He was a great favorite with Southey, who says that "he had all the oddity and felicity of Fuller's manner." His *Works*, chiefly sermons, were published in 1630 (fol. Lond.). His *Exposition of St. Peter* was reprinted in 1839 (imp. 8vo, London).

Adams, William, a Methodist Episcopal minister, was born in Fairfax Co., Va., June 29, 1785. Educated in a pious household, he was converted at an early age, and commenced preaching in 1813, in Kentucky, whither his family had removed. His mind, naturally vigorous, was cultivated by assiduous study, and he became one of the most acceptable and useful preachers of the Kentucky Conference, of which he was a member from 1814 to the time of his death. For many years he was secretary of the Conference. He died in 1836.—*Minutes of Conferences*, ii, 406.

Adamson, PATRICK, archbishop of St. Andrews, and one of the most learned writers of the 16th century, was born at Perth, March 15, 1543. At the age of 23 he went abroad as private tutor, and narrowly escaped death at Bourges at the time of the massacre of Paris. He lived in concealment seven months, during which time he translated into Latin verse the Book of Job, and wrote the tragedy of Herod, also in Latin verse. In 1573 he returned to Scotland, became minister of Paisley, and was soon raised to the archbishopric of St. Andrews, the accepting of which brought him into continual discredit and affliction till his death, in great poverty, Feb. 18, 1592. His *Works* were printed at London in 1619.

A'dar, the name of a month and also of a place. See also ADDAR.

1. (Heb. and Chald. *Adar'*, אֲדָר, *large*; Esth. iii, 7, 13; viii, 12; ix, 1, 15, 17; xix, 21; Ezra vi, 15; Sept. Ἀδάρ.) The sixth month of the civil and the twelfth of the ecclesiastical year of the Jews (comp. 1 Macc. vii, 43); from the new moon of March to that of April; or, according to the rabbins, from the new moon of February to that of March. The name was first introduced after the captivity, being the Macedonian *Dystrus* (Δύστρος). (See Michaelis, *Gram. Arab.* p. 25; *Suppl.* p. 25; Golius, in *Lex. ad Alferg.* p. 17, 34; Hyde, *De rel. vet. Pers.* p. 63.) The following are the chief days in it which are set apart for commemoration: The 7th is a fast for the death of Moses (Deut. xxxiv, 5, 6). There is some difference, however, in the date assigned to his death by some ancient authorities. Josephus (*Ant.* iv, 8, 49) states that he died on the *first* of this month; which

also agrees with Midrash *Megillath Esther*, cited by Reland (*Antiq. Hebr.* iv, 10); whereas the Talmudical tracts *Kiddushim* and *Sotah* give the *seventh* as the day. It is at least certain that the latter was the day on which the fast was observed. On the 9th there was a fast in memory of the contention or open rupture of the celebrated schools of Hillel and Shammai, which happened but a few years before the birth of Christ. The cause of the dispute is obscure (Wolf's *Biblioth. Hebr.* ii, 826). The 13th is the so-called "Fast of Esther." Iken observes (*Antiq. Hebr.* p. 150) that this was not an actual fast, but merely a commemoration of Esther's fast of three days (Esth. iv, 16), and a preparation for the ensuing festival. Nevertheless, as Esther appears, from the date of Haman's edict, and from the course of the narrative, to have fasted in Nisan, Buxtorf adduces from the rabbins the following account of the name of this fast, and of the foundation of its observance in Adar (*Synag. Jud.* p. 554); that the Jews assembled together on the 13th, in the time of Esther, and that, after the example of Moses, who fasted when the Israelites were about to engage in battle with the Amalekites, they devoted that day to fasting and prayer, in preparation for the perilous trial which awaited them on the morrow. In this sense, this fast would stand in the most direct relation to the feast of Purim. The 13th was also, "by a common decree," appointed as a festival in memory of the death of Nicanor (2 Macc. xv, 36). The 14th and 15th were devoted to the feast of Purim (Esth. ix, 21). See PURIM. In case the year was an intercalary one, when the month of Adar occurred twice, this feast was first moderately observed in the intercalary Adar, and then celebrated with full splendor in the ensuing Adar. See VE-ADAR. The former of these two celebrations was then called the *lesser*, and the latter the *great Purim*. Horne has erroneously stated (*Introduction*, iii, 177) that these designations apply to the two days of the festival in an ordinary year. For the Scripture lessons of this month, see Otho, *Lex. Rabb.* p. 8. See CALENDAR; MONTH.

2. (Heb. *Addar'*, אַדָּר, *splendor*, otherwise *threshing-floor;* Sept. Ἀδδαρά, apparently mistaking the appended ה local for a part of the word; Vulg. *Addar*) a contracted form (Josh. xv, 3) of the name elsewhere (Num. xxxiv, 4) written HAZAR-ADDAR (q. v.). See also ATAROTH-ADAR.

Adarconim. See DARIC.

Adargazerin. See TREASURER.

Ad'asa (Ἀδασά), a village of Judæa, where Judas the Maccabee slew the Assyrian general Nicanor (1 Macc. vii, 40, 45), and where he was himself afterward slain by the generals of Antiochus (Josephus, *War*, i, 1, 6). It was situated, according to Josephus (*Ant.* xii, 10, 5), 30 stadia from Bethhoron, and, according to Jerome (*Onomast.* s. v.), not far from Gophna, but was hardly the HADASHAH (q. v.) of the tribe of Judah (Josh. xv, 37). See LAISH.

Adashim. See LENTIL.

Adauctus, an Italian and steward of certain of the royal domains, in a city of Phrygia, the name of which is unknown. He perished during the persecution of Diocletian, about 303. His memory is celebrated by the Latin church on the 7th of February; by the Greeks, October 3d.—Eusebius, *Eccl. Hist.* viii, 11; Butler, *Lives of Saints*, Feb. 7.

Ad'beël (Heb. *Adbeël'*, אַדְבְּאֵל, prob. *miracle of God*, the first member being by Syriasm for אֶצְבַּע, *finger;* or *progeny of God*, the first member being Arab. *adb, offspring;* Sept. Ναβδεήλ [Josephus Ἀβδέηλος, *Ant.* i, 12, 4], Vulg. *Adbeel*). the third named of the twelve sons of Ishmael, and head of an unknown Arabian tribe (Gen. xxv, 13; 1 Chron. i, 29). B.C. post 2061. See ARABIA.

Ad'dan (Heb. *Addan'*, אַדָּן; Sept. Ἠδάν), another form (Ezra ii, 59) of the name (Neh. vii, 61) ADDON (q. v.).

Ad'dar (Heb. *Addar'*, אַדָּר, *ample* or *splendid*, otherwise [from the Chald. אִדַּר] *threshing-floor;* Sept. Ἀρέδ v. r. Ἀδίρ, Vulg. *Addar*), a son of Bela and grandson of Benjamin (1 Chron. viii, 3); elsewhere (Gen. xlvi, 21) called ARD (q. v.). See also ATAROTH-ADDAR; HAZAR-ADDAR.

Adder, in the general sense of a *venomous serpent* [see SERPENT], is the rendering in the Auth. Vers. of the following Heb. words in certain passages: עַכְשׁוּב (*akshub'*, perhaps so called from *coiling* and *lying in wait*), an *asp*, or other venomous reptile, only found in Psa. cxl, 3; פֶּתֶן (*pe'then*, probably from *twisting* itself), an equally indefinite term for a *viper* or venomous serpent, Psa. lviii, 4; xci, 13 (elsewhere "asp," Deut. xxxii, 33; Job xx, 14, 16; Isa. xi, 8); צִפְעוֹנִי (*tsiphoni'*, so called from *hissing*), a *basilisk*, or other poisonous serpent, Prov. xxiii, 32 (elsewhere "cockatrice," Isa. xi, 8; lix, 5; Jer. viii, 17; like the kindred צֶפַע, *tse'pha*, Isa. xiv, 29); שְׁפִיפֹן (*shephiphon'*, so called from *creeping*), apparently an *adder*, or small speckled venomous snake, occurs only in Gen. xlix, 17. Few, if any, of these terms are descriptive of a particular species of serpent, although special traits are given in connection with some of them that enable us to make an approximation toward their identification with those described by modern naturalists. See SNAKE. The terms *adder* and *viper* are nearly interchangeable in modern science, the latter being strictly the name of a genus of serpents having the head covered with scales. See VIPER. The true adders are classed under the sub-genus *Berus*, and are of several species, properly distinguished by the granular scales of the head, sometimes with larger scales intermixed, and having nostrils of a moderate size. See ASP.

Ad'di (Ἀδδί, probably for Heb. *Adi'*, עֲדִי, *ornament*, as in Exod. xxxiii, 4, etc.), the name of one or two men.

1. An Israelite, several of whose descendants, on returning from Babylon, married heathen women (1 Esdr. ix, 31); for which the parallel text (Ezra x, 30) has more correctly PAHATH-MOAB (q. v.).

2. The son of Cosam and father of Melchi (i. e. probably Maaseiah, 2 Chron. xxxiv, 8) in the maternal ancestry of Christ (Luke iii, 28). B.C. ante 623.

Addison, JOSEPH, one of the most eminent of British writers, was the son of Dean Addison, and was born at Milston, May 1, 1672. He was educated at the Charter House and at the colleges of Queen's and Magdalen at Oxford. Of his contributions to general literature we do not speak. In the course of his writings in the *Tatler*, *Spectator*, and *Guardian*, appeared a series of papers, afterward collected, and often reprinted, under the title of "Addison's *Evidences of the Christian Religion.*" In his latter years he projected a paraphrastical version of the Psalms of David, of which he gave a beautiful specimen in his metrical translation of Psalm xxiii: "The Lord my pasture shall prepare," etc. But a long illness prevented the completion of this design. Addison died at Holland House, Kensington, June 17th, 1719. During his lingering decay he sent for a young nobleman of very irregular life and of loose opinions to attend him; and when the latter, with great tenderness, requested to receive his last injunctions, Mr. Addison told him, "I have sent for you that you may see how a Christian can die." The best edition of his *Whole Works* is that of Bishop Hurd (Lond. 1711, 6 vols. 8vo).—Jones, *Chr. Biog.* p. 5.

Ad'do (Ἀδδώ, comp. *Addon*), the "father" of the prophet Zechariah (1 Esdr. vi, 1), called in the genuine text (Ezra v, 1) IDDO (q. v.).

Ad'don (Heb. *Addon'*, אַדּוֹן, *low* or *lord*, or perhaps i. q. *Iddo*; Sept. Ἠρών), the second of three persons mentioned in Neh. vii, 61, who, on returning from the captivity to Palestine, were unable to "show their father's house or their seed, whether they were of Israel," B.C. 536. This probably means that they were unable to furnish such undeniable legal proof as was required in such cases. And this is in some degree explained by the subsequent (v. 63) mention of priests who were expelled the priesthood because their descent was not found to be genealogically registered. These instances show the importance which was attached to their genealogies by the Jews. See GENEALOGY. In Ezra ii, 59, he is called ADDAN, but in 1 Esdr. v, 36, his name is contained in CHARA-ATHALAR. According to others, this is the name of a place in the land of the captivity, like Tel-melah and Tel-haresha preceding; but the names Cherub and Immer immediately adjoining appear to be those of men, and the Masoretic punctuation rather favors the distinction of these three names as residents of the two places just named.

Ad'dus, a name twice occurring in the Apocrypha, but in both cases by interpolation.

1. (Ἀδδούς, perhaps for *Addon*.) One of the "children of Solomon's servants," whose sons are said to have returned from Babylon (1 Esdr. v, 34); but the genuine text (Ezra ii, 51) has no such name.

2. (Ἰαδδού, as if for *Jaddua*.) A priest, after the captivity, who is said to have married a daughter of Berzelus, and hence assumed his name (1 Esdr. v, 38); evidently a corruption for BARZILLAI (q. v.) of the genuine text (Ezra ii, 61).

Adelaide, a city and capital of South Australia, which had, in 1855, a population of 20,000 souls and 15 churches. It is the see of a bishop of the Church of England, as well as of a Roman Catholic bishop. The former was established in 1847, and had, in 1859, 30 clergymen, among whom were 1 dean, 1 archdeacon, and 4 honorary canons. Adelaide had also an Episcopalian literary institution, called St. Peter's Collegiate School. See *Clergy List for* 1860 (London, 1860, 8vo).

Adelbert [**Aldebert** or **Adalbert**], a priest and irregular bishop of the eighth century, who obtained great celebrity from his piety and zeal, and from his strifes in ecclesiastical matters with Boniface, the (so-called) apostle of Germany. Our knowledge of him is derived mostly from the account of his adversary, Boniface, who paints him in dark colors; but the truth seems to be that he had much more of the spirit of the Gospel than was usual in his times. He opposed, for instance, pilgrimages to Rome, and advised sinners to "seek relief from the omnipresent God, or from Christ alone." Boniface charged him with various superstitious practices, and he was condemned by the Synod of Soissons, 744.—Neander, *Ch. Hist.* iii, 56; Mosheim, *Ch. Hist.* cent. viii, pt. ii, ch. v, § 2.

Adelm or **Adhelm.** See ALDHELM.

Adeodatus, Pope, a Roman by birth, the son of Jovinian, succeeded Vitalianus in the papal chair, April 11, 672; governed four years, two months, and six days, and died June 17, 676. Nothing remains to us of Pope Adeodatus but his letters (Labbe, *Concilia*, vi, 523). See also EDER.

A'der (Heb. *E'der*, עֶדֶר, in pause *A'der*, עָדֶר, a *flock*, i. q. *Eder*; Sept. Ὠδήρ v. r. Ἐδήρ), a chief Benjamite, "son" of Beriah, resident at Jerusalem (1 Chron. viii, 15), B.C. ante 588.

Adessenarii, or Impanators, a sect in the 16th century, who believed in the real presence of Christ in the Eucharist, but not in the full Roman dogma on that subject. The name is derived from the Latin word *Adesse*, "to be present." They held the so-called doctrine of impanation, scil. "non adesse in Eucharistiâ Humanum seu Carneum Christi Corpus sumptum ex B. Virgine Matre sed *Corpus panaceum* assumptum a Verbo." See IMPANATION.

Adiabēnè (Ἀδιαβηνή, sc. χώρα, probably from the river *Zab* or *Diab*), the principal of the six provinces into which Assyria was divided. Pliny (*Hist. Nat.* v, 12) and Ammianus (xxiii, 6, § 20) comprehend the whole of Assyria under this name, which, however, properly denoted only the province which was watered by the rivers Diab and Adiab, or the Great and Little Zab (Dhab), which flow into the Tigris below Nineveh (Mosul), from the north-east. The queen of this region, Helena, and her son Izates, who became converts to Judaism, are very often named by Josephus (*Ant.* xx, 2, 4; *War*, ii, 16, 19; v, 4, 6, 11).

Adiaphŏra (*ἀδιάφορα*), *things indifferent*. In ethics the term has been applied to actions neither expressly commanded nor prohibited by the moral law, which may or may not be done. The question whether such actions are possible, is affirmed by the Stoics, and, among the Scholastics, by Dun Scotus, but denied by Thomas Aquinas. At the time of the Reformation it gave rise to the Adiaphoristic Controversy (q. v.). The Pietists of the 17th and 18th centuries and the philosophers Wolf and Fichte rejected it. Modern writers on ethics generally agree with Schleiermacher, who (*Phil. Schriften*, ii, 418) shows that this distinction can and ought to exist in *state* law, but cannot in the court of conscience. See, generally, Schmid, *Adiaphora, wissenschaftlich und historisch untersucht* (Leipz. 1809).

Adiaphoristic Controversies. I. A dispute which arose in 1548 among the Lutheran reformers. The *Augsburg Interim* (q. v.) gave great offence to the Lutherans, as well as to the pope. Melancthon, Camerarius, Bugenhagen, and other divines were summoned by the Elector Maurice of Saxony to consider how far the Interim might be adopted in Germany. They decided that in "things indifferent" (*in rebus adiaphoris*) the emperor might be obeyed; and they prepared the "Leipsic Interim," as a *formula concordiæ* and rule, especially, for the churches of Saxony. While it professed to yield no point of Protestant faith, it admitted the use of some of the Roman ceremonies, e. g. confirmation, use of candles, gowns, holidays, etc., matters which Melancthon considered *adiaphora*. The strict Lutherans charged their opponents (and justly) with Romanizing, not merely in things indifferent, but also in matters of faith; e. g. with granting that the pope is head of the Church, even though not *jure divino*; allowing that there are seven sacraments; admitting the use of extreme unction, and of other ceremonies. The controversy was continued with great bitterness until the adoption of the Augsburg *Formula Concordiæ*, 1555; but the topics of the Interim afforded matter for internecine strife among the Protestant theologians long after. See, generally, Schmid, *Controversia de Adiaphoris* (Jen. 1807).—Mosheim, *Ch. Hist.* cent. xvi, § 3, pt. ii, ch. i; Planck, *Geschichte der Protestant. Theol.* i, p. 151-248; iii. p. 801-804, addit. on second Adiaphor. Controversy; Hase, *Ch. Hist.* § 348, 351. Compare FLACIUS; INTERIM; MELANCTHON; SYNERGISTIC CONTROVERSY.

II. A second controversy, called "Adiaphoristic," arose among the Pietists and their opponents. The former urged an abandonment of such secular amusements as dancing, playing (especially at cards), joking, visiting theatres, etc. See PIETISM.

Ad'ida (Ἀδιδά, Josephus also τὰ Ἄδιδα or Ἀδίδα, probably of Heb. origin; Vulg. *Addus*), a fortified town in the tribe of Judah (1 Macc. xii, 38), which Simon Maccabæus set up "in Sephela" (ἐν τῇ Σεφήλᾳ), and made it strong with bolts and bars. Eusebius (*Onomast.* s. v.) says that Sephela was the name given in his time to the open country about Eleutheropolis (see Reland, *Palæst.* p. 187). This Adida is probably the "Adida over against the plain," where Simon

Maccabæus encamped to dispute the entrance into Judæa of Tryphon, who had treacherously seized on Jonathan at Ptolemais (1 Macc. xiii, 13). Josephus (*Ant.* xiii, 6, 4) adds that this Adida was upon a hill, before which lay the plains of Judæa. It is scarcely (see Reland, *Palæst.* p. 546) the same as *Adithaim* (Josh. xv, 36), but may be the ancient *Adatha* ('Αδαθά of Eusebius, *Onomast.* s. v. 'Αδιαθαΐν) and the modern *Eddis* (Schwarz, *Palest.* p. 102), near Gaza. See ADITHAIM. It was apparently here that Aretas defeated Alexander (Josephus, *Ant.* xiii, 15, 2). Lightfoot, however, contrives to multiply the place mentioned in the Maccabees and Josephus into four or five different towns (see *Chorog. Decad.* § 3). Another place of the name of Adida, mentioned by Josephus (*War*, iv, 9, 1) as having been garrisoned by Vespasian, is thought by Cellarius (*Geogr. Ant.* p. 338) to have been near Jericho; but Reland (*Palæst.* p. 546) argues that it was precisely in the opposite direction from Jerusalem, perhaps identical with the HADID (q. v.) of Ezra ii, 32.

A'diël (Heb. *Adiël'*, עֲדִיאֵל, *ornament of God*), the name of three men.

1. (Sept. 'Ωδιήλ v. r. 'Οδιήλ.) The father of Azmaveth, which latter was treasurer under David and Solomon (1 Chron. xxvii, 25). B.C. ante 1014.

2. (Sept. 'Εδιήλ v. r. 'Ιεδιήλ.) One of the family-heads of the tribe of Simeon, who seem to have dispossessed the aborigines of Gedor (1 Chron. iv, 36), B.C. cir. 711.

3. (Sept. 'Αδιήλ.) A priest, son of Jahzerah and father of Maasiai, which last was one of those most active in reconstructing the Temple after the captivity (1 Chron. ix, 12). B.C. ante 536.

A'din (Heb. *Adin'*, עָדִין, *effeminate*, as in Isa. xlvii, 8; Sept. 'Αδίν, 'Αδδίν, 'Ηδίν, 'Ηδείν), the head of one of the Israelitish families, of which a large number (454, according to Ezra ii, 15, but 655, according to Neh. vii, 20—the discrepancy being occasioned by an error in the hundreds, and the including or excluding of himself) returned from Babylon with Zerubbabel (B.C. 536) and fifty more (with Ebed the son of Jonathan) under Ezra (B.C. 459, Ezra viii, 6). He appears to have been the same with one of those who subscribed the religious covenant with Nehemiah (Neh. x, 16, B.C. cir. 410). His name occurs in the parallel passages of the Apocrypha ('Αδινού, 1 Esdr. v, 14; 'Αδίν, 1 Esdr. viii, 32).

Ad'ina (Heb. *Adina'*, עֲדִינָא, *delicate*; Sept. 'Αδινά), son of Shiza, a Reubenite, captain of thirty of his tribesmen, and second of the sixteen additional to the thirty-seven principal warriors of David (1 Chron. xi, 42), B.C. 1045.

Ad'ino (Heb. *Adino'*, עֲדִינוֹ, perhaps for עֲדִינֹן, i. q. *Adina*; Sept. 'Αδινών, Vulg. *tenerrimus*), a name that occurs in the common version of 2 Sam. xxiii, 8, as one of the mighty men of King David. Instead of the confused translation, "The Tachmonite that sat in the seat, chief among the captains; the same [was] Adino the Eznite, [he lifted up his spear] against eight hundred, whom he slew at one time," the margin translates: "Joshebassebeth the Tachmonite, head of the three [captains]," etc., which makes the sense no better, unless (by placing the pause after הוּא) we transpose the words "the same was," like the Sept., which translates, "Jebosthe the son of Thecemani [v. r. the Canaanite], he [was] ruler of the third. Adino the Asonite, he brandished his sword," etc. But this still distinguishes Jashobeam and Adino as two men, whereas the list seems to require but one. The marginal reading on this text conforms it to that of the parallel passage (1 Chron. xi, 11), which has, "Jashobeam, a Hachmonite, the chief of the captains; he lifted up his spear," etc. See JASHOBEAM. Gesenius renders the words translated "the same [was] Adino the Eznite" by "the brandishing of his spear [fell]." It is clear that these words are not proper names, although their grammatical construction is not very easy. The meaning, according to the above view, omitting the words supplied in the common version, would be, "Joshebassebeth the Tachmonite, chief of the three, he brandished it, his spear, against," etc. This seems the best mode of disposing of this difficult passage, which others resolve by supposing some corruption in the text. See EZNITE.

Ad'inus ('Ιαδινός), one of the Levites who interpreted the law as read by Ezra (1 Esdr. ix, 48); evidently a corruption for JAMIN (q. v.) of the genuine text (Neh. viii, 7).

Adite. See AD.

Aditha'im (Heb. *Aditha'yim*, עֲדִרַתַּיִם, *double prey* or *double ornament*; Sept. 'Αδιαθάϊμ, but some copies omit; Vulg. *Adithaim*), a town in the plain of Judah, mentioned between Sharaim and Gederah (Josh. xv, 36). Eusebius (*Onomast.* s. v.) mentions two places of the name of *Adatha* ('Αδαθά, Jerome, *Aditha* and *Adia*), one near Gaza, and the other near Diospolis (Lydda); the former being commonly supposed to be the same with Adithaim, and the latter with Hadid; and probably corresponding respectively to the two places called *Adida* (q. v.) by Josephus. Schwarz (*Palest.* p. 102) accordingly thinks that Adithaim is represented by the modern village *Eddis*, 5 Eng. miles east of Gaza (comp. Robinson's *Researches*, ii, 370 sq.); but this is too far from the associated localities of the same group [see TRIBE], which require a position not far from *Moneisin*, a village with traces of antiquity, about 5 miles south of Ekron (Van de Velde, *Memoir*, p. 114).

Adjuration (the verb is expressed by אָלָה, *alah'*, in Hiph., to *cause to swear*, as rendered in 1 Kings viii, 31; 2 Chron. vi, 22; also שָׁבַע, *shaba'*, in Hiph., to *make swear*, or *charge with an oath*, as often rendered; Gr. ἐξορκίζω, to *bind by oath*), a solemn act or appeal, whereby one man, usually a person vested with natural or official authority, imposes upon another the obligation of speaking or acting as if under the solemnity of an oath (1 Sam. xiv, 24; Josh. vi, 26; 1 Kings xxii, 16; 2 Chron. xviii, 15). See SWEAR.

(1.) A striking example of this occurs in the N. T., where the high-priest calls upon Christ, in the presence of the Sanhedrim, to avow his character as the Messiah (Matt. xxvi, 63; Mark v, 7; see Acts xix, 13; comp. 1 Thess. v, 27). An oath, although thus imposed upon one without his consent, was not only solemn, but binding in the highest degree; and when connected with a question, an answer appears to have been compulsory, and, if false, chargeable with perjury. Thus our Saviour, who had previously disdained or declined to reply to the charges brought against him, now could not avoid an answer. The impropriety, however, of thus extorting truth must be evident; and in the case of Christ it was an outrage against the commonest principle of judicial fairness, by which a prisoner is never to be put in a position to inculpate himself. But the hierarchy, having failed to elicit any reliable evidence that would condemn Jesus, at last resorted to this base method of compelling him to declare his Messiahship, with a view to convict him upon his own testimony. See JESUS.

(2.) The term also occurs (Acts xix, 13) with reference to the expulsion of dæmons. See EXORCIST.

(3.) In the Roman Church, an act by means of which the name of God, or some other holy thing, is made use of, in order to induce any one to do what is required of him. An adjuration is said to be *express* when the majesty of God, or any one of his attributes, is interposed for the purpose, as *adjuro te per Deum vivum; implicit*, when not the majesty of God, but any one of his more marked productions is made use of, as *adjuro te per Evangelium Christi*. See OATH.

Ad'laï (Heb. *Adlay'*, עַדְלַי, *just*; Sept. 'Αδαΐ v. r.

Ἀδλί and Ἀδλαί, Vulg. *Adli*), the father of Shaphat, which latter was herdsman under David (1 Chron. xxvii, 29). B.C. ante 1014.

Ad'mah (Heb. *Admah'*, אַדְמָה, properly *earth;* Sept. Ἀδαμά, but Ἀδάμα in Hos.), one of the five cities in the vale of Siddim (Gen. x, 19), which had a king of its own (Gen. xiv, 2, 8). It was destroyed along with Sodom and Gomorrah (Gen. xix, 24; Deut. xxix, 23; Hos. xi, 8). Near the south-west end of the Dead Sea, M. De Saulcy passed through a place marked with the effects of volcanic agency, called *et Thæmah*, where his guides assured him were ruins of a city anciently overthrown by the Almighty (*Narrative*, i, 425); but its identification with Admah needs corroboration. Reland (*Palæst.* p. 545) is inclined to infer, from the constant order of the names, that it was situated between Gomorrah and Zeboim; but even these sites are so uncertain that we can only conjecture the locality of Admah somewhere near the middle of the southern end of the Dead Sea. See Sodom.

Ad'matha (Heb. *Admatha'*, אַדְמָתָא, prob. from Persic *thma*, "the Highest," and *ta-data*, "given;" i. q. *Theodore;* Sept. Ἀδμαθά, but most copies omit; Vulg. *Admatha*), the third named of the seven princes or courtiers of Xerxes (Esth. i, 14), B.C. 483.

Admedera, a town, according to the *Peutinger Table*, on the route from Damascus to Palmyra; located by Ritter (*Erdk.* xvii, 1457) at *Kuteifeh*, but, according to Van de Velde (*Memoir*, p. 282), to be found at the present *Jubb-Adin*, between Yabrud (Jebruda) and Saidnaya.

Admission, (1) a term in use among English and Scotch Presbyterians, to denote the service and act by which a minister is publicly introduced into a new charge. (2.) In the Church of England, when the bishop accepts a candidate presented for a benefice as sufficient, he is said to *admit* him. The canon and common law allow the bishop twenty-eight days after presentment, during which to examine him and inquire into his life and doctrine. A bishop may refuse to admit the candidate presented on account of perjury, schism, heresy, or any other crime on account of which he might be deprived. Bastardy, without a dispensation, is a just cause of refusal, but not so the fact of the person presented being the son of the last incumbent — the canon *ne filius succedat patri* not having been received in England; still, if the bishop refuse on this account, and the patron thereupon present another, the former nominee has no remedy. When the bishop refuses to admit he is bound, within a reasonable period, to send notice to the *lay* patron in person.

Admoni. See Ruddy.

Admonition, an act of discipline much used in the ancient Church: the first step toward the recovery or expulsion of delinquents. In case of private offences it was performed, according to the evangelical rule, *privately;* in case of public offence, *openly* before the Church. If either of these sufficed for the recovery of the fallen person, all further proceedings in a way of censure ceased; if they did not, recourse was then had to excommunication (Tit. iii, 10; 1 Thess. v, 14; Eph. iii, 4; Matt. iii, 18). Bingham, *Orig. Eccl.* bk. xvi, ch. ii, § 6. It is still exercised in the Methodist Episcopal Church (*Discipline of M. E. Church*, pt. iii, ch. i, § 5).

Admonitionists, a name given by the High Church party to Fidd, Cartwright, and other Puritans in the reign of Queen Elizabeth, who sent in two "Admonitions to the Parliament," 1571, in which were set forth the abuses of the hierarchy and the grievances under which non-subscribing Protestants labored (Neal, *Hist. of Puritans*, i, 188).

Ad'na (Heb. *Adna'*, עַדְנָא, *pleasure;* Sept. Ἐδνέ, but in Neh. Μαννάς), the name apparently of two men.

1. A chief-priest, son of Harim, and contemporary with Joiakim (Neh. xii, 15), B.C. cir. 500.

2. An Israelite of the sons (i. e. inhabitants) of Pahath-moab, who divorced the Gentile wife married by him after the captivity (Ezra x, 30), B.C. 459.

Ad'nah (Heb. *Adnah'*, עַדְנָה, i. q. *Adna*), the name of two men.

1. A chiliarch of the tribe of Manasseh, who joined David at Ziklag (1 Chron. xii, 20, where the text has erroneously עַדְנַח, *Adnach'*; Sept. Ἐδνά, Vulg. *Ednas*), B.C. 1054.

2. (Sept. Ἐδνάς, Vulg. *Ednas.*) A Judahite, and principal general under Jehoshaphat, with a force of 300,000 (?) men (2 Chron. xvii, 14), B.C. cir. 908.

Ado, St., archbishop of Vienne, France, born about 800, made archbishop in 860, and noted for his zeal in reforming the morals of the people and in enforcing Church discipline. He died 875. His memory is celebrated by the Roman Church on Dec. 16. His principal works are a *Martyrologium* (Paris, 1648, fol.; also, with notes, ed. Georgius, Romæ, 1745, 4to) and a *Breviarium Chronicorum de 6 Mundi Ætatibus* (Basil, 1568; also in *Bibl. Max. Patr.* 16, 768).

Ad'onai (Heb. *Adonay'*, אֲדֹנָי, prob. *my master*, in the plur. form for the sake of intensity; see Gesenius, *Thes. Heb.* p. 329; Sept. Κύριος, Vulg. *Dominus*, Auth. Vers. "Lord," not in small capitals; but "God," when that term has just preceded as a translation of Jehovah), a term employed in the Heb. Scriptures by way of eminence to God, especially (in the Pentateuch always) where he is submissively or reverently addressed in his character of sovereign; frequently with other titles added. See Jehovah. The simple form אָדוֹן, *Adon'* (either with or without suffixes), is spoken of an *owner* or possessor in general, e. g. of property (1 Kings xvi, 21), of slaves (Gen. xxiv, 14, 27; xxxix, 2, 7); hence, of kings, as rulers over their subjects (Isa. xxvi, 13), and of husbands, as lords of their wives (Gen. xviii. 12); also of God, as proprietor of the world (Josh. iii, 13; Exod. xxiii, 17; Psa. cxiv, 7). It is also used of a ruler or governor (Gen. xlv, 8); and hence as a title of respect in addressing, e. g. a father (Gen. xxxi, 35), a brother (Num. xii, 11), a royal consort (1 Kings i, 17, 18), and especially kings or nobles (2 Sam. xiv, 9; 1 Kings iii, 17). The plural is employed in a similar manner. The distinctive form, *Adonai*, never has the article; it is twice applied by God to himself (Job xxviii, 28, where, however, many copies have "Jehovah;" Isa. viii, 7, where, however, the expression may be only the prophet's); a circumstance that may have arisen from the superstition of the Jews, who always point the sacred name *Jehovah* with its vowels, and even substitute it for that name in reading, so that in some cases it appears to have supplanted it in the text (Dan. ix, 3, 7, 8, 9, 15, 16, 19). It seems to have been written peculiarly (אֲדֹנָי) to distinguish it from the regular form (אֲדֹנָי), which nevertheless occurs in its ordinary sense, once with a plur. sense (Gen. xix, 2), but elsewhere as a sing. (Gen. xviii, 3; xix, 8). See Lord.

Adon'i-be'zek (Heb. *Adoni'-Be'zek*, אֲדֹנִי־בֶזֶק, *lord of Bezek;* Sept. Ἀδωνιβέζεκ), a chieftain of Bezek (q. v.), who had subdued seventy of the petty kings around him, and, after barbarously cutting off their thumbs and great toes, had compelled them to gather their food under his table (Judg. i, 5-7). Elated with this success, he ventured, at the head of the confederate Canaanites and Perizzites, to attack the army of the tribes of Judah and Simeon, after the death of Joshua; but was himself defeated, captured, and served in the same manner as he had treated his

own captives—a fate which his conscience compelled him to acknowledge as a righteous retribution for his inhumanity. He died of these wounds at Jerusalem, whither he was taken, B.C. cir. 1590. (See Kitto's *Daily Bible Illust.* in loc.; and comp. Ælian, *Var. Hist.* ii, 9.)

Adoni'cam (1 Esdr. viii, 39). See ADONIKAM.

Adoni'jah (Heb. *Adoniyah'*, אֲדֹנִיָּה, *my lord* is *Jehovah*, otherwise *lord* [i. e. *worshipper*, comp. AB-] *of Jehovah*, also in the prolonged form *Adoniya'hu*, אֲדֹנִיָּהוּ, 1 Kings i, 8, 17, 24, 25, 41–51; ii, 13–24; 2 Chron. xvii, 8; Sept. Ἀδωνίας, but in 2 Sam. iii, 4; 1 Chron. iii, 2, Ἀδωνία; in Neh. x, 16, Ἀδανία v. r. Ἀαναά, Ἀανία), the name of three men. See also TOB-ADONIJAH.

1. The fourth son of David, and his second by Haggith; born while his father reigned over Judah only (2 Sam. iii, 4). B.C. cir. 1050. According to Oriental usages, Adonijah might have considered his claim superior to that of his eldest brother Amnon, who was born while his father was in a private station; but not to that of Absalom, who was not only his elder brother, and born while his father was a king, but was of royal descent on the side of his mother. When, however, Amnon and Absalom were both dead, he became, by order of birth, the heir-apparent to the throne. But this order had been set aside in favor of Solomon, who was born while his father was king of all Israel. Unawed by the example of Absalom (q. v.), Adonijah took the same means of showing that he was not disposed to relinquish the claim of primogeniture which now devolved upon him (comp. Josephus, *Ant.* vii, 14, 4). But it does not appear to have been his wish to trouble his father as Absalom had done; for he waited till David appeared at the point of death, when he called around him a number of influential men, whom he had previously gained over, and caused himself to be proclaimed king. In all likelihood, if Absalom had waited till a similar opportunity, Joab and Abiathar would have given him their support; but his premature and unnatural attempt to dethrone his father disgusted these friends of David. This danger was avoided by Adonijah; but his plot was, notwithstanding, defeated by the prompt measures taken by David, who, at the instance of Nathan and Bathsheba, directed Solomon to be at once proclaimed king, with solemn coronation by Zadok, and admitted to the real exercise of the sovereign power. Adonijah then saw that all was lost, and fled to the altar [see ASYLUM], which he refused to leave without a promise of pardon from King Solomon. This he received, but was warned that any further attempt of the same kind would be fatal to him (1 Kings i, 5–53), B.C. cir. 1015. Accordingly, when, some time after the death of David, Adonijah covertly endeavored to reproduce his claim through a marriage with Abishag (q. v.), the virgin widow of his father, his design was at once penetrated by the king, by whose order he was instantly put to death (1 Kings ii, 13–25), B.C. cir. 1012. See SOLOMON. Far from looking upon this as "the most flagrant act of despotism since Doeg massacred the priests at Saul's command" (Newman, *Hebrew Monarchy*, ch. iv), we must consider that the clemency of Solomon, in sparing Adonijah till he thus again revealed a treasonable purpose, stands in remarkable contrast with the almost universal practice of Eastern sovereigns. Any one of these, situated like Solomon, would probably have secured his throne by putting all his brothers to death, whereas we have no reason to think that any of David's sons suffered except the open pretender Adonijah, though all seem to have opposed Solomon's claims; and if his execution be thought an act of severity, we must remember that we cannot expect to find the principles of the Gospel acted upon a thousand years before Christ came, and that it is hard for us, in this nineteenth century, altogether to realize the position of an Oriental king in that remote age. (See Niemeyer, *Charakterist.* iv, 349 sq.; Kitto, *Daily Bible Illust.* in loc.)

2. One of the Levites sent by Jehoshaphat to assist in teaching the law to the inhabitants of Judah (2 Chron. xvii, 8), B.C. 909.

3. A chief Israelite after the captivity (Neh. x, 16); probably the same elsewhere (Ezra ii, 13; viii, 13; Neh. vii, 18) called ADONIKAM (q. v.).

Adoni'kam [many *Adon'ikam*] (Heb. *Adonikam'*, אֲדֹנִיקָם, probably, whom the *Lord sets up*; Sept. Ἀδωνικάμ), one, whose retainers, to the number of 666, returned (B.C. 506) to Jerusalem with Zerubbabel (Ezra ii, 13), besides himself (Neh. vii, 18), and somewhat later (B.C. 459) his three immediate descendants, with 60 male followers (Ezra viii, 13). In the Apocryphal text (1 Esdr. viii, 39) his name is once Anglicized *Andonicam* (Ἀδωνικάμ, comp. Ἀδωνικάν, 1 Esdr. v, 14). He appears (from the identity of the associated names) to have been the ADONIJAH who joined in the religious covenant of Nehemiah (Neh. x, 16), B.C. 410.

Adoni'ram (Heb. *Adoniram'*, אֲדֹנִירָם, *lord of height*, i. e. *high lord*; Sept. Ἀδωνιράμ), a person mentioned as receiver-general of the imposts [see TAX] in the reigns of David (1 Kings v, 6, where he is said to have been the son of Abda; 2 Sam. xx, 24, where he is called ADORAM, by contraction), Solomon (1 Kings iv, 14), and Rehoboam (1 Kings xii, 18, where he is called ADORAM; 2 Chron. x, 18, where he is called HADORAM, q. v.), for an extended term (B.C. 1014–973), during which he had rendered himself, as well as the tribute itself, so odious to the people (comp. 1 Kings xii, 4), in sustaining the immense public works of Solomon (q. v.), that, when Rehoboam rashly sent him to enforce the collection of the taxes, the exasperated populace rose upon him and stoned him to death, as a signal for the revolt under Jeroboam (1 Kings, xii, 18).

Adōnis (Ἄδωνις, prob. from a Phœnician form of the Heb. אָדוֹן, *lord*), was, according to Apollodorus (iii, 14, 3), the son of Cinyrus and Medane, or, according to other accounts (Hesiod and Panyasis in Apollod. ut sup. 14), of Phœnix and Alphesibœa, or of an Assyrian king, Theias, by his own daughter, Smyrna, who was changed into a myrrh-tree (σμύρνα) in endeavoring to escape her father's rage on discovering the incest. The beauty of the youth made him a favorite with Venus, with whom he was permitted to spend a portion of each year after his death, which occurred from a wound by a wild boar in the chase. (See Smith's *Dict. of Class. Biog. and Mythol.* s. v.) This event was celebrated by a yearly festival, originally by the Syrians, who called a river near which the fatal accident occurred (Reland, *Palæst.* p. 269) by his name (Robinson's *Researches*, new ed. iii, 606), and thence by all the nations around the Mediterranean. See Braun, *Selecta Sacra*, p. 376 sq.; Fickensecher, *Erklär. d. Mythus Adonis* (Gotha, 1800); Groddeck, *Ueb. d. Fest des Adonis*, in his *Antiquar. Versuche* (Lemberg, 1800), p. 83 sq.; Moinichen, *De Adonide Phœnicum* (Hafn. 1702); Maurer, *De Adonide ejusque cultu* (Erlang. 1782).

The Vulg. gives *Adonis* as a rendering for *Tammuz* or *Thammuz* (תַּמּוּז; Sept. Θαμμούζ), a Syrian deity, for whom the Hebrew idolatresses were accustomed to hold an annual lamentation (Ezek. viii, 14). This idol was doubtless the same with the Phœnician Adon or Adonis, and the feast itself such as they celebrated. Silvestre de Sacy thinks that the name Tammuz was of foreign origin, and probably Egyptian, as well as the god by whom it was borne. In fact, it would probably not be difficult to identify him with Osiris, from whose worship his differed only in accessories. The feast held in honor of Tammuz was solstitial, and commenced with the new moon of July, in the month also called Tammuz. It consisted of two parts, the one

consecrated to lamentation, and the other to joy; in the days of grief they mourned the disappearance of the god, and in the days of gladness celebrated his discovery and return. Adonis or Tammuz appears to have been a sort of incarnation of the sun, regarded principally as in a state of passion and sufferance, in connection with the apparent vicissitudes in its celestial position, and with respect to the terrestrial metamorphoses produced, under its influence, upon vegetation in advancing to maturity. (See Lucian, *De Dea Syra*, § vii, 19; Selden, *De Diis Syris*, ii, 31; Creuzer, *Symbolik*, iv, 3.) See TAMMUZ.

Adonists, critics who maintain that the Hebrew points ordinarily annexed to the consonants of the word Jehovah are not the natural points belonging to that word, but to the words *Adonai* (q. v.) and *Elohim*; and that they are applied to the consonants of the ineffable name Jehovah, to warn the readers that, instead of the word Jehovah, which the Jews were forbid to pronounce, they are always to read *Adonai*. They are opposed to *Jehovists*, who maintain the opposite view. See JEHOVAH.

Adon'i-ze'dek (Heb. *Adoni'-Tse'dek*, אֲדֹנִי־צֶדֶק, *lord of justice*, i. e. *just lord;* Sept. Ἀδωνισέδεκ v. r. Ἀδωνιβεζέκ, Vulg. *Adonisedec*), the Canaanitish king of Jerusalem when the Israelites invaded Palestine (Josh. x, 1, 3), B.C. 1618. After Jericho and Ai were taken, and the Gibeonites had succeeded in forming a treaty with the Israelites, Adonizedek was the first to rouse himself from the stupor which had fallen on the Canaanites (Josh. i, 9–11), and he induced the other Amoritish kings of Hebron—Jarmuth, Lachish, and Eglon—to join him in a confederacy against the enemy. They did not, however, march directly against the invaders, but went and besieged the Gibeonites, to punish them for the discouraging example which their secession from the common cause had afforded. Joshua no sooner heard of this than he marched all night from Gilgal to the relief of his allies; and falling unexpectedly upon the besiegers, soon put them to utter rout. The pursuit was long, and was signalized by Joshua's famous command to the sun and moon, as well as by a tremendous hail-storm, which greatly distressed the fugitive Amorites. See JOSHUA. The five kings took refuge in a cave, but were observed, and by Joshua's order the mouth of it was closed with large stones, and a guard set over it, until the pursuit was over. When the pursuers returned, the cave was opened, and the five kings brought out. The Hebrew chiefs then set their feet upon the necks of the prostrate monarchs—an ancient mark of triumph, of which the monuments of Persia and Egypt still afford illustrations. See TRIUMPH. They were then slain, and their bodies hung on trees until the evening, when (comp. Deut. xxi, 23) they were taken down and cast into the cave, the mouth of which was filled up with large stones, which remained long after (Josh. x, 1–27). The severe treatment of these kings by Joshua has been censured and defended with equal disregard of the real circumstances, which are, that the war was avowedly one of extermination, no quarter being given or expected on either side; and that the war-usages of the Jews were neither worse nor better than those of the people with whom they fought, who would most certainly have treated Joshua and the other Hebrew chiefs in the same manner had they fallen into their hands. (Simeon's *Works*, ii, 592.)—Kitto. See CANAANITES.

Adoptianists or **Adoptīvi**, a sect which originated with Elipandus, archbishop of Toledo, and his instructor, Felix, bishop of Urgel, in Spain. They taught that Jesus Christ, as to his human nature, was not the *natural*, but merely the *adopted* Son of God, whence they were called Adoptivi or *Adoptiani*. This error was brought before the Council of Narbonne in 791; but it does not appear that Felix, who was present, was then condemned, as was the case at Ratisbon in the following year, at Frankfort in 794, and at Urgel in 799. The Adoptian doctrine had existed before in the East, but this development of it in Spain seems to have been aboriginal there, though it is not impossible that Felix may have seen some of the writings of Theodore of Mopsuestia (q. v.).

By the use of the term *Adoptio* this school wished to mark the distinction of proper and improper in reference to the Son. They made use of the illustration that, as a son cannot have two fathers, but may have one by birth and the other by adoption, so in Christ a distinction must be made between his proper sonship and his sonship by adoption. Still, they regarded as the important point the different relation in which Christ is called the Son of God according to his divine or his human nature. The former relation marked something founded in the nature of God, the second something that was founded not in his nature, but in a free act of the Divine will, by which God assumed human nature into connection with himself. Accordingly Felix distinguished between how far Christ was the Son of God and God according to nature (*natura, genere*), and how far he was so by virtue of grace, by an act of the Divine will (*gratia, voluntate*), by the Divine choice and good pleasure (*electione, placito*); and the name Son of God was given to him only in consequence of his connection with God (*nuncupative*); and hence the expressions for this distinction, *secundum naturam* and *secundum adoptionem*. The sect is fully treated by Walch, *Historia Adoptianorum* (Gotting. 1755, 8vo). See also Neander, *History of Dogmas*, 337, 432, 442 (transl. by Ryland, Lond. 1858, 2 vols. 12mo). Neander, *Ch. Hist.* iii, 156, 157; Hase, *Ch. Hist.* § 169; Mosh. *Ch. Hist.* bk. iii, c. viii, pt. ii, ch. v, § 3. See ELIPANDUS; FELIX.

Adoption (*υἱοθεσία*, Rom. viii, 15, 23; ix, 4; Gal. iv, 5; Eph. i, 5), the *placing as a son* of one who is not so by birth or naturally.

I. *Literal.*—The practice of adoption had its origin in the natural desire for male offspring, the operation of which is less marked in those countries where the equalizing influences of high civilization lessen the peculiar privileges of the paternal character, and where the security and the well-observed laws by which estates descend and property is transmitted withdraw one of the principal inducements to the practice, but was peculiarly prevalent in the patriarchal period. The law of Moses, by settling the relations of families and the rules of descent, and by formally establishing the Levirate law, appears to have put some check upon this custom. The allusions in the New Testament are mostly to practices of adoption which then existed, but not confined to the Romans. In the East the practice has always been common, especially among the Semitic races, although the additional and peculiar stimulus which the Hebrews derived from the hope of giving birth to the Messiah was inapplicable to cases of adoption. But, as the arrangements of society became more complicated, some restrictions were imposed upon the power of adoption, and certain public forms were made necessary to legalize the act: precisely what these were, *in different ages*, among the Hebrews, we are mostly left to gather from the analogous practices of other Eastern nations. For the practice had ceased to be common among the Jews by the time the sources of information became more open; and the culpable facility of divorce in later times rendered unnecessary those adoptions which might have arisen, and in earlier times did arise, from the sterility of a wife. Adoption was confined to sons; the case of Esther affords the only example of the adoption of a female; for the Jews certainly were not behind any Oriental nation in the feeling expressed in the Chinese proverb, "He is happiest in daughters who has only sons" (*Mém. sur les Chinois*, x, 149).

1. The first instances of adoption which occur in Scripture are less the acts of men than of women, who,

being themselves barren, give their female slaves to their husbands, with the view of adopting the children they may bear. Thus Sarah gave her handmaid Hagar to Abraham; and the son who was born, Ishmael, appears to have been considered as her son as well as Abraham's until Isaac was born. In like manner Rachel, having no children, gave her handmaid Bilhah to her husband, who had by her Dan and Naphtali (Gen. xxx, 5–9); on which his other wife, Leah, although she had sons of her own, yet fearing that she had left off bearing, claimed the right of giving her handmaid Zilpah to Jacob, that she might thus increase their number; and by this means she had Gad and Asher (Gen. xxx, 9–13). In this way the child was the son of the husband, and, the mother being the property of the wife, the progeny must be her property also; and the act of more particular appropriation seems to have been that, at the time of birth, the handmaid brought forth her child "upon the knees of the adoptive mother" (Gen. xxx, 3). In this case the vicarious bearing of the handmaid for the mistress was as complete as possible; and the sons were regarded as fully equal in right of heritage with those by the legitimate wife. This privilege could not, however, be conferred by the adoption of the wife, but by the natural relation of such sons to the husband. Sarah's case proves that a mistress retained her power, as such, over a female slave whom she had thus vicariously employed, and over the progeny of that slave, even though by her own husband (Gen. xxi, 10).

Still earlier Abraham appears to have adopted a house-born slave, his faithful and devoted steward Eliezer, as a son (Gen. xv, 2)—a practice still very common in the East. A boy is often purchased young, adopted by his master, brought up in his faith, and educated as his son; or if the owner has a daughter, he adopts him through a marriage with that daughter, and the family which springs from this union is counted as descended from him. But house-born slaves are usually preferred, as these have never had any home but their master's house, are considered members of his family, and are generally the most faithful of his adherents. This practice was very common among the Romans, and is more than once referred to by Paul (Rom. viii, 15; 1 Cor. ii, 12); the transition from the condition of a slave to that of a son, and the privilege of applying the tender name of "father" to the former "master," affording a beautiful illustration of the change which takes place from the bondage of the law to the freedom and privileges of the Christian state.

As in most cases the adopted son was considered dead to the family from which he sprung, the separation of natural ties and connections was avoided by this preference of slaves, who were mostly foreigners or of foreign descent. For the same reason the Chinese make their adoptions from children in the hospitals who have been abandoned by their parents (*Mém. sur les Chinois*, vi, 325). The Tartars prefer to adopt their near relatives—nephews or cousins, or, failing them, a Tartar of their own banner (*ib.* iv, 136). In like manner Jacob adopted his own grandsons Ephraim and Manasseh to be counted as his sons (Gen. xlviii, 6). The object of this remarkable adoption was, that, whereas Joseph himself could only have one share of his father's heritage along with his brothers, the adoption of his two sons enabled Jacob, through them, to bestow two portions upon his favorite son. The adoption of Moses by Pharaoh's daughter (Exod. ii, 1–10) is an incident rather than a practice; but it recalls what has just been stated respecting the adoption of outcast children by the Chinese.

A man who had only a daughter often married her to a freed slave, and the children were counted as those of the woman's father, or the husband himself is adopted as a son. Thus Sheshan, of the tribe of Judah, gave his daughter to Jarha, an Egyptian slave (whom, as the Targum premises, he no doubt liberated on that occasion): the posterity of the marriage are not, however, reckoned to Jarha, the husband of the woman, but to her father, Sheshan, and as *his* descendants they take their heritage and station in Israel (1 Chron. ii, 34 sq.). So Machir (grandson of Joseph) gave his daughter in marriage to Hezron, of the tribe of Judah. She gave birth to Segub, who was the father of Jair (q. v.). This Jair possessed twenty-three cities in the land of Gilead, which came to him in right of his grandmother, the daughter of Machir; and he acquired other towns in the same quarter, which made up his possessions to threescore towns or villages (1 Chron. ii, 21–24; Josh. xiii, 9; 1 Kings iv, 13). Now this Jair, though of the tribe of Judah by his grandfather, is, in Num. xxxii, 41, counted as of Manasseh, because through his grandmother he inherited the property, and was the lineal representative of Machir, the son of Manasseh. This case illustrates the difference between the pedigree of Christ as given by Matthew and that in Luke—the former being the pedigree through Joseph, his supposed father, and the latter through his mother, Mary. This opinion [see GENEALOGY] supposes that Mary was the daughter of Heli, and that Joseph is called his son (Luke iii, 23) because he was adopted by Heli when he married his daughter, who was an heiress, as has been presumed from the fact of her going to Bethlehem to be registered when in the last stage of pregnancy. Her heirship, however, is not essential to this relation, and her journey may rather have been in order to continue under the protection of her husband during such a period of suspicion.

By the time of Christ the Jews had, through various channels, become well acquainted with the more remarkable customs of the Greeks and Romans, as is apparent particularly from the epistles of Paul. In John viii, 36, "If the son shall make you free, ye shall be free indeed," is supposed by Grotius and other commentators to refer to a custom in some of the cities of Greece and elsewhere, called ἀδελφοθεσία, whereby the son and heir was permitted to adopt brothers and admit them to the same rights which he himself enjoyed. But it seems more likely that the reference was to the more familiar Roman custom, by which the son, after his father's death, often made free such as were born slaves in his house (Theophil. Antecensor, *Institut. Imp. Justinian.* i, 6, 5). In Rom. viii, 23, υἱοθεσίαν ἀπεκδεχόμενοι, "anxiously waiting for the adoption," the former word appears to be used in a sense different from that which it bears in ver. 15, and to signify the *consummation* of the act there mentioned, in which point of view it is conceived to apply to the twofold ceremony among the Romans. The one was the private act between the parties; and if the person to be adopted was not already the slave of the adopter, this private transaction involved *the purchase of him from his parents* when practicable. In this manner Caius and Lucius were purchased from their father Agrippa before their adoption by Augustus. The other was the public acknowledgment of that act on the part of the adopter, when the adopted person was solemnly avowed and declared to be his son. The peculiar force and propriety of such an allusion in an epistle to the *Romans* must be very evident. In Gal. iv, 5, 6, there is a very clear allusion to the privilege of adopted slaves to address their former master by the endearing title of *Abba*, or father. Selden has shown that slaves were not allowed to use this word in addressing the master of the family to which they belonged, nor the corresponding title of *Mama*, mother, when speaking to the mistress of it (*De Succ. in Bona Defunct. secund. Hebr.* c. iv).

2. The Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents, was a formal act, effected either by the process named *adrogatio*, when

the person to be adopted was independent of his parent, or by *adoptio*, specifically so called, when in the power of his parent. The effect of it was that the adopted child was entitled to the name and *sacra privata* of his new father, and ranked as his heir at law; while the father, on his part, was entitled to the property of the son, and exercised toward him all the rights and privileges of a father. In short, the relationship was to all intents and purposes the same as existed between a natural father and son. (See Smith's *Dict. of Class. Antiq.* s. v. Adoption.)

3. The custom of adoption is still frequent in the East. Lady Montague says (*Letter* xlii), "There is one custom peculiar to their country, I mean adoption, very common among the Turks, and yet more among the Greeks and Armenians. Not having it in their power to give their estate to a friend or distant relation, to avoid its falling into the grand seignior's treasury, when they are not likely to have any children of their own, they choose some pretty child of either sex among the meanest people, and carry the child and its parents before the cadi, and there declare they receive it for their heir. The parents at the same time renounce all future claim to it; a writing is drawn and witnessed, and a child thus adopted cannot be disinherited. Yet I have seen some common beggars that have refused to part with their children in this manner to some of the richest among the Greeks (so powerful is the instinctive affection that is natural to parents); though the adopting fathers are generally very tender to those *children of their souls*, as they call them. Methinks it is much more reasonable to make happy and rich an infant whom I educate after my own manner, *brought up* (in the Turkish phrase) *upon my knees*, and who has learned to look upon me with a filial respect, than to give an estate to a creature without merit or relation to me."

Among the Mohammedans the ceremony of adoption is sometimes performed by causing the adopted to pass through the shirt of the person who adopts him. Hence, *to adopt* is among the Turks expressed by saying "to draw any one through one's shirt;" and they call an adopted son *Akhret Ogli*, the son of another life, because he was not begotten in this (D'Herbelot, *Bibl. Orient.* 43). Something like this is observable among the Hebrews: Elijah adopts Elisha by throwing his mantle over him (1 Kings xix, 19); and when Elijah was carried off in a fiery chariot, his mantle, which he let fall, was taken up by Elisha, his disciple, his spiritual son, and adopted successor in the office of prophet (2 Kings ii, 15). It should be remarked, also, that Elisha asks not merely to be adopted (for that he had been already), but to be treated as the elder son, to have a *double portion* (the elder son's prerogative) of the spirit conferred upon him. See INVESTITURE.

There is another method of ratifying the act of adoption, however, which is worthy of notice, as it tends to illustrate some passages in the sacred writings. The following is from Pitts: "I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him; but before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash (which they usually wear), in which was much gold, and also my letter of freedom (which he intended to give me when at Mecca), he took it off, and bid me put it on about me, and took my girdle, and put it on himself. My patron would speak, on occasion, in my behalf, saying, *My* SON *will never run away*. He seldom called me any thing but *son*, and bought a Dutch boy to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of which he said he would leave me." This circumstance seems to illustrate the conduct of Moses, who clothed Eleazar in Aaron's sacred vestments when that high-priest was about to be gathered to his fathers; indicating thereby that Eleazar succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity. The Lord told Shebna, captain of the temple, that he would deprive him of his honorable station, and substitute Eliakim, son of Hilkiah (Isa. xxii, 21): "*I will clothe him with thy robe*, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand." And Paul in several places says, that Christians "*put on the Lord Jesus;* that they *put on the new man*," to denote their adoption as sons of God (Rom. xiii, 14; Gal. iii, 27; Ephes. iv, 24; Col. iii, 10; comp. John i, 12; 1 John iii, 2). See SON. When Jonathan made a covenant with David, he stripped himself of his girdle and his robe and put them upon his friend (1 Sam. xviii, 3).—Taylor's Calmet, s. v.

II. *Figurative.*—Adoption in a theological sense is that act of God's free grace by which, upon our being justified by faith in Christ, we are received into the family of God, and entitled to the inheritance of heaven.

1. In the New Testament, adoption appears not so much a distinct act of God, as involved in, and necessarily flowing from, our justification; so that at least the one always implies the other. Nor is there any good ground to suppose that in the New Testament the term adoption is used with special reference to the civil practice of adoption by the Greeks, Romans, or other heathens, and, therefore, these formalities are illustrative only so far as they confirm the usages among the Jews likewise. The apostles, in using the term, appear rather to have had before them the simple view, that our sins had deprived us of our sonship, the favor of God, and the right to the inheritance of eternal life; but that, upon our return to God, and reconciliation with him, our forfeited privileges were not only restored, but greatly heightened through the paternal kindness of God. They could scarcely be forgetful of the affecting parable of the prodigal son; and it is under the same view that Paul quotes from the Old Testament, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi, 18).

(1.) Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God and heirs of his eternal glory. "If children, then heirs, heirs of God and joint heirs with Christ" (Rom. viii, 17); where it is to be remarked that it is not in our own right, nor in the right of any work done in us, or which we ourselves do, though it should be an evangelical work, that we become heirs; but jointly with Christ, and in his right.

(2.) To this state belong, freedom from a servile spirit, for we are not servants, but sons; the special love and care of God, our Heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; a title to the heavenly inheritance; and the spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours.

(3.) The last-mentioned great privilege of adoption merits special attention. It consists in the inward witness or testimony of the Holy Spirit to the sonship of believers, from which flows a comfortable persuasion or conviction of our present acceptance with God, and the hope of our future and eternal glory. This is taught in several passages of Scripture:

[1.] Rom. viii, 15, 16, "For ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The spirit it-

self beareth witness with our spirit that we are the children of God." In this passage it is to be remarked, (*a.*) That the Holy Spirit takes away "fear," a servile dread of God as offended. (*b.*) That the "Spirit of God" here mentioned is not the personified spirit or genius of the Gospel, as some would have it, but "the Spirit itself," or himself; and hence he is called (Gal. iv, 6) "the Spirit of his Son," which cannot mean the genius of the Gospel. (*c.*) That he inspires a filial confidence in God, as our Father, which is opposed to "the fear" produced by the "spirit of bondage." (*d.*) That he excites this filial confidence, and enables us to call God our Father, by witnessing, bearing testimony with our spirit, "that we are the children of God."

[2.] Gal. iv, 4–6, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." Here, also, are to be noted, (*a.*) The means of our redemption from under (the curse of) the law, the incarnation and sufferings of Christ. (*b.*) That the adoption of sons follows upon our actual redemption from that curse, or, in other words, upon our pardon. (*c.*) That upon our being pardoned, the "Spirit of the Son" is "sent forth into our hearts," producing the same effect as that mentioned in the Epistle to the Romans, viz., filial confidence in God, "crying, Abba, Father."

[3.] To these texts are to be added all those passages, so numerous in the New Testament, which express the confidence and the joy of Christians, their friendship with God, their confident access to him as their God, their entire union and delightful intercourse with him in spirit. (See Watson, *Institutes*, ii, 269; Dwight, *Theology*, vol. iii.)

2. In the early fathers, adoption seems to have been regarded as the effect of baptism. The Romanist theologians generally do not treat of adoption as a separate theological topic, nor, indeed, does their system admit it. According to the old Lutheran theology (Apol. iv, 140; Form. Conc. iv, 631; Gessner, 118; Hutter, loc. 12), adoption takes place at the same time with regeneration and justification, justification giving to the sinner the right of adoption, and regeneration putting him in the possession and enjoyment of this right. The certainty of one's adoption, and of the inheritance warranted by it, are counted among the attributes of the new birth. Pietism (q. v.) caused an approximation of the Lutheran theology to that of the Reformed Church, which, from the beginning, had distinguished more strictly between regeneration and adoption. The expressions of the Reformed theologians differed, however, greatly. Usually they represented adoption as the effect or as the fruit of justification. Sometimes, however, as co-ordinate, but always as subsequent to regeneration. Rationalism (q. v.) threw aside the biblical conception of adoption as well as that of regeneration. Bretschneider explains it as the firm hope of a moral man for everlasting bliss after this life. Schleiermacher speaks of adoption as a constitutive element of justification, but explains it, on the whole, as identical with the putting on of a new man, and regards it as a phase in the phenomenology of the Christian consciousness. Lange (*Christliche Dogmatik*, § 97) regards the new birth as the transformation of the individual life into a divine human life, and finds it in the union of justification and faith. Adoption, as the result of the new birth, appears to him as a substantial relation with God and an individualized image of God according to his image in Christ. Güder, in Herzog's *Real-Encyklopädie*, thinks that the words of the Bible conceal treasures which theological science has not yet fully succeeded in bringing to light, and that adoption must be brought into an organic connection not only with justification, but with the new birth — the latter not to be taken merely in a psychological, but in a deeper mystical sense. See Assurance; Children of God.

Adoptīvi. See Adoptianists.

Ado'ra. (1 Macc. xiii, 20). See Adoraïm.

Adora'ïm (Heb. *Adora'yim*, אֲדוֹרַיִם, *two mounds* or *dwellings;* Sept. Ἀδωραΐμ v. r. Ἀδωραί), a town, doubtless in the south-west of Judah, since it is enumerated along with Hebron and Mareshah as one of the cities fortified by Rehoboam (2 Chron. xi, 9). Under the name of *Adora* it is apparently mentioned in the Apocrypha (Ἄδωρα, 1 Macc. xiii, 20), and also often by Josephus (Ἄδωρα or Δῶρα, *Ant.* viii, 10, 1; xiii, 6, 5; 15, 4; *War*, i, 2, 6; 8, 4), who usually connects it with Maressa, as cities of the later Idumæa (see Reland, *Palæst.* p. 547). It was captured by Hyrcanus at the same time with Maressa, and rebuilt by Gabinius (Joseph. *Ant.* xiii, 9, 1; xiv, 5, 3). Dr. Robinson discovered the site under the name of *Dura*, a large village without ruins, five miles W. by S. from Hebron, on the eastern slope of a cultivated hill, with olive-groves and fields of grain all around (*Researches*, iii, 2–5; comp. Schwarz, *Palest.* p. 113).—Kitto.

Ado'ram (Heb. *Adoram'*, אֲדוֹרָם, a contracted form of *Adoniram;* Sept. Ἀδωνιράμ v. r. Ἀδωράμ), the officer in charge of the tribute under Solomon and Rehoboam (2 Sam. xx, 24; 1 Kings xii, 18); elsewhere (1 Kings iv, 6) called Adoniram (q. v.).

Adoration, an act of worship to a superior being; strictly due to God alone, but performed to other objects also, whether idols or men. The word "adore" may be derived from (*manum*) *ad os* (*mittere*), or the custom of kissing the hand in token of respect. The Greek term προσκυνεῖν implies the prostration of the body as a sign of reverence. See Worship.

1. The Hebrew forms of adoration or worship were various; putting off the shoes, standing, bowing, kneeling, prostration, and kissing (Exod. iii, 5; Josh. v, 15; Psa. ii, 12; Gen. xli, 40–43; xliii, 26–28; Dan. ii, 46; Matt. xxvii, 9; Luke vii, 38; Rev. xix, 20). See Attitudes. In this last sense the term (in its Latin signification as above) is descriptive of an act of worship alluded to in Scripture: "If I had beheld the sun when it shined, or the moon, walking in brightness; and my heart had been secretly enticed, or my mouth had kissed my hand; this also were an iniquity to be punished by the judge" (Job xxxi, 26–28); a passage which clearly intimates that kissing the hand was considered an overt act of worship in the East (see Kiesling, in the *Miscell. Lips. Nov.* ix, 595 sq.). See Astrology. So Minutius Felix (*De Sacrific.* cap. 2, ad fin.) remarks, that when Cæcilius observed the statue of Serapis, "according to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips." The same

Kissing the Hand to superiors. From the sculptures of Persepolis and Thebes.

act was used as a mark of respect in the presence of kings and persons high in office or station. Or rather, perhaps, the hand was not merely kissed and then withdrawn from the mouth, but held continuously before or upon the mouth, to which allusion is made in such texts as Judg. xviii, 10; Job xxi, 5; xxix, 9;

xl, 4; Ps. xxxix, 9; in which "laying the hand upon the mouth" is used to describe the highest degree of reverence and submission; as such this posture is exhibited on the monuments of Persia and of Egypt. See SALUTATION.

The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method; but generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee, and then gradually inclining the body until the forehead touched the ground. The various expressions in Hebrew referring to this custom appear to have their specific meaning: thus נָפַל (*naphal'*, to *fall* down, πίπτω) describes the sudden fall; כָּרַע (*kara'*, to *bend*, κάμπτω), bending the knee; קָדַד (*kadad'*, to *stoop*, κύπτω), the inclination of the head and body; and, lastly, שָׁחָה (*shachah'*, to *bow*, προσκυνεῖν), complete prostration; the term סָגַד (*sagad'*, to *prostrate* one's self, Isa. xliv, 15, 17, 19; xlvi, 6) was introduced at a late period as appropriate to the worship paid to idols by the Babylonians and other Eastern nations (Dan. iii, 5, 6). Such prostration was usual in the worship of Jehovah (Gen. xvii, 3; Psa. xcv, 6); but it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen. xviii, 2), of doing obeisance to one of superior station (2 Sam. xiv, 4), and of showing respect to equals (1 Kings ii, 19). Occasionally it was repeated three times (1 Sam. xx, 41), and even seven times (Gen. xxxiii, 3). It was accompanied by such acts as a kiss (Exod. xviii, 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii, 9), and kissing the ground on which he stood (Psa. lxxii, 9; Mic. vii, 17). Similar adoration was paid to idols (1 Kings xix, 18); sometimes, however, prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (as above) in the manner practised by the Romans (Plin. xxviii, 5; see Smith's *Dict. of Class. Antiq.* s. v. Adoratio), or in kissing the statue itself (Hos. xiii, 2). The same customs prevailed at the time of our Saviour's ministry, as appears not only from the numerous occasions on which they were put in practice toward himself, but also from the parable of the unmerciful servant (Matt. xviii, 26), and from Cornelius's reverence to Peter (Acts x, 25), in which case it was objected to by the apostle, as implying a higher degree of superiority than he was entitled to, especially from a Roman, to whom it was not usual.

2. The adoration performed to the Roman and Grecian emperors consisted in bowing or kneeling at the prince's feet, laying hold of his purple robe, and then bringing the hand to the lips. Some attribute the origin of this practice to Constantius. Bare kneeling before the emperor to deliver a petition was also called adoration. It is particularly said of Diocletian that he had gems fastened to his shoes, that divine honors might be more willingly paid him by kissing his feet. And this mode of adoration was continued till the last age of the Greek monarchy. The practice of adoration may be said to be still subsisting in England in the custom of kissing the king's or queen's hand.

3. Adoration is also used in the court of Rome in the ceremony of kissing the pope's feet. It is not certain at what period this practice was introduced into the Church; but it was probably borrowed from the Byzantine court, and accompanied the temporal power. Baronius pretends that examples of this homage to the popes occur so early as the year 204. These prelates, finding a vehement disposition in the people to fall down before them and kiss their feet, procured crucifixes to be fastened on their slippers, by which stratagem the adoration intended for the pope's person is supposed to be transferred to Christ. Divers acts of this adoration we find offered even by princes to the pope, and Gregory XIII claims this act of homage as a duty.

Adoration properly is paid only to the pope when placed on the altar, in which posture the cardinals, conclavists, alone are admitted to kiss his feet. The people are afterward admitted to do the like at St. Peter's church; the ceremony is described at large by Guicciardini.

4. In the Roman worship it is said that "to adore the cross, the saints, relics, and images, is to prostrate one's self before them, and to pay them a lower degree of worship, inferior to that which is due to God alone." Adoration is paid to the Host (q. v.) on the theory that Christ is bodily present in the Eucharist. See IMAGES.

In the Greek communion they pay, says Dr. King, a secondary adoration to the Virgin Mary and the saints, but they deny that they adore them as believing them to be gods; the homage paid to them is, as they define it, only a respect due to those who are cleansed from original sin and admitted to minister to the Deity. See DULIA; HYPERDULIA.

Adorna. See CATHARINE OF GENOA.

Adrăa. See EDREI.

Adram'melech (Heb. *Adramme'lek*, אַדְרַמֶּלֶךְ, prob. for אֲדַר הַמֶּלֶךְ, *glory of the king*, i. e., of Moloch; Sept. Ἀδραμέλεχ), the name of a deity, and also of a man. See CUNEIFORM INSCRIPTIONS.

1. An idol worshipped by the sacrifice of children in the fire, in connection with Anammelech, by the inhabitants of Sepharvaim, who were transported to Samaria by the king of Assyria (2 Kings xvii, 31). Selden (*De Diis Syris*, ii, 9) has confounded the two idols, being misled by a corrupt reading of the text (אֱלֹהַּ, *god*, instead of אֱלֹהֵי, *gods of*, as in the margin). The above etymology (making the name equivalent to *the splendid king*), first proposed by Jurieu (*Hist. des cultes*, iv, 653) favors the reference of this divinity to the *sun*, the moon perhaps being denoted by the associated Anammelech (as the female companion of the sun, comp. Rawlinson's *Herodotus*, i, 611), in general accordance with the astrological character of Assyrian idolatry (Gesenius, *Comment. üb. Jesaias*, ii, 327 sq.), and seems preferable to the Persian derivation (i. q. *adar* or *azar*, *fire*) proposed by Reland (*De vet. ling. Pers.* 9). The kind of sacrifice has led to the conjecture (Lette, *De idolo Adrammelech*, in the *Bibl. Bremens. nov.* fasc. i, p. 41 sq.) that Saturn is meant; but Selden (*De Diis Syris*, i, 6) and others have identified him with Moloch, chiefly on the ground that the sacrifice of children by fire, and the general signification of the name, are the same in both (see Gregorius, *Feuergötzen d. Samaritaner*, Lauban, 1754). Little credit is due to the rabbinical statements of the Bab. Talmud, that this idol was worshipped under the form of a *peacock*, or, according to Kimchi, that of a *mule* (Carpzov, *Apparatus*, p. 516); but it is probable that the former notion may have arisen from a confusion with some other ancient idol of the Assyrians of that form. The Yezidees, or so-called devil-worshippers of the same region, appear to retain a striking vestige of such a species of idolatry in their sacred symbol called *Melek Taüs*, or *king peacock*, a name by which they personify Satan, the chief object of their reverence (Layard's *Nineveh*, 1st ser. i, 245; 2d ser. p. 47).

2. A son of Sennacherib, king of Assyria. Both he and Sharezar were probably the children of slaves, and had therefore no right to the throne. Sennacherib, some time after his return to Nineveh, from his disastrous expedition against Hezekiah, was put to death by them while worshipping in the temple of his god Nisroch; having accomplished this crime, they fled for safety to the mountains of Armenia, and their brother Esarhaddon succeeded to the throne (2 Kings xix, 37; Isa. xxxvii, 38; comp. 2 Chron. xxxii, 21), B.C. 680.

See SENNACHERIB. Moses Chŏrensis (p. 60) calls him *Adramelus;* so, also, Abydenus (in Euseb. *Chron. Armen.* i, 53), who makes him the son and murderer of Nergal, Sennacherib's immediate successor (see Hitzig, *Begriff d. Kritik*, p. 194 sq.); while, according to Alexander Polyhistor (in Euseb. *Chron. Arm.* i, 43), Sennacherib was assassinated by his son *Ardumusanus*. Col. Rawlinson (*Outlines of Assyrian History*, also in the *Lond. Athenæum*, March 18 and April 15, 1854) thinks he has deciphered the names of two Assyrian kings called Adrammelech, one about 300 and the other 15 years anterior to Sennacherib; but neither of them can be the one referred to in Scripture.

Adramyt'tium (Ἀδραμύττιον or Ἀδραμύττειον [also Ἀτραμύττιον, see Poppo's *Thucyd.* ii, 441 sq.; and *Adramytteos*, Plin. v, 32], in the N. T. only in the adj. Ἀδραμυττηνός, *Adramyttēne*), a city of Asia Minor, on the coast of Mysia, (Æolis, according to Mela, i, 18), and at the head of an extensive bay (Sinus Adramyttenus) facing the island of Lesbos and at the foot of Mount Ida. See MITYLENE. Strabo (xiii, p. 606) and Herodotus (vii, 42) make it an Athenian colony (comp. Pausan. iv, 27, 5; Xenoph. *Anab.* vii, 8, 8; Livy, xxxvii, 19). Stephanus Byzantinus follows Aristotle, and mentions Adramys, the brother of Crœsus, as its founder (hence the name). This last is more probably the true account, especially as an adjacent district bore the name of Lydia. According, however, to Eustathius and other commentators, the place existed before the Trojan war, and was no other than the *Pedasus* of Homer (Plin. v, 33). Thucydides (v, 1; viii, 108) also mentions a settlement made here by those inhabitants of Delos who had been expelled by the Athenians, B.C. 422. The city became a place of importance under the kings of Pergamus, and continued so in the time of the Roman power, although it suffered severely during the war with Mithridates (Strabo, 605). Under the Romans it was the seat of the Conventus Juridicus for the province of Asia (q. v.), i. e. the court-town of the district (Pliny, v, 32). It is mentioned in Scripture only (Acts xxvii, 2) from the fact that the ship in which Paul embarked at Cæsarea as a prisoner on his way to Italy, belonged to Adramyttium (πλοῖον Ἀδραμυττηνόν v. r. Ἀτραμυτηνόν, see Wetstein in loc.). It was rare to find a vessel going direct from Palestine to Italy. The usual course, therefore, was to embark in some ship bound to one of the ports of Asia Minor, and there go on board a vessel sailing for Italy. This was the course taken by the centurion who had charge of Paul. Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. It lay on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and was connected by similar roads with the interior of the country. The ship of Adramyttium took them to Myra, in Lycia, and here they embarked in an Alexandrian vessel bound for Italy (see Conybeare and Howson, *Life of St. Paul*, ii, 310). Some commmentators (Hammond, Grotius, Witsius, etc.) strangely suppose that *Adrametum* (see Tzchucke, *ad Mel.* i, 7, 2) in Africa (Plin. v, 3; Ptol. iv. 3; Appian, *Syr.* xxxiii, 47; comp. Shaw, *Trav.* p. 96 sq.) was the port to which the ship belonged. Adramyttium is still called *Edramit* or *Adramiti* (Fellows, *Asia Minor*, p. 39; comp. Pococke, *Trav.* II, ii, 16). It is built on a hill, contains about 1000 houses, and is still a place of some commerce (Turner, *Tour*, iii, 265). The general appearance of the place, however, is poor, the houses being meanly built, and inhabited principally by Greek fishermen (Büsching, *Erdbesch.* v, 1, 91). From medals struck in this town, it appears that it celebrated the worship of Castor and Pollux (Acts xxviii, 11), as also that of Jupiter and Minerva (whose effigies appear in the preceding cut).

Coin of Adramyttium.

A'dria, or Adriatic SEA (Ἀδρίας, Acts xxvii, 27), the modern *Gulf of Venice* (Forbiger, *Alte Geogr.* ii, 16 sq.). It derives its name from the city Adria, in Cisalpine Gaul, on the river Po, now called *Atri*. The name *Adriatic* is now confined to the gulf lying between Italy on one side and the coasts of Dalmatia and Albania on the other (comp. Pliny, iii, 16, 29). But in Paul's time it extended to all that part of the Mediterranean between Crete and Sicily (Smith's *Dict. of Class. Geogr.* s. v.). Thus Ptolemy (iii, 16) says that Sicily was bounded on the east by the Adriatic, and that Crete was bounded by the Adriatic on the west; and Strabo (ii, p. 185; vii, p. 488) says that the Ionian Gulf was a part of what was in his time called the Adriatic Sea (comp. Eustath. *ad Dionys. Perieg.* p. 103, 168, ed. Bernhardy; Josephus, *Life*, 3). This obviates the necessity of finding the island of Melita (q. v.), on which Paul was shipwrecked, in the *present* Adriatic gulf (Hackett's *Comment.* in loc.) See SHIPWRECK. On the modern navigation, see M'Culloch's *Gazetteer*, s. v.

Adrian, Emperor. See HADRIAN.

Adrian, abbot of the monastery of Neridan, near Naples. Pope Vitalian selected him to fill the vacant see of Canterbury, but he refused, and induced the pope to select Theodore instead, promising that he would accompany him. Accordingly Theodore was consecrated in 668; and upon their arrival in England, after a very long journey, Adrian was made abbot of the monastery of St. Augustine at Canterbury. By their united efforts the Church in England was brought into strict conformity with that of Rome. He died January 9th, 709.—Bede, *Hist. Eccl.* iv, 1; Hook, *Eccl. Biog.* i, 66.

Adrian I, Pope, elected in the room of Stephen III, Feb. 9th, 772. He was a man of large mental endowments and great perseverance. and all his powers were studiously devoted to the enlargement of the papal power. Charlemagne, after defeating Desiderius and destroying the power of the Longobards in Italy in 774, went to Rome, where Adrian received him with high honors, acknowledging him king of Italy and patrician of Rome. Charlemagne, in turn, confirmed the grants made by Pepin to the Roman See, and added also Ancona and Benevento. In a letter to Charlemagne, Adrian flatters him with the title of *novus Christianissimus Constantinus*. Charlemagne visited Rome again in 787, when Adrian christened his son Pepin. In the same year, upon the invitation of the Empress Irene of Constantinople, Adrian sent legates to the Second Œcumenical Synod of Nice, by which image-worship was sanctioned. See NICE. In 794 he sent legates to the synod of Frankfort, which was presided over by Charlemagne, and condemned the Adoptianists (q. v.), but also image-worship, although Adrian, in a letter to the king (Mansi, xiii, p. 795), had declared, "*Si quis sanctas imagines Domini nostri Jesu Christi et ejus genetricis atque omnium sanctorum secundum St. Patrum doctrinam venerari noluerit, anathema sit.*" Adrian wrote against the theological opinions of Felix of Urgel, and through his endeavors the Gregorian chant and rite were introduced, first at Metz, and subsequently in other churches of the empire. His fame is tarnished (see Rudolph, *De Codice Canonum quem Adrianus I Carolo Magno dedit*, Erl. 1777) by the use which he made of the Pseudo-Isidorian Decretals (q. v.). He died Dec. 25, 795, having occupied the see twenty-three years. In spite of his

dispute with Charlemagne about image-worship, and also of the fact that he attempted a reply to the "Caroline books" (q. v.) in his *Libellus responsorius ad Carolum Magnum pro Synodo Nic. II*, it is certain that Charlemagne was greatly distressed by his death. His *Isagoge SS. Literarum* may be found in the *Critici Sacri*, vol. viii.—Hoefer, *Biographie Générale*, s. v.; Herzog, *Real-Encyklopädie*, v, 447.

II, Pope, a native of Rome, elected Dec. 14th, 867, at the age of seventy-five, having twice before refused the pontificate. His term of office was almost wholly occupied in disputes with Lothaire, Charles the Bald, and the Greek Church. In the war of Charles the Bald against Louis II, Adrian declared in favor of the latter, and threatened every one with the "censure of the apostolic vengeance" (*apostolicæ ultionis censura*) who should dare to invade the country "contrary to the divine and the apostolical will." This papal interference in secular affairs was, however, sternly opposed by Archbishop Hincmar (q. v.) of Rheims. In letters to Charles the Bald and the synod of Duziacum (871), which had deposed Bishop Hincmar of Laon, notwithstanding his appeal to the pope, Adrian put forth the claim that bishops should be only deposed by the pope, not by particular synods. Charles the Bald remonstrated, however, so energetically against this claim, that Adrian endeavored to gain his object by flatteries instead of threats. Adrian was called upon to act as arbiter between the Patriarch Photius of Constantinople and his opponent Ignatius. Adrian deposed Photius in a synod at Rome, and he sent delegates to the synod of Constantinople (869), which repeated the sentence against Phocius. During the pontificate of Adrian a synod was held at Rome which prohibited the marriage of priests. He died Nov. 25, 872.—Herzog, *Real-Encyklopädie*, v, 448.

III, Pope, a Roman, elected March 1, 884, and occupied the see only a year and four months. He was the first pope to change his name, having been called Agapetus before his elevation to the papal see. A decree is also attributed to him which provides that the emperor shall not meddle in the election of a pope. The Emperor Basilius urged him to admit the right of Photius to the see of Constantinople, and to admit him into communion, but Adrian steadily refused. He died July 8, 885.

IV, Pope, an Englishman named Nicholas Breakspeare, who raised himself from actual beggary and servitude to the highest place of dignity in the Church. He was a servant in the monastery of St. Rufus, near Avignon, and subsequently became its abbot in 1137. When the monks denounced him to Pope Eugene III for his severity, the pope, a disciple of Bernard of Clairvaux, made him a cardinal, and legate to Norway. He possessed learning, eloquence, and generosity, but, at the same time, an extreme attachment to the privileges of the papal chair. In the year 1154, December 4, he was elected pope, and received the felicitations of Henry II of England, whose ambassadors were accompanied by the monks of St. Alban's, whom he mildly rebuked for having rejected him from their society in his youth on account of his ignorance. In the following year he placed under an interdict the city of Rome, because the followers of Arnold of Brescia had wounded a cardinal. The Romans were compelled to expel Arnold, who fell into the hands of Frederic Barbarossa, and the latter was prevailed upon by the pope to deliver Arnold over to him. Adrian then met the emperor at Lutri, and compelled him to hold his stirrup. Frederic accompanied the pope to Rome, and was crowned emperor (1155). Adrian also excommunicated King William of Sicily as a usurper of church property, raised his subjects against him, and put himself at the head of an army against the king. The latter finally had to consent to receive his kingdom as a papal fief. A letter of Adrian's to the emperor and the German bishops, in which he stated that he had conferred the crown upon the emperor, and that the emperor had received benefices from him, led to a new conflict between him and the emperor, in which the German bishops generally sided with the emperor. Adrian, on his part, complained of the exactions of the imperial commissioners who were sent to administer justice at Rome without his participation; he maintained that the patrimony of the Church should be exempt from paying *foderum*, or feudal tribute to the emperor; and, lastly, he claimed the restitution of the lands and revenues of Countess Matilda, of the duchy of Spoleti, and even of Corsica and Sardinia. Thus arose that spirit of bitter hostility between the popes and the house of Hohenstauffen, which lasted until the utter extinction of the latter. The pope was on the point of excommunicating the emperor when he died, September 1, 1159, so poor that he commended the support of his mother to the church of Canterbury. He transferred the pontifical see first to Orvieto, and afterward to Anagni, where he resided until his death. He was the founder of the *penny tribute* to the papal chair in Ireland. He was also the author of dispensations concerning the accumulation of ecclesiastical benefices, and the residence-duty of the beneficiate, and the originator of papal mandates. Adrian probably did as much to extend the papal power as any other pope except perhaps Gregory VII. —Herzog, *Real-Encyklopädie*, v, 449; *English Cyclopædia*; Raumer, *Geschichte der Hohenstaufen*.

V, Pope, Othobon, of Fieschi. Was a native of Genoa, the son of Theodore of Fieschi, nephew of Pope Innocent IV. Having taken orders, he obtained, by the influence of his family, many valuable preferments, and was made a canon of Placenza, and archdeacon of Rheims, Parma, and Canterbury. In the latter capacity he held a synod in the church of St. Paul at London in 1268, where the Thirty-six Constitutions, known as those of Othobon, were published. On the 12th of July, 1276, he was elected pope, but was carried off by a sudden illness on the 18th of August in the same year, before his consecration.—*Biog. Univ.* vol. i; Landon, *Eccles. Dictionary*, i, 110.

VI, Pope, born at Utrecht, in 1459, of very humble parents, who could not afford to educate him. He was placed, however, in one of the charitable foundations at Louvain, and was soon distinguished for piety and diligence in study. He was professor of theology, and subsequently chancellor of the university of Louvain. In 1507 he was appointed tutor to Charles V, who was ever after his friend, and aided in raising him to the papal chair (Rosch, *Jets over Paus Adriaan VI* Utrecht, 1836; Höfler, *Die deutschen Päpste*). He had, in 1517, been created cardinal by Leo X, and on his death Adrian was elected pope, January 9, 1522, at a time when all Germany was in the flame of the Lutheran Reformation. Adrian set himself to reform the clergy, and to put down the Reformation. In his letter to the Diet of Nuremberg, 1522, in which he urged that Luther should be cut off as Huss and Jerome had been, he still admitted that Luther's charges against the corruptions of the Church were just. "Confess," said he to the legate, "without disguise, that God hath permitted this schism and this persecution for the sins of mankind, and above all for those of the priests and prelates of the Church.....; for we know that many scandalous things have been done in this holy see, abuses of spiritual matters, and excesses in ordinances and decrees which have emanated from it," etc. He always refused to advance his own relations to any dignity in the Church. After filling the papal chair during twenty months, he died, September 14, 1523. He was greatly hated by the Romans, whom his dislike to all luxuries and vain expenses offended. In December, 1515, when the death of Ferdinand the Catholic was considered to be immi-

nent, Adrian was sent by Charles to Castile, and authorized to take possession of the kingdom in the name of Charles as soon as Ferdinand should die. On the death of Ferdinand, January 23, 1516, Cardinal Ximenez, who, in the will of Ferdinand, had been appointed regent of Spain until the arrival of Charles, disputed the claims of Adrian, but finally compromised the matter by agreeing with him upon a joint administration until they should hear from Charles. Charles decided that Ximenez should remain regent, and that Adrian should be regarded as his ambassador. In the same year (1516) Adrian was made, through the influence of Ximenez, bishop of Tortosa, in Spain, and grand inquisitor of Aragon. The relations of Ximenez and Adrian were, however, not always friendly, Adrian striving to obtain a greater influence upon the administration of the kingdom than Ximenez permitted; and when, in 1517, Adrian was made a cardinal, Ximenez endeavored to make him quit Castile altogether. After the death of Ximenez, November 8, 1517, Adrian was appointed by Charles regent of Spain. On the death of Pope Leo X, Adrian, through the influence of Charles, was made his successor. Adrian greatly misunderstood the character of the Reformation, maintaining that no one seriously believed in the doctrines of the Reformers, and that a removal of the corruption in the Church would put an end to the reform agitation. He proposed to Erasmus to write against Luther. To please Duke George of Saxony, he canonized Bishop Benno of Misnia. Adrian was the author of *Quæstiones Quodlibeticæ*, printed at Louvain (1515, Paris, 1516 and 1531), *Epistolæ*, and *Disputationes in lib. quartum Mag stri Sententiarum*, which last work, when pope, he caused to be reprinted, without making any alteration in the opinion he had originally expressed on the papal infallibility, viz., "The pope may err even in what belongs to the faith." A collection of historical papers relating to him may be found in Burmann, *Hadrianus VI* (Utrecht, 1727, 4to). Ranke gives a very favorable sketch of him (*History of the Papacy*, i, 75 sq.).—Mosheim, *Ch. Hist.* cent. xvi, § 1, ch. ii; Jovius, *Vita Hadriani VI*, in his *Vitæ Viror. Illustr.* ii, 221; Danz, *De Hadriano VI* (Jen. 1813).

Adrianists, a name given to certain disciples of Simon Magus, who flourished about A.D. 34. Their name and memory have been preserved by Theodoret, but he gives no account of their origin. It is probable that they were a branch of the Simonians, and took their name from some prominent and active disciple. (See Walch, *Hist. der Ketzereien*, i, 160.)

Adrichomius, CHRISTIAN, a Roman Catholic theologian of Holland, born at Delft in 1533, died at Cologne on June 20, 1585. His most celebrated work is the *Theatrum Terræ Sanctæ*, with geographical maps (Colon. 1590), containing very minute descriptions of places mentioned in Scripture, drawn chiefly from the writings of the Fathers and the classics.—Dupin, *Eccl. Writers*, 16th cent.

A'driël (Heb. *Adriel'*, עַדְרִיאֵל, *flock of God*; Sept. Ἀδριήλ, Ἐδριήλ), a son of Barzillai the Meholathite. Saul gave him in marriage his daughter Merab, who had been originally promised to David (1 Sam. xviii, 19), B.C. cir. 1062. The five sons sprung from this union were taken to make up the number of Saul's descendants, whose lives, on the principle of blood-revenge, were required by the Gibeonites to avenge the cruelties which Saul had exercised toward their race (2 Sam. xxi, 8). See GIBEONITE. In this passage the name of *Michal* occurs as the mother of these sons of Adriel; but as it is known that Merab was the wife of Adriel, and that Michal never had any children (2 Sam. vi. 23), there only remains the alternative of supposing either that Michal's name has been substituted for Merab's by some ancient copyist, or that the word which properly means *bare* (יַלְדָה, *yaledah'*, Sept. ἔτεκε, Vulg. *genuerat*) should be rendered *brought up* or educated, as in the Auth. Vers. after the Targum. The Jewish writers conclude that Merab died early, and that Michal adopted her sister's children, and brought them up for Adriel (Bab. Talm. *Sanhed.* xix, 2); but the word יַלְדָה will not bear this interpretation.—Kitto, s. v. See MICHAL.

Adu'el (Ἀδουήλ, prob. for *Adiel*, q. v.), the son of Gabael, and father of Ananiel, in the ancestry of Tobit (Tob. i, 1).

Adul'lam (Heb. *Adullam'*, עֲדֻלָּם, prob. *justice of the people*; Sept. Ὀδολλάμ, *Odollam*; and so in the Apocrypha, 2 Macc. xii, 38, and Josephus, *Ant.* viii, 10, 1; but *Adullamè*, Ἀδουλλάμη in *Ant.* vi, 12, 3), an old city (Gen. xxxviii, 1, 12, 20) in the plain country of the tribe of Judah (Josh. xv, 35), and one of the royal cities of the Canaanites (Josh. xii, 15). It was one of the towns which Rehoboam fortified (2 Chron. xi, 7; Micah i, 15), and is mentioned after the captivity (Neh. xi, 30; 2 Macc. xii, 38). Eusebius and Jerome (*Onomast.* s. v.) state that it existed in their time as a large village, ten miles to the east of Eleutheropolis, by which (unless, as Reland thinks, *Palæst.* p. 547, they confound it with Eglon) they probably mean north-east (Keil, *Comment.* in loc. Josh.; Schwarz, *Palest.* p. 87), possibly at *el-Kefshum*, near Timnath (comp. Gen. xxxviii, 12); or perhaps (see Tobler, *Drit. Wanderung*, p. 150) at the present village *Beit Ulu* (Van de Velde, *Memoir*, p. 282). It is evident that Adullam was one of the cities of "the valley" or plain between the hill country of Judah and the sea; and from its place in the lists of names (especially 2 Chron. xi, 8), it appears to have been not very far from the Philistine city of Gath.

This circumstance would suggest that the CAVE OF ADULLAM (2 Sam. xxiii, 13; 1 Chron. xi, 15), to which David withdrew immediately from Gath (1 Sam. xxii, 1), was near the city of that name (see Stanley, *Palestine*, p. 254, note). But there is no passage of Scripture which connects the city and the cave, and it is certainly not in a plain that one would look for a cave capable of affording a secure retreat to 400 men; nor has any such cave been found in that quarter. It is therefore far from improbable that the cave of Adullam was in the mountainous wilderness in the east of Judah toward the Dead Sea, where such caves occur, and where the western names (as Carmel) are sometimes repeated. Accordingly, we actually find in this very region the name *Dhullam*, belonging to a tribe of Arabs who encamp here for pasturage, but properly belong to a more western district around Beersheba (Robinson's *Researches*, ii, 473), and whose predatory character well befits the ancient notoriety of the spot (De Saulcy's *Narrative*, i, 434, 435). May not this same nomadic habit have transferred the name of the city to the cave in former times likewise? This view is favored by the fact that the usual haunts of David were in this quarter (1 Chron. xi, 15); whence he moved into the land of Moab, which was quite contiguous, whereas he must have crossed the whole breadth of the land, if the cave of Adullam had been near the city of that name. Tradition (William of Tyre, *De Bello Sacro*, xv, 6) fixes the cave on the borders of the Dead Sea, about six miles south-east of Bethlehem, in the side of a deep ravine (Wady Khureitun) which passes below the Frank mountain on the south (Robinson's *Researches*, ii, 175). It is an immense natural cavern, the mouth of which can be approached only on foot along the side of the cliff. Irby and Mangles, who visited it without being aware that it was the reputed cave of Adullam, state that it "runs in by a long, winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber with natural arches of great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides as-

sured us had never been perfectly explored, the people being afraid of losing themselves. The passages are generally four feet high by three feet wide, and were all on a level with each other. There were a few petrifactions where we were; nevertheless the grotto was perfectly clean, and the air pure and good" (*Travels*, p. 340, 341). It seems probable that David, as a native of Bethlehem, must have been well acquainted with this remarkable spot, and had probably often availed himself of its shelter when out with his father's flocks. Dr. Thomson, who explored it to some extent, thinks that it corresponds to the Biblical account of David's fastness (*Land and Book*, ii, 427). Others (as Stanley, *Palestine*, p. 254) think the cave in question was one of the numerous excavations found in the soft lime-stone hills along the eastern edge of the "plain" of Judah, particularly those at *Deir Dubban* (Van de Velde, *Narrative*, ii, 156, 157); but these are evidently artificial, being apparently enlargements of naturally small crevices for the purpose of magazines of grain (Robinson, *Researches*, ii, 352–354, 395, 396). See CAVE (*of Adullam*); ODOLLAM.

Adul'lamite (Heb. *Adullami'*, עֲדֻלָּמִי, Sept. Ὀδολλαμίτης), probably an inhabitant of the city called ADULLAM (Gen. xxxviii, 1, 12, 20).

Adult baptism. See BAPTISM.

Adultery (some form of the verb נָאַף, *naaph'*, μοιχεία), commonly denotes the sexual intercourse of a married woman with any other man than her husband, or of a married man with any other woman than his wife. See MARRIAGE.

I. *Nature of the Crime.*—1. *Jewish.*—Among the Hebrews, as in other Oriental nations, adultery was the act whereby any married man was exposed to the risk of having a spurious offspring imposed upon him. An adulterer was, therefore, any man who had illicit intercourse with a married or betrothed woman; and an adulteress was a betrothed or married woman who had intercourse with any other man than her husband. An intercourse between a married man and an unmarried woman was simply fornication—a great sin, but not, like adultery, involving the contingency of polluting a descent, of turning aside an inheritance, or of imposing upon a man a charge which did not belong to him. Adultery was thus considered a great social wrong, against which society protected itself by much severer penalties than attended an unchaste act not involving the same contingencies.

This Oriental limitation of adultery is intimately connected with the existence of polygamy. If a Jew associated with a woman who was not his wife, his concubine, or his slave, he was guilty of unchastity, but committed no offence which gave a wife reason to complain that her legal rights had been infringed. If, however, the woman with whom he associated was the wife of another, he was guilty of adultery—not by infringing his own marriage covenant, but by causing a breach of that which existed between this woman and her husband (Michaelis, *Mosaisches Recht*, art. 259; Jahn's *Archäologie*, Th. i, b. 2, § 183). See POLYGAMY.

2. *Roman.*—It seems that the Roman law made the same important distinction with the Hebrew between the infidelity of the husband and of the wife, by defining adultery to be the violation of another man's bed (*violatio tori alieni*); so that the infidelity of the husband could not constitute the offence. The more ancient laws of Rome, which were very severe against the offence of the wife, were silent as to that of the husband (Smith's *Dict. of Class. Antiq.*). See WIFE.

3. *Spiritual.*—Adultery, in the symbolical language of the Old Testament, means idolatry and apostasy from the worship of the true God (Jer. iii, 8, 9; Ezek. xvi, 32; xxiii, 37; also Rev. ii, 22). Hence an *adulteress* meant an apostate Church or city, particularly "the daughter of Jerusalem," or the Jewish Church and people (Isa. i, 21; Jer. iii, 6, 8, 9; Ezek. xvi, 22; xxiii, 7). This figure resulted from the primary one, which describes the connection between God and his separated people as a marriage between him and them (Jer. ii, 2; iii, 14; xiii, 27; xxxi, 32; Hos. viii, 9). By an application of the same figure, "an adulterous generation" (Matt. xii, 39; xvi, 4; Mark viii, 38) means a faithless and impious generation. See FORNICATION.

II. *Trial of Adultery.*—The Mosaic trial of the suspected wife by the bitter water, called the *water of jealousy* (Num. v, 11–31)—the only ordeal in use among the Israelites, or sanctioned by their law—is to be regarded as an attempt to mitigate and bring under legal control an old custom which could not be entirely abrogated. The forms of Hebrew justice all tended to limit the application of this test. (1.) By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses, or a preponderating but not conclusive testimony to the fact of the woman's adultery. (2.) By technical rules of evidence which made proof of those presumptive facts difficult (see the Talmudical tract *Sotah*, vi, 2–5). (3.) By exempting certain large classes of women (all, indeed, except a pure Israelitess married to a pure Israelite, and some even of them) from the liability. (4.) By providing that the trial could only be before the great Sanhedrim (*Sotah*, i, 4). (5.) By investing it with a ceremonial at once humiliating and intimidating, yet which still harmonized with the spirit of the whole ordeal as recorded in Num. v; but, (6), above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded. (See Simeon, *Works*, ii, 1.)

When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued; and when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrim were driven by force of circumstances to adopt this trial, no doubt every effort was used, nay, was prescribed (*Sotah*, i, 5, 6), to overawe the culprit and induce confession. Nay, even if she submitted to the trial, and was really guilty, some rabbis held that the effect on her might be suspended for years through the merit of some good deed (*Sotah*, iii, 4–6). Besides, moreover, the intimidation of the woman, the man was likely to feel the public exposure of his suspicions odious and repulsive. Divorce was a ready and quiet remedy; and the only question was, whether the divorce should carry the dowry and the property which she had brought, which was decided by the slight or grave character of the suspicions against her (*Sotah*, vi, 1; Gemara, *Kethuboth*, vii, 6; Ugolino, *Uxor Heb.* c. vii). If the husband were incapable, through derangement, imprisonment, etc., of acting on his own behalf in the matter, the Sanhedrim proceeded in his name as concerned the dowry, but not as concerned the trial by the water of jealousy (*Sotah*, iv, 6). See JEALOUSY.

This ordeal was probably of the kind which we still find in Western Africa, the *trial by red water*, as it is called, although varying among different nations in minute particulars, and a comparison of the two may suggest the real points of the evil which the law on Moses was designed to rectify, and the real advantages which it was calculated to secure. This ordeal is in some tribes confined to the case of adultery, but in others it is used in all crimes. In Africa the drink, in cases of proper ordeal, is poisonous, and calculated to produce the effects which the oath imprecates; whereas the "water of jealousy," however unpleasant, was prepared in a prescribed manner, with ingredients known to all to be perfectly innocuous. It could not, therefore, injure the innocent; and its action upon the guilty must have resulted from the consciousness of having committed a horrible perjury, which crime, when the oath was so solemnly confirmed by the

draught, and attended by such awful imprecations, was believed to be visitable with immediate death from heaven. On the Gold Coast the ordinary oath-drink (not poisonous) is used as a confirmation of *all* oaths, not only oaths of purgation, but of accusation, or even of obligation. In all cases it is accompanied with an imprecation that the fetish may destroy them if they speak untruly, or do not perform the terms of their obligation; and it is firmly believed that no one who is perjured under this form of oath will live an hour (Villault; Bosman). Doubtless the impression with respect to this mere oath-drink is derived from observation of the effects attending the drink used in the actual ordeal; and the popular opinion regards such an oath as of so solemn a nature that perjury is sure to bring down immediate punishment. The red water, as an ordeal, is confined to crimes of the worst class. These are murder, adultery, witchcraft. Perhaps this arises less from choice than from the fact that such crimes are not only the highest, but are the least capable of that direct proof for which the ordeal is intended as a substitute. A party is accused: if he denies the crime, he is required to drink the red water, and, on refusing, is deemed guilty of the offence. The trial is so much dreaded that innocent persons often confess themselves guilty in order to avoid it. And yet the immediate effect is *supposed* to result less from the water itself than from the terrible oath with which it is drunk. So the person who drinks the red water invokes the fetish to destroy him if he is really guilty of the offence with which he is charged. The drink is made by an infusion in water of pieces of a certain tree or of herbs, and, if rightly prepared, the only chance of escape is the rejection of it by the stomach, in which case the party is deemed innocent, as he also is if, being retained, it has no sensible effect, which can only be the case when the priests, who have the management of the matter, are influenced by private considerations or by reference to the probabilities of the case, to prepare the draught with a view to acquittal. The imprecations upon the accused if he be guilty are repeated in an awful manner by the priests, and the effect is watched very keenly. If the party seems affected by the draught, like one intoxicated, and begins to foam at the mouth, he is considered undoubtedly guilty, and is slain on the spot; or else he is left to the operation of the poisonous draught, which causes the belly to swell and burst, and occasions death. (Barhot, p. 126; Bosman, p. 148; Artus, in De Bry, vi, 62; Villault, p. 191; Corry's *Windward Coast*, p. 71; *Church Missionary Paper*, No. xvii; Davis's *Journal*, p. 24.) See POISON.

Traces of a similar ancient custom may be produced from other quarters. Hesiod (*Theogon.* 755-95) reports that when a falsehood had been told by any of the gods, Jupiter was wont to send Iris to bring some water out of the river Styx in a golden vessel; upon this an oath was taken, and if the god swore falsely he remained for a whole year without life or motion. There was an ancient temple in Sicily, in which were two very deep basins, called Delli, always full of hot and sulphurous water, but never running over. Here the more solemn oaths were taken; and perjuries were immediately punished most severely (Diod. Sic. xi, 67). This is also mentioned by Aristotle, Silius Italicus, Virgil, and Macrobius; and from the first it would seem that the oath was written upon a ticket and cast into the water. The ticket floated if the oath was true, and sunk if it was false. In the latter case the punishment which followed was considered as an act of divine vengeance (q. v.). See OATH.

The trial for suspected adultery by the bitter water amounted to this, that a woman suspected of adultery by her husband was allowed to repel the charge by a public oath of purgation, which oath was designedly made so solemn in itself, and was attended by such awful circumstances, that it was in the highest degree unlikely that it would be dared by any woman not supported by the consciousness of innocence. And the fact that no instance of the actual application of the ordeal occurs in Scripture affords some countenance to the assertion of the Jewish writers, that the trial was so much dreaded by the women that those who were really guilty generally avoided it by confession; and that thus the trial itself early fell into disuse. And if this mode of trial was only *tolerated* by Moses, the ultimate neglect of it must have been desired and intended by him. In later times, indeed, it was disputed in the Jewish schools, whether the husband was bound to prosecute his wife to this extremity, or whether it was not lawful for him to connive at and pardon her act, if he were so inclined. There were some who held that he was bound by his duty to prosecute, while others maintained that it was left to his pleasure (*Sotah*, xvi, 2). From the same source we learn that this form of trial was finally abrogated about forty years before the destruction of Jerusalem (see Wagenseil's *Sota*, containing a copious commentary, with full illustrations of this subject, from rabbinical sources, Altdorf, 1674). The reason assigned is, that the men themselves were at that time generally adulterous, and that God would not fulfil the imprecations of the ordeal oath upon the wife while the husband was guilty of the same crime (John viii, 1-8). See ORDEAL.

III. *Penalties of Adultery.*—1. *Jewish.*—By excluding from the name and punishment of adultery the offence which did *not* involve the enormous wrong of imposing upon a man a supposititious offspring, in a nation where the succession to landed property went entirely by birth, so that a father could not by his testament alienate it from any one who was regarded as his son, the law was enabled, with less severity than if the inferior offence had been included, to punish the crime with death. It is still so punished wherever the practice of polygamy has similarly operated in limiting the crime—not, perhaps, that the law expressly assigns that punishment, but it recognises the right of the injured party to inflict it, and, in fact, leaves it, in a great degree, in his hands. Now death was the punishment of adultery before the time of Moses; and, if he had assigned a less punishment, his law would have been inoperative, for private vengeance, sanctioned by usage, would still have inflicted death. But by adopting it into the law, those restrictions were imposed upon its operation which necessarily arise when the calm inquiry of public justice is substituted for the impulsive action of excited hands. Thus death would be less frequently inflicted; and that this effect followed seems to be implied in the fact that the whole Biblical history offers no example of capital punishment for the crime. Indeed, Lightfoot goes farther, and remarks, "I do not remember that I have anywhere, in the Jewish Pandect, met with an example of a wife punished for adultery with death. There is mention (in the Talmud, *Sinhed.* 242) of the daughter of a certain priest burned for committing fornication in her father's house; but she was not married" (*Hor. Hebr.* ad Matt. xix, 8). Eventually, divorce superseded all other punishment. There are, indeed, some grounds for thinking that this had happened before the time of Christ, and we throw it out as a matter of inquiry, whether the Scribes and Pharisees, in attempting to entrap Christ in the matter of the woman taken in adultery (see infra), did not intend to put him between the alternatives of either declaring for the revival of a practice which had already become obsolete, but which the law was supposed to command, or of giving his sanction to the apparent infraction of the law, which the substitution of divorce involved (John viii, 1-11). In Matt. v, 32, Christ seems to assume that the practice of divorce for adultery already existed. In later times it certainly did; and Jews who were averse to part with

their adulterous wives were compelled to put them away (Maimon. in *Gerushin*, c. ii). In the passage just referred to our Lord does not appear to render divorce compulsory, even in case of adultery; he only permits it in that case alone, by forbidding it in every other. See DIVORCE.

In the law which assigns the punishment of death to adultery (Lev. xx, 10), the mode in which that punishment should be inflicted is not specified, because it was known from custom. It was not, however, *strangulation*, as the Talmudists contend, but *stoning*, as we may learn from various passages of Scripture (e. g. Ezek. xvi, 38, 40; John viii, 5); and as, in fact, Moses himself testifies, if we compare Exod. xxxi, 14; xxxv, 2, with Num. xv, 35, 36. If the adulteress was a slave, the guilty parties were both scourged with a leathern whip, the number of blows not exceeding forty. In this instance the adulterer, in addition to the scourging, was subject to the further penalty of bringing a trespass offering (a ram) to the door of the tabernacle, to be offered in his behalf by the priest (Lev. xix, 20–22). Those who wish to enter into the reasons of this distinction in favor of the slave may consult Michaelis (*Mosaisches Recht*, art. 264). We only observe that the Moslem law, derived from old Arabian usage, only inflicts upon a slave, for this and other crimes, half the punishment incurred by a free person. See SLAVERY.

The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. Yet, from stoning being made the penalty, we may suppose that the exclusion of private revenge was intended. It is probable that, when that territorial basis of polity passed away—as it did after the captivity—and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought under our Lord's notice (John viii), it is likely that no one then thought of stoning her, in fact, but there remained the written law ready for the purpose of the caviller. It is likely, also, that a divorce in which the adulteress lost her dower [see DOWRY], and rights of maintenance, etc. (Gemara, *Ke'huboth*, cap. vii, 6), was the usual remedy suggested by a wish to avoid scandal and the excitement of commiseration for crime. The word παραδειγματισαι ("make a public example," Matt. i, 19) probably means to bring the case before the local Sanhedrim, which was the usual course [see TRIAL], but which Joseph did *not* propose to take, preferring repudiation (Buxtorf, *De Spons. et Divort.* iii, 1–4), because that could be managed privately (λάθρα).

2. *Roman.*—As the Roman civil law defined adultery to be "the violation of another man's bed," the husband's incontinence could not constitute the offence. The punishment was left to the discretion of the husband and parents of the adulteress, who, under the old law, could be put to death. The most usual mode of taking revenge against the man offending was by mutilating, castrating, or cutting off the nose or ears. The punishment assigned by the *lex Julia de adulteris*, instituted by Augustus, was banishment, or a heavy fine. It was decreed by Antoninus, that to sustain a charge of adultery against a wife, the husband who brought it must be innocent himself. The offence was not capital until made so by Constantine, in imitation of the Jewish law. Under Macrinus, adulterers were burnt at the stake. Under Constantius and Constans they were burnt, or sewed up in sacks and thrown into the sea. But the punishment was mitigated, under Leo and Marcian, to perpetual banishment or cutting off the nose; and, under Justinian, the wife was only to be scourged, lose her dower, and be shut up in a monastery; or, at the expiration of two years, the husband might take her back again; if he refused, she was shaven, and made a nun for life. Theodosius instituted the shocking practice of public constupration, which, however, he soon abolished.

3. *Other ancient Nations.*—The punishment of cutting off the nose brings to mind the passage in which the prophet Ezekiel (xxiii, 25) after, in the name of the Lord, reproving Israel and Judah for their adulteries (i. e. idolatries) with the Assyrians and Chaldeans, threatens the punishment, "they shall take away thy nose and thy ears," which Jerome states was actually the punishment of adultery in those nations. One or both of these mutilations, most generally that of the nose, were also inflicted by other nations, as the Persians and Egyptians, and even the Romans; but we suspect that among the former, as with the latter, it was less a judicial punishment than a summary infliction by the aggrieved party (*Æn.* vi, 496). It would also seem that these mutilations were more usually inflicted on the male than the female adulterer. In Egypt, however, cutting off the nose was the female punishment, and the man was beaten terribly with rods (Diod. Sic. i, 89, 90). The respect with which the conjugal union was treated in that country in the earliest times is manifested in the history of Abraham (Gen. xii, 19). See HAREM.

The Greeks put out the eyes of the adulterers. In Crete adulterers were covered with wool as an emblem of their effeminacy, and carried in that dress to the magistrate's house, where a fine was imposed on them, and they were deprived of all their privileges and their share in public business. See PUNISHMENT.

4. *Modern.*—Among savage nations at the present day the penalties of adultery are generally severe. The Mohammedan code pronounces it a capital offence. It is one of the three crimes which the prophet directs to be expiated by the blood of a Mussulman. In some parts of India it is said that any woman may prostitute herself for an elephant, and it is reputed no small glory to have been rated so high. Adultery is stated to be extremely frequent in Ceylon, although punishable with death. Among the Japanese and some other nations it is punishable only in the woman. On the contrary, in the Marian Islands, the woman is not punishable, but the man is, and the wife and her relations waste his lands, burn him out of his house, etc. Among the Chinese it is said that adultery is not capital; parents will even make a contract with the future husbands of their daughters to allow them the indulgence.

In Portugal an adulteress was condemned to the flames; but the sentence was seldom executed. By the ancient laws of France this crime was punishable with death. Before the Revolution the adulteress was usually condemned to a convent, where the husband could visit her during two years, and take her back if he saw fit. If he did not choose to receive her again by the expiration of this time, her hair was shaven, she took the habit of the convent, and remained there for life. Where the parties were poor she might be shut up in a hospital instead of a convent. The *Code Napoleon* does not allow the husband to proceed against his wife in case he has been condemned for the same crime. The wife can bring an action against the husband only in case he has introduced his paramour into the house where she resides. An adulteress can be imprisoned from three months to two years, but the husband may prevent the execution of the sentence by taking her back. Her partner in guilt is liable to the same punishment. Castration was the punishment in Spain. In Poland, previous to the establishment of Christianity, the criminal was carried to the market-place, and there fastened by the testicles with a nail; a razor was laid within his reach, and he had the option to execute justice on himself or

remain where he was and die. The Saxons consigned the adulteress to the flames, and over her ashes erected a gibbet, on which her paramour was hanged. King Edmund the Saxon ordered adultery to be punished in the same manner as homicide; and Canute the Dane ordered that the man should be banished, and the woman have her ears and nose cut off. In the time of Henry I it was punished with the loss of the eyes and genitals. Adultery is in England considered as a spiritual offence, cognizable by the spiritual courts, where it is punished by fine and penance. The common law allows the party aggrieved only an action and damages. In the United States the punishment of adultery has varied materially at different times, and differs according to the statutes of the several states. Adultery is, moreover, very seldom punished criminally in the United States.

5. *Ecclesiastical.*—Constantine qualified adultery as a sacrilege which was to be punished with death. His successors went farther, and placed it on a level with parricide. But the definition of adultery remained, in general, confined to the infidelity of the wife and her accomplice, and for a long time the Church did not succeed in establishing with the Romanic nations the conviction that the infidelity of either party deserved an equal punishment. This principle was, on the other hand, carried through in the codes of most of the Christian Germanic States. The penalty was in all cases very severe, and, if there were aggravating circumstances, death. Later, especially since the eighteenth century, the penalty was reduced in all legislations to imprisonment. The canon law punished both adulterer and adulteress with excommunication, and a clergyman who was an accomplice with imprisonment for lifetime. Protestant churches, which are not impeded in the exercise of their jurisdiction by a connection with the state, generally exclude persons guilty of adultery from church membership; while state churches are mostly prevented, in this case as in others, from taking any measures. See DECALOGUE.

According to the canons of the Roman Church a clerk guilty of adultery was punishable by deposition and perpetual imprisonment in a monastery. Since the Reformation clerks have been deprived of their benefices for the sin of adultery. (See Stillingfleet, *Eccl. Cases*, p. 82.) See CELIBACY.

In the opinion of the Oriental Churches the marriage tie is broken by the sin of adultery, so that the husband of an adulterous wife may marry again during her lifetime. This opinion is founded on Matt. xix, 9. The contrary doctrine is taught by the Western Churches (Augustine, lib. ii, *de Adult. Conjug.* cap. 13). See Tebbs, *Scripture Doctrine of Adultery and Divorce* (Lond. 1822, 8vo). Compare MATRIMONY.

IV. *Adulteress in the Gospel.*—A remarkable example under the Jewish law in cases of this offence occurs in the account of the "woman taken in adultery" (*γυνὴ ἐν μοιχείᾳ κατειλημμένη*), given by one of the evangelists (John vii, 53, to viii, 11), from which some have even erroneously inferred that our Saviour regarded her act as venial—a view that is ably refuted by Paley (*Moral Philosophy*, vol. i). It is true, great doubts exist as to the genuineness of the entire passage (see the dissertations of Dettmers, *Vindiciæ ἀὐθεντίας*, etc., Frnkft. ad V. 1793; Stäudlin, *Pericopæ de adultera veritas et authentia defenditur*, Gotting. 1806), as it is omitted in very many of the early MSS. and versions, and greatly corrupted in others (see Tischendorf, 7th ed. in loc.), and rejected by numerous critics of note; yet, as it is retained in some good texts and editions, and as its presence cannot be explained by ascetic or monkish predilections (since it is not only without a trace of the rigor of these, but appears so lax in its doctrine as to involve serious difficulty in its adjustment to the ethics of all who could have been the authors of the interpolation), it seems to present strong claims to being true history, if not entitled to its place in the evangelical narrative (see Tregelles, *Account of the Text of the N. T.* p. 236-242). See the arguments and advocates on both sides in Kuinöl, *Comment.* in loc. See JOHN.

From this narrative, many have supposed that the woman's accusers were themselves guilty of the crime (at that time very common, Mark viii, 38; comp. Matt. xix, 10) which they alleged against her; and as it was not just to receive the accusations of those who are guilty of the evil of which they accuse others, our Lord dismissed them with the most obvious propriety. But it seems enough to suppose that the consciences of these witnesses accused them of such crimes as restrained their hands from punishing the adulteress, who, perhaps, was guilty, in this instance, of a less enormous sin than they were conscious of, though of another kind. It may be, too, that their malevolent design to entrap our Lord was appealed to by him, and was no slight cause of their confusion, if they wished to found a charge which might affect his life. Their *intended murder* was worse than the woman's adultery; especially if, as there is reason to believe, the woman had suffered some violence. See STONING.

See Lesle, *De historia adulteræ* (Fkft. ad V. 1662); Osiander, *De historia adulteræ, non adulterina* (Tubing. 1751); Scherzer, *De historia adulteræ* (Lips. 1682, 1727); Dieck, *Geschichte v. der Ehebrecherin vom jur. Standpunkte*, in Ullmann's *Stud. u. Krit.* 1832, p. 791-822; Hug, *De conjugii christ. vinculo indissolubili* (Frib. 1816), p. 22 sq.; Schulthess, *Ueb. d. Perikope v. d. Ehebrecherin*, in Winer's *N. Krit. Journ.* v, 257-314; Heumann, *Interpretatio γεωγραφίας Christi* (Gotting. 1738); Hilliger, *De scriptione Christi in terram* (Viteb. 1672). Compare Lampe, *Comment.* in loc.; also Alford, Olshausen, Lücke, Meyer, and Tholuck, in loc. For further illustration, consult Saurin, *Discours*, x, 40; Pitman, *Lect.* p. 407; Bragg, *Miracles*, ii, 227; *Crit. Sac. Thes. Nov.* ii, 494; Bp. Horne, *Disc.* iii, 335; Enfield, *Sermons*, iii, 202; Simeon, *Works*, xiii, 429; Spencer, *Serm.* p. 188; Moysey, *Serm.* p. 249; Williams, *Serm.* ii, 266. See WEDLOCK.

Adum'mim (Heb. *Adummim'*, אֲדֻמִּים, the *red* ones; Sept. Ἀδαμμίν), a place on the border between Judah and Benjamin [see TRIBE], and apparently an ascending road between Gilgal (and also Jericho) and Jerusalem, "on the south side of the 'torrent'" (Josh. xv, 7; xviii, 17), which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem (Robinson, *Researches*, ii, 288), on the south face of the gorge of the *Wady Kelt*. See MAALEH-ADUMMIM. Most commentators take the name to mean *the place of blood* (Heb. דָּם), and follow Jerome, who finds the place in the dangerous or mountainous part of the road between Jerusalem and Jericho (in his time called corruptly *Maledomim;* in Greek, Ἀναβα; in Latin, *Ascensus rufforum* sive *robentium*), and supposes that it was so called from the frequent effusion of blood by the robbers, by whom it was much infested. Others (see Keil, *Comment.* p. 365) attribute the name to the color of the rocks; these, however, are of limestone. It is possibly of a date and significance far more remote, and is rather derived from some tribe of "red men" [see EDOM] of the earliest inhabitants of the country (see Stanley, *Palest.* p. 416 note), doubtless themselves banditti likewise. Indeed, the character of the road was so notorious, that Christ lays the scene of the parable of the good Samaritan (Luke x) upon it; and Jerome informs us that Adummim or Adommim was believed to be the place where the traveller (taken as a real person) "fell among thieves." He adds that it was formerly a village, but at that time in ruins, and that a fort and garrison was maintained here for the safeguard of travellers (*Onomast.* s. v. Adommim, and *in Epist. Paulæ*). The travellers of the sixteenth and seven-

teenth centuries noticed the ruins of a castle, and supposed it the same as that mentioned by Jerome (Zuallart, iv, 30); but the judicious Nau (*Voyage Nouveau de la Terre-Sainte*, p. 349) perceived that this castle belonged to the time of the Crusades. Not far from this spot was a khan, called the "Samaritan's khan" (*le Khan du Samaritain*), in the belief that it was the "inn" to which the Samaritan brought the wounded traveller. The travellers of the present century mention the spot and neighborhood nearly in the same terms as those of older date; and describe the ruins as those of "*a convent* and a khan" (Hardy, 193). They all represent the road as still infested by robbers, from whom some of them (as Sir F. Henniker) have not escaped without danger. The place thus indicated is about two thirds the distance from Jerusalem towards Jericho. Dr. Robinson probably means the same by the ruined *Khan Hadhrur* (or another a little south of it) on the way between Jerusalem and Jericho (*Researches*, ii, 122); and Schwarz speaks of seeing "a very high, rocky hill composed entirely of pyrites, called by the Arabs *Tell Adum*, six English miles E.N.E. of Jerusalem" (*Palest.* p. 95), apparently the ruined locality, *Kulat ed-Dem*, observed by Schultz (Ritter, *Erdk.* xv, 493) about half way on the descent to Jericho (Van de Velde, *Memoir*, p. 282, and *Map*).

Advent (Lat. *adventus*, sc. *Redemptoris*), signifies the *coming of our Saviour*. The name is applied to the season (four weeks in the Roman, Lutheran, and English Churches, six weeks in the Greek Church) preceding Christmas. The origin of this festival as a Church ordinance is not clear. The first notice of it as such is found in the synod of Lerida (A.D. 524), at which marriages were interdicted from the beginning of Advent until Christmas. Cæsarius of Arles (A.D. 542) has two sermons on Advent, fully implying its ecclesiastical celebration at that time. The four Sundays of Advent, as observed in the Romish Church and the Church of England, were probably introduced into the calendar by Gregory the Great. It was common from an early period to speak of the coming of Christ as *fourfold:* his "first coming in the flesh," his coming at the hour of death to receive his faithful followers (according to the expressions used by St. John), his coming at the fall of Jerusalem (Matt. xxiv, 30), and at the day of judgment. According to this fourfold view of the Advent, the "gospels" were chosen for the four Sundays, as was settled in the Western Church by the *Homilarium* of Charlemagne. The festival of Advent is intended to accord in spirit with the object celebrated. As mankind were once called upon to prepare themselves for the personal coming of Christ, so, according to the idea that the ecclesiastical year should represent the life of the founder of the Church, Christians are exhorted during this festival to look for a spiritual advent of Christ. The time of the year, when the shortening days are hastening toward the solstice—which almost coincides with the festival of the Nativity—is thought to harmonize with the strain of sentiment proper during Advent. In opposition, possibly, to heathen festivals, observed by ancient Romans and Germans, which took place at the same season, the Roman Church ordained that the four weeks of Advent should be kept as a time of penitence, according to the words of Christ, "Repent, for the kingdom of heaven is at hand." During these weeks, therefore, public amusements, marriage festivities, and dancing are prohibited, fasts are appointed, and sombre garments used in religious ceremonies. The Protestant Church in Germany abstains from public recreations and celebrations of marriage during Advent, but fasting is not enjoined. The Church of England and Protestant Episcopal Church observe Advent, but do not prescribe fasts. Advent begins on the first Sunday after November 26, i. e. the Sunday nearest St. Andrew's Day. In the sixth century, the Eastern and Western Churches (following the Nestorians) made Advent the beginning of the Church year instead of Easter. (See Bingham, *Orig. Eccl.* bk. xxi, ch. ii, § 4; Procter, *On Common Prayer*, p. 268.) See CHRISTMAS.

On the general subject of the appropriateness of the *time* of Christ's advent, see the treatises, in Latin, of Austrin (Lond. 1835); Bock (Regiom. 1756, 1761); Faber (Kil. 1770, Jen. 1772); Hagen (Clausth. 1741); Quandt (Regiom. 1724); Ravius (Fcft. 1673); Unger (Neap. 1779); Walch (Jen. 1738); Meyer (Kil. 1695); Scharbau (in his *Obs. Sacr.* ii, 395 sq.). On the state of the world at the time, Heilmann (Rint. 1755); Knapp (Hal. 1757). On the closing of the temple of Janus at his birth, Masson (Rotterd. 1700); and in German, Gedicke (in his *Verm. Schrift*, Berl. 1801, p. 188–200). See NATIVITY.

ADVENT, SECOND. See MILLENNIUM.

Adventists, the name of a recent sect of Millenarians, which owes its origin to William Miller, from whom they are frequently called Millerites. About 1833 Miller began to teach that the "Second Advent" of the Lord would occur in 1843. He soon found disciples; among whom was Joshua V. Himes, a member of the "Disciples of Christ" (q. v.), who had a great deal of energy and proselyting spirit. He commenced a journal called *The Signs of the Times*, and, later, the *Advent Herald*, to disseminate the doctrines of the sect. Multitudes of people, chiefly of the ignorant, became believers; and, at the time appointed, it is said that thousands were out all night, waiting, in anxiety, for "the coming of the Lord," according to the prediction of the leaders of the sect. They were disappointed, of course, but many still gave credit to new predictions, fixing the time at new periods. As these successive times arrived, the predictions still failed, and many of the believers fell off. There is still in existence, however, a sect bearing the name Adventists, who look for the "coming of the Lord," but who do not fix dates as definitely as Messrs. Miller and Himes used to do. A large camp-meeting of Adventists has for many years been annually held at Willbraham.

As to doctrine, they differ from the Evangelical Churches generally only in their peculiar belief in the personal coming of Christ, and his bodily reign with the saints on the earth. They have no regular creed or form of discipline. It is a common belief among the Adventists that the wicked will be annihilated. — *American Christian Record*, p. 21. Comp. MILLENARIANS. See articles in the *Supplement*.

Adversary, in Heb. properly שָׂטָן, *satan'* (i. e. *Satan*, as it signifies, when with the article), an opponent, e. g. in war, a *foe* (1 Kings v, 18; xi, 14; xxiii, 25; 1 Sam. xxix, 4), in the forum, a *plaintiff* (Psa. cix, 6; comp. Zech. iii, 1, 2), or generally a *resister* (2 Sam. xix, 23), as one that *blocks* the way (Num. xxii, 23; comp. ver. 32). In Greek properly ἀντίδικος, one who *speaks against* us, e. g. in a suit, the *complainant* (Matt. v, 25; Luke xii, 50); or, generally, an *enemy* (Luke xviii, 3), specially, the *Devil* (1 Pet. v, 8). See ACCUSER.

Advocate (Παράκλητος, PARACLETE), one who pleads the cause of another; also one who exhorts, defends, comforts, prays for another. It is an appellation given to the Holy Spirit by Christ (John xiv, 16; xv, 26; xvi, 7) [see COMFORTER], and to Christ himself by an apostle (1 John ii, 1; see also Rom. viii, 34; Heb. vii, 25).

In the forensic sense, advocates or pleaders were not known to the Jews [see TRIAL] until they came under the dominion of the Romans, and were obliged to transact their law affairs after the Roman manner. Being then little conversant with the Roman laws and with the forms of the jurists, it was necessary for them, in pleading a cause before the Roman magistrates, to obtain the assistance of a Roman lawyer or *advocate* who was well versed in the Greek and Latin

languages (Otti *Spicil. Crim.* p. 325). In all the Roman provinces such men were found who devoted their time and labor to the pleading of causes and the transacting of other legal business in the provincial courts (Lamprid. *Vit. Alex. Sev.* c. 44). It also appears (Cic. *pro Cœlio*, c. 30) that many Roman youths who had devoted themselves to forensic business used to repair to the provinces with the consuls and prætors, in order, by managing the causes of the provincials, to fit themselves for more important ones at Rome. Such an advocate was Tertullus, whom the Jews employed to accuse Paul before Felix (Acts xxiv, 1); for although Ῥήτωρ, the term applied to him, signifies primarily an *orator* or *speaker*, yet it also denotes a pleader or advocate (Kuinöl, *Comment.*, and Bloomfield, *Recens Synopt.* ad Act. xxiv, 2). See ACCUSER.

Advocate of the Church (*Advocātus Ecclesiæ*), the patron or defender of the rights of a church or monastery, was formerly called *Patronus* or *Advocatus bonorum Ecclesiæ*. Spelman distinguishes two sorts of advocates of churches: 1. The *advocatus causarum*, who was granted by the prince to defend the rights of the Church at law. He appeared in the secular courts as the representative of the bishop, but only in cases involving the *temporalities* of his church. In all *personal* causes, civil or criminal, the bishop was answerable to the ecclesiastical synod alone. 2. The *advocatus solt*, or advocate of the territory, which office was hereditary. These offices were first intrusted to canons, but afterward were held even by monarchs. The advocates set over single churches administered justice in secular affairs in the name of the bishops and abbots, and had jurisdiction over their whole dioceses. In case of necessity they defended the property of the clergy by force of arms. In the courts of justice they pleaded the cause of the churches with which they were connected. They superintended the collection of the tithes and other revenues of the Church, and enjoyed, on the part of the convents, many benefices and considerable revenues. After a time these advocates and their assistants becoming a burden to the clergy and the people under their charge, who began to suffer severely from their avarice, the churches began to get rid of them. Urban III labored to deliver the Church from these oppressors, but found, in 1186, the German prelates, in connection with the Emperor Frederick I, opposed to it. Under the Emperor Frederick II, however, most of the German churches succeeded in abolishing these offices by the grant of large sums of money and of various immunities. See Paullini, *De Advocatis* (Jen. 1686); Knorre, *Kirchen-Vögte*, in the *Hall. Anzeig.* 1750; Miller, *De Advocatia* (Giess. 1768); Gallade, *De Advocatis* (Heidelb. 1768); Wundt, *De Advocatia* (ib. 1773). See WARDEN.

Advocātus Diabŏli (*Devil's Advocate*), the person appointed at Rome to raise doubts against the genuineness of the miracles of a candidate for canonization (q. v.), to expose any want of formality in the investigation of the miracles, and to assail the general merits of the candidate, whose cause is sustained by an ADVOCATUS DEI (*God's Advocate*). It is said that in the beginning of the seventeenth century the canonization of Cardinal Boromeo was almost prevented by the accusations of the devil's advocate.

Advowson (from *advocātus*), the right of patronage to a church or ecclesiastical benefice. He who has the advowson is called the *patron*, from his obligation to defend the rights of the church from oppression and violence. Advowsons are either, 1. *Presentative*, where the patron presents his clerk to the bishop or other ordinary to be instituted, and the bishop commands the archdeacon to induct him; 2. *Collative*, where the advowson lies in the ordinary, and within his jurisdiction, in which case no presentation is needed, but the ordinary collates or institutes the clerk and sends him to the proper officer to be inducted; 3. *Donative*, where the benefice is exempt from the jurisdiction of the ordinary, and visitable by the king only, or some other secular patron, who puts his clerk into possession by virtue of an instrument under his hand and seal, without institution, or induction, or examination by the ordinary. The greater part of the benefices in the Church of England are presentative. They are often put up for sale, much to the disgrace of the Church and the nation. See ENGLAND, CHURCH OF.

Adȳtum (from ἄδυτον, *inaccessible*), the *shrine* or inner room of a sacred building; hence applied in later times to the penetralia of the Temple at Jerusalem, which were accessible to the priests alone, especially the sanctuary, or "holy place," and still more to the "holy of holics," or inmost chamber. Ecclesiastical writers also employ it metaphorically to denote the recesses of the heart or spiritual nature, and sometimes to designate the deeper mysteries of divine truth. See AGION.

Ædesius. See ETHIOPIAN CHURCH.

Aëdi'as (Αἰδίας, for *Elias*), one of the "sons" of Ela, who divorced his Gentile wife (1 Esdr. ix, 27), evidently the ELIAH (q. v.) of the genuine text (Ezra x, 26).

Ægidius, an eminent prelate, was born at Rome, A.D. 1247, of the illustrious race of Colonna, and carefully educated under Thomas Aquinas and Bonaventura. He became an Augustinian Eremite monk. Philip the Bold brought him to Paris to be tutor to his son. He afterward taught philosophy and theology for many years in the university of Paris with so great fame that he was styled *doctor fundatissimus, theologorum princeps*. He was a very voluminous writer, but many of his writings remain in MS. Among those published are: *De Peccato Originali* (printed at Oxford, 4to, 1479); *Questiones Metaphysicæ* (Venice, 1501); *Lucubrationes de P. Lombardi Sententiis* (Basil, 1623). In 1292 he was made general of his Augustinian order; in 1296 bishop of Bourges. He died Sept. 22, 1316.—Mosheim, *Ch. Hist.* cent. xiii, pt. ii, ch. ii, § 44. See COLONNA.

Ægypt. See EGYPT.

Ælath. See ELATH.

Ælfric, ARCHBISHOP OF CANTERBURY, consecrated in 996, died in 1006, was a scholar to whom we are indebted for much of our present knowledge of Anglo-Saxon literature. He wrote a *Treatise of the Old and New Testaments* in Saxon; also a *Paschal Homily* in Latin and Saxon; in the latter of which he declares himself against the papal doctrine of transubstantiation. Many of his works exist, it is said, in MS., and some few have been published, one in Saxon, viz. *Tract. de V. et N. Testamento*; and others in Latin, viz. the *Paschal Homily*. Also two letters, one to Wulfinus, bishop of Sherborne or Salisbury; the other to Wulstanus, archbishop of York, on the same subject, printed at London in 1566, 1623, and 1638. There is, moreover, in the Coll. of Councils (*Wilkins*, i, 250, and *Labbe*, ix, 1003), a letter of this archbishop to Wulfinus, containing a sort of ritual for priests.—Cave, *Hist. Lit.* anno 980.—Landon, *Eccl. Dict.* s. v.

Ælfric, partly contemporary with the last, and with him, apparently, educated by Ethelwold, who was at the time abbot of Abingdon. On the removal of Ethelwold to the see of Winchester, in 963, Ælfric succeeded him at Abingdon. He died in 1005, and was buried at Abingdon. By many he is believed to have been the same with the last-mentioned Ælfric, and the question is involved in extreme obscurity; it is most probable, however, that they were different persons. The reader will find much in elucidation in Cave (anno 980).—Landon, *Eccl. Dict.* s. v.

Ælia Capitolīna. See JERUSALEM.

Æ'neas (Αἰνέας, a different form for the classical

Æne'as), a paralytic of Lydda, cured by Peter (Acts ix, 33, 34), A.D. 32.

Ænēas, Gazæus, a sophist and disciple of Hierocles, converted to Christianity about the year 487. He testifies that he heard the African confessors, whose tongues Hunneric, the king of the Vandals, had caused to be cut out, speak. He wrote the Dialogue called *Theophrastus, de Animarum Immortalitate et Corporis Resurrectione*, which was printed at Basle, 1516; and has since appeared both in Greek and Latin, in different editions, with the version of Wolfius and the Notes of Gaspard Barthius. It is given in the *Bibl. Max. Patr.* viii, 649; also in Galland, x, 627.—Cave, *Hist. Litt.* anno 487; Landon, *Ecc. Dict.* s. v.

Ænēas, bishop of Paris (843-877). About the year 863, taking part in the controversy with Photius, he wrote a treatise entitled *Liber adversus Objectiones Græcorum*, which is given by D'Achery, *Spicil.* i, 113. —Cave, *Hist. Litt.* anno 859; Dupin, *Eccl. Script.* c. ix; Neander, *Ch. Hist.* iii, 567.

Ænēas Sylvius. See Pius II.

Æ'non (Αἰνών, from Chald. עֵינָן, *Enavan', fountains;* Buxtorf, *Lex. Talm.* col. 1601), the name of a place near Salim, where John baptized (John iii, 23); the reason given, "because there was *much water* (ὕδατα πολλά, *many waters*) there," would suggest that he baptized at the springs from which the place took its name. Eusebius (*Onomast.* s. v.) places it eight Roman miles south of Scythopolis (Bethshean), and fifty-three north-east of Jerusalem; and it was evidently (comp. John iii, 26 with i, 28) on the west side of the Jordan (contrary to Kuinöl and Lampe in loc.; after Zorn, *De Ænone*, in his *Opusc.* ii, 71-94; also in Ugolini *Thesaur.* vii), but not necessarily in Judæa (as Wieseler, *Chronol. Synop.* p. 248). See the curious speculations of Lightfoot (*Cent. Chorog.* 1, 2, 3, 4). Dr. Robinson's most careful search, on his second visit (new ed. of *Researches*, iii, 333), failed to discover any trace of either name or remains in the locality indicated by Eusebius; but a *Salim* has been found by him to the east of and close to *Nablûs*, where there are two very copious springs (*ib.* ii, 279; iii, 298). This position agrees with the requirements of Gen. xxxiii, 18. See Shalem. In favor of its distance from the Jordan is the consideration that, if close by the river, the evangelist would hardly have drawn attention to the "much water" there. Dr. Barclay is disposed to locate Ænon at *Wady Farah*, a secluded valley about five miles to the N.E. of Jerusalem, running into the great *Wady Fowar* immediately above Jericho; but the only grounds for this identification are the copious springs and pools with which *W. Farah* abounds, and also the presence of the name *Selam* or *Seleim*, the appellation of another valley close by (*City of the Great King*, p. 558-570). See Salim.

Æon (*aiών, an age*), originally, the life or duration of any person or thing. In the system of Gnosticism we find the term used to signify spiritual beings who emanated from the Deity, and who presided over the various periods of the history of the world. See Gnostics.

Æpinus, Johannes, originally named *Hoch*, was born in 1499, in the province of Brandenburgh, and studied at Wittenberg, where he imbibed the principles of the Reformers. In 1529 he was appointed pastor at Hamburg, and for many years he contributed to further the cause of the Reformation by preaching, writing, and travelling. He took part against Melancthon in the *Adiaphoristic controversy* (q. v.), but was very moderate and kind in his views and statements. He wrote a work *de Purgatorio*, and died May 13, 1553.—Adami, *Vitæ Theol.*

Æra, a series of years used for chronological purposes, dating from some well-known event. See Epoch.

I. *The ancient Jews* made use of several æras in their computations: 1. From Gen. vii, 11, and viii, 13, it appears that they reckoned from the lives of the patriarchs, or other illustrious persons. 2. From their departure out of Egypt, and the first institution of their polity (Exod. xix, 1; Num. i, 1; xxxiii, 38; 1 Kings vi, 1). 3. Afterward, from the building of the temple (1 Kings ix, 10; 2 Chron. viii, 1), and from the reigns of the kings of Judah and Israel. 4. From the commencement of the Babylonian captivity (Ezek, i, 1; xxxiii, 21; xl, 1), and, perhaps, also from their return, and the dedication of the second temple. In process of time they adopted, 5, the Æra of the Seleucidæ, which, in the books of Maccabees is called the Æra of the Greeks, and the Alexandrian Æra; it began from the year when Seleucus Nicanor attained the sovereign power; that is, about 312 years before the birth of Jesus Christ. This æra continued in general use among the Orientals, with the exception of the Mohammedans, who employed it, together with their own æra, from the flight of Mohammed. The Jews had no other epoch until A.D. 1040, when, being expelled from Asia by the caliphs, they began to date from the Creation, though still without entirely dropping the Æra of the Seleucidæ. 6. They were accustomed, also, to reckon their years from the years when their princes began to reign. Thus, in 1 Kings xv, 1; Isa. xxxvi, 1; and Jer. i, 2, 3, we have traces of their anciently computing according to the years of their kings; and, in later times (1 Macc. xiii, 42; xiv, 27), according to the years of the Asmonean princes. Of this mode of computation we have vestiges in Matt. ii, 1; Luke i, 5; and iii, 1. 7. Ever since the compilation of the Talmud, the Jews have reckoned their years from the creation of the world, which they fix at B.C. 3761. (See Reland, *Antiq. Hebr.;* Schulzii *Compend. Arch. Hebr.;* Jahn, *Arch. Bibl.*) See Chronology.

II. *The ancient Heathens* used the following æras: 1. The Æra of the First Olympiad is placed in the year of the world 3228, and before the Vulgar Æra 776. 2. The taking of Troy by the Greeks, in the year of the world 2820, and B.C. 1184. 3. The voyage undertaken for the purpose of bringing away the golden fleece, in the year of the world 2760. 4. The foundation of Rome, in B.C. 753. 5. The Æra of Nabonassar, in B.C. 747. 6. The Æra of Alexander the Great, or his last victory over Darius, B.C. 330. 7. The Julian Æra, from B.C. 45. 8. In a great part of India, the Æra of Sulwanah, from A.D. 78. 9. In the later Roman empire, the Æra of Diocletian, from A.D. 284. 10. Among the Mohammedans, the Hegira, from A.D. 622. 11. Among the modern Persians, the Æra of Yezdegird, from A.D. 632. See Age.

III. *The Christians* for a long time had no æra of their own, but followed those in common use in the several countries. 1. In the western part of the Roman empire the Consular Æra remained in use until the sixth century after Christ. Frequently, also, the years were counted from the accession of an emperor to the throne. 2. The *Æra Diocletiana*, beginning with the accession of Diocletian to the throne (284), came into use first, and became very common in Egypt. The Christians who used it gave to it the name *Æra Martyrum*, on account of the great number of those who suffered martyrdom under the reign of that emperor. It is still used by the Abyssinians and Copts. 3. In the days of Constantine the custom arose to count the years according to Indictions. A cycle of indiction is a period of fifteen years, and the first year of the first cycle is generally considered to correspond with the year 313 of the Christian Æra. This æra was very common in the Middle Ages. 4. The *Æra Hispanica* was in use in Spain from the 5th until the 14th century, when it gave way to the Dionysian Æra. It begins with the year 38 B.C., i.e. the year following the conquest of Spain by Augustus. 5. The Æra of the Seleucidæ, or Macedonian Æra, begins, according

to the computation generally followed, with September 1, B.C. 312, the epoch of the first conquests of Seleucus Nicator in Syria. It is still used in the church year of the Syrian Christians. 6. The Æra of Antioch, which was adopted to commemorate the victory of Cæsar on the plains of Pharsalia, begins with Sept. 1, B.C. 49, according to the computation of the Greeks, but 11 months later according to that of the Syrians. It is followed by Evagrius in his Ecclesiastical History. 7. The Æra of the Armenians begins with the year A.D. 552, in which the Armenians, at the council of Tiben, separated from the main body of the Eastern Church by rejecting the council of Chalcedon. 8. The Æra of Constantinople, or Byzantine Æra, begins with the creation of the world, which it fixes 5508 years before the Christian or Vulgar Æra. It is still in use among the Albanians, Servians, and modern Greeks. 9. The most common æra among Christians is the Dionysian Æra (Æra Dionysiana), so called after *Dionysius Exiguus* (q. v.), who proposed it in the sixth century. It counts the years from the birth, or rather the conception of Christ, designating the January of the year in the December of which Christ was born, as the January of the first year *post Christum*. Christ, according to this calculation, was born *at the close* of the first year "POST *incarnationem*" (i. e. the conception). As the first year *post Christum*, Dionysius assumes the year 754 from the foundation of Rome, an opinion which has long ago been shown to be incorrect. See NATIVITY. The Dionysian Æra was adopted in Rome as early as the middle of the 6th century. The first public transaction which was dated according to it is the *Concilium German.* a. 742; and the first sovereign who used it is Charlemagne. In the 11th century it was adopted by the popes, since which time its use in the Western Church has been universal.

Ærè, a city noted in the *Antonine Itinerary* on the way from Damascus to Scythopolis (Bethshean); identified, from an inscription found in its extensive ruins, with the *Sanamein* of Abulfeda (*Tabula Syriæ*, ed. Koehler, p. 97), now *Sunamein*, a large Moslem village in the district of Jedur (Ritter, *Erdk.* xv, 812–817). See ASHTEROTH-KARNAÏM.

Aërians, a sect which arose about the middle of the fourth century, being the followers of Aërius (different from Arius and Aëtius), a monk and a presbyter of Sebastia, in Pontus, A.D. 355-360. He is charged by Epiphanius with being an Arian, or Semi-Arian, without just ground. The *real* cause, perhaps, of the accusation against him was his attempt to reform the Church, by maintaining that a presbyter or elder differs not in order and degree from a bishop; and by rejecting prayers for the dead, with certain fasts and festivals then superstitiously observed. Epiphanius attributes the zeal of Aërius to his being disappointed of the bishopric of Sebaste, which was conferred on his friend Eustathius; but the statements of Epiphanius are evidently colored by his personal prejudice against Aërius. His followers were driven from the churches, and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open defiles. The sect was still in existence at the time of Augustine.—Epiphanius, *Adv. Hæres.* lvi; Neander, *Ch. Hist.* ii, 342, 343; Bingham, b. xv, ch. 3; Lardner, *Works*, iv, 179; Walch, *Hist. d. Ketzer.* iii, 321.

Aërius. See AËRIANS.

Æthiopia, etc. See ETHIOPIA, etc.

Aëtians, a branch of Arians, named from Aëtius of Antioch, one of the most zealous defenders of Arianism, who, after being servant to a grammarian, of whom he learned grammar and logic, was ordained deacon, and at last bishop, by Eudoxus, patriarch of Constantinople (about A.D. 356). He wrote about 300 theological treatises, one of which has been preserved by Epiphanius, who reports that he held that the Son was of a nature inferior to the Father (κτιστός, καὶ ἐξ οὐκ ὄντων, and ἀνόμοιος τῷ πατρὶ καὶ ἑτερούσιος); that the Holy Spirit was but a creature, made by the Father and the Son before all other creatures. Socrates (*Ch. Hist.* ii, 35) says that, though his "doctrines were similar to those of the Arians, yet, from the abstruseness of his arguments, which they could not comprehend, they pronounced him a heretic." He was said to be well versed in the Aristotelian logic. His doctrine and his disciples were condemned by the Council of Seleucia, A.D. 359. He died about A.D. 367. See Theodoret, ii, 24; Neander, *Ch. Hist.* ii, 399, 409; Cave, *Hist. Lit.* anno 359; Lardner, *Works*, iii, 584; Walch, *Hist. d. Ketzereien*, ii, 660. See ANOMŒANS.

Aëtius. See AËTIANS.

Affection, in a philosophical sense, refers to the manner in which we are *affected* by any thing for a continuance, whether painful or pleasant; but in the most common sense it may be defined to be a settled bent of mind toward a particular being or thing. It holds a middle place between *disposition* on the one hand and *passion* on the other. It is distinguishable from *disposition*, which, being a branch of one's nature originally, must exist before there can be any opportunity to exert it upon any particular object; whereas affection can never be original, because, having a special relation to a particular object, it cannot exist till the object has once at least been presented. It is also distinguishable from *passion*, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connection, and, like other connections, subsists even when we do not think of the object. See DISPOSITION and PASSION.

The affections, as they respect religion, may be defined to be the "vigorous and sensible exercises of the inclination and will of the soul toward religious objects." Whatever extremes Stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the existence of true religion. It is true, indeed, "that all affectionate devotion is not wise and rational; but it is no less true that all wise and rational devotion must be affectionate." The affections are the springs of action: they belong to our nature, so that, with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life; how much more, then, should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the Scriptures of truth teach us that religion is nothing if it occupy not the affections (Deut. vi, 4, 5; xxx, 6; Rom. xii, 11; 1 Cor. xiii, 13; Psa. xxvii, 14).

A distinction, however, must be made between what may be *merely natural* and what is *truly spiritual*. The affections may be excited in a natural way under ordinances by a *natural impression* (Ezek. xxxiii, 32), by a *natural sympathy*, or by the *natural temperament* of our constitution. It is no sign that our affections are spiritual because they are raised very high, produce great effects on the body, excite us to be very zealous in externals, to be always conversing about ourselves, etc. These things are often found in those who are mere professors of religion (Matt. vii, 21, 22).

Now, in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and, lastly, whether our af-

fections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures. Consult Lord Kaimes' *Elements of Criticism*, ii, 517; Edwards *On the Affections;* Pike and Hayward's *Cases of Conscience;* Watts' *Use and Abuse of the Passions;* M'Laurin's *Essays*, § 5 and 6, where this subject is ably handled; Jeremy Taylor's *Works*, ii, 114, 164; Buck.

Affendofulo, Caleb, a Jewish rabbi, who flourished at Adrianople, Belgrade, and Constantinople in the present century. The name Affendofulo is a compound of the Turkish *effendi* and the Greek *πούλος* (son). He wrote a commentary (עֲשָׂרָה מַאֲמָרוֹת) on the Song of Solomon and Psalm cxix, with introductions and epilogues to each section, having reference to the divergence of the Karaites from the Rabbins (Vienna, 1830, 4to), besides two other works of a polemical character.—See Fürst, *Bibliotheca Judaica*, i, 20, 21.

Affinity (designated in Hebrew by some form of the verb חָתַן, *chathan'*, to *give in marriage*) is relationship by marriage, as distinguished from *consanguinity*, which is relationship by blood.

1. Marriages between persons thus related, in various degrees, which previous usage, in different conditions of society, had allowed, were forbidden by the law of Moses. These degrees are enumerated in Lev. xviii, 7 sq. The examples before the law are those of Cain and Abel, who, as the necessity of the case required, married their own sisters. Abraham married Sarah, the daughter of his father by another wife; and Jacob married the two sisters Leah and Rachel. In the first instance, and even in the second, there was an obvious consanguinity, and only the last offered a previous relationship of affinity merely. So also, in the prohibition of the law, a consanguinity can be traced in what are usually set down as degrees of affinity merely. The degrees of real affinity interdicted are, that a man shall not (nor a woman in the corresponding relations) marry, (1), his father's widow (not his own mother); (2), the daughter of his father's wife by another husband; (3), the widow of his paternal uncle; (4), nor his brother's widow if he has left children by her; but, if not, he was bound to marry her to raise up children to his deceased brother. See Levirate Law. The other restrictions are connected with the condition of polygamy, and they prohibit a man from having, (1), a mother and her daughter for wives at the same time, (2), or two sisters for wives at the same time. These prohibitions, although founded in Oriental notions, adapted to a *particular* condition of society, and connected with the peculiarities of the Levitical marriage law, have been imported wholesale into our canon law. The fitness of this is doubted by many; but as, apart from any moral or sanitary questions, the prohibited marriages are such as few would, in the present condition of Occidental society, desire to contract, and such as would be deemed repugnant to good taste and correct manners, there is little real matter of regret in this adoption of the Levitical law. Indeed the objections have arisen chiefly from a misunderstanding of the last of the above prohibitions, which, under permitted polygamy, forbade a man to have two sisters at once—an injunction which has been construed under the Christian law, which allows but one wife, to apply equally to the case of a man marrying the sister of a deceased wife. The law itself is rendered in our version, "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, *beside the other in her lifetime*" (Lev. xviii, 18). Clear as this seems, it is still clearer if, with Gesenius and others, we take the word צָרַר, *tsarar'*, rendered *to vex*, to mean *to rival*, as in the Sept., Arabic, and Vulgate. The *Targum* of Jonathan, the *Mishna*, and the celebrated Jewish commentators Jarchi and Ben Gerson, are satisfied that *two sisters at once* are intended; and there seems an obvious design to prevent the occurrence of such unseemly jealousies and contentions between sister-wives as embittered the life of the patriarch Jacob. The more recondite sense has been extracted, with rather ungentle violence to the principles of Hebrew construction, by making "vex her" the antecedent of "in her lifetime," instead of "take her sister to her, in her lifetime." Under this view it is explained that the married sister should not be "vexed" in her lifetime by the prospect that her sister might succeed her. It may be safely said that such an idea would never have occurred in the East, where unmarried sisters are far more rarely than in Europe brought into such acquaintance with the husband of the married sister as to give occasion for such "vexation" or "rivalry" as this. Yet this view of the matter, which is completely exploded among sound Biblical critics, has received the sanction of several Christian councils (*Concil. Illiber.* can. 61; *Aurat.* can. 17; *Auxer.* can. 36), and is perhaps not calculated to do much harm, except under peculiar circumstances, and except as it may prove a snare to some sincere but weak consciences. It may be remarked that, in those codes of law which most resemble that of Moses on the general subject, no prohibition of the marriage of two sisters *in succession* can be found. (See Westhead, *Marriage Code of Israel*, Lond. 1850; *Critici Sac. Thes. Nov.* i, 379.) See Marriage.

2. The substance of the Levitical law is adopted in England, and may be found in the "table of degrees" within which persons may not marry, which was set forth by Archbishop Parker in 1563, and was confirmed by can. xcix of the synod of London, 1604. See Incest.

3. According to the Roman canon law, affinity arises from marriage or from an unlawful intercourse between the one party and the blood relations of the other party; but in either case it is necessary that *copula sit completa* (*S. Thomas*, 4to, dist. 41, qu. 1, art. 1). Persons related to each other may contract affinity, as the husband with the relations of his wife, without the relations of the parties becoming bound together by any affinity; e. g. two brothers may marry two sisters, a father and his son may marry a mother and her daughter. The impediment of affinity, arising from marriage consummated, extends canonically, as in natural relationship, to the fourth degree *inclusive*. The impediment of affinity arising *ex coitu illicito* only extends to the second degree (*Conc. Trid.* sess. 24, *de reform.* cap. 4). It is ruled in the Latin Church that the pope cannot dispense in the first degree of affinity in the *direct* line, but he can in the *indirect;* thus he can grant a dispensation to a man to marry his brother's widow. See Consanguinity.

Affirmative (Gr. *διαβεβαίομαι*, *διϊσχυρίζομαι*, etc.). Among the Jews the formula of assent or affirmation was נָכוֹן דִּבַּרְתָּ, *σὺ εἶπας*, *thou hast said*, or *thou hast rightly said*. It is stated by Aryda and others that this is the prevailing mode in which a person expresses his assent, at this day, in Lebanon, especially when he does not wish to assert any thing in express terms. This explains the answer of our Saviour to the high-priest Caiaphas (Matt. xxvi, 64), when he was asked whether he was the Christ, the son of God (see also Matt. xxvi, 25, and comp. John xviii, 37). Instances occur in the Talmud: thus, "A certain man was asked, 'Is Rabbi dead?' He answered, 'Ye have said:' on which they rent their clothes"—taking it for granted from this answer that it was so (Jerusalem Talmud, *Kilaim*, xxxii, 2).—All readers even of translations are familiar with a frequent elegancy of the Scriptures, or rather of the Hebrew language, in using an affirmative and negative together, by which the sense is rendered more emphatic: sometimes the negative first, as Psa. cxviii, 17, "I shall not die, but

live," etc.; sometimes the affirmative first, as Isa. xxxviii, 1, "Thou shalt die, and not live." In John i, 20, there is a remarkable instance of emphasis produced by a negative being placed between two affirmatives, "And he confessed, and denied not, but confessed, I am not the Christ." See OATH.

Affre, DENIS AUGUSTE, a French prelate, was born at St. Rome (Aveyron), Sept. 27, 1793. He became in 1811 professor of philosophy at Nantes; and, after having been, in 1816, ordained priest, in 1818 was made professor of theology at the seminary of St. Sulpice in Paris; in 1821, vicar-general of the diocese of Luçon; in 1823, vicar-general at Amiens; in 1834, canon and honorary vicar-general of Paris. In 1839 he was appointed coadjutor of the bishop of Strasburg, but, before entering upon his episcopal duties at Strasburg, he was, after the death of Archbishop Quelen, of Paris, appointed one of the three vicars capitular of the diocese, and in 1840 appointed by Louis Philippe archbishop of Paris. He had several conflicts with the government of Louis Philippe, especially upon the emancipation of the Church and school from the state. During the insurrection of 1848, he climbed upon a barricade in the Place de la Bastille, carrying a green bough in his hand, as a messenger of peace, and wished to persuade the insurgents to lay down their arms. He had scarcely uttered a few words when the insurgents and the troops commenced firing again, and he fell, mortally wounded by a musket ball, coming apparently from a window above. He was carried by the insurgents into the house of a priest, and the next day was removed to his palace, where he died, June 27, 1848. On the 28th of June the National Assembly passed the following resolution: "The National Assembly considers it a duty to proclaim the sentiments of religious gratitude and of profound grief which all hearts have felt at the saintly and heroical death of the archbishop of Paris." His writings include *Traité de l'administration des Paroisses* (1827); *Traité des écoles primaires* (1826); *Traité des appels comme d'abus; Suprematie temporelle du Pape* (1829, in the Gallican interest); *Propriété des biens ecclésiastiques; Essai sur les Hiéroglyphes Egyptiens* (1834, maintaining the insufficiency of the system of Champollion to explain the hieroglyphics); *Introduction Philosophique à l'étude du Christianisme.* See biographies of Archbishop Affre by Henry de Riancy, and Abbé Cruice (subsequently bishop of Marseilles).

Afghanistan, a country of Asia. Its area is estimated at 225,000 square miles, and its population at about 4,000,000, most of whom are Mohammedans, belonging partly to the Soonite and partly to the Shiite sect. Hindoos, Christians, and Jews are tolerated. There are besides two Indian sects, which have adherents in India, the Sufis, who hold pantheistic views, and the Mullah Fukkis, who are freethinkers. The clergy (Mullah) are, at the same time, also teachers. Schools, in which reading and the Mohammedan religion are taught, are found in almost every village. The Presbyterian Mission in Northern India has directed its attention also to the neighboring Afghans, and established, in 1856, the first mission among them. Their missionary, the Rev. Isidor Löwenthal (q. v.), took up his residence at Peschawur, and entered at once with ardor upon his work. Having acquired the difficult language of the Afghans, the Pushtoo, he translated and published in it the New Testament. The first native convert was baptized by him in 1859.—Pierer; *News of the Churches,* 1859. See ASIA.

Afra, martyr of Augusta Vindelicorum (Augsburg), is reported to have been originally a common prostitute, but Rettberg (*Kircheng. Deutschlands,* i, 144) denies it. When the persecution in the time of Diocletian and Maximianus Herculius reached Augsburg, Afra was seized and carried before Gaius the judge, as a Christian; when Gaius could by no means prevail upon her to deny the faith, he condemned her to be burned alive, which sentence was speedily executed (the 7th of August, 304) upon her, continually, during her agony in the flames, glorifying and blessing God. Her festival is kept on the 5th of August.—Butler, *Lives of Saints,* iii, 327.

Africa, one of the four principal divisions of the globe, and the third in magnitude. The origin of its name is uncertain. Its general form is triangular, the northern part being the base, and the southern extremity the vertex. Its length may be reckoned about 70 degrees of latitude, or 4990 miles; and its greatest breadth something more than 4090 miles. Until the late researches of Livingstone and Barth, its interior was almost unknown.

Only very rough estimates can be made of the population of Africa. They vary from 60,000,000 to 200,000,000 and more. Most of the recent discoveries indicate, however, the existence of a dense population in the interior of Africa, and favor the highest estimates of the aggregate population. The natives are partly negroes, comprising the negroes proper, the Caffres, Betchuanas, Foolahs, Fellatas, Hottentots, Bushmen, etc.; partly Caucasians, among whom belong the Copts, Moors, Barbarians, Arabs, Abyssinians, Nubians, etc. Malays are to be found in Madagascar, and numerous Europeans have settled in the European colonies.

Until the beginning of the present century a very large portion of Africa was yet entirely unknown to the civilized world. The Arabs, who had extended their rule in Africa in the 7th century, conquered the whole of the northern coast, and became acquainted with the western coast as far as the Senegal, and the eastern coast nearly as far as the Cape of Good Hope. For a better knowledge of the western coast we are indebted to the Portuguese, who, after the expulsion of the Moors from their country, pursued them to Africa, and gradually advanced southward on the western coast. Steadily pushing forward, they circumnavigated, in 1497, under Vasco de Gama, the Cape of Good Hope, and soon after explored the south-eastern shore. The Portuguese were soon followed by English travellers (since 1550), who considerably contributed to a better knowledge of the entire coast. But the interior still remained an unknown land; and even the bold travellers who were sent out by the African Society of London (established in 1788) could not overcome the immense obstacles, and many of them, as Ledyard, Lucas, Houghton, Mungo Park, Hornemann, and Röntgen, lost their lives.

Since the beginning of the present century the explorations into the interior of Africa have grown rapidly in number and in importance. The progress of the French rule in Algeria and in Senegambia, the increased prosperity of the English colonies, the success of the numerous missionary societies, many of whose missionaries, as Livingstone, Moffat, Knoblecher, Krapf, and Isenberg, belong among the chief explorers of the interior, the construction of the Suez Canal, and the efforts made by European governments and the Geographical Societies of London, Paris, Berlin, etc., have given a wonderful impulse to the exploration of the interior. Important discoveries have quickly succeeded each other; and quite recently (1862) even the great problem of many centuries, the discovery of the sources of the Nile, has been successfully solved by Captains Grant and Speke. All these discoveries and explorations have an important bearing upon the prospects of Christianity, for they give us a better knowledge of the religious views of the natives, of their habits and their languages, and thus teach the missionaries and the missionary societies what they have to overcome.

The political divisions of Africa are much more numerous than those of any other of the grand divisions

of the earth's surface. On the north we have the empire of Morocco, the French province of Algeria, the pashaliks of Tunis, Tripoli, and Barca, and the oasis of Fezzan, dependencies of the Turkish empire; Egypt, a vice-royalty of the Turkish empire, though in a state of quasi independency. On the east, Nubia and Kordofan, dependencies of Egypt; the empire of Abyssinia, which has been recently enlarged by the subjection of a number of savage tribes; the countries bordering on the Gulf of Aden and the Indian Ocean, and stretching south-westward for more than 1000 miles. The names of the principal countries are Adel, Ajan, Berbera, Zanguebar, and Mozambique, the coast of which is held by the Portuguese. East of Mozambique is the populous island of Madagascar. In South Africa Great Britain has several important colonies. Cape Colony is the oldest of these, and occupies the southern portion of the continent; above it, on the south-east, are Caffraria, Natal, and the Zulu country; west of these, and separated from them by the Kalamba Mountains, are the Orange River and Transvaal republics, composed mostly of Dutch settlers and their Hottentot or Bechuana dependants. On the west coast, north of the Orange River, and extending about 300 miles into the interior, is the Hottentot country; and lying between this and the Transvaal republics is the land of the Bechuanas. North of the Hottentot country is Lower Guinea, a country composed of numerous chieftaincies and some Portuguese colonies. Among the best known of these chieftaincies are Angola, Congo, and Loango. Between this and the eastern coast lies a vast tract, varying in width from ten to twenty-eight degrees of longitude, and extending from nearly ten degrees above to sixteen degrees below the equator, almost wholly unexplored by Europeans. Upper Guinea, long known as the slave coast, is occupied by several native states, the largest being the kingdom of Dahomey. North of these is that region known formerly as Soudan and Nigritia, composed of numerous and constantly changing states (Bornou, Timbuctoo, etc.), part of them Mohammedan, and part pagan. Turning again northward, we find the republic of Liberia and the British colony of Sierra Leone, both settled in great part by free negroes. Lying between this and the Great Desert is the country of Senegambia; the larger portion has already become a dependency of France. England has a settlement, Bathurst, at the mouth of the Gambia. The Great Desert, which extends eastward from this country to the confines of Egypt and Nubia, is inhabited by tribes of Arab, or half Arab origin.

I. *Biblical Notices.*—Africa was peopled principally by Ham, or his descendants; hence it is called the "land of Ham" in several of the Psalms. See HAM. Mizraim peopled Egypt (Gen. x, 6, 13, 14), and the Pathrusim, the Naphtuhim, the Casluhim, and the Ludim, peopled other parts; but the situations they occupied are not now known distinctly. It is thought that many of the Canaanites, when expelled by Joshua, retired into Africa; and the Mohammedans believe that the Amalekites, who dwelt in ancient times in the neighborhood of Mecca, were forced from thence by the kings descended from Zioram.—Pococke, *Spec. Hist. Arab.* See CANAANITE.

The necessary information relative to those places in Africa which are spoken of in Scripture will be found under their respective names, ABYSSINIA, ALEXANDRIA, EGYPT, ETHIOPIA, LIBYA, CYRENE, etc.

II. *Early Christian Church in Africa.*—The continent of Africa, in the ancient Church, contained: 1. The *Exarchate of Africa Proper.* This contained, in Africa Proconsularis, fourteen dioceses; in Numidia, fifteen; in Mauritania, eighteen; in Tripoli, five. A list of these is given, from the *Notitia* of Leo, by Bingham (*Orig. Eccles.* bk. ix, ch. vii; see also ch. ii, § 5).

2. *The Patriarchate of Alexandria*, called also the *Egyptian Patriarchate.* It comprehended Libya, Pentapolis, Egypt, from Tripolis to the Red Sea, and Abyssinia, and contained more than a hundred Episcopal sees. Thus the whole of the north of Africa was, in the early ages, Christian. In the fifth century the Vandals, who were Arians, founded an empire there. The worst enemies, however, of the Church in Africa were the Saracens, or Oriental Arabs, who, in the seventh and eighth centuries, overran the country, and almost entirely extinguished the light of Christianity. The ancient sees which still remain are filled by Coptic prelates [see COPTS], the chief of whom is the patriarch of Alexandria, and dependent upon him is the abuna, or patriarch of the Abyssinians. Of the ancient sees, although the names are known to us, the situation is entirely lost, owing to the change wrought in the names of places by the Arabs. Little, then, can be said of the geography, and as little of the chronology, of these bishoprics; for, as to the former, all that we know is the provinces in which they were situated; as to the latter, we have no proofs of the most ancient before the third century, and of very few later than the seventh.—Bingham, *Orig. Eccl.* ix, 7. See ABYSSINIA; ALEXANDRIA; ETHIOPIA; CARTHAGE.

III. *The Roman Catholic Church.*—The circumnavigation of Africa in the fifteenth century led to conquests of the Portuguese and Spaniards, and, in connection with them, to the establishment of Roman Catholic missions. In Western Africa the population of several entire kingdoms [see ANGOLA; CONGO], and of a large number of islands, became, at least nominally, connected with the Roman Church. In Eastern Africa, Mozambique and the islands Bourbon and Mauritius were the principal missionary fields. In Northern Africa several bishoprics were established in the Spanish possessions. The establishment of the French dominion in several parts of Western and Northern Africa, especially in Algeria, likewise enlarged greatly the territory of the Roman Catholic Church and improved its prospects. Also in the English possessions a considerable Roman Catholic population gradually gathered, especially among the Irish immigrants. Great efforts were also made by the Roman missionaries to effect a union of the Copts and Abyssinians with their Church, but without much permanent success. See COPTS; ABYSSINIA. Repeatedly Roman missionaries penetrated farther into the interior, but no great results have as yet been obtained. In 1859 there was, outside of the possessions of Christian nations and of Tunis, Tripolis, and Egypt, only one vicariate apostolic for the Gallas.

IV. *The Protestant Missions.*—Protestantism got a firm footing in Africa after the beginning of the seventeenth century, in the possessions of the Dutch, English, and Danes. The foundation of another Protestant state was laid in 1823 by the establishment of the negro republic Liberia, whose growth and prospective influence is entirely under the control of Protestant Christianity. See LIBERIA. Missionary operations among the natives were commenced in South Africa, in 1737, by the Moravians. Their early operations, however, were greatly embarrassed by the Dutch colonial government, and, for fifty years (1744 to 1792), entirely interrupted. During all this time nothing was done for the conversion of the pagans. The London Missionary Society established its first mission in 1795, the Wesleyan Missionary Society in 1814. In 1820 a mission was established by the Glasgow Missionary Society, a union of members of the Established Church of Scotland and Dissenters. In 1828 this union was dissolved, the members of the Established Church retaining the old name, and the Dissenters taking the name of the Glasgow African Missionary Society. After the division in the Church of Scotland in 1843, the Glasgow Missionary Society became merged in the foreign mission scheme of the Free Church of Scotland. The Glasgow African Missionary Society trans-

Map of Modern Africa.

ferred its operations, in 1847, to the care of the United Presbyterian Church. The first missionaries of the Paris Evangelical Missionary Society came to Africa in 1822, and commenced, in 1830, their present mission among the Bechuanas. The American Board resolved in 1834 on a mission among the Zulus, which was commenced in 1835. The Rhenish Missionary Society sent to Africa, in 1829, four graduates of their Mission Seminary at Barmen. Most of the flourishing stations founded by it are within the limits of the territory of the Dutch Boers. The operations of the Berlin Society commenced in 1833; those of the Norwegian Missionary Society, near Port Natal, in 1853. In West Africa the first efforts to introduce the Gospel were singularly disastrous. Attempts made by the Moravians in 1736, and by several English societies since 1795, had soon to be relinquished as hopeless. A permanent settlement was effected by the Church Missionary Society in 1804, which has been very successful, and is still extending its operations on every side. A bishop for Sierra Leone was consecrated in 1852. The English Baptist Missionary Society established in 1841 a flourishing mission at the island of Fernando Po, but it was almost entirely suppressed in 1858 by a new Spanish governor. The missions of the Wesleyan Missionary Society of England commenced as early as 1796, but until 1811 there was only one missionary. They have since become the most flourishing among all the Protestant missions in West Africa. The missions of the American Baptist Missionary Union, in Liberia and among the Bassas, commenced in 1821; those of the (American)

Presbyterian Board, in Liberia, in 1832; of the American Board, at Cape Palmas, in 1834; of the Methodist Episcopal Church, in Liberia, in 1833; of the Southern Baptist Convention of America, in Liberia and Yoruba, in 1853; of the American Missionary Association in the Sherbro country, in 1842; of the Basle Missionary Society, at the Gold Coast, in 1828; of the Protestant Episcopal Church of America, at Cape Palmas, in 1836. A new interest in the missions of Western Africa was awakened in England by the return of Dr. Livingstone, and an enlargement of the missionary operations resolved upon. In Eastern Africa, the island of Madagascar was visited in 1818 by missionaries of the London Missionary Society, and a large number of the natives were converted to Christianity. But the premature death of King Radama in 1828 put a stop to the progress of Christianity, and, in 1836, the mission schools were closed, and the missionaries driven from the island. The persecution lasted until the death of Radama's widow, Ranavalona, and the accession to the throne of Radama II in 1861, under whom Christianity was again tolerated, and began to make new progress. The assassination of Radama in 1863 had no influence on the legal condition of the Christians, who, in 1864, were supposed to number about 7000. See MADAGASCAR. In Abyssinia, German missionaries of the Basle society have labored in behalf of Protestantism since 1830, without, however, achieving any permanent result. See ABYSSINIA. Egypt has some flourishing churches, schools, and benevolent institutions for the Protestant residents of foreign countries, and the United Presbyterians of America sustain there a prosperous mission. See EGYPT.

MISSIONARY STATISTICS OF AFRICA (1889).

SOCIETIES.	Missionaries.	Helpers fr. Ch. Land.	Ord. Nat. Helpers.	Unordained Native Helpers.	Churches.	Communicants.	Adherents.	Schools.	Pupils.
American.									
American Board	19	39	2	53	17	993	7,141	32	1,790
Presbyterian Board	11	19	3	31	14	1,266	....	18	530
United Presbyterian	11	17	10	228	26	2,624	....	97	5,701
American Baptist Union	15	14	..	10	4	290	....	7	175
Southern Baptists	6	7	3	9	2	71	....	1	165
Episcopal Board	..	..	..	..	69	576	....	..	837
Evangelical Lutheran Church Gen. Synod..	2	2	2	8	3	120	....	6	222
African M. E. Church Soc.	2	1	..	3	3	215	420	1	66
Total American..	66	89	20	342	138	6,155	....	162	9,486
European.									
Society for Propagation of the Gospel	112	54	22	171	107	13,359	68,112	64	3,752
Church Missionary Soc..	25	25	51	260	60	10,522	26,492	110	8,676
London Missionary Soc..	25	..	..	91	36	2,773	10,135	20	1,218*
Universities Mission	26	44	2	32	12	529	1,281	16	674
United Meth. Free Church	9	..	..	94	12	2,938	....	15	1,543
Primitive Methodists	2	..	1	16	7	310	....	3	186
Friends Association	..	15	..	370	2	2,951	36,360	130	14,500
Baptist Missionary Soc...	22	..	..	..	5	....	....	..	116
Church of Scotland	3	8	..	6	3	20	....	2	183
Free Church of Scotland.	17	40	..	165	13	3,795	....	81	5,678
United Presb. "	11	4	..	60	11	2,852	15,000	43	1,735
Moravians	28	29	3	349	24	3,135	12,530	33	2,622
French Evang. Miss. Soc.	6	9	..	..	3	....	....	..	47
Berlin Missionary Soc...	52	10	2	2	414	9,772	20,058	60	3,542
Rhenish " " ..	31	29	..	144	27	6,379	17,389	26	3,582
North-German Miss. Soc.	7	1	1	22	2	409	664	16	321
Basle Missionary Society.	25	32	20	150	11	2,977	8,041	93	2,491
Swedish Church	3	3	..	3	4	12	58	3	68
Swedish Evangelical National Society	3	8	..	23	3	79	106	..	90
Norwegian Miss. Soc.	40	14	16	902	33	(?)	2,660	330	30,620
Egyptian Mission	11	10	7	10	24	2,217	....	82	5,601
North-African Mission...	..	42	..	..	10	....	....	..	....
Total European ...	458	377	125	2870	823	65,029	....	1029	87,245
Grand Total	524	466	145	3212	961	71,184	....	1191	96,731

* Does not include Madagascar.

V. *Ecclesiastical Statistics.*— The entire population of the Cape Verde, St. Thomas, and Prince's Islands (Portuguese), of the Spanish Presidios and Guinea Islands, and of the French island of Bourbon, belong to the Roman Catholic Church. The same is the case with a majority of the population of the English island of Mauritius and of the European population in Algeria. In Angola and Benguela the Portuguese claim dominion over 657,000, in Mozambique, over 300,000 subjects; but with the decline of the Portuguese power also, the connection of the natives with the Roman Church has to a great extent ceased. Angola had, in 1857, only 6 priests, Mozambique only 3. See also EGYPT and ABYSSINIA. The Roman Church had, in 1859, 5 bishoprics in the Portuguese possessions, 2 in the French, 1 in the English, 2 in the Spanish; and 12 vicariates apostolic, viz., 2 in Egypt (1 Latin and 1 Copt), 1 in Tunis, 1 in Abyssinia, 1 for the country of the Gallas, 2 for the Cape of Good Hope, 1 for the two Guineas, 1 for Sierra Leone, 1 for Madagascar, 1 for Natal. See ALGERIA.

The African missions of the Roman Church are mostly supported by the General Missionary Society for the Propagation of Faith. There are, besides, special missionary societies for Africa in France and Austria. The Church of England had, in 1885, the following dioceses: Capetown, Grahamstown, Sierra Leone, St. Helena, Natal, Bloomfoorteen, Kaffraria, Central Africa, Zululand, Niger, some of which are outside of the British dominions. These bishoprics constitute the "Ecclesiastical Province of South Africa," with the Bishop of Capetown as metropolitan. The Wesleyan Methodists, in 1888, had 6 missionary districts (Cape of Good Hope, Grahamstown, Natal, Sierra Leone, Gambia, and the Gold Coast), 66 circuits, 204 chapels, 366 other preaching places, 95 missionaries and assistant missionaries, 17,955 members, 18,059 scholars in schools, and 76,485 attendants on public worship. The missions of the Methodist Episcopal Church in Western Africa are organized into an Annual Conference, which, in 1886, had 19 travelling preachers, 2641 members, 160 probationers, 60 local preachers, 40 schools, 2342 scholars, and 38 churches.

Other Christian denominations are found only in Egypt and Abyssinia (q. v.). Jews are numerous in all Northern Africa, especially in Morocco, where, before the persecution in 1859, they counted over 300,000 souls. Mohammedanism prevails in Egypt, Tunis, Tripoli, Algeria, Morocco, Fez, and also throughout Soudan. Dieterici estimated this part of the population at about 100 million souls. The rest are pagans.

GENERAL RELIGIOUS STATISTICS OF AFRICA (1886).

COUNTRIES.	Protestants.	Roman Catholics.	Eastern Church.	Total Population.
British posessions and neighb'g Miss.	700,000	182,000	....	5,300,000
French Possessions.	10,000	370,000	....	4,080,000
Portuguese "	....	1,204,000	....	200,000
Spanish "	....	320,000	....	....
Egypt	2,000	28,000	200,000	18,820,000
Abyssinia	....	10,000	3,000,000	6,000,000
Liberia	30,000	....	....	1,068,000
Morocco	....	....	....	5,000,000
Tunis and Tripoli	....	25,000	....	2,100,000
Madagascar	350,000	80,000	....	3,500,000
Orange Free State	51,000	....	....	133,518
Total	1,143,000	2,239,000	3,200,000	46,201,518*

* This estimate does not include the interior of Africa. The total population of Africa is estimated at 205,679,000.

VI. *Literature.*—On the religious aspects: Sanchez, *Hist. Eccles. Africanæ* (Madrid, 1784); Morcelli, *Africa Christiana* (Bresc. 1816; Gött. 1820); Münter, *Primordia Eccles. Africanæ* (Hafn. 1829); Löscher, *De Patrum Africanor. Meritis* (Rochlitz, 1712); Kellner, *Nord-Africa's Relig.* in the *Deutsches Magaz.* v, 256 sq.; Von Gerlach, *Gesch. d. Ausbreit. d. Christenth. in Süd-Afrika* (Berl. 1832). Geographical information: Livingstone's

Travels in S. Africa (Lond. 1857; N. Y. 1858); *Zambesi* (London and N. Y. 1865); Barth's *Travels in N. and Cent. Africa* (London and N. Y. 1857–1859); Krapf's *Trav. and Missions in Eastern Africa* (Lond. and N. Y. 1860); Burton, *Lake Regions of Cent. Africa* (London and N. Y. 1860); Andersson, *Lake Ngami* (London and N. Y. 1856); Baldwin, *South Africa* (London and N. Y. 1863); Cumming, *Hunter's Life in Africa* (London and N. Y. 1850); Wilson, *Western Africa* (N. Y. 1856); Du Chaillu, *Equatorial Africa* (N. Y. 1861); Moffat, *Adventures in South Africa* (Lond. and N. Y. 1865); Stanley, *Through the Dark Continent* (N. Y. 1875).

African Methodist Episcopal Church, a body of Christians composed entirely of colored people in the United States and Canada.

I. *History.*—The early Methodists labored zealously for the welfare of the Africans, both slaves and free, in the United States. Multitudes of them became Methodists, and thousands are now in the fellowship of the Methodist Episcopal Church (q. v.), which, at its General Conference of 1864, organized two new conferences, consisting exclusively of colored members. In 1816, a number of these Methodists, believing that they could be freer and more useful in a separate communion, called a convention in Philadelphia, which, in April of that year, organized the "African Methodist Episcopal Church." The Rev. Richard Allen (q. v.) was elected first bishop, and was ordained by five presbyters. He served until his death in 1831. In 1828 the Rev. M. Brown was also elected bishop. In 1836 the Rev. E. Waters was ordained bishop. The growth of the Church has been steady, and many of its preachers have been men of ability. It had, in 1888, 50 conferences, 7 bishops, and a full corps of editors, secretaries, agents, and literary and financial officers. In 1856 the Canada Conference was organized as a separate body. The civil war which broke out in the United States in 1861, and the gradual destruction of slavery, greatly enlarged the territory of this Church and added to its membership. In May, 1864, the Quadrennial General Conference of the Church was held at Philadelphia, simultaneously with the General Conferences of the Methodist Episcopal Church and of the African Methodist Episcopal Zion Church. The General Conference was visited by a deputation from the General Conference of the Methodist Episcopal Church, and, to reciprocate this act of fraternal sentiment, appointed in its turn a committee, consisting of five members, to visit the latter body. A committee was also appointed to mature, with a similar committee appointed by the African Methodist Episcopal Zion Church, a plan of union of these two denominations, to be laid before the next General Conferences of both.

Unforeseen difficulties, however, intervened, and the plan of union was deferred. In 1888 it failed in like manner for lack of concurrence in some minor details, but the prospect was hopeful of its early realization. Meanwhile arrangements had been set on foot for the absorption of the British Methodist Episcopal Church of Canada and the West Indies into the African Methodist Episcopal Church, and at the General Conference of 1888 this union was declared fully effected.

On May 15, 1865, Bishop Payne reorganized the South Carolina Annual Conference of the A. M. E. Church, which was first established in Charleston, and had existed in prosperity for six years, worshipping in a house erected by themselves, when the African M. E. Church as a separate organization was overthrown, and until the breaking out of the rebellion the colored people were compelled to worship with the whites, and were brought under the pastoral care of the white pastors.

II. *Doctrines.*—The doctrines are the same as those of the Methodist Episcopal Church (q. v.).

III. *Government.*—The *bishops* preside in the conferences and station the ministers; they are styled "Right Reverend." The *General Conference* is composed of travelling preachers of two years' standing, and of local preachers delegated by the Annual Conference, in the ratio of one to every five travelling preachers. Its sessions are quadrennial. The *Annual Conference* consists of all the travelling preachers in full connection, and of all local preachers who have been licensed a certain period, and can pass a satisfactory examination. In other respects the government resembles that of the M. E. Church.

IV. *Statistics.*—From the reports made at the General Conference of 1888 on the constitution of the Church, it appears that in that year the real estate and Church property was estimated at about $5,000,000, located in the New England States, the North-western States, in Delaware, Maryland, Virginia, Kentucky, Missouri, Kansas, Arkansas, Tennessee, Mississippi, Louisiana, South Carolina, California, the West Indies, and Africa. The latest statistics (1889) give 3600 churches, 2943 ministers, 4891 local preachers, 47,000 probationers, and 390,000 members. Missions have been established in nearly all of the states above named, with a large number of missionaries. The Church had several thousand day-schools, and a corresponding number of teachers of color, educated at the various institutions of learning in the United States and Canada. Sunday-schools had been established in connection with nearly all of the meeting-houses. They were conducted by about 6000 officers and teachers, and some 260,000 volumes of Sunday-school books were used. The highest literary institution of the denomination is Wilberforce University, which is under the control of the General Conference, and located three miles north of Xenia, Greene County, Ohio. It had, in 1888, 108 students. There are also seminaries at Baltimore, Columbus (O.), Alleghany, and Pittsburg. The school near Columbus has a farm of 172 acres. There are three religious papers, the *Christian Recorder*, a weekly, issued by the Book Concern at Philadelphia, the *Review*, and the *Missionary Record*.

African Methodist Episcopal Zion Church, a religious denomination composed entirely of colored Methodists, organized Oct. 25, 1820.

I. *History.*—This denomination originated in the secession, in 1820, of the Zion congregation of African Methodists, in the city of New York, from the Methodist Episcopal Church. The Congregation assigned as the cause of its separation some resolutions passed by the General Conference of the Methodist Episcopal Church, in 1820, concerning Church government. Zion congregation was soon joined by several other congregations, and in 1821 the first Annual Conference was held in the city of New York, which was attended by 22 ministers, and reported the number of members connected with the Conference as being 1426. For seven more years successively an Annual Conference was convened, each of which appointed its president. At the Annual Conference of 1838, the Rev. Christopher Rush was elected permanent superintendent for four years. In 1887 the denomination had 2 general superintendents, 4 annual conferences (New York, Philadelphia, Boston, and Baltimore), 2600 travelling ministers, 3250 local preachers and exhorters, 325,000 lay members, 50 churches, and many congregations without churches, in 11 states of the Union, the District of Columbia, and Nova Scotia. The General Conference of 1864, held at Philadelphia, declared in favor of a union with the African Methodist Episcopal Church (q. v.).

II. *Doctrines.*—The doctrines are the same as those of the Methodist Episcopal Church (q. v.).

III. *Government.*—The highest functionaries of the Church are general superintendents, who are elected to their office every four years by the suffrage of the members of the General Conference. They may be re-elected at the expiration of their term. The General Conference meets every four years, and is composed of all the travelling ministers of the connection. The Annual Conference is composed of all the travelling ministers of a district. See Rev. Christopher Rush's *Hist. of the African Methodist Church* (N. Y.).

Africānus, Julius (called by Suidas *Sextus* Julius), was an intimate friend of Origen, an eminent Christian chronographer, and flourished about the year 220. Having been attracted by the fame of Heraclas, a celebrated philosopher, and pupil of Origen, he came to Alexandria to study with him, but he seems to have lived chiefly at Nicopolis (the ancient Emmaus), in Palestine, and to have exerted himself for its restoration; for which purpose, in 220, he made a visit to Antoninus Heliogabalus, to obtain from him permission that the walls of the ruined city should be rebuilt. According to one writer (Hebedjesu, *Cat. lib. Chald.* xv, 18), he was bishop of Nicopolis. He died about 232. Africanus wrote a chronological work in five sections under the title of *Pentabiblos*—a sort of universal history, composed to prove the antiquity of true religion and the novelty of paganism. Fragments of this chronology are extant in the works of Eusebius, Syncellus, Malala, Theophanes, Cedrenus, and in the "*Chronicon Paschale*." The "Pentabiblos" commences with the creation, B.C. 5499, and closes with A.D. 221. The chronology of Africanus places the birth of Christ three years before the commencement of our era. But under the reign of Diocletian ten years were taken from the number which had elapsed, and thus the computation of the Churches of Alexandria and Antioch were reconciled. According to Fabricius (*Bibl. Gr.* ed. nova, viii, 9), there exists at Paris a manuscript containing an abstract of the "Pentabiblos." Scaliger has borrowed, in his edition of Eusebius, the chronology of Africanus extant in "*Geo. Syncelli Chronographia ab Adamo ad Diocletianum*, à Jac. Goar" (Gr. et Lat., Paris, 1652, fol.). Africanus wrote a learned letter to Origen, in which he disputes the authenticity of the apocryphal history of Susannah (Basle, Gr. and Lat. 1674, 4to). A great part of another letter of Africanus to Aristides, reconciling the disagreement between the genealogies of Christ in Matthew and Luke, is extant in Eusebius (bk. vi, ch. xxxi).

It is believed that Africanus was still a pagan when he wrote his work entitled *Cestus* (Κεστός, girdle of Venus), in which he treats of agriculture, medicine, physics, and especially the military art. Hebedjesu, in his catalogue of Chaldean works, mentions a commentary on the N. T. by Africanus, bishop of Emmaus. Finally, a translation of the work of Abdias of Babylon, entitled *Historia certaminis apostolici*, has been attributed to Africanus, but probably erroneously.

The fact of a man so learned and intelligent as the chronologer Africanus being a Christian, refutes the error of those who think that all Christians in the first centuries of our era were illiterate. The criticisms of Africanus upon the apocryphal books seem to attest that he did not receive the canonical writings of the New Testament without previous examination; and, from his manner of reconciling the different genealogies of Christ, it appears certain that he recognised the authenticity of the Gospels in which they occur.—Cave, *Hist. Lit.* ann. 220; Lardner, *Works*, ii, 457.

Afternoon (נְטוֹת הַיּוֹם, *netoth' ha-yom'*, *the day's declining*, Judg. xix, 8, as in the margin). The Hebrews, in conformity with the Mosaic law, reckoned the *day* from evening to evening, and divided it into six unequal parts:

1. The break of day.
2. The morning, or sunrise.
3. The heat of the day. It begins about nine o'clock (Gen. xviii, 1; 1 Sam. xi, 11).
4. Midday.
5. The cool of the *day*, literally the *wind* of the *day*, from the fact that in Eastern countries a wind commences blowing regularly for a few hours before sunset, and continues till evening.
6. The evening. See Day.

Ag'aba (Ἀκκαβά, prob. i. q. *Agabus*), one of the temple servants, whose "sons" returned from Babylon (1 Esdr. v, 30), evidently the Hagab (q. v.) of the genuine text (Ezr. ii, 46).

Agăba (Ἄγαβα), a fortress near Jerusalem, which Galesius, its governor, restored to Aristobulus, the son of Alexander Jannæus (Josephus, *Ant.* xiii, 24, 5). The place cannot well be identified on account of the various readings (see Hudson's ed. i, 602, note), one of which (Γαβαζα) even seems to identify it with Gabbatha (q. v.). It was perhaps the eminence of Gibeah (q. v.).

Ag'abus (Ἄγαβος; either from the Heb. חָגָב, *a locust* [which even occurs as a proper name, Ezra ii, 46], or עָגַב, *to love*; Simon. *Onom. N. T.* 15, and Wolf, *Cur.* ii, 1167), the name of "a prophet," supposed to have been one of the seventy disciples of Christ (Walch, *De Agabo Vate*, Jen. 1757, and in his *Diss. ad Act. Ap.* ii, 131 sq.). He, with others, came from Judæa to Antioch, while Paul and Barnabas (A.D. 43) were there, and announced an approaching famine, which actually occurred the following year (Acts xi, 27, 28). Some writers suppose that the famine was general; but most modern commentators unite in understanding that the large terms of the original (ὅλην τὴν οἰκουμένην) apply not *to the whole world*, nor even to the whole Roman empire, but, as in Luke ii, 1, to Judæa only. Statements respecting four famines, which occurred in the reign of Claudius (Oros. vii, 6; Euseb. *Hist. Eccl.* ii, 8; *Chron. Arm.* ii, 269), are produced by the commentators who support this view (Wesseling, *Observ.* i, 9, p. 28); and as all the countries put together would not make up a tenth part of even the Roman empire, they think it plain that the words must be understood to apply to that famine which, in the fourth year of Claudius (Suetonius, *Claud.* 18), overspread Palestine (see Kuinöl, *Comment.* in loc.). The poor Jews, *in general*, were then relieved by the queen of Adiabene, who sent to purchase corn in Egypt for them (Josephus, *Ant.* xx, 2, 6; 5, 2); and for the relief of the Christians in that country contributions were raised by the brethren at Antioch, and conveyed to Jerusalem by Paul and Barnabas (Acts xi, 29, 30). Many years after, this same Agabus met Paul at Cæsarea, and warned him of the sufferings which awaited him if he prosecuted his journey to Jerusalem (Acts xxi, 10–12), A.D. 55. (See Conybeare and Howson's *St. Paul*, i, 127; ii, 233; Baumgarten, *Apostelgeschichte*, i, 270 sq.; ii, 113.) The Greek Church assert that he suffered martyrdom at Antioch, and hold his festival on the 8th of March (Eichhorn, *Bibl. d. bibl. Lit.* i, 22, 23; vi, 20).

A'gag (Heb. *Agag'*, אֲגָג, perh. *flame*, from an Arab. root, in 1 Sam. always written אַגָג; Sept. Ἀγάγ, but Γώγ in Num.), the name of two kings of the Amalekites, and probably a common name of all their kings (Hengstenberg, *Pentat.* ii, 307), like Pharaoh in Egypt, and Achish or Abimelech among the Philistines. See also Agagite.

1. The king apparently of one of the hostile neighboring nations, at the time of the Exode (B.C. 1618), referred to by Balaam (Num. xxiv, 7) in a manner implying that the king of the Amalekites was, then at least, a greater monarch, and his people a greater people, than is commonly imagined. See Amalekite.

2. A king of the Amalekites, who was spared by Saul, contrary to the solemn vow of devotement to destruction [see Anathema] whereby the nation, as such, had of old precluded itself from giving any quarter to that people (Exod. xvii, 14; Num. xiv, 45). Hence when Samuel arrived in the camp of Saul he ordered Agag to be brought forth. He came "pleasantly," deeming secure the life which the king had spared. But the prophet ordered him to be cut in pieces; and the expression which he employed—"As thy sword hath made women childless, so shall thy mother be childless among women"—indicates that,

apart from the obligations of the vow, some such example of retributive justice was intended as had been exercised in the case of Adonibezek; or, in other words, that Agag had made himself infamous by the same treatment of some prisoners of distinction (probably Israelites) as he now received from Samuel (see Diedrichs, *Hinrichtung Agag's*, Gött. 1776). The unusual mode in which his death was inflicted strongly supports this conclusion (1 Sam. xv, 8–33). B.C. cir. 1070. See SAMUEL.

Ag'agite [others *A'gagite*] (Heb. *Agagi'*, אֲגָגִי, Sept. Βουγαῖος, Μακέδων, Vulg. *Agagites*), the name of the nation to which Haman (q. v.) belonged (Esther iii, 1, 10; viii, 3, 5; ix, 24). Josephus explains it as meaning *Amalekite* (*Ant.* xi, 6, 5). See AGAG.

Agalla or **Agallim.** See EGLAÏM.

Agam. See REED.

Ăgăpè, plural AGAPÆ (*ἀγάπη*, *ἀγάπαι*), the Greek term for *love*, used by ecclesiastical writers (most frequently in the plural) to signify the social meal of the primitive Christians, which generally accompanied the Eucharist. The New Testament does not appear to give it the sanction of a divine command: it seems to be attributable to the spirit of a religion which is a bond of brotherly union and concord among its professors. See EUCHARIST.

1. Much learned research has been spent in tracing the *origin* of this custom; but, though considerable obscurity may rest on the details, the general historical connection is tolerably obvious. It is true that the *ἔρανοι* and *ἑταιρίαι*, and other similar institutions of Greece and Rome, presented some points of resemblance which facilitated both the adoption and the abuse of the Agapæ by the Gentile converts of Christianity; but we cannot consider them as the direct models of the latter. If we reflect on the profound impression which the transactions of "the night on which the Lord was betrayed" (1 Cor. xi, 23) must have made on the minds of the apostles, nothing can be conceived more natural, or in closer accordance with the genius of the new dispensation, than a wish to perpetuate the commemoration of his death in connection with their social meal (Neander, *Leben Jesu*, p. 643; *Planting of the Christian Church*, i, 27). The primary celebration of the Eucharist had impressed a sacredness on the repast of which it formed a part (comp. Matt. xxvi, 26; Mark xiv, 22, with Luke xxii, 20; 1 Cor. xi, 25); and when to this consideration we add the ardent faith and love of the new converts on the one hand, and the loss of property with the disruption of old connections and attachments on the other, which must have heightened the feeling of brotherhood, we need not look farther to account for the institution of the Agapæ, at once a symbol of Christian love and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by Chrysostom: "A custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility."

Thus the common meal and the Eucharist formed together one whole, and were conjointly denominated *Lord's Supper* (*δεῖπνον τοῦ κυρίου*, *δεῖπνον κυριακόν*) and *feast of love* (*ἀγάπη*). They were also signified (according to Mosheim, Neander, and other eminent critics) by the phrase, *breaking of bread* (*κλῶντες ἄρτον*, Acts ii, 46; *κλάσις τοῦ ἄρτου*, Acts ii, 42; *κλάσαι ἄρτον*, Acts xx, 7). We find the term *ἀγάπαι* thus applied once, at least, in the New Testament (Jude 12), "These are spots in your feasts of charity" (*ἐν ταῖς ἀγάπαις ὑμῶν*). The reading in 2 Pet. ii, 13, is of doubtful authority: "Spots and blemishes, living luxuriously in their Agapæ" (*ἐντρυφῶντες ἐν ταῖς ἀγάπαις αὐτῶν*); but the common reading is *ἐν ταῖς ἀπάταις αὐτῶν*, "in their own deceivings." The phrase *ἀγάπην ποιεῖν* was early employed in the sense of celebrating the Eucharist; thus in the epistle of Ignatius to the church at Smyrna, § viii. In § vii *ἀγαπᾶν* appears to refer more especially to the Agapæ.

By ecclesiastical writers several synonyms are used for the Agapæ, such as *συμπόσια* (Balsamon, *ad Can.* xxvii, *Concil. Laodicen.*); *κοιναὶ τράπεζαι*, *εὐωχία*, *κοιναὶ ἑστιάσεις*, *κοινὰ συμπόσια* (Chrysostom); *δεῖπνα κοινά* (Œcumenius); *συσσιτία καὶ συμπόσια* (Zonaras).

Though the Agapæ usually succeeded the Eucharist, yet they are not alluded to in Justin Martyr's description of the latter (*Apol.* i, § 65, 67); while Tertullian, on the contrary, in his account of the Agapæ, makes no distinct mention of the Eucharist. "The nature of our *Cana*," he says, "may be gathered from its name, which is the Greek term for love (*dilectio*). However much it may cost us, it is real gain to incur such expense in the cause of piety; for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts; by this means, if any one has indulged in excess, he is detected. The feast is closed with prayer." Contributions or oblations of provisions and money were made on these occasions, and the surplus was placed in the hands of the presiding elder (*ὁ προεστώς*—compare 1 Tim. v, 17, *οἱ προεστῶτες πρεσβύτεροι*), by whom it was applied to the relief of orphans and widows, the sick and destitute, prisoners and strangers (Justin, *Apol.* i, 67).

Allusions to the *κυριακὸν δεῖπνον* are to be met with in heathen writers. Thus Pliny, in his celebrated epistle to the Emperor Trajan, after describing the meeting of the Christians for worship, represents them as assembling again at a later hour, "*ad capiendum cibum, promiscuum tamen et innoxium.*" By the phrase "*cibum promiscuum*" (Augustine remarks) we are not to understand merely food partaken in common with others, but common food, such as is usually eaten; the term *innoxium* also intimates that it was perfectly wholesome and lawful, not consisting, for example, of human flesh (for, among other odious imputations, that of cannibalism had been cast upon the Christians, which, to prejudiced minds, might derive some apparent support from a misinterpretation of our Lord's language in John vi, 53, "Unless ye eat the flesh and drink the blood of the Son of man"), nor of herbs prepared with incantations and magical rites. Lucian also, in his account of the philosopher Peregrinus, tells us that, when imprisoned on the charge of being a Christian, he was visited by his brethren in the faith, who brought with them *δεῖπνα ποικίλα*, which is generally understood to mean the provisions which were reserved for the absent members of the church at the celebration of the Lord's Supper. Gesner remarks on this expression, "*Agapas, offerente unoquoque aliquid, quod una consumerent; hinc ποικίλα, non à luxu.*"

2. *The mode of celebrating* the feast was simple. The bishop or presbyter presided. The food appears to have been either dressed at the houses of the guests, or to have been prepared at the place of meeting, according to circumstances. Before eating, the guests washed their hands, and prayer was offered. The Scriptures were read, and questions proposed by the person presiding. Then followed the recital of accounts respecting the affairs of other churches, such accounts being regularly transmitted from one church to another, so that a deep sympathy was produced; and, in many cases, assistance was furnished to churches in trouble. At the close of the feast, money was collected for orphans and widows, for the poor, and for

prisoners. The kiss of charity was given, and the ceremony concluded with prayer (Rom. xvi, 16; 1 Cor. xvi, 20; 1 Thess. v, 26; 1 Pet. v, 14).

3. *Their Decline.*—From the passages in the Epistles of Jude and Peter, already quoted, and more particularly from the language of Paul in 1 Cor. xi, it appears that at a very early period the Agapæ were perverted from their original design; the rich frequently practised a selfish indulgence, to the neglect of their poorer brethren: ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει (1 Cor. xi, 21); i. e. the rich feasted on the provisions they brought, without waiting for the poorer members, or granting them a portion of their abundance. They appear to have imitated the Grecian mode of entertainment called δεῖπνον ἀπὸ σπυρίδος (see Xenophon's *Memorabilia*, iii, 14; Neander's *Planting of the Christian Church*, i, 292). On account of these and similar irregularities, and probably in part to elude the notice of their persecutors, the Christians, about the middle of the second century, frequently celebrated the Eucharist by itself and before daybreak (*antelucanis cœtibus*) (Tertullian, *De Cor. Militis*, § 3). From Pliny's *Epistle* it also appears that the Agapæ were suspected by the Roman authorities of belonging to the class of Hetæriæ (ἑταιρίαι), unions or secret societies, which were often employed for political purposes, and as such denounced by the imperial edicts; for he says (referring to the "*cibum promiscuum*," etc.) "*quod ipsum facere desiisse post edictum meum, quo secundum mandata tua Hetærias esse vetueram*" (Plin. *Ep.* 96 al. 97). At a still later period the Agapæ were subjected to strict regulation by various councils. Thus by the 28th canon of the Council of Laodicea it was forbidden to hold them in churches. At the Council of Carthage (A.D. 397) it was ordered (can. 29) that none should partake of the Eucharist unless they had previously abstained from food; but it is added, "*excepto uno die anniversario, quo cœna domini celebratur.*" This exception favors the supposition that the Agapæ were originally held in close imitation of the Last Supper, i. e. before, instead of after, the Eucharist. The same prohibition was repeated in the sixth, seventh, and ninth centuries, at the Council of Orleans (can. 12), A.D. 533; in the Trullanian Council at Constantinople, A.D. 692; and in the council held at Aix-la-Chapelle, A.D. 816. Yet these regulations were not intended to set aside the Agapæ altogether. In the Council of Gangra, in Paphlagonia (about A.D. 360), a curse was denounced on whoever despised the partakers of the Agapæ or refused to join in them. When Christianity was introduced among the Anglo-Saxons by Austin (A.D. 596), Gregory the Great advised the celebration of the Agapæ, in booths formed of the branches of trees, at the consecration of churches.

Few vestiges of this ancient usage can now be traced. In some few churches, however, may still be found what seem to be remnants of the old practice; thus it is usual, in every church in Rouen, on Easter-day, after mass, to distribute to the faithful, in the nave of the church, an *Agape*, in the shape of a cake and a cup of wine. It appears that it used to be done on all great festivals; for we read in the life of Ansbertus, archbishop of Rouen, that he gave an Agape to the people in his church "after communion, on solemn days, and himself waited at table especially upon the poor." Dr. King suggests, that the *Benediction of the Loaves*, observed in the Greek Church, is a remnant of the ancient *Agapæ*. Suicer says that it is yet the custom in that Church on Easter-day, after the celebration of the holy mysteries, for the people to feast together in the churches; and this distribution *panis benedicti et vini*, he also seems to consider a vestige of the Agapæ. But the primitive *love-feast*, under a simpler and more expressly religious form, is retained in modern times by the Moravians and the Methodists. See Love-feast. Similar meetings are held in Scotland by the followers of Mr. Robert Sandeman (q. v.), and by a branch of them in Danbury, Conn.—Suicer, *Thes.* col. 25; Gieseler, *Ch. Hist.* i, 59, 104, 296; Lardner, *Works*, vii, 280; Coleman, *Anc. Christiani y*, ch. xxi, § 13; Bingham, *Orig. Eccl.* xv, 8; *Discipline of the M. E. Church*, pt. ii.

Besides the Eucharistic Agapæ, three other kinds are mentioned by ecclesiastical writers: (1.) *Agapæ natalitiæ*, held in commemoration of the martyrs (Theodoret, *Evang. Verit.* viii, 923, 924, ed. Schulz); (2.) *Agapæ connubiales*, or marriage-feasts (Greg. Naz. *Epist.* i, 14); (3.) *Agapæ funerales*, funeral-feasts (Greg. Naz. *Carm. X.*), probably similar to the περίδειπνον or νεκρόδειπνον of the Greeks.—Kitto, s. v.

For further details, see Resenius, *De Agapis Judæ Epistolæ* (Havn. 1600); Oldecop, *De Agapis* (Helmst. 1656); Cabassutius, *De Agapis*, in his *Notitia eccl. historiar.* (Lugd. 1680), p. 31 sq.; Hoornbeck, *De Agapis vett.* in his *Miscell. Sacr.* (Ultraj. 1689), p. 587; Schurzfleisch, *De vet. Agaparum ritu* (Viteb. 1690, also in Walch's *Compend. Antiq.* Lips. 1733, p. 566); Same, *De vett. Christ. Agapis* (Regiom. 1701); Muratori, *De Agapis sublatis* (Patau. 1709); Böhmer, *De Christ. capiendis cibum*, in his *Dissert. juris eccl. antiq.* (Lips. 1711), p. 223; Hänzschel, *De Agapis* (Lips. 1729); Schlegel, *De Agapar. ætate apostolica* (Lips. 1756); Schuberth, *De Agapis vett. Judæor.* (Gorlic. 1761); Bohn, *D. Liebesmahle d. ersten Christen* (Erf. 1762); Frühauf, *De Agapis* (Littav. 1784); Drescher, *De vett. Christ. Agapis* (Giess. 1824); Augusti, *Handb. d. Christlichen Archäol.* i, pt. 1, 2; Neander, *Church Hist.* i, 325; ii, 325; Bruns, *Canones Apost. et Concil.* (Berol. 1839); Kestner, *Die Agapen, od. d. geheime Weltbund d. ersten Christen* (Jena, 1819); Mölin, *De vett. Christianorum Agapis* (Lips. 1730); Sahmen, *id.* (Regiom. 1701); Stolberg, *id.* (Viteb. 1693, and in *Menthen. Thes.* ii, 800 sq.); Duguet, *Des anciennes Agapes* (Par. 1743); Fronto, *De φιλοτησίαις veterum*, in his *Dissert. Eccl.* p. 468–488; Hilpert, *De Agapis* (Helmst. 1656); Quistorp, *id.* (Rosb. 1711); Tileman, *id.* (Marb. 1693); Sandelli, *De Christianor. synaxibus* (Venet. 1770); Sonntag, *Feriæ cereales Christianor.* (Altdorf. 1704); Bender, *De conviviis Hebræor. eucharisticis* (Brem. 1704). See Feast.

Agapētæ (ἀγαπηταί, *beloved*, used in the primitive Church as a title of saints). In the early ages of the Church this title was given to virgins who dwelt with monks and others professing celibacy, in a state of so-called *spiritual* love. This intercourse, however pure and holy it may have been at first, soon occasioned great scandal in the Church, and at length became the cause of such evils that it was synodically condemned (Lateran Council, 1139). It seems that the name *Agapeti* (ἀγαπητοί) was given to men who passed the same kind of life with deaconesses and other women. The 6th Novell (cap. vi) forbids deaconesses to have with them such men, with whom they dwelt as with their brothers or relations.—Epiphanius, *Hær.* 43; Mosheim, *Comm.* ii, 138. See Subintroductæ.

For special treatises on this class of persons see Günther, *Historia ἀγαπητῶν* [*συνεισακτῶν*] (Regiom. 1722); Muratori, *De Synisactis et Agapetis*, in his *Anecd. Gr.* p. 218–230; an anonymous treatise, *De commercio cum Mulieribus subintroductis* (Dresd. 1743); Quistorp, Ἀγαπηταί *et* Συνεισακτοί (Viteb. 1708); Larroquanus, *De Mulieribus Clericorum συνεισακταῖς* (Viteb. 1708).

Agapētus I, pope, son of Gordianus, a priest, by birth a Roman; succeeded John II in the papacy, April 21st (29th, Cave), 535. Theodatus, the king of the Goths in Italy, alarmed at the conquests of Belisarius, obliged Agapetus to proceed to Constantinople to sue for peace from the Emperor Justinian. This the pope was unable to obtain; but he signalized his zeal for religion by refusing to communicate with Anthimus the Eutychian, then patriarch of Constantinople. The emperor endeavored to compel Agapetus to receive him into communion, but he resolutely persisted in his

refusal. Induced by this bold conduct to look more closely into the question, Justinian became convinced of the error that had been committed in elevating Anthimus to the patriarchal see, and by his order a council was held at Constantinople in 536, in which Agapetus presided, where Anthimus was deposed, and Mennas elected in his stead, and consecrated by the pope. Agapetus died at Constantinople in that same year, on the 22d day of April, after having held the see eleven months and three weeks, according to the most probable opinion. His body was carried to Rome, and buried in the church of St. Peter, in the Vatican, September 20th, on which day his festival is marked in the Roman Martyrology. Five of his epistles remain, viz., one to Justinian, two to Cæsarius, bishop of Arles, and two to Reparatus, bishop of Carthage. The epistle to Anthimus, given together with these in the Collections of Councils, is spurious. He was succeeded by Silverius.—*Biog. Univ.* vol. i; Baronius, A.D. 535, 536; Cave, *Hist. Lit.* ann. 535.

Agapētus II, pope, A.D. 946, was a Roman by birth, and was chosen, like his predecessor, by the faction of Alberic. The first action of the pope was to establish his political rule over the churches of the empire. For this purpose he sent Marinus, bishop of Bormazo, in Tuscany, as a legate to the Emperor Otho I, to assemble a synod. This convention, composed of French and German prelates, was held at Ingelheim, in the church of St. Remi, on the 7th of June, 948, in the presence of Kings Otho and Louis. Marinus presided over it. Notwithstanding the opposition of the synod, the legate re-established in his episcopal dignity Artaud, the former bishop of Rheims, who had been removed from his see by Hugo, count of Paris.

In order to break down the powerful house of Marozia in Italy, Agapetus favored the claims of Otho to the imperial dignity, and was about to summon him to Rome, when the pope himself died, A.D. 955. His successor, John XII, placed the crown of Charlemagne on Otho's head.—Baronius, *Annal.* 951; Mosheim, *Ch. Hist.* cent. x, pt. ii, ch. ii.

A′gar (Ἄγαρ), a Græcized form (Gal. iv, 24, 25) of the name HAGAR (q. v.).

Agard, HORACE, an esteemed Methodist Episcopal minister, entered the itinerancy in the Genesee Conference in 1819. In 1821 he was ordained deacon, and in 1823 elder. In 1826 he was made presiding elder of the Susquehanna district, which he served for seven years, and then was transferred to Berkshire district. He filled the various posts to which he was called with great credit and success. In 1838 he was superannuated. His later years were clouded by nervous disease, which abated, so as to leave his mind clear and happy, a few days before his death in 1850.—*Minutes of Conferences*, iv, 498; Peck, *Early Methodism*, p. 457.

Agaréne (*υἱὸς* Ἄγαρ), a Græcized form (Baruch iii, 23) of the name HAGARENE (q. v.).

Agate (שְׁבוֹ, *shebo′*, signif. unknown; Sept. *ἀχάτης*, Vulg. *achates*), a precious, or rather ornamental stone, which was one of those in the breastplate (see Braunii *Vest. Sacerd. Heb.* ii, 15) of the high-priest (Exod. xxviii, 19; xxxix, 12). The word *agate*, indeed, occurs also in Isa. liv, 12, and Ezek. xxvii, 6, in our translation; but in the original the word is בָּרְכַּד, *kadkod′*. See RUBY. Theophrastus describes the agate as "an elegant stone, which took its name from the river Achates (now the Drillo, in the Val di Noto), in Sicily, and was sold at a great price" (58). But it must have been known long before in the East, and, in fact, there are few countries in which agates of some quality or other are not produced. The finest are those of India; they are plentiful, and sometimes fine, in Italy, Spain, and Germany. We have no evidence that agates were found in Palestine. Those used in the desert were doubtless brought from Egypt. Pliny says that those found in the neighborhood of Thebes were usually red veined with white. He adds that these, as well as most other agates, were deemed to be effectual against scorpions, and gives some curious accounts of the pictorial delineations which the variegations of agates occasionally assumed. Agate is one of the numerous modifications of form under which silica presents itself, almost in a state of purity, forming 98 per cent. of the entire mineral. The silicious particles are not so arranged as to produce the transparency of rock crystal, but a semi-pellucid, sometimes almost opaque substance, with a resinous or waxy fracture, and the various shades of color arise from minute quantities of iron. The same stone sometimes contains parts of different degrees of translucency, and of various shades of color; and the endless combinations of these produce the beautiful and singular internal forms, from which, together with the high polish they are capable of receiving, agates acquire their value as precious stones. Agates are usually found in detached rounded nodules in that variety of the trap rocks called amygdaloid or mandelstein, and occasionally in other rocks. Some of the most marvellous specimens on record were probably merely fancied, and possibly some were the work of art, as it is known that agates may be artificially stained. From Pliny we learn that in his time agates were less valued than they had been in more ancient times (*Hist. Nat.* xxxvii, 10). The varieties of the agate are numerous, and are now, as in the time of Pliny, arranged according to the color of their ground. The Scripture text shows the early use of this stone for engraving; and several antique agates, engraved with exquisite beauty, are still preserved in the cabinets of the curious. (For a further account of the modern agate, see the *Penny Cyclopædia*, s. v.). See GEM.

Agătha, a female Christian martyr, born at Palermo, in the third century. Quintianus, the pagan governor of Sicily (A.D. 251), captivated with her charms, and incensed by her rejection of his illicit overtures, tortured her in the most brutal manner. By his order she was first scourged with rods, then burnt with red-hot irons and cruelly torn with sharp hooks; after which she was laid upon a bed of live coals mingled with glass. She died in prison February 5, A.D. 251. The history of Agatha, however, given by the Bollandists, is suspected of corruption. —Tillemont, iii, 209; Butler, *Lives of Saints*, Feb. 5.

Agatho, Pope, surnamed *Thaumaturgus*, on account of his pretended gift of working miracles. He was a native of Palermo, in Sicily. On the 27th of June, 678, he was elected pope on the death of Donus. He is remembered mainly for his efforts against the Monothelite heresy. Chiefly by his instrumentality the 6th and last Œcumenical Council was assembled in 680 at Constantinople against these opinions, to which he sent four legates; and at that council the doctrine sanctioned by Pope Honorius was renounced by Pope Agatho—infallibility against infallibility. He died January 10th, 682. His letters against the Monothelites are preserved in the records of the 6th council (Hardouin, *Concilia*, tom. iii).

Agathopŏlis, a diocesan town of Palestine referred to in the records of the Council of Chalcedon, probably for "Azotopolis" (Reland, *Palæst.* p. 550) or ASHDOD (q. v.).

Age (represented by several Heb. and Gr. words), sometimes signifies an indefinite period; at others, it is used for: 1. A generation (q. v.) of the human race, or thirty years; 2. As the Latin *sæculum*, or a hundred years; 3. The maturity of life (John ix, 21); 4. The latter end of life (Job xi, 17). See ÆON.

OLD AGE. The strong desire of a protracted life, and the marked respect with which aged persons were treated among the Jews, are very often indicated in the Scriptures. The most striking instance which

Job can give of the respect in which he was once held, is that *even* old men stood up as he passed them in the streets (Job xxix, 8), the force of which is illustrated by the injunction in the law, "Before the hoary head thou shalt stand up, and shalt reverence the aged" (Lev. xix, 30). Similar injunctions are repeated in the Apocrypha, so as to show the deportment expected from young men toward their seniors in company. Thus, in describing a feast, the author of Ecclesiasticus (xxxii, 3, 7) says, "Speak thou that art the elder, for it becometh thee. Speak, young man, if there be need of thee, and yet scarcely when thou art twice asked." See ELDER. The attainment of old age is constantly promised or described as a blessing (Gen. xv, 15; Job v, 26), and communities are represented as highly favored in which old people abound (Isa. lxv, 20; Zech. viii, 4, 9), while premature death is denounced as the greatest of calamities to individuals, and to the families to which they belong (1 Sam. ii, 32); the aged are constantly supposed to excel in understanding and judgment (Job xii, 20; xv, 10; xxxii, 9; 1 Kings xii, 6, 8), and the mercilessness of the Chaldeans is expressed by their having "no compassion" upon the "old man, or him who stooped for age" (2 Chron. xxxvi, 17). See LONGEVITY. The strong desire to attain old age was necessarily in some degree connected with or resembled the respect paid to aged persons; for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance. See OLD. Attention to age was very general in ancient times; and is still observed in all such conditions of society as those through which the Israelites passed. Among the Egyptians, the young men rose before the aged, and always yielded to them the first place (Herod. ii, 80). The youth of Sparta did the same, and were silent—or, as the Hebrews would say, laid their hand upon their mouth—whenever their elders spoke. At Athens, and in other Greek states, old men were treated with corresponding respect. In China deference for the aged, and the honors and distinctions awarded to them, form a capital point in the government (*Mém. sur les Chinois*, i, 450); and among the Moslems of Western Asia, whose usages offer so many analogies to those of the Hebrews, the same regard for seniority is strongly shown. Among the Arabs, it is very seldom that a youth can be permitted to eat with men (Lane, *Arabian Nights*, c. xi, note 26). With the Turks, age, even between brothers, is the object of marked deference (Urquhart, *Spirit of the East*, ii, 471).

AGE, ADULT, or that at which marriage may be contracted or religious vows made. The canonists agree that men may contract marriage at fourteen years of age, and women at twelve. Until the contracting parties are each twenty-one years of age, no marriage can be legally contracted without the consent of the parents or guardians of the party which is a minor.

AGE, CANONICAL, i. e. proper for receiving orders. In the Latin Church it is forbidden to give the tonsure to any one unless he be seven years of age, and have been confirmed (*Conc. Trid.* sess. xxiii, cap. 4). The proper age for conferring the four minor orders is left to the discretion of the bishop; but it is forbidden to promote any one to the rank of subdeacon under twenty-two years of age, to that of deacon under twenty-three, and to that of priest unless in his twenty-fifth year (*Ibid.* cap. 12). A bishop must be at least in his twenty-seventh year, or, more properly, thirty.

In the Church of England a deacon may be admitted to the priesthood at the expiration of one year from the time of receiving deacon's orders, and not before, i. e. at twenty-four years of age at the earliest; and it is to be noted that the stat. 13 Eliz. 12 declares all dispensations to the contrary to be absolutely void in law. The preface to the ordination service declares that every man, to be consecrated bishop, must be full thirty years of age.

AGES OF THE WORLD. The time preceding the birth of our Saviour has been generally divided into six ages: 1. From the beginning of the world to the Deluge; 2. From the Deluge to the entrance of Abraham into the land of promise; 3. From the entrance of Abraham into the land of promise to the Exodus; 4. From the Exodus to the foundation of the Temple by Solomon; 5. From the foundation of the Temple of Solomon to the Babylonian captivity; 6. From the Babylonian captivity to the birth of our Lord. See CHRONOLOGY.

	Hebrew; Jewish Account			Hebrew; Ussher's Account.			Samaritan.			Septuagint, Alexandrian			Josephus, as corrected by Hales.			True Reckoning.		
	A.M.	B.C.	Interval.	A.M.	B.C.	Interval.	A.M.	B.C.	Interval.	A.M.	B.C.	Interval.	A.M.	B.C.	Interval.	A.M.	B.C.	Interval.
Creation	1	3760	..	1	4004	..	1	4305	..	1	5508	..	1	5411	..	1	4172	..
Deluge	1656	2104	1656	1656	2348	1656	1307	2998	1307	2262	3246	2262	2262	3155	2256	1657	2516	1656
Call of Abraham	2018	1742	362	2083	1922	426	2384	1921	1077	3469	2039	1207	3318	2093	1062	2085	2088	428
The Exodus	2448	1312	430	2513	1491	430	2814	1491	430	3894	1614	425	3764	1648	445	2515	1658	430
Solomon's Temple founded	2928	832	480	2992	1012	480	3294	1011	480	4495	1013	601	4184	1027	621	3163	1010	648
Solomon's Temple destroyed	3338	422	410	3396	588	424	3718	587	424	4919	589	424	4825	586	441	3585	588	422
Birth of Christ (exact)	3760	..	422	4000	4	588	4305	..	587	5508	..	589	5411	..	586	4167	6	582

Ag'eë (Heb. *Agè'*, אָגֵא, *fugitive*, Sept. Ἀγά v. r. Ἀσά), a Hararite, father of Shammah, which latter was one of David's chief warriors (2 Sam. xxiii, 11). B.C. ante 1046.

Agellius, or **Agelli**, ANTONIO, an Italian bishop, was born at Sorrento in 1532. An account of him will be found in the letters of Peter Morin (Paris, 1675). He was remarkable for his extensive knowledge of languages. He died at Acerno in 1608. His works are: 1. *A Commentary on the Psalms and Canticles* (Rome, 1606, fol.); 2. *A Commentary on the Book of Lamentations, taken from the Greek writers and translated* (Rome, 1589, 4to); 3. *A Commentary on the Book of Proverbs* (Verona, 1649, fol.); 4. *A Commentary on Habakkuk* (Antwerp, 1697, 8vo).

He was employed by Gregory XIII upon the beautiful Greek edition of the Septuagint, published at Rome, and was a member of the institution of persons called *Scholastici*, who were charged with the office of superintending the printing establishment of the Vatican.—Landon, *Eccl. Dict.* s. v.

Agenda (Lat. *things to be done*), among ecclesiastical writers of the ancient Church, denotes (1,) divine service in general; (2,) the mass in particular. We meet with *agenda matutina* and *vespertina*—morning and evening prayers; *agenda diei*—the office of the day, whether feast or fast day; *agenda mortuorum*—the service of the dead. It is also applied to church-books, compiled by public authority, prescribing the order to be observed by the ministers and people in the ceremonies and devotions of the Church. In this sense *agenda* occurs for the first time in a work of Johannes de Janua, about 1287. The name was especially used to designate a book containing the formulæ of prayer and ceremonies to be observed by priests in their several ecclesiastical functions. It was generally adopted in the Lutheran Church of Germany, in which it is still in use, while in the Roman Church it has been, since the 16th century, supplanted by the term *ritual* (q. v.). For the history of the Lutheran Agendas, see LITURGY.

Aggæ'us (Ἀγγαῖος), the Græcized form (1 Esdr. vi, 1; vii, 3; 2 Esdr. i, 40) of the name of the prophet HAGGAI (q. v.).

Agier, PIERRE JEAN, a French jurist, was born at Paris, December 28th, 1748, of a Jansenist family. When forty years old he commenced the study of Hebrew, and gave translations and comments on the prophets (principally on the four greater). In 1789 appeared his *Vues sur la réformation des lois civiles, suivies d'un plan et d'une classification de ces lois* (Paris, 2 vols. 8vo), followed by his *Psaumes nouvellement traduits en Français sur l'Hebreu*, etc. (Paris, 1809, 3 vols. 8vo); *Psalmi ad Hebraicam veritatem translati*, etc. (Paris, 1818, 1 vol. 16mo); *Vues sur le second avénement de Jésus-Christ* (Paris, 1818, 1 vol. 8vo); *Propheties concernant Jésus-Christ et l'Eglise, éparses dans les Livres saints* (Paris, 1819, 8vo); *Les Prophètes nouvellement traduits de l'Hebreu, avec des explic. et des notes critiques* (Paris, 1820–1822, 9 vols. 8vo); *Commentaire sur l'Apocalypse* (Paris, 1823, 2 vols. 8vo). In all these works the Jansenist doctrines are strongly upheld. It is said of him that Napoleon, on seeing him once, said, "Voilà un magistrat!" He died at Paris September 22d, 1823.—Mahul, *Annuaire nécrologique* (Paris, 1823).

Agion, or rather HAGION (*ἅγιον* or *ἅγιον ἁγίων, the holy* or *the most holy place*). See TEMPLE. A name anciently given to the inner portion of the church, which was appropriated to the clergy. See ADYTUM. It was so called because the most sacred services, especially the consecration of the Eucharist, were performed within it. This place had various names. See BEMA.

Agmon. See RUSH.

Agnes, saint and martyr. The acts of her martyrdom which have come down to us as written by Ambrose are spurious, and nothing further is known of her history than what Prudentius relates in the 14th Hymn, *περὶ στεφάνων*, and Ambrose in lib. i, *de Virginibus*, which amounts to this: Agnes, at the early age of twelve or thirteen, having made profession of the Christian faith at Rome, was put to the torment to induce her to retract, in vain, and the judge ordered her to be conveyed to a house of ill fame, hoping that fear for her chastity might force her to recant. But God preserved his servant in this trial; for, according to the tradition, the first man who cast his eyes upon her was struck with blindness, and fell nearly dead at her feet! Nevertheless the saintly story adds that she was immediately delivered over to the executioner and was beheaded, according to Ruinart, in 304, or, according to Bollandus, in the preceding century. Augustine, in his 273d *Sermon*, declares that he made that discourse on the anniversary of the passion of St. Agnes, St. Fructuosus, and St. Eulogius, viz., Jan. 21st, on which day her festival is celebrated by the Latin, Greek, and English Churches. Many churches contend for the honor of possessing her remains.—Butler, *Lives of Saints*, Jan. 21.

Agnoë'tæ (from *ἀγνοέω, to be ignorant of*), a sect which appeared about A.D. 370, adopting the opinions of Theophronius of Cappadocia. They questioned the omniscience of God, alleging that He knew things past only by memory, and things future only by uncertain prescience. Ecclesiastical historians mention another sect, which in the sixth century followed Themistius, deacon of Alexandria. They maintained that Christ was ignorant of many things, and particularly of the day of judgment (see Colbe, *Agnoëtismus*, Giess. 1654). Eulogius, patriarch of Alexandria, ascribes this opinion to certain solitaries in the neighborhood of Jerusalem, who cited, in vindication of their opinion, Mark xiii, 32: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—Baronius, A.D. 535; Mosheim, *Ch. Hist.* cent. vi, pt. ii, ch. v, § 9; Walch, *Hist. der Ketzereien*, viii, 644. See THEMISTIANS.

Agnus Dei (Lat. *Lamb of God*). (I.) A hymn generally supposed to have been introduced into the Roman Mass service by Pope Sergius I in 688. It is more probable that before his time it had been sung by the clergy alone, and he only required the laity to join. The hymn is founded on John i, 29, begins with the words *Agnus Dei*, and is sung at the close of the mass. For a full account of the hymn and its varieties, see Pascal, *Liturg. Cathol.* p. 51.

(II.) A cake of wax used in the Romish Church, stamped with the figure of a lamb supporting the banner of the cross. These cakes, being consecrated by the pope on the Tuesday after Easter in the first and seventh years of his pontificate, are supposed by Romanists to possess great virtues. They cover them with a piece of stuff cut in the form of a heart, and carry them very devoutly in their processions. From selling these Agni Dei to some, and presenting them to others, the Romish clergy and religious officers derive considerable pecuniary advantage. The practice of blessing the *Agnus Dei* took its rise about the 7th or 8th, according to others, about the 14th century. Though the efficacy of an *Agnus Dei* has not been declared by Romish Councils, the belief in its virtues has been strongly and universally established in the Church of Rome. Pope Urban V sent to John Palæologus, emperor of the Greeks, an Agnus folded in fine paper, on which were written verses explaining all its properties. These verses declare that the Agnus is formed of balm and wax mixed with chrism, and that being consecrated by mystical words, it possesses the power of removing thunder and dispersing storms, of giving to women with child an easy delivery, of preventing shipwreck, taking away sin, repelling the devil, increasing riches, and of securing against fire. See LAMB.

(III.) It also signifies, like the Greek word *Poteriocalymma* (*ποτηριο-κάλυμμα*), a cloth embroidered with the figure of a lamb, with which, in the Greek Church, the cup at the Lord's Supper is covered.

See generally Fabricius, *Bibliogr. Antiquar.* ed. Schaffhausen, p. 522; Pope Sixtus V, *Breve de more benedicendi et consecrandi ceream quæ Agnus Dei vocatur*, in the *Giornale de' Letterati d'Italia*, xvii, 435; Heine, *Dissertt. Sacrar.* (Amst. 1736), l. ii, c. 12; Münter, *Sinnbilder d. ersten Christen*, i, 80 sq.; Gerbert, *De cantu et musica sacra*, i, 454 sq.

Agobard (AGOBERTUS, AGOBALDUS, or AGUEBAUDUS), archbishop of Lyons, was born in 779, but whether in France or Spain is uncertain. In 813 he was appointed coadjutor of Leidradus, the archbishop of Lyons, who was very far advanced in years; and in 816 the archbishop retired into the monastery of Soissons, having appointed Agobard his successor in the episcopal chair. Agobard was driven from his see by Louis-le-Débonnaire for having taken an active share in deposing him in the assembly of bishops, held at Compiegne in 833. When peace was restored between Louis and his sons, Lothaire and Pepin, Agobard recovered his see. He died at Saintonge, June 5th, 840. He was considered a man of much genius, and of no small learning in theological questions. He held liberal views with regard to inspiration. He wrote against the Adoptionists, against Ordeal by duel, and against various superstitions of the time. (See Hundeshagen, *De Agobardi vita et scriptis*, Giess. 1831.) His works have been preserved to us by a singular accident. Papyrius Massonus, happening to enter the shop of a bookbinder at Lyons, as the latter was on the point of tearing up a MS. which he held in his hands, asked permission to look at it first, which he did, and, soon perceiving its value, he rescued it from its impending destruction, and shortly after published it. The MS. itself is preserved in the Bibliothèque du Roi at Paris. His works were edited Paris, 1606, and again by Baluze (2 vols. 8vo, Paris, 1666), and by Masson (Paris, 1605). They may also be found in *Bib. Max. Patr.* tom. xiv.

Agonistĭci, a branch of the Donatists who spread

themselves through Africa to preach the opinions of Donatus, and committed many crimes under pretext of doing justice at fairs and such places. Desirous of becoming martyrs, they exposed themselves to the greatest dangers, and sometimes even killed themselves. They were forcibly suppressed under Emperor Constans, but existed till the inroad of the Vandals. See DONATISTS.

Agonizants (Confraternity of the), a society of Roman Catholic penitents at Rome (and elsewhere, as at Lima in South America), whose chief duty is that of prayer for persons condemned to death by the law. On the eve of an execution they give notice of it to several nunneries, and on the day on which the criminal is to suffer they cause a great number of masses to be said for him. Another confraternity under the same name assist at death-beds generally.

Agony (ἀγωνία), a word generally denoting *contest*, and especially the contests by wrestling, etc., in the public games; whence it is applied metaphorically to a severe *struggle* or *conflict* with pain and suffering (Robinson's *Lex. of the N. T.* s. v.). *Agony* is the actual struggle with present evil, and is thus distinguished from *anguish*, which arises from the reflection on evil that is past (Crabb's *Eng. Synonymes*, s. v.). In the New Testament the word is only used by Luke (xx, 44) to describe the fearful struggle which our Lord sustained in the garden of Gethsemane (q. v.). The circumstances of this mysterious transaction are recorded in Matt. xxvi, 36-46; Mark xiv, 32-42; Luke xx, 39-48; Heb. v, 7, 8. Luke alone notices the agony, the bloody sweat, and the appearance of an angel from heaven strengthening him. Matthew and Mark alone record the change which appeared in his countenance and manner, the complaint which he uttered of the overpowering sorrows of his soul, and his repetition of the same prayer. See BLOODY SWEAT. All agree that he prayed for the removal of what he called "this cup," and are careful to note that he qualified this earnest petition by a preference of his Father's will to his own; the question is, what does he mean by "this cup?" Doddridge and others think that he means the instant agony, the trouble that he then actually endured. But Dr. Mayer (of York, Pa.) argues (in the *Am. Bibl. Repos.* April 1841, p. 294-317), from John xviii, 11, that the cup respecting which he prayed was one that was then before him, which he had not yet taken up to drink, and which he desired, if possible, that the Father should remove. It could, therefore, be no other than the death which the Father had appointed for him—the death of the cross—with all the attending circumstances which aggravated its horror; that scene of woe which began with his arrest in the garden, and was consummated by his death on Calvary. Jesus had long been familiar with this prospect, and had looked to it as the appointed termination of his ministry (Matt. xvi, 21; xvii, 9-12; xx, 17, 19, 28; Mark x, 32-34; John x, 18; xii, 32, 33). But when he looked forward to this destination, as the hour approached, a chill of horror sometimes came over him, and found expression in external signs of distress (John xii, 27; comp. Luke xii, 49, 50). But on no occasion did he exhibit any very striking evidence of perplexity or anguish. He was usually calm and collected; and if at any time he gave utterance to feelings of distress and horror, he still preserved his self-possession, and quickly checked the desire which nature put forth to be spared so dreadful a death. It is, therefore, hardly to be supposed that the near approach of his sufferings, awful as they were, apart from every thing else, could alone have wrought so great a change in the mind of Jesus and in his whole demeanor, as soon as he had entered the garden. It is manifest that something more than the cross was now before him, and that he was now placed in a new and hitherto untried situation. Dr. Mayer says: "I have no hesitation in believing that he was here put upon the trial of his obedience. It was the purpose of God to subject the obedience of Jesus to a severe ordeal, in order that, like gold tried in the furnace, it might be an act of more perfect and illustrious virtue; and for this end he permitted him to be assailed by the fiercest temptation to disobey his will and to refuse the appointed cup. In pursuance of this purpose, the mind of Jesus was left to pass under a dark cloud, his views lost their clearness, the Father's will was shrouded in obscurity, the cross appeared in tenfold horror, and nature was left to indulge her feelings, and to put forth her reluctance." See JESUS (CHRIST).

Dr. Mayer admits that the sacred writers have not explained what that was, connected in the mind of Jesus with the death of the cross, which at this time excited in him so distressing a fear. "Pious and holy men have looked calmly upon death in its most terrific forms. But the pious and holy man has not had a world's salvation laid upon him; he has not been required to be absolutely perfect before God; he has known that, if he sinned, there was an advocate and a ransom for him. But nothing of this consolation could be presented to the mind of Jesus. He knew that he must die, as he had lived, without sin; but if the extremity of suffering should so far prevail as to provoke him into impatience or murmuring, or into a desire for revenge, this would be sin; and if he sinned, all would be lost, for there was no other Saviour. In such considerations may probably be found the remote source of the agonies and fears which deepened the gloom of that dreadful night."

This, however, is not entirely satisfactory. Doubtless there was much of this obscuration of our Saviour's mind [see CRUCIFIXION]; but it would appear to have had reference to another point, and one connected with his condition and circumstances at the time, rather than with any future act or consequences. The apostle's inspired remark in Heb. v, 7, has not been sufficiently attended to by interpreters, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto Him that was able to save him from death, and was heard in that [i. e. as to what] he feared." We are here distinctly informed, respecting this agony of Christ, that he *was delivered* from the object of dread, whatever it was; but this was not true in any sense of his future passion, which he suffered, and could not consistently have expected to have avoided, in its full extent. The mission of the angels, also, shows that some relief was administered to him on the spot: "There appeared an angel unto him from heaven strengthening him" (Luke xxii, 43). The strength imparted appears to have been physical, thus, as the passage in Hebrews intimates, saving him from the *death* which would otherwise have instantly supervened from the force of his emotions. This death Jesus was anxious to avoid *just at that time;* his work was not yet done, and the "cup" of sacrificial atonement would have been premature. His heavenly Father, in answer to his prayer, removed it for the time from his lips, by miraculously sustaining his bodily powers, and his mind soon recovered its usual tone of equanimity. The emotions themselves under which he labored were evidently the same as those that oppressed him while hanging on the cross, and on other occasions in a less degree, namely, a peculiar sense of abandonment by God. This distress and perplexity cannot be attributed to a mere dread of death in however horrid a form, without degrading Christ's magnanimity below heathen fortitude, and contradicting his usually calm allusions to that event, as well as his collected endurance of the crucifixion tortures. Neither can they well be attributed (as above) to any uncertainty as to whether he had thus far fulfilled the will of God perfectly, and would be enabled in any future emergency to fulfil it as perfectly, without a gratuitous contradiction of all his former experience

and statements, and assigning him a degree of faith unworthy of his character. The position thus assigned him is incompatible with every thing hitherto in his history. Some other explanation must be sought. The state of mind indicated in his expiring cry upon the cross, "My God, my God, why hast THOU forsaken me?" seems to betray the secret ingredient that gave the atoning cup its poignant bitterness. This appears to have been the consciousness of enduring the *frown of God* in the place of sinful man; without which sense of the divine displeasure, by a temporary withholding of his benign complacency, personally experienced by the Redeemer, although in others' behalf, the full penalty of transgression could not have been paid. See ATONEMENT. Jesus must suffer (in character) what the sinner would have suffered, and this with the concentrated intensity of a world's infinite guilt. The sacrifice of his human body could only have redeemed *man's body;* his soul's beclouded anguish alone could represent the sentence passed upon men's *souls*. This view essentially agrees with that taken by Olshausen (*Comment.* in loc.).

See Posner, *De sudore Chr. sanguineo* (Jen. 1665); Bethem, *id.* (ib. 1667); Clotz, *De doloribus animæ J. C.* (Hamb. 1670); Hasæus, *De Jesu patiente in horto* (Brem. 1703); Hekel, *Iter Christi trans Cedron* (Cygn. 1676); Hoffman, *Jesu anxietas ante mortem* (Lips. 1830); Koepken, *De Servatore dolente* (Rost. 1723); Krackewitz, *De Sponsoris animi doloribus* (Rost. 1716); Lange, *De Christi angoribus* (Lips. 1666); Nitzsche, *De horto Gethsemane* (Viteb. 1750); Vočtius, *De agonia Christi*, in his *Disputt. Theol.* ii, 164 sq.; Wölfflin, *Christus agonizans* (Tubing. 1668); Ziebich, *In hist. Servatoris ἀγωνιζομένου* (Viteb. 1744); Zorn, *Opusc.* ii, 530 sq., 300 sq.; Buddensieg, *Matth.* (in loc.) *enarratus et defensus* (Lips. 1818); Gurlitt, *Explicatio* (in loc.) *Matth.* (Magdeb. 1800); Schuster, in Eichhorn's *Bibl.* ix, 1012 sq.; Baumgarten, *De precatione Ch. pro avertendo calice* (Hal. 1785); Kraft, *De Ch. calicem deprecante* (Erlang. 1770); Neunhöfer, *De precibus Chr. Gethsemaniticis* (Altenb. 1760); Quenstedt, *De deprecatione calicis Christi* (Viteb. 1675, and in Ikenii *Thes. dispp.* ii, 204 sq.); Scepseophilus, *Christus in Gethsemane precans* (Essl. 1743); Schmid, *De Chr. calicem passionis deprecante* (Lips. 1713); Nehring, *De precatione Chr. pro avertendo calice* (Hal. 1735); Cyprian, *De sudariis Christi* (Helmst. 1698, 1726, also in his *Pent. Diss.* ii); Gabler, *Ueber d. Engel der Jesum gestärkt haben soll* (in his *Theol. Journ.* xii, 109 sq.); Hilscher, *De angelo luctante cum Christo* (Lips. 1731); Huhn, *De apparitione angeli Chr. confortantis* (Lips. 1747); Pries, *Modus confortationis angelicæ illustratus* (Rost. 1754); Rosa, *Chr. in horto Geths. afflictissimus* (Rudolphop. 1744); Carpzov, *Spicileg. ad verba* (in loc.) *Luc.* (Helmst. 1784); Bossuet, *Réflexions sur l'agonie de J. C.* (in his *Œuvres*, xiv, 240); Moore, *The Nature and Causes of the Agony in the Garden* (Lond. 1757); Mayer, *De confortatione angelica agonizantis Jesu* (Viteb. 1674, 1735).

Agŏra, Agoræus. See MARKET.

Agrammătus. See UNLEARNED.

Agrarian Regulations. See LAND.

Agreda, MARIA DE, abbess of the Franciscan convent of the Immaculate Conception of Agreda, in Aragon. She was born April 2d, 1602, of rich and pious parents. Her mother, influenced by some dream or supposed vision, conceived it to be her duty to found a convent of the Immaculate Conception; and, having induced her husband to consent to it, they began to build the new monastery on the site of their own house. Subsequently, the father assumed the Franciscan habit, as his two sons had done previously, and Maria, with her mother and younger sister, took the veil in the new monastery. She was elected superior, by dispensation, at twenty-five years of age. She believed herself commanded from heaven to write the life of the Virgin, but seems to have resisted the impression for ten years, for it was not till 1637 that she commenced it. When it was finished she burned it, by direction of her temporary confessor, but her ordinary confessor immediately directed her to write it again. She finished it in 1660. She died May 24, 1665. As soon as the book appeared it was justly condemned by the censors in Spain, Portugal, Rome, and Germany, and by the Faculty of Theology at Paris (the Sorbonne), in 1696. The title of the book, which is written in Spanish, and is filled with the wildest extravagances and much that is immodest, is "The Mystical City of God" (*Mistica Ciudad de Dios*, Perpignan, 1690. 4 vols. Antwerp, 1692, 3 vols. and oft.; French translat. by Croizet, Marseilles, 1696, 3 vols.). Eusebius Amort, theologian of Cardinal Lercari, declares that the book was inserted in the Index at Rome in 1710, but that subsequently, during the pontificate of Benedict XIII, there appeared a decree permitting it to be read. Nevertheless, he asserts that he saw in the hands of Nicolas Ridolphus, then the secretary of the congregation of the Index, *another* and *later* decree, *annulling* the first, and declaring that it had been surreptitiously obtained. "At first," says Amort, "I wondered why this latter decree of Benedict XIII had not been published; but my surprise ceased when I found that they had already commenced the process of the beatification of the venerable Maria de Agreda!" See Amort, *De Revelationibus*, etc., Augsburg, 1744, and, on the other side, a long series of articles by Don Gueranger, Benedictine of Solesmes, in *Univers*, 1859.

Agricŏla, Francis, canon and curate of Rodinges, and afterward of Sittarden, in the duchy of Juliers, celebrated for his erudition. He died in 1621, leaving the following works: 1. *Libri quatuor Evangelicarum Demonstrationum* (Cologne, 1578); 2. *Loci præcipui S. Scrip. de Sacerdotii Institutione et Officio* (Lugd. 1597).

Agricŏla, Johannes (called *Magister Islebius*), said to be the founder of the sect of Antinomians (q. v.); born April 20th, 1492, at Eisleben, in Upper Saxony. His real name was *Schnitter* or *Schneider*, which he Latinized, according to the custom of the time. He studied philosophy and theology at Wittenberg, where he was distinguished for his learning and virtue, and taught in the university for several years. At Eisleben he became distinguished as a preacher. In 1526 he was present at the diet of Spires, with the elector of Saxony and the count of Mansfeld; he also subscribed the confession of Augsburg, although he subsequently differed from it in many things. In 1538 he began to preach "against the Law," and, for a time, Antinomianism appeared likely to spread; but Luther opposed the new error with so much force that the sect was suppressed in its infancy; and Agricola, at least in form, renounced his heresy (see Nitzsche, *De Antinomismo Jo. Agricolæ*, Viteb. 1804). Having retired to Berlin, he became preacher to the elector of Brandenburg, in 1540. In 1537 he signed the Articles of Smalcald, excepting, however, the additional article on the primacy of the pope. Together with Julius Phlugius (*Pflug*), bishop of Nuremberg, and Michael Helden, titular bishop of Sidon, he composed the celebrated *Interim* of Charles V. He endeavored, in vain, to appease the Adiaphoristic controversy (q. v.), and died at Berlin, September 22d, 1566. His works are: 1. *Comment. in Evang. Lucæ* (Nurem. 1525); 2. *Comment. in Ep. Pauli ad Coloss.* (Wittenb. 1527); 3. *A Collection and Explication of three hundred German Proverbs* (Magdeburg, 1526. The best edition, Wittenberg, 1592, contains seven hundred and fifty proverbs); 4. *Comment. in Ep. Pauli ad Titum* (Haguenan. 1530); 5. *Refutation of Thomas Muncer's Explication of Psalm* xix; 6. *Antinomia, with its Refutation by Luther* (Wittenb. 1538); 7. *Antinomicæ Theses;*

8. *Historia Passionis et Mortis Christi* (Strasb. 1543); 9. *Formulæ Pueriles* (Berlin, 1561); 10. *Epistola de Capitibus Doctrinæ Eccl.* (Wittenb. 1613); 11. *The Lives of the Saints*, in German (Cologne, 1618).—Cordes, *Joh. Agricola's Schr. möglichst verzeichnet* (Alton. 1817); Mosheim, *Ch. Hist.* cent. xvi, § 3, part ii, ch. 25; Hook, *Ecc. Biog.* vol. i, s. v.; Bretschneider, in the *Theol. Stud.* ii, 741. See ANTINOMIANISM.

Agriculture, the art or profession of cultivating the soil. See FARM; TILLAGE.

I. *History.*—The antiquity of agriculture is indicated in the brief history of Cain and Abel, when it tells us that the former was a "tiller of the ground," and brought some of the fruits of his labor as an offering to God (Gen. iv, 2, 3), and that part of the ultimate curse upon him was, "When thou tillest the ground, it shall not henceforth yield to thee her strength" (iv, 12). Of the actual state of agriculture before the Deluge we know nothing. See ANTEDILUVIANS. Whatever knowledge was possessed by the Old World was doubtless transmitted to the New by Noah and his sons; and that this knowledge was considerable is implied in the fact that one of the operations of Noah, when he "began to be a husbandman," was to plant a vineyard, and to make wine with the fruit (Gen. ix, 2). There are few agricultural notices belonging to the patriarchal period, but they suffice to show that the land of Canaan was in a state of cultivation, and that the inhabitants possessed what were at a later date the principal products of the soil in the same country. It is reasonable, therefore, to conclude that the modes of operation were then similar to those which we afterward find among the Jews in the same country, and concerning which our information is more exact. See ARABIA.

Agriculture was little cared for by the patriarchs; more so, however, by Isaac and Jacob than by Abraham (Gen. xxvi, 12; xxxvii, 7), in whose time probably, if we except the lower Jordan valley (xiii, 10), there was little regular culture in Canaan. Thus Gerar and Shechem seem to have been cities where pastoral wealth predominated. The herdmen strove with Isaac about his wells; about his crop there was no contention (xx, 14; xxxiv, 28). In Joshua's time, as shown by the story of the "Eshcol" (Num. xiii, 23–24), Canaan was found in a much more advanced agricultural state than when Jacob had left it (Deut. viii, 8), resulting probably from the severe experience of famines, and the example of Egypt, to which its people were thus led. The pastoral life was the means of keeping the sacred race, while yet a family, distinct from mixture and locally unattached, especially while in Egypt. When, grown into a nation, they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce would have caused. Thus agriculture became the basis of the Mosaic commonwealth (Michaelis, xxxvii–xli). It tended to check also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honorable by natural sentiment and by law. Thus, too, it indirectly discouraged slavery, or, where it existed, made the slave somewhat like a son, though it made the son also somewhat of a slave. Taken in connection with the inalienable character of inheritances, it gave each man and each family a stake in the soil, and nurtured a hardy patriotism. "The land is Mine" (Lev. xxv, 23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (Deut. xix. 14), and the inalienability of the heritage was insured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (Lev. xxv, 8–16, 23–35). The prophet Isaiah (v, 8) denounces the contempt of such restrictions by wealthy grandees who sought to "add field to field," erasing families and depopulating districts. See LAND.

In giving to the Israelites possession of a country already under cultivation, it was the Divine intention that they should keep up that cultivation, and become themselves an agricultural people; and in doing this they doubtless adopted the practices of agriculture which they found already established in the country. This may have been the more necessary, as agriculture is a practical art; and those of the Hebrews who were acquainted with the practices of Egyptian husbandry had died in the wilderness; and even had they lived, the processes proper to a hot climate and alluvial soil, watered by river inundation, like that of Egypt, although the same in essential forms, could not have been altogether applicable to so different a country as Palestine. See EGYPT.

II. *Weather, etc.*—As the nature of the seasons lies at the root of all agricultural operations, it should be noticed that the variations of sunshine and rain, which with us extend throughout the year, are in Palestine confined chiefly to the latter part of autumn and the winter. During all the rest of the year the sky is almost uninterruptedly cloudless, and rain very rarely falls. The autumnal rains usually commence at the latter end of October or beginning of November, not suddenly, but by degrees, which gives opportunity to the husbandman to sow his wheat and barley. The rains continue during November and December, but afterward they occur at longer intervals, and rain is rare after March, and almost never occurs as late as May. The cold of winter is not severe; and as the ground is never frozen, the labors of the husbandman are not entirely interrupted. Snow falls in different parts of the country, but never lies long on the ground. In the plains and valleys the heat of summer is oppressive, but not in the more elevated tracts. In these high grounds the nights are cool, often with heavy dew. The total absence of rain in summer soon destroys the verdure of the fields, and gives to the general landscape, even in the high country, an aspect of drought and barrenness. No green thing remains but the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. In autumn the whole land becomes dry and parched, the cisterns are nearly empty, and all nature, animate and inanimate, looks forward with longing for the return of the rainy season. In the hill-country the time of harvest is later than in the plains of the Jordan and of the sea-coast. The barley harvest is about a fortnight earlier than that of wheat. In the plain of the Jordan the wheat harvest is early in May; in the plains of the coast and of Esdraelon, it is toward the latter end of that month, and in the hills not until June. The general vintage is in September, but the first grapes ripen in July; and from that time the towns are well supplied with this fruit.—Robinson, *Biblical Researches*, ii, 96–100. See PALESTINE.

The Jewish calendar (q. v.), as fixed by the three great festivals, turned on the seasons of green, ripe, and fully-gathered produce. Hence, if the season was backward, or, owing to the imperfections of a non-astronomical reckoning, seemed to be so, a month was intercalated. This rude system was fondly retained long after mental progress and foreign intercourse placed a correct calendar within their power; so that notice of a *Veadar*, i. e. second or intercalated Adar, on account of the lambs being not yet of a paschal size, and the barley not forward enough for the *Abib* (green sheaf), was sent to the Jews of Babylon and Egypt (Ugol. *de Re Rust.* v, 22) early in the season. See TIME. The year, ordinarily consisting of twelve months, was divided into six agricultural periods, as follows (Mishna, *Tosaphta Taanith*, ch. i):

(1.) SOWING TIME.

Tisri, latter half, { beginning about autumnal equinox . } Early rain due.
Marchesvan ..... }
Kasleu, former half..... }

(2.) UNRIPE TIME.

Kisleu, latter half.
Tebeth.
Sebat, former half.

(3.) COLD SEASON.

Sebat, latter half ..... }
Adar ..... }
[Veadar] ..... } Latter rain due.
Nisan, former half ..... }

(4.) HARVEST TIME.

Nisan, latter half..... { Beginning about vernal equinox. Barley green. Passover.
Iyar.
Sivan, former half..... { Wheat ripe. Pentecost.

(5.) SUMMER.

Sivan, latter half.
Tammuz.
Ab, former half.

(6.) SULTRY SEASON.

Ab, latter half.
Elul.
Tisri, former half..... Ingathering of fruits.

Thus the six months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. Rain was commonly expected soon after the autumnal equinox, or mid Tisri; and if by the first of Kisleu none had fallen, a fast was proclaimed (Mishna, *Taanith*, ch. i).

The common Scriptural expressions of the "early" and the "latter rain" (Deut. xi, 14; Jer. v, 24; Hos. vi, 3; Zech. x, 1; Jam. v, 7) are scarcely confirmed by modern experience, the season of rains being unbroken (Robinson, i, 41, 429; iii, 96), though perhaps the fall is more strongly marked at the beginning and the end of it. The consternation caused by the failure of the former rain is depicted in Joel i, ii; and this prophet seems to promise that and the latter rain together "in the first month," i. e. Nisan (ii, 23). See RAIN.

Its plenty of water from natural sources made Canaan a contrast to rainless Egypt (Deut. viii, 7; xi, 8–12). Nor was the peculiar Egyptian method of horticulture alluded to in Deut. xi, 10 unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud, to open one and close the next, with the foot. Robinson, however, describes a different process, to which he thinks this passage refers (*Res.* i, 542; ii, 351; iii, 21), as still in use likewise in Palestine. There irrigation (including under the term all appliances for making the water available) was as essential as drainage in our region; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labor in the plains set free an abundance of hands for the task of terracing and watering, and the result gave the highest stimulus to industry. See IRRIGATION.

III. *Soil, etc.*—The Israelites probably found in Canaan a fair proportion of woodland, which their necessities, owing to the discouragement of commerce, must have led them to reduce (Josh. xvii, 18). But even in early times timber seems to have been far less used for building material than among Western nations; the Israelites were not skilful hewers, and imported both the timber and the workmen (1 Kings v, 6, 8). No store of wood-fuel seems to have been kept; ovens were heated with such things as dung and hay (Ezek. iv, 12, 15; Mal. iv, 13); and, in any case of sacrifice on an emergency, some, as we should think, unusual source of supply is constantly mentioned for the wood (1 Sam. vi, 14; 2 Sam. xxiv, 22; 1 Kings xix, 21; comp. Gen. xxii, 3, 6, 7). All this indicates a non-abundance of timber, and implies that nearly all the arable soil was under culture, or, at least, used for pasturage. See FOREST.

The geological characters of the soil in Palestine have never been satisfactorily stated; but the different epithets of description which travellers employ, enable us to know that it differs considerably, both in its appearance and character, in different parts of the land; but wherever soil of any kind exists, even to a very slight depth, it is found to be highly fertile. As parts of Palestine are hilly, and as hills have seldom much depth of soil, the mode of cultivating them in terraces was anciently, and is now much employed. A series of low stone walls, one above another, across the face of the hill, arrest the soil brought down by the rains, and afford a series of levels for the operations of the husbandman. This mode of cultivation is usual in Lebanon, and is not unfrequent in Palestine, where the remains of terraces across the hills, in various parts of the country, attest the extent to which it was anciently carried. This terrace cultivation has necessarily increased or declined with the population. If the people were so few that the valleys afforded sufficient food for them, the more difficult culture of the hills was neglected; but when the population was too large for the valleys to satisfy with bread, then the hills were laid under cultivation. See VINEYARD.

In such a climate as that of Palestine, water is the great fertilizing agent. The rains of autumn and winter, and the dews of spring, suffice for the ordinary objects of agriculture; but the ancient inhabitants were able, in some parts, to avert even the aridity which the summer droughts occasioned, and to keep up a garden-like verdure, by means of aqueducts communicating with the brooks and rivers (Ps. i, 3; lxv, 10; Prov. xxi, 1; Isa. xxx, 25; xxxii, 2, 20; Hos. xii, 11). Hence springs, fountains, and rivulets were as much esteemed by husbandmen as by shepherds (Josh. xv, 19; Judg. i, 15). The soil was also cleared of stones, and carefully cultivated; and its fertility was increased by the ashes to which the dry stubble and herbage were occasionally reduced by being burned over the surface of the ground (Prov. xxiv, 31; Isa. vii, 23; xxxii, 13). Dung and, in the neighborhood of Jerusalem, the blood of animals were also used to enrich the soil (2 Kings ix. 37; Ps. lxxxiii, 10; Isa. xxv, 10; Jer. ix, 22; Luke xiv, 34, 35). A rabbi limits the quantity to three heaps of ten half-cors, or about 380 gallons, to each *seah* (q. v.) of grain, and wishes the quantity in each heap, rather than their number, to be increased if the field be large (Mishna, *Shebiith*, iii, 2). Nor was the great usefulness of sheep to the soil unrecognised (*ib.* 4), though, owing to the general distinctness of the pastoral life, there was less scope for it. See MANURE.

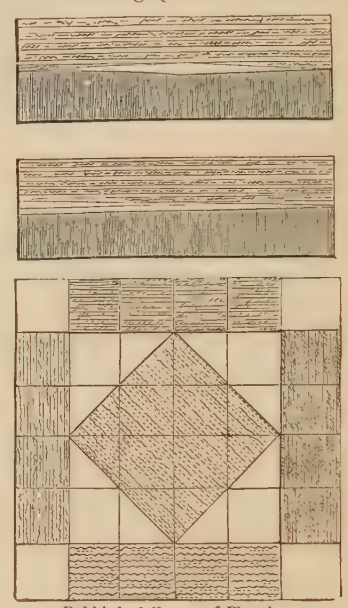
That the soil might not be exhausted, it was ordered that every seventh year should be a sabbath of rest to the land: there was then to be no sowing or reaping, no pruning of vines or olives, no vintage or gathering of fruits; and whatever grew of itself was to be left to the poor, the stranger, and the beasts of the field (Lev. xxv, 1–7; Deut. xv, 1–10). But such an observance required more faith than the Israelites were prepared to exercise. It was for a long time utterly neglected (Lev. xxvi, 34, 35; 2 Chron. xxxvi, 21), but after the captivity it was more observed. By this remarkable institution the Hebrews were also trained to habits of economy and foresight, and invited to exercise a large degree of trust in the bountiful providence of their Divine King. See SABBATICAL YEAR.

A change in the climate of Palestine, caused by in-

crease of population and the clearance of trees, must have taken place before the period of the N. T. A further change, caused by the decrease of skilled agricultural labor, e. g. in irrigation and terrace-making, has since ensued. Not only this, but the great variety of elevation and local character in so small a compass of country necessitates a partial and guarded application of general remarks (Robinson, i, 507, 553, 554; iii, 595; Stanley, *Palestine*, p. 118–126). Yet wherever industry is secure, the soil still asserts its old fertility. The Haurân (Peræa) is as fertile as Damascus, and its bread enjoys the highest reputation. The black and fat, but light soil about Gaza, is said to hold so much moisture as to be very fertile with little rain. Here, as in the neighborhood of Beyrût, is a vast olive-ground, and the very sand of the shore is said to be fertile if watered. See WATER.

IV. *Crops and Fields.*—Under the term דָּגָן, *dagan'*, which we translate "grain" and "corn," the Hebrews comprehended almost every object of *field* culture. Syria, including Palestine, was regarded by the ancients as one of the first countries for corn (Pliny, *Hist. Nat.* xviii, 7). Wheat was abundant and excellent; and there is still one bearded sort, the ear of which is three times as heavy, and contains twice as many grains as our common English wheat (Irby and Mangles, p. 472). Barley was also much cultivated, not only for bread, but because it was the only kind of corn which was given to beasts; for oats and rye do not grow in warm climates. Hay was not in use; and therefore the barley was mixed with chopped straw to form the food of cattle (Gen. xxiv, 25, 32; Judg. xix, 19, etc.). Other kinds of field culture were millet, spelt, various species of beans and peas, pepperwort, cummin, cucumbers, melons, flax, and perhaps cotton. Many other articles might be mentioned as being now cultivated in Palestine; but, as their names do not occur in Scripture, it is difficult to know whether they were grown there in ancient times or not. The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is found in the book of Job (xxxi, 40; xv, 33; xxiv, 6; xxix, 9; xxxix, 10). Two kinds of cummin (the black variety called "fitches," Is. xxviii, 27), and such podded plants as beans and lentiles, may be named among the staple produce. To these, later writers add a great variety of garden plants, e. g. kidney-beans, peas, lettuce, endive, leek, garlic, onion, melon, cucumber, cabbage, etc. (Mishna, *Kilaim*, i, 2). The produce which formed Jacob's present was of such kinds as would keep, and had kept during the famine (Gen. xliii, 11). The ancient Hebrews had little notion of green or root crops grown for fodder, nor was the long summer drought suitable for them. Barley supplied food both to man and beast, and the plant called in Ezek. iv, 9 "millet," דֹּחַן, *dochan'* (the *holcus dochna* of Linn. according to Gesenius, *Heb. Lex.* s. v.), was grazed while green, and its ripe grain made into bread. In the later period of more advanced irrigation the תִּלְתָּן, *tiltan'*, "fenugreek" (Buxtorf, *Lex. Talm.* col. 2601), occurs (Mishna, *Maaseroth*, i), also the שָׂחַת, *shach'ath*, a clover, apparently, given cut (Mishna, *Peah*, v, 5). Mowing (גֵּז, *gez*, Am. vi, 1; Ps. lxxii, 6) and haymaking were familiar processes, but the latter had no express word; חָצִיר, *chutsir'*, standing both for grass and hay, a token of a hot climate, where the grass may become hay as it stands. The yield of the land, besides fruit from trees, was technically distinguished as תְּבוּאָה, *tebuah'*, *produce*, including apparently all cereal plants, קִטְנִיּוֹת, *kitniyoth'*, *pod-fruits* (nearly equivalent to the Latin *legumen*), and זֶרְעוֹנֵי גִנָּא, *zaruney' ginna'*, *garden seeds* (Buxtorf, *ib.* col. 693), while the simple word *seeds* (זֶרְעוֹנִין, *zarunin'*) was used also generically for all seed, including all else which was liable to tithe, for which purpose the distinction seems to have existed. (See Otho, *Lex. Rabb.* p. 17 sq.). See BOTANY.

The rotation of crops, familiar to the Egyptians (Wilkinson, ii, p. 4), can hardly have been unknown to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii, 9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, yet avoiding the juxtaposition of heterogenea. Some of these arrangements are shown in the annexed drawings (from Surenhusius's *Mischna*,



Rabbinical Forms of Planting.

i, 120). Three furrows' interval was the prescribed margin (*Kilaim*, ii, 6). The blank spaces represent such margins, often tapering to save ground. In a vineyard wide spaces were often left between the vines, for whose roots a radius of four cubits was allowed, and the rest of the space cropped; so herb-gardens stood in the midst of vineyards (*Peah*, v, 5). Similar arrangements were observed in the case of a field of grain with olives about and amidst it.

Jewish Corn-field, with Olive-trees.

Anciently, as now, in Palestine and the East the arable lands were not divided into fields by fences, as in most countries. The ripening products therefore presented an expanse of culture unbroken, although perhaps variegated, in a large view, by the difference of the products grown. The boundaries of lands were therefore marked by stones as landmarks, which, even in patriarchal times, it was deemed a heinous wrong to remove (Job xxiv, 2); and the law pronounced a curse upon those who, without authority, disturbed them (Deut. xix, 14; xxvii, 17). The walls and hedges which are occasionally mentioned in Scripture

belonged to orchards, gardens, and vineyards. See GARDEN. Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num. xxii, 24; Psa. lxxx, 13; Isa. v, 5; Matt. xxi, 33; comp. Jud. vi, 11). Banks of mud from ditches were also used. See WALL.

With regard to occupancy, a tenant might pay a fixed moneyed rent (Cant. viii, 11)—in which case he was called שׂוֹכֵר, *soker'*, a *mercenary*, and was compellable to keep the ground in good order—or a stipulated share of the fruits (2 Sam. ix, 10; Matt. xxi, 34), often a half or a third; but local custom was the only rule; in this case he was called מְקַבֵּל, *mekabbel'*, *lessee*, and was more protected, the owner sharing the loss of a short or spoiled crop; so, in case of locusts, blight, etc., the year's rent was to be abated; or he might receive such share as a salary—an inferior position—when the term which described him was חוֹכֵר, *choker'*, *manager on shares* (Buxtorf, *Lex. Talm.* col. 1955). It was forbidden to sow flax during a short occupancy (hence leases for terms of years would seem to have been common), lest the soil should be unduly exhausted (comp. Virgil, *Georg.* i, 77). A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii, 24, 25; Matt. xii, 1).

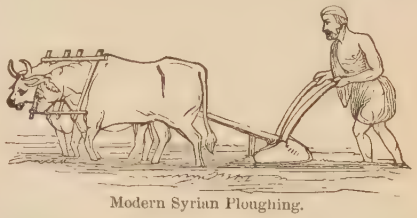
The rights of the corner (q. v.) to be left, and of gleaning (q. v.), formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so, also, with regard to the vineyard and the olive-grove (Lev. xix, 9, 10; Deut. xxiv, 19). Besides, there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deut. xiv, 28; xxvi, 12; Amos iv, 4; Tob. i, 7; Joseph. *Ant.* iv, 8, 22). On this doubtful point of the poor man's tithe (מַעֲשַׂר עָנִי, *maasar' ani'*) see a learned note by Surenhusius, *ad Peah*, viii, 2. See TITHE. These rights, in case two poor men were partners in occupancy, might be conveyed by each to the other for half the field, and thus retained between them (Maimon. *ad Peah*, v, 5). Sometimes a charitable owner declared his ground common, when its fruits, as those of the sabbatical year, went to the poor. For three years the fruit of newly-planted trees was deemed uncircumcised and forbidden; in the fourth it was holy, as first-fruits; in the fifth it might be ordinarily eaten (Mishna, *Orl.h*, passim). See POOR.

V. *Agricultural Operations and Implements.*—Of late years much light has been thrown upon the agricultural operations and implements of ancient times, by the discovery of various representations on the sculptured monuments and painted tombs of Egypt, and (to some degree) of Assyria. As these agree surprisingly with the notices in the Bible, and, indeed, differ little from what we still find employed in Syria and Egypt, it is very safe to receive them as guides on the present subject (see also Gorse's *Assyria*, p. 560).

1. *Ploughing* has always been a light and superficial operation in the East. At first, the ground was opened with pointed sticks; then a kind of hoe was employed; and this, in many parts of the world, is still

Oriental Hoeing. From the Egyptian monuments.

used as a substitute for the plough. But the plough was known in Egypt and Syria before the Hebrews became cultivators (Job i, 14). At first it was little more than a stout branch of a tree, from which projected another limb, shortened and pointed. This, being turned into the ground, made the furrow; while at the farther end of the larger branch was fastened a transverse yoke, to which the oxen were harnessed. Afterward a handle to guide the plough was added. The Syrian plough is, and doubtless was, light enough for a man to carry in his hand (Russell's *Nat. Hist. of Aleppo*, i, 73). The plough, probably,

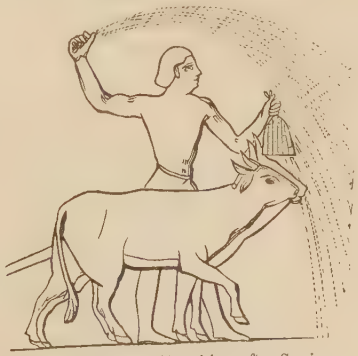


Modern Syrian Ploughing.

was like the Egyptian, and the process of ploughing like that called *scarificatio* by the Romans ("Syria tenui sulco arat," Plin. xviii, 47), one yoke of oxen mostly sufficing to draw it. Mountains and rough places were hoed (Isa. vii, 5; Maimon. *ad Mishn.* vi,

Ancient Egyptians Hoeing and Sowing the Land, and felling Trees.

2; Robinson, iii, 595, 602–3). The breaking up of new land was performed, as with the Romans, in "early spring" (*vere novo*). Such new ground and fallows, the use of which latter was familiar to the Jews (Jer. iv, 3; Hos. x, 12), were cleared of stones and of thorns (Is. v, 2; *Gemara Hierosol.* ad loc.) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v, 5; Prov. xxiv, 30, 31; Robinson, ii, 127). Virgin land was ploughed a second time. The proper words are פָּתַח, *pathach'*, to *open*, and שָׂדַד, *sadad'*, to *level* (by cross ploughing, Varro, *De Re Rustica*, i, 32); both are distinctively used in Is. xxviii, 24. Land already tilled was ploughed before the rains, that the moisture might the better penetrate (Maimon. ap. Ugol. *De Re Rust.* v, 11). Rain, however, or irrigation (Is. xxxii, 20) prepared the soil for the sowing, as may be inferred from the prohibition to irrigate till the gleaning was over, lest the poor should suffer (*Peah*, v, 3); and such sowing often took place *without* previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in *afterward*, the



Ancient Egyptian Ploughing after Sowing.

roots of the late crop being so far decayed as to serve

for manure (Fellows, *Asia Minor*, p. 72). Where the soil was heavier, the ploughing was best done dry ("dum sicca tellure licet," Virg. *Georg.* i, 214); and there, though not generally, the hoeing (*sarritio*, עִדּוּר, *iddur'*, dressing), and even the *liratio*, or ridging, of Roman husbandry, performed with *tabulæ* affixed to the sides of the share, might be useful (see Smith's *Dict. of Class. Antiq.* s. v. Aratrum). But the more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally (comp. Columella, ii, 12). During the rains, if not too heavy, or between their two periods, would be the best time for these operations; thus 70 days before the passover was the time prescribed for sowing for the "wave-sheaf," and, probably, therefore, for that of barley generally. The plough was drawn by oxen, which were sometimes urged by a scourge (Isa. x, 26; Nahum iii, 2), but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen. This ox-goad (q. v.) might easily be used as a spear (Judg. iii, 31; 1 Sam. xiii, 21). Sometimes men followed the plough with hoes to break the clods (Isa.

Ancient Egyptians Ploughing and Hoeing.
1. Breaks the clods of earth after the plough has passed; 2. Holds the plough; 3. The driver; 4. A barrel, probably containing the seed; 5. Talks with another ploughman.

xxviii, 24); but in later times a kind of harrow was employed, which appears to have been then, as now, merely a thick block of wood, pressed down by a weight, or by a man sitting on it, and drawn over the ploughed field. See Plough.

2. *Sowing.*—The ground, having been ploughed as soon as the autumnal rains had mollified the soil, was fit, by the end of October, to receive the seed; and the sowing of wheat continued, in different situations, through November into December. Barley was not generally sown till January and February. The seed appears to have been sown and harrowed at the same time, although sometimes it was ploughed in by a cross furrow. See Sowing.

Occasionally, however, the sowing was by patches only in well-manured spots, a process called מְנַמֵּר, *menammer'*, *variegating like a leopard*, from its spotted appearance, as represented in the accompanying drawing by Surenhusius (i, 45) to illustrate the Mishna.

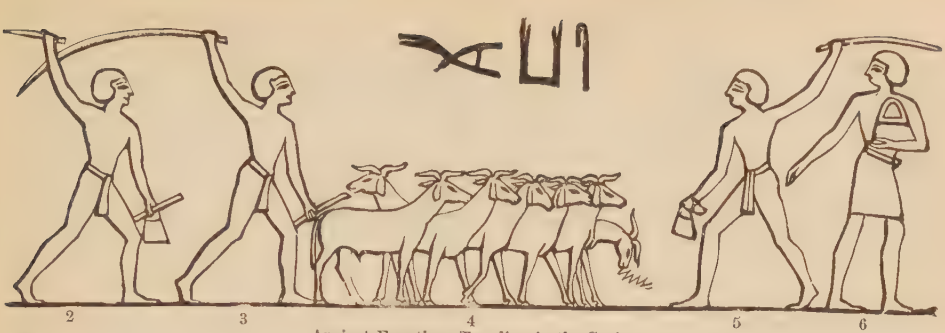
Jewish Field sown in Clumps.

3. *Ploughing in the Seed.*—The Egyptian paintings illustrate the Scriptures by showing that in those soils which needed no previous preparation by the hoe (for breaking the clods) the sower followed the plough, holding in the left hand a basket of seed, which he

Ancient Egyptians Ploughing and Sowing.

scattered with the right hand, while another person filled a fresh basket. We also see that the mode of sowing was what we call "broadcast," in which the seed is thrown loosely over the field (Matt. xiii, 3-8). In Egypt, when the levels were low, and the water had continued long upon the land, they often dispensed with the plough altogether; and probably, like the present inhabitants, broke up the ground with hoes, or simply dragged the moist mud with bushes after the seed had been thrown upon the surface. To this cultivation without ploughing Moses probably alludes (Deut. xi, 10), when he tells the Hebrews that the land to which they were going was *not* like the land of Egypt, where they "sowed their seed, and watered it with their foot, *as a garden of herbs.*" It seems, however, that even in Syria, in sandy soils, they sow without ploughing, and then plough down the seed (Russell's *N. H. of Aleppo*, i, 73, etc.). It does not appear that any instrument resembling our *harrow* was known; the word שָׂדַד, *sadad'*, rendered *to harrow*, in Job xxxix, 10, means literally *to break the clods*, and is so rendered in Isa. xxviii, 24; Hos. x, 11; and for this purpose the means used have been already indicated. The passage in Job, however, is important. It shows that this breaking of the clods was not always by the hand, but that some kind of instrument was drawn by an animal over the ploughed field, most probably the rough log which is still in use. See Harrow. The readiest way of brushing over the soil is by means of a bundle composed simply of thorn bushes. In highly-irrigated spots the seed was trampled in by cattle (Isa. xxxii, 20) as in Egypt by goats (Wilkinson, i, p. 39, 2d ser.).

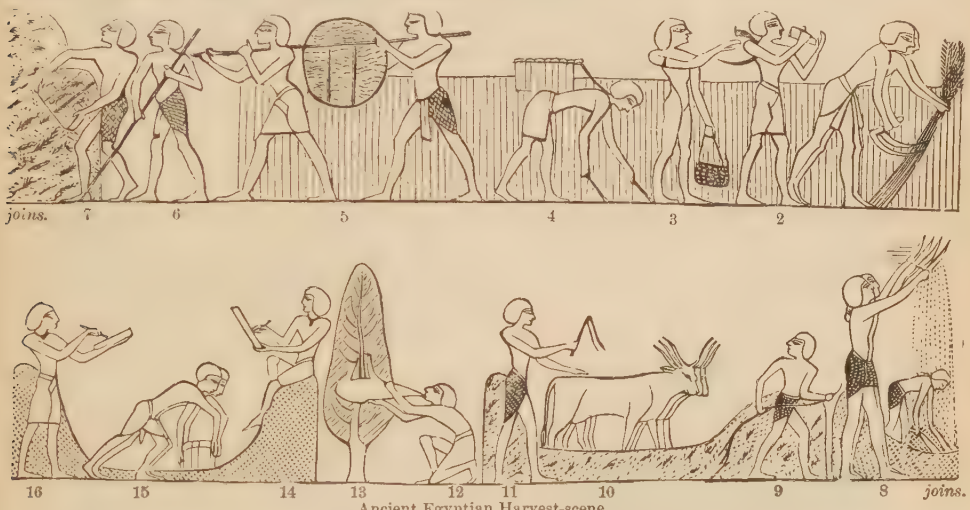
4. *Harvest.*—The custom of watching ripening crops and threshing-floors against theft or damage (Robinson, i, 490; ii, 18, 83, 99) is probably ancient. Thus Boaz slept on the floor (Ruth iii, 4, 7). Barley ripened a week or two before wheat; and, as fine harvest weather was certain (Prov. xxvi, 1; 1 Sam. xii, 17; Amos iv, 7), the crop chiefly varied with the quantity



Ancient Egyptians Treading in the Grain.

4. Goats tramping in the grain, when sown in the field, after the water had subsided; 6 is sprinkling the seed from the basket he holds in his left hand, the others are driving the goats over the ground. The hieroglyphic word above, *Sk*, or *Skai*, signifies "tillage," and is followed by the demonstrative sign, a plough.

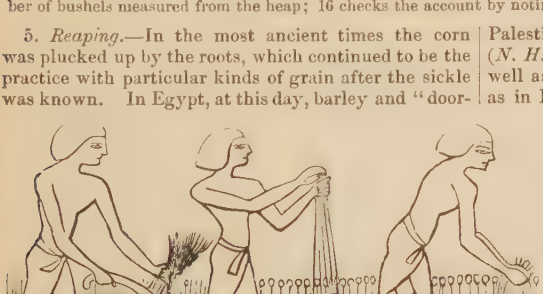
of timely rain. The period of harvest must always have differed according to elevation, aspect, etc. (Robinson, i, 430, 551). The proportion of harvest gathered to seed sown was often vast, a hundred-fold is mentioned, but in such a way as to signify that it was a limit rarely attained (Gen. xxvi, 12; Matt. xiii, 8). Among the Israelites, as with all other people, the harvest was a season of joy, and such is more than once alluded to in Scripture (Psa. cxxvi, 5; Isa. ix, 13). See HARVEST.



Ancient Egyptian Harvest-scene.

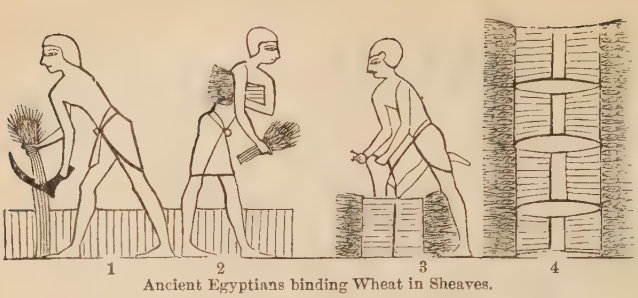
1. The reapers; 2. A reaper drinking from a cup; 3, 4. Gleaners—the first of these asks the reaper to allow him to drink; 5. Carrying the ears in a rope basket—the length of the stubble showing the ears alone are cut off; 8. Winnowing; 10. The *tritura*, answering to our threshing; 12 drinks from a water-skin suspended in a tree; 14. Scribe who notes down the number of bushels measured from the heap; 16 checks the account by noting those taken away to the granary.

5. *Reaping.*—In the most ancient times the corn was plucked up by the roots, which continued to be the practice with particular kinds of grain after the sickle was known. In Egypt, at this day, barley and "doora" are pulled up by the roots. The choice between these modes of operation was probably determined, in Palestine, by the consideration pointed out by Russell (*N. H. of Aleppo*, i, 74), who states that "wheat, as well as barley in general, does not grow half as high as in Britain; and is therefore, like other grain, not reaped with the sickle, but plucked up by the roots with the hand. In other parts of the country, where the corn grows ranker, the sickle is used." When the sickle was used, the wheat was either cropped off under the ear or cut close to the ground. In the former case, the straw was afterward plucked up for use; in the latter, the stubble was left and burned on the ground for manure. As the Egyptians needed not such manure, and were economical of straw, they generally followed the former method; while the Israelites, whose lands derived benefit from the burned stubble, used the latter, although the practice of cutting off the ears was also known to them (Job xxiv, 24). Cropping the ears short, the Egyptians did not generally bind them into sheaves, but removed them in baskets. Sometimes, however, they bound them into *double* sheaves; and such as they plucked up were bound into single long sheaves. The Israelites ap-



Ancient Egyptians gathering the Doora and Wheat.

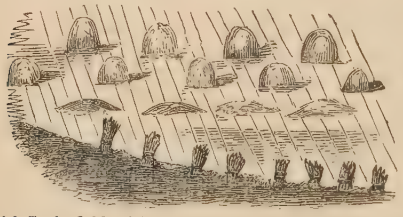
1. Plucking up the plant by the roots; 2. Striking off the earth from the roots; 3. Reaping wheat.



Ancient Egyptians binding Wheat in Sheaves.

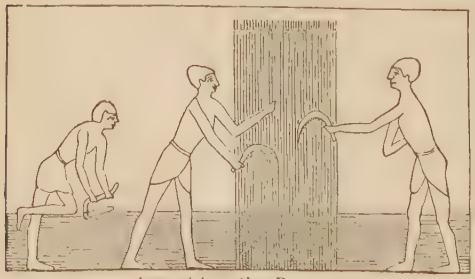
1. Reaping; 2. Carrying the ears; 3. Binding them in sheaves put up at 4.

pear generally to have made up their corn into sheaves (Gen. xxxvii, 7; Lev. xxiii, 10-15; Ruth ii, 7, 15; Job xxiv, 10; Jer. ix, 22; Mich. iv, 12), which were collected into a heap, or removed in a cart (Amos ii, 13) to the threshing-floor. The carts were probably similar to those which are still employed for the same purpose. See WAGON. The sheaves were never made up into *shocks*, as with us, although the word occurs in our translation of Judg. xv, 5; Job v, 26; for the original term signifies neither a shock composed of a few sheaves standing temporarily in the field, nor a stack of many sheaves in the home yard, properly thatched, to stand for a length of time; but a heap of sheaves laid loosely together, in order to be trodden out as quickly as possible, in the same way as is done in the East at the present day (Brown, *Antiq. of the Jews*, ii, 591). Such heaps were sometimes fancifully arranged in the form of helmets (לְקֻבָּעוֹת, *lekubaoth'*) or of turbans (לְכֻמָּסוֹת, *lekumasoth'*) [but see other explanations of these terms in Buxtorf, *Lex. Talm.* col. 1960, 1051], or of a cake (לְחַרְרָא, *lecharara'*), as in the following illustration from Surenhusius (*Mischna*, ut sup.). See SHEAF.



Jewish Grain-field, with the Sheaves in Heaps of various Kinds.

With regard to sickles, there appear to have been two kinds, indicated by the different names חֶרְמֵשׁ, *chermesh'*, and מַגָּל, *maggal'*; and as the former occurs only in the Pentateuch (Deut. xvi, 9; xxiii, 20), and the latter only in the Prophets (Jer. ii, 16; Joel i, 17), it would seem that the one was the earlier and the other the later instrument. But as we observe two very different kinds of sickles in use among the Egyptians, not only at the same time, but in the same field, it may have been so with the Jews also. The figures of these Egyptian sickles probably mark the difference between them. One was very much like our common reaping-*hook*, while the other had more resemblance in its shape to a scythe, and some of the Egyptian examples appear to have been toothed. This last is probably the same as the Hebrew *maggal*, which is indeed rendered by *scythe* in the margin of Jer. l, 16. See SICKLE.



Ancient Egyptian Reapers.

The reapers were the owners and their children, men-servants and women-servants, and day-laborers (Ruth ii, 4, 6, 21, 23; John iv, 36; James v, 4). Refreshments were provided for them, especially drink, of which the gleaners were allowed to partake (Ruth ii, 9). So in the Egyptian harvest-scenes (as above depicted), we perceive a provision of water in skins, hung against trees or in jars upon stands, with the reapers drinking, and gleaners applying to share the draught. Among the Israelites, gleaning was one of the stated provisions for the poor; and for their benefit the corners of the field were left unreaped, and the reapers might not return for a forgotten sheaf. The gleaners, however, were to obtain in the first place express permission of the proprietor or his steward (Lev. xix, 9, 10; Deut. xxiv, 19; Ruth ii, 2, 7). See REAPING; GLEANING.

6. *Threshing.*—Formerly the sheaves were conveyed from the field to the threshing-floor in carts; but now they are borne, generally, on the backs of camels and asses. The threshing-floor is a level plot of

Orientals treading out Grain.

ground, of a circular shape, generally about fifty feet in diameter, prepared for use by beating down the earth till a hard floor is formed (Judg. vi, 37). Such floors were probably permanent, and became well-known spots (Gen. l, 10, 11; 2 Sam. xxiv, 16, 18). Sometimes several of these floors are contiguous to each other. The sheaves are spread out upon them; and the grain is trodden out by oxen, cows, and young

Ancient Egyptian Threshing-floor. The oxen driven round the heap, contrary to the usual custom.

cattle, arranged usually five abreast, and driven in a circle, or rather in all directions, over the floor. This was the common mode in the Bible times; and Moses forbade that the oxen thus employed should be muzzled to prevent them from tasting the corn (Deut. xxv, 4; Isa. xxviii, 28). See MUZZLE.

Flails, or sticks, were only used in threshing small quantities, or for the lighter kinds of grain (Ruth ii, 17; Isa. xxviii, 27). There were, however, some kinds of threshing instruments, such as are still used in Egypt and Palestine. One of them is composed of two thick planks, fastened together side by side, and

bent upward in front. Sharp fragments of stone are fixed into holes bored in the bottom. This machine is drawn over the corn by oxen—a man or boy sometimes sitting on it to increase the weight. It not only separates the grain, but cuts the straw and makes it fit for fodder (2 Kings xiii, 7). This is, most probably, the חָרוּץ, *charuts'*, or "corn-drag," which is mentioned in Scripture (Isa. xxviii, 27; xli, 15; Amos i, 3; rendered "threshing instrument"), and would seem to have been sometimes furnished with iron points instead of stones. The Bible also notices a machine called a מֹורָג, *morag'* (2 Sam. xxiv, 22; 1 Chron. xxi, 23; Isa. xli, 15), which is unquestionably

Modern Egyptian *Noreg*, or Threshing-machine.

the same which bears in Arabic the name of *noreg* (Wilkinson, ii, 190). It appears to have been similar to the Roman *tribulum* and the *plostellum Punicum* (Varr. *de R. R.* i, 52). This machine is not now often seen in Palestine; but is more used in some parts of Syria, and is common in Egypt. It is a sort of frame of wood, in which are inserted three wooden rollers armed with iron teeth, etc. It bears a sort of seat or chair, in which the driver sits to give the benefit of his weight. It is generally drawn over the corn by two oxen, and separates the grain, and breaks up the straw even more effectually than the drag. In all these processes, the corn is occasionally turned by a fork, and, when sufficiently threshed, is thrown up by the same fork against the wind to separate the grain, which is then gathered up and winnowed. Barley was sometimes soaked and then parched before treading out, which got rid of the pellicle of the grain. (See further the *Antiquitates Triturœ*, Ugolini, xxix.) See THRESHING.

7. *Winnowing* was generally accomplished by repeating the process of tossing up the grain against the wind with a fork (Jer. iv, 11, 12), by which the broken straw and chaff were dispersed, while the grain fell to the ground. After this it underwent a still further purification, by being tossed up with wooden scoops or short-handed shovels, such as we see in Egyptian paintings (Isa. xxx, 24). See WINNOWING.

The "shovel" and "fan" (respectively רַחַת, *rach'ath*, and מִזְרֶה, *mizreh'*, Isa. xxx, 24, but their precise

3 2 1

Ancient Egyptian *Tritura*, or Threshing; and Winnowing.

1. Raking up ears to the centre; 2. The driver; 3. Winnowing with wooden shovels. Though the custom of treading out the grain was general, the expression "thresh" or "beat," in the song of the threshers, showed that the Egyptians originally threshed with the flail or stick.

difference is very doubtful) indicate a conspicuous part of ancient husbandry (Psa. xxxv, 5; Job xxi, 18; Isa. xvii, 13), and important, owing to the slovenly threshing. Evening was the favorite time (Ruth iii, 2), when there was mostly a breeze. The *mizreh* (*scatterer*, prob. = πτύον, Matt. iii, 12; Hom. *Iliad*, xviii, 588) was perhaps a broad shovel which threw the grain up against the wind; while the *rachath* (*blower*) may have been a fork (still used in Palestine for the same purpose) or a broad basket, in which it was tossed. The heap of produce customarily rendered in rent was sometimes so large as to cover the *rachith* (Mishna, *Baba Metsi'th*, ix, 2); this favors the latter view; again, the πτύον was a corn-measure in Cyprus (see Liddell and Scott, *Lex.* s. v. πτύον). The last process was the shaking in a sieve, כְּבָרָה, *kebarah'* (*cribrum*), to separate dirt and refuse (Amos ix, 9). See FAN; SHOVEL; SIEVE.

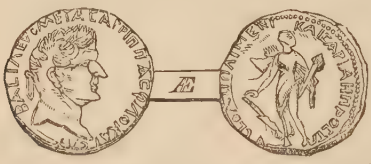
VI. For the literature of the subject, see HUSBANDRY.

H

Agrip'pa (Ἀγρίππας, a frequent Roman name, signif. unknown [see Smith's *Dict. of Class. Biog.* s. v.]), the name of two of the members of the Herodian family (q. v.).

1. Grandson of Herod the Great, and son of Aristobulus and Berenice (Josephus, *Ant.* xvii, 1, 2; *War*, i, 28, 1). After various fortunes in Rome and Judæa (Josephus, *Ant.* xviii, 6; *War*, ii, 9, 5), he received from Caligula, soon after his accession, the original territories of Philip (Batanæa, Trachonitis, and Auranitis) and the tetrarchy of Lysanias, with the title of *king* (Josephus, *Ant.* xviii, 6, 10; *Wars*, ii, 9, 6; Philo, *Opp.* ii, 520). Returning to Palestine in the second year of Caligula (Josephus, *Ant.* xviii, 6, 11), A.D. 38, he was soon afterward invested likewise with the tetrarchy of the banished Antipas (Galilee and Peræa), and finally by Claudius (to whom he had rendered important services at Rome during the changes of succession, Josephus, *Ant.* xix, 4; *Wars*, ii, 11) also with Samaria and Judæa (Josephus, *Ant.*

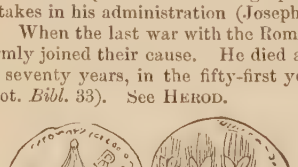
xix, 5, 1; xix, 6, 1; *War*, ii, 11, 5 [see Dahl, *Exc.* in his *Chrestom. Philon.* p. 377 sq.]; comp. Dio Cass. lx, 8), so that he became monarch of all Palestine, and enjoyed great celebrity (Josephus, *Ant.* xix, 8, 2). He sought to conciliate the Jews (Josephus, *Ant.* xix, 7, 3) not only by public munificence, but also by persecuting bigotry, as instanced by his murder of James and imprisonment of Peter (Acts xii, 1 sq.). His death at Cæsarea (Josephus, *War*, ii, 12, 6), in a terrible



Coin of Herod Agrippa I. —*Obverse:* Head of Agrippa, with the Inscription (in Greek), "King Agrippa the Great, Lover of Cæsar." *Reverse:* Figure of Fortune standing with her Attributes, with the Inscription (in Greek), "Cæsarea at the Harbor of Sebastæ."

agony caused by worms (σκώληκες, Acts xii, 23; not vermin [see Worm]), is related by Josephus (*Ant.* xix, 8, 2) in almost the same terms. (See Ernesti, *De morte Herodis Agrippæ*, Lips. 1745; Ranisch, *De Lucæ et Josephi in morte Agr. consensu*, Lips. 1745; Guericke, *Beitr. z. N. T. Einleit.* p. 189 sq.; comp. Eusebius, *Hist. Eccl.* ii, 10; and see Heinecken, *Excurs. in Euseb.* iii, 356 sq.) See Herod.

2. The Agrippa before whom Paul was brought (Acts xxv, 13, 26) was the son of the foregoing, who died when he was only seventeen years old (Josephus, *Ant.* xix, 9, 1), and hence he did not succeed to his father's dominions (Joseph. *Ant.* xix, 9, 2); but he was allowed by Claudius (A.D. 48) to enjoy the principality of Chalcis, which his uncle Herod had held (Josephus, *Ant.* xx, 5, 2; *War*, ii, 12, 1), together with the superintendence of the Temple at Jerusalem, and the privilege of nominating the high-priest (Josephus, *Ant.* xx, i, 3), and four years afterward he was instated into the sovereignty of the former tetrarchy of Philip and Lysanias, with the title of *king* (Josephus, *Ant.* xx, 7, 1; *War*, ii, 12, 8)—an appellation that is applied to him likewise in the Mishna (*Sotah*, vii, 8). Still later Nero added Tiberias, Tarichæa, Julias, and fourteen neighboring villages to his jurisdiction (Josephus, *Ant.* xx, 8, 4). Agrippa contributed much to the adornment of Jerusalem and other cities (Josephus, *Ant.* xx, 8, 11; 9, 4); but yet he was held in no special esteem by the Jews, on account of his arbitrary appointment and deposition of the high-priests, and other mistakes in his administration (Josephus, *War* iii, 17, 1). When the last war with the Romans broke out, he firmly joined their cause. He died at the age of nearly seventy years, in the fifty-first year of his reign (Phot. *Bibl.* 33). See Herod.



Coin of Herod Agrippa II.—*Obverse:* Figure of the "Tabernaculum," or Umbrella (an Oriental Representation of Power), with the Inscription (in Greek), "Of King Agrippa." *Reverse:* Three Ears of Grain bound together (perhaps a Symbol of the Jewish Oblations), with the Date partially obliterated.

3. A son of Felix by Drusilla, who perished in an eruption of Vesuvius (Josephus, *Ant.* xx, 7, 2).

Agrippa, Marcus Vipsanius, born at Rome of an obscure family B.C. 63, and educated in company with Octavianus, afterward Augustus, by whom he was appointed to various responsible positions, which he filled with honor (Smith's *Dict. of Class. Ant.* s. v.). At the close of B.C. 17 he visited Jerusalem, at the invitation of Herod the Great, and conferred many privileges upon the Jews of Palestine (Josephus, *Ant.* xvi, 2) as well as in Ionia (*Ant.* xii, 3, 2, 1–4) and other provinces (*Ant.* xvi, 6, 4–7). He died, B.C. 12, in his 51st year, greatly lamented by his imperial patron. (Dio Cass. lib. 45–54; Liv. *Epit.* 117–137; Appian, *Bell. Civ.* lib. 5; Suet. *Octav.*; Trandsen, *Hist. Untersuchung üb. M. Vip. Agrippa*, Altona, 1836.) See Augustus.

Agrippa, Fonteius, probably the son of a Roman of the same name (Tacitus, *Ann.* ii, 30, 86), was proconsul of Asia Proconsularis in A.D. 67, and was recalled by Vespasian, who placed him over Mœsia, A.D. 70 (Tacit. *Hist.* iii, 46). He was shortly afterward killed in battle with the Sarmatians (Josephus, *War*, vii, 4, 3).

Agrippa, Heinrich Cornelius, was born at Cologne Sept. 14, 1486. He first followed the profession of arms, and served in the armies of Italy seven years with credit. Subsequently he took the degrees of doctor in law and medicine, and in 1509 had the chair of Professor of Sacred Literature at Dôle, in Franche-Comté. After passing over into England on some secret mission, he took up his abode at Cologne, where he delivered some theological lectures called *Quodlibetales*. His active mind was early turned to the so-called secret arts, and he belonged to a society for the promotion of them. In 1509–10 he wrote his treatise *De Occulta Philosophia*, which was kept in MS. until 1531. But now he appears to have returned to his first profession of arms, and served again with the Emperor Maximilian I, until he was called to the Council of Pisa, in 1511, by the cardinal of St. Croix. In 1515 he taught theology at Turin and Pavia, where he explained *Mercurius Trismegistus*. After his wife's death in 1519 he wandered about for the following twelve years from place to place, and eventually, in 1535, returned to France, where he was imprisoned for having written against Louisa of Savoy, the mother of Francis I. As soon as he was set at liberty he proceeded to Grenoble, where he died in the same year, 1535. It has been said that he became a Calvinist or Lutheran, but without foundation. Many authors accuse him of dealing in magic; and Paul Jovius, Delrio, and others speak harshly of him. He was styled the Trismegistus of his time, because he was learned in theology, medicine, and law.

Agrippa was a man of quick intellect and of varied knowledge: in many respects he was far in advance of his age. His *Occulta Philosophia* is a system of visionary philosophy, in which magic, the complement of philosophy, as he terms it, and the key of all the secrets of nature, is represented under the three forms of natural, celestial, and religious or ceremonial, agreeably to the threefold division of the corporeal, celestial, and intellectual worlds. He there enumerates, with a superficial show of scientific classification, the hidden powers which the Creator has assigned to the different objects of the creation, through the agency of the Spirit of the World. It was natural that Agrippa should become a partisan of Raymond Lull (q. v.), and he accordingly wrote a commentary on his *Ars Magna*. Nevertheless his caprice sometimes inclined him to opinions directly the reverse; and in such a mood he composed his cynical treatise, as he terms it, *De Incertitudine et Vanitate Scientiarum*. This work, which had great reputation in its day, occasionally presents us admirable remarks on the imperfections and defects of scientific pursuits. It contains also severe rebukes of the superstitions of Romish worship. He insisted on the Bible as the only rule of faith, and taught the necessity of a moral change through the Holy Spirit. Still he remained a Romanist to the end. Agrippa and his follower, *John Weir*, were of service to philosophy by opposing the belief in witchcraft. A full account of Agrippa is given in Meiners' *Lives of Eminent Men*, vol. i. His writings are collect-

ed in *Opera H. C. Agrippæ* (Lugd. 1560, 2 vols. 8vo); and a translation of the treatise *De Incertitud'ne*, etc., under the title *The Vanity of Arts and Sciences*, appeared in London (1684, 8vo). See also Morley, *Life of C. Agrippa* (Lond. 2 vols. 1856); Tennemann, *Hist. Phil.* § 289; Ritter, *Geschichte d. Phil.* ix.

Agrippias. See Anthedon.

Agrippīnus, a bishop of Carthage in the 3d century. He maintained, in opposition to Bishop Stephen of Rome, that apostates had to be baptized anew. His adherents were called Agrippinians.

Ague, a disease of the fever kind, in which a cold shivering fit is succeeded by a hot one; in the Heb. קַדַּחַת, *kaddach'uth*, a *kindling*, a burning or inflammatory fever (Levit. xxvi, 16; Deut. xxviii, 22). See Disease.

Aguirre, José Saenz d', a Spanish prelate, was born at Logroño, March 24, 1630, assumed the habit of the order of St. Benedict, and in 1668 took the degree of doctor at Salamanca, where he was chosen professor. He was afterward inquisitor, and in 1686 Innocent XI gave him the cardinal's hat as a return for the book which he had written against Gallicanism (q. v.). He was a man of acquirements, but strongly biassed in favor of ultramontane views. He died at Rome August 19th, 1699. In 1671 he published three folios on philosophy, and in 1675 a work on Aristotle's Morals. His *Treatise on the Virtues and Vices* appeared in 1677; in this work he followed the principles of probability, which he abandoned in 1679. During the following two years he put forth at Salamanca his *Theologia St. Anselmi*, which he afterward printed at Rome, in three vols. fol. In 1683 he published his *Defence of the Chair of St. Peter against the Declaration of the Gallican Clergy*; but another work, entitled *De Libertatibus Eccl. Gallicanæ*, is incorrectly attributed to him, having been written by M. Charlas, a priest of the diocese of Pamiers, who composed it at Rome. He is, however, perhaps best known by his *Collection of the Councils of Spain* (Rome, 1693–4), and in which he inserted many original dissertations, some of which are attempts to defend the false decretals attributed to the early popes.

A'gur (Heb. *Agur'*, אָגוּר, *gathered*), the author of the sayings contained in Prov. xxx, which the inscription describes as composed of the precepts delivered by "Agur, the son of Jakeh," to his friends "Ithiel and Ucal." Some writers have regarded the name as an appellative, but differ as to its signification (Gesenius, *Thes. Heb.* p. 22). The Vulg. has "Verba Congregantis filii Vomentis." Most of the rabbins and fathers think that Solomon himself is designated under this name, which they render *collector*, i. e. holder of a congregation (comp. Eccles. xii, 19); and if the word is to be understood as an appellative, it may be as well to look for its meaning in the Syriac, where, according to Bar Bahlul (in Castell. *Lex.*), *agur* means *qui sapientiæ studiis se applicat*, a sense that aptly designates Solomon. Most copies of the Sept. omit the chapter ascribed to Agur, as well as the first nine verses of the following chapter; but insert verses 1–14 of this chap. between verses 23 and 24 of chap. xxiv. That version renders the present verse thus: Τοὺς δὲ ἐμ ὺς λόγους, υἱέ, φοβήθητι, καὶ δεξάμενος αὐτοὺς μετανόει. Ταῦε λέγει ὁ ἀνὴρ τοῖς πιστεύουσιν Θεῷ, καὶ παύομαι. *Son, fear my words, and receive them with penitence. These things says the man to those that believe God, and I cease.* Winer (*Realwört.* s. v.) argues that by Agur must be designated some otherwise unknown Israelite, since he is designated as the *son of Jakeh* (בֶּן־יָקֵה, a rarer form for בֶּן־), and not Solomon, who, even in Eccles. (i, 1), is styled by his proper patronymic, "the son of David" (see Bertholdt, *Einl.* v, 2193). See Jakeh. This argument, however, especially the latter part of it, is not of much force, since Solomon is elsewhere designated in Prov. by a symbolical name, in connection with his parentage (xxxi, 1). See Lemuel. Prof. Stuart (*Comment.* in loc.) understands by Agur the son of a queen of Massa, a place which he locates near the head of the eastern fork of the Red Sea, and supposes to have been peopled by a Jewish colony. See Massa.

Agur. See Swallow.

Agynians or **Agyniāni** (from *ἀ* negative, and *γύνη*, *a woman*), a sect belonging to the seventh century, and chiefly distinguished by their condemnation of marriage, and of the use of certain meats.

Ah- (Heb. *Ach-*, אַחַי־, or Achi, אָחִי־, *brother of*) occurs as the former part of many Heb. proper names, with a signification of relationship or property, similar to that contained in Ab- (q. v.) or Abi-, *father* (Gesenius, *Thes. Heb.* p. 64), e. g. the names following; and likewise applied to females, e. g. Ahinoam, comp. Abinoam; indeed in some cases they are nearly interchangeable, e. g. Abimelech, Ahimelech.

A'hab (Heb. *Achab'*, אַחְאָב, *father's brother*; Sept. Ἀχαάβ, Josephus Ἀχαβος), the name of two men.

1. The son of Omri, and the eighth king of Israel, who reigned twenty-one years (current, B.C. 915–895, the preceding year apparently as viceroy in his father's old capital Tirzah), the weakest of all the Israelitish monarchs, although not without occasional good feelings and dispositions (Kitto's *Daily Bible Illustr.* in loc.). Many of the evils of his reign may be ascribed to the close connection which he formed with the Phœnicians (Ewald, *Isr. Gesch.* iii, 169 sq.). There had long been a beneficial commercial intercourse between that people and the Jews, and the relations arising thence were very close in the times of David and Solomon. This connection appears to have been continued by the nearer kingdom of Israel, but to have been nearly, if not quite, abandoned by that of Judah. The wife of Ahab was Jezebel (q. v.), the daughter of Ethbaal or Ithobaal, king of Tyre, who had been priest of Astarte, but had usurped the throne of his brother Phalles (compare Josephus, *Ant.* viii, 13, 2, with *Apion.* i, 18). She was a woman of a decided and energetic character, and soon acquired such influence over her husband that he sanctioned the introduction, and eventually established the worship of the Phœnician idols, and especially of the sun-god Baal. Hitherto the golden calves in Dan and Bethel had been the only objects of idolatrous worship in Israel, and they were intended as symbols of Jehovah. But now the king built a temple at Samaria, and erected an image and consecrated a grove to Baal. A multitude of the priests and prophets of Baal were maintained. Idolatry became the predominant religion; and Jehovah, with the golden calves as symbolical representations of him, were viewed with no more reverence than Baal and his image. But a man suited to this emergency was raised up in the person of Elijah, who boldly opposed the regal authority, and succeeded in retaining many of his countrymen in the worship of the true God. See Elijah.

The history of King Ahab is given in detail in the sacred narrative, 1 Kings xvi–xxii (see Obbarius, *Gesch. d. Hauses Ahab*, Nordh. 1754). One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities, and also by ordering the restoration and fortification of Jericho, which seems to have belonged to Israel, and not to Judah, as it is said to have been rebuilt in the days of *Ahab* rather than in those of the contemporary king of Judah, Jehoshaphat (1 Kings xvi, 34). But the place in which he chiefly indulged this passion was the beautiful city of Jezreel (now *Zerin*), in the plain of Esdraelon, which he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom. Desiring to add

to his pleasure-grounds there the vineyard of his neighbor Naboth, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law, on the ground that the vineyard was "the inheritance of his fathers" (Lev. xxv, 23), a false accusation of blasphemy was brought against him, and not only was he himself stoned to death, but his sons also, as we learn from 2 Kings ix, 26. Elijah, already the great vindicator of religion, now appeared as the asserter of morality, and declared that the entire extirpation of Ahab's house was the penalty appointed for his long course of wickedness, now crowned by this atrocious crime. The execution, however, of this sentence was delayed in consequence of Ahab's deep repentance. (See Niemeyer, *Charakt.* v, 101). See NABOTH.

We read of three campaigns which Ahab undertook against Benhadad II, king of Damascus, two defensive and one offensive. See BENHADAD. In the first, Benhadad laid siege to Samaria, and Ahab, encouraged by the patriotic counsels of God's prophets, who, next to the true religion, valued most deeply the independence of his chosen people, made a sudden attack on him while, in the plenitude of arrogant confidence, he was banqueting in his tent with his 32 vassal kings. The Syrians were totally routed, and fled to Damascus. Next year Benhadad, believing that his failure was owing to some peculiar power which the God of Israel exercised over the hills, invaded Israel by way of Aphek, on the east of Jordan. Yet Ahab's victory was so complete that Benhadad himself fell into his hands, but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus; that is, admitting into his capital permanent Hebrew commissioners, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. This was apparently in retaliation for a similar privilege exacted by Benhadad's predecessor from Omri in respect to Samaria. After this great success Ahab enjoyed peace for three years, and it is difficult to account exactly for the third outbreak of hostilities, which in Kings is briefly attributed to an attack made by Ahab on Ramoth in Gilead on the east of Jordan, in conjunction with Jehoshaphat, king of Judah, which town he claimed as belonging to Israel. But if Ramoth was one of the cities which Benhadad agreed to restore, why did Ahab wait for three years to enforce the fulfilment of the treaty? From this difficulty and the extreme bitterness shown by Benhadad against Ahab personally (1 Kings xxii, 31), it seems probable that this was not the case (or at all events that the Syrians did not so understand the treaty), but that Ahab, now strengthened by Jehoshaphat, who must have felt keenly the paramount importance of crippling the power of Syria, originated the war by assaulting Ramoth without any immediate provocation. In any case, God's blessing did not rest on the expedition, and Ahab was told by the prophet Micaiah that it would fail, and that the prophets who advised it were hurrying him to his ruin. For giving this warning Micaiah was imprisoned; but Ahab was so far roused by it as to take the precaution of disguising himself, so as not to offer a conspicuous mark to the archers of Benhadad. But he was slain by a "certain man who drew a bow at a venture;" and, though stayed up in his chariot for a time, yet he died toward evening, and his army dispersed. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot; a partial fulfilment of Elijah's prediction (1 Kings xxi, 19), which was more literally accomplished in the case of his son (2 Kings ix, 26). Josephus, however, substitutes Jezreel for Samaria in the former passage (*Ant.* viii, 15, 6). See ISRAEL, KINGDOM OF.

2. A false prophet who deceived the Israelites at Babylon, and was threatened by Jeremiah, who foretold that he should be put to death by the king of Babylon in the presence of those whom he had beguiled; and that in following times it should become a common malediction to say, "The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire" (Jer. xxix, 21, 22), B.C. 594. The rabbins, followed by several expositors, believe that this Ahab and his associate Zedekiah were the two elders that conspired against the chastity and life of Susanna, as related in the Apocrypha; but their punishment appears to have been by stoning (Penz, *De supplicio Achabi*, etc. Lpz. 1736). See SUSANNA.

Ahad. See ACHAD.

Ahalim and **Ahaloth.** See ALOE.

Ahar'ah (Heb. *Achrach'*, אַחְרַח, perh. *after the brother;* Sept. Ἀαρά), the third son of Benjamin (1 Chron. viii, 1), elsewhere called EHI (Gen. xlvi, 21), AHIRAM (Numb. xxvi, 38), and AHER (1 Chron. vii, 12). See AHIRAM.

Ahar'hel (Heb. *Acharchel'*, אַחַרְחֵל, appar. born *behind* the *breastwork;* Sept. ἀδελφὸς Ρηχάβ), a son of Harum, whose families are named as among the lineage of Coz, a descendant of Judah (1 Chron. iv, 8). B.C. post 1612. See HARUM.

Ahas'aï (Heb. *Achzay'*, אֲחַזַי, prob. a prolonged form of *Ahaz;* Sept. omits, Vulg. *Ahazi*), a grandson of Immer and grandfather of Amashai (Neh. xi, 13). Gesenius thinks him the same with JAHZERAH (q. v.), who is made the great-grandson of Immer in 1 Chron. ix, 12.

Ahas'baï (Heb. *Achasbay'*, אַחַסְבַּי, prob. *blooming;* Sept. Ἀχασβαὶ v. r. Ἀσβίτης), a Maachathite, father of one of David's warriors, Eliphalet (2 Sam. xxiii, 34); apparently called UR (q. v.) in the parallel passage (1 Chron. xi, 35).

Ahasuë'rus (Heb. *Achashverosh'*, אֲחַשְׁוֵרוֹשׁ, prob. the Hebrew form of *Xerxes;* Tobit xiv, 15, Ἀσύηρος), the name, or rather the *title*, of three or four Median and Persian monarchs in the Bible. See MEDIA; PERSIA. The true native orthography of the name Xerxes, long a subject of dispute (Simonis *Lex. V. T.* p. 580; Jahn, *Einleit. ins A. T.* p. 299; Pott, *Etymol. Forsch.* i, 65; Hyde, *Rel. Vet. Pers.* p. 43), has recently been brought to light from the cuneiform inscriptions of Persepolis (Grotefend, in Heeren's *Ideen*, i, 2, pl. 4), where it is written *khshyârsha* (Niebuhr, ii, p. 24), or *Ksharsa* (Lassen, *Keilschr.* p. 23), which seems to correspond to the modern Persian *shyr-shah, lion-king* (Gesenius, *Thes. Heb.* p. 75), corresponding nearly to the interpretation, ἀρήιος, given by Herodotus (vi, 98). It may be of service here to prefix a chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names. The Scriptural names conjectured to correspond to them are added in italics. See CUNEIFORM INSCRIPTIONS; HIEROGLYPHICS.

1. Cyaxares, king of Media, son of Phraortes, grandson of Deioces, and conqueror of Nineveh, began to reign B.C. 634. "*Ahasuerus*" 4.

2. Astyages his son, last king of Media, B.C. 594. "*Ahasuerus*" 1.

3. Cyrus, son of his daughter Mandane and Cambyses, a Persian noble, first king of Persia, 559. "*Cyrus.*"

4. Cambyses his son, 529. "*Ahasuerus*" 2.

5. A Magian usurper, who personates Smerdis, the younger son of Cyrus, 521. "*Artaxerxes*" 1.

6. Darius Hystaspis, raised to the throne on the overthrow of the Magi, 521. "*Darius*" 2.

7. Xerxes, his son, 485. "*Ahasuerus*" 3.

8. Artaxerxes Longimanus (Macrocheir), his son, 465–495. "*Artaxerxes*" 2.

1. The *first* Ahasuerus (Sept. Ἀσσύηρος, Theodo-

tion Ξέρξης) is incidentally mentioned in Dan. ix, 1 as the father of Darius (q. v.) the Mede. It is generally agreed that the person here referred to is the Astyages (q. v.) of profane history. (Jehring, in the *Biblioth. Brem.* viii, 565 sq.; Bertholdt, *Excurs. zum Dan.* ii, 848 sq.) According to others, however (Rawlinson's *Herodotus*, i, ess. 3, § 11), his father, Cyaxares (q. v.), is meant, as in Tobit xiv, 15.

2. The *second* Ahasuerus (Sept. Ἀσσούηρος) occurs in Ezra iv, 6, where it is said that in the beginning of his reign the enemies of the Jews wrote an accusation against them, the result of which is not mentioned (Hävernick, *Einleit.* ii, i, 296). Chronologers have been very much divided in identifying this prince with those mentioned in profane history (Prideaux's *Connection;* Gray's *Key;* Tomline's *Elements;* Hale's *Analysis;* Ussher's *Annals*); so much so that some author or another has sought to identify him in turn with each personage in the line of Persian kings, unless it be Cyrus and Smerdis. The form of the word favors Xerxes, but this is inconclusive, as it is rather a *title* than a distinctive proper name. The account of Josephus (*Ant.* xii, 6) favors the popular identification with Artaxerxes Longimanus, but his testimony is mere opinion in such a case, and this king is elsewhere mentioned in this very book of Scripture (Ezra vii, 1) by his usual name. The order of time in the sacred narrative itself requires us to understand Cambyses (q. v.), son of Cyrus, who came to the throne B.C. 529, and died after a reign of seven years and five months. His character was proverbially furious and despotic. Much confusion has been caused by mistaking this Ahasuerus for the following (*Stud. u. Krit.* 1847, iii, 660, 669, 678).

3. The *third* Ahasuerus (Sept. Ἀρταξέρξης) is the Persian king of the book of Esther. The chief facts recorded of him there, and the *dates* of their occurrence, which are important in the subsequent inquiry, are these: In the *third* year of his reign he made a sumptuous banquet for all his nobility, and prolonged the feast for 180 days. Being on one occasion merry with wine, he ordered his queen, Vashti, to be brought out, to show the people her beauty. On her refusal thus to make herself a gazing-stock, he not only indignantly divorced her, but published an edict concerning her disobedience, in order to insure to every husband in his dominions the rule in his own house. In the *seventh* year of his reign he married Esther, a Jewess, who, however, concealed her parentage. In the *twelfth* year of his reign his minister Haman, who had received some slights from Mordecai the Jew, offered him 10,000 talents of silver for the privilege of ordering a massacre of the Jews in all parts of the empire on an appointed day. The king refused this immense sum, but acceded to his request; and couriers were despatched to the most distant provinces to enjoin the execution of this decree. Before it was accomplished, however, Mordecai and Esther obtained such an influence over him that he so far annulled his recent enactment as to despatch other couriers to empower the Jews to defend themselves manfully against their enemies on that day; the result of which was that they slew 800 of his native subjects in Shushan, and 75,000 of them in the provinces. (See *Jour. Sac. Lit.* July, 1860, p. 385 sq.)

The same diversity among chronologers has existed with reference to the identification of this Ahasuerus as with the preceding, with whom he has usually been confounded. But the circumstances under which he is mentioned do not well comport with those under which any other of the Persian kings are introduced to us in Scripture. Now from the extent assigned to the Persian empire (Esth. i, 1), "from India even unto Ethiopia," it is proved that Darius Hystaspis is the earliest possible king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Josephus (*Ant.* xi, 6, 1) makes him to be Artaxerxes Longimanus; but as his twelfth year (Esth. iii, 7) would fall in B.C. 454, or 144 years after the deportation by Nebuchadnezzar, in B.C. 598 (Jer. lii, 28), Mordecai, who was among those captives (Esth. ii, 6), could not possibly have survived to this time. Besides, in Ezra vii, 1-7, 11-26, Artaxerxes, in the *seventh* year of his reign, issues a decree very favorable to the Jews, and it is unlikely, therefore, that in the *twelfth* (Esth. iii, 7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. Nor is the disposition of Artaxerxes Longimanus, as given by Plutarch and Diodorus (xi, 71), at all like that of this weak Ahasuerus. It therefore seems necessary to identify him with Xerxes (q. v.), whose regal state and affairs tally with all that is here said of Ahasuerus (the names being, as we have seen, identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications (see Rawlinson's *Hist. Evidences*, p. 150 sq.). As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen, Vashti, because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Herod. vii, 7 sq.); in the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. i, 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Herod. ix, 108); in the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he "laid upon the land and upon the isles of the sea" (Esth. x, 1) may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the Sept. *Artaxerxes* is written for Ahasuerus, but on this no argument of any weight can be founded. See Esther.

Xerxes was the second son of Darius Hystaspis, whom he succeeded on the throne about B.C. 486, and was succeeded by his son Artaxerxes Longimanus about B.C. 466 (omitting the seven months' reign of the usurper Artabanus). He is famous in history from his memorable invasion of Greece at the head of an army of more than three millions, who were repulsed by the little band of Spartans at Thermopylæ, and, after burning the city of Athens, were broken to pieces, and the remnant, with the king, compelled to return with disgrace to Persia (Baumgarten, *De fide Esth.* p. 141 sq.; De Wette, *Einleit.* i, 274; Petavius, *Doctrina Temp.* xv, 27; Kelle, *Vindic. Esth.* Freib. 1820; Rambach, *Annotat.* ii, 1046; Bertholdt, *Einleit.* v, 2422; Scaliger, *Emend. Temp.* l. vi; Justi, *Neue Abhandl.* i, 38 sq.; Gesenius, *Thes. Heb.* i, 75).

4. The *fourth* Ahasuerus (Ἀσσούηρος) is mentioned (Tobit xiv, 15), in connection with Nabuchodonosor (i. e. Nabopolassar), as the destroyer of Nineveh (Herod. i, 106); a circumstance that points to Cyaxares (q. v.) I (Polyhistor *ap. Syncell.* p. 210), a Median king, son of Phraortes, and father of Astyages (Ilgen, *Comment.* in loc.).

Aha'va (Heb. *Ahava'*, אַהֲוָא, prob. *water;* Sept. Ἀουέ in Ezra viii, 21, 31, but Ἔουει v. r. Ἐυί in verse 15), the "river" (נָהָר) by which the Jewish exiles assembled their second caravan under Ezra, in returning from Babylon to Jerusalem; or, rather, as appears from verse 15 ("the river that runneth *to* Ahava"), the name of some spot (according to Michaelis, a city; comp. De Wette, *Einleit.* ii, i, 289; but more probably the river Euphrates itself, which

is still called "the river" by way of eminence, Gesenius, *Heb. Lex.* s. v.), in the direction of which the stream where they encamped ran. Some have inferred from the mention of Casiphia (q. v.), apparently in the same neighborhood (ver. 17), that the place in question was situated near the Caspian Sea, or, at least, in Media; but this would be entirely out of the required direction, and no corresponding name has been found in that vicinity. Others have sought the Ahava in the Lycus or Little Zab, finding that this river was anciently called *Adiaba* or Diaba (i. e. *of Adiabene*, Ammian. Marcel. xxiii, 6; comp. Mannert, v, 429). But these names would, in Hebrew, have no resemblance to אַהוָא; and it is exceedingly unlikely that the rendezvous for a Palestine caravan should have been in the north-eastern part of Assyria, with the Tigris and Euphrates between them and the plains they were to traverse (Le Clerc, in loc.). Rosenmüller, on the other hand, supposes (*Bibl. Geogr.* I, ii, 93) that it lay to the south-west of Babylonia, *because that was in the direction of Palestine;* but caravan routes seldom run straight between two places. In this case a straight line would have taken the caravan through the whole breadth of a desert seldom traversed but by the Arabs; and to avoid this the usual route for large caravans lay, and still lies, north-west through Mesopotamia, much above Babylonia; and then, the Euphrates being crossed, the direction is south-west to Palestine. The greater probability, therefore, is that the "river" in question (whether the Ahava itself or a branch running into it) was one of the streams or canals of Mesopotamia communicating with the Euphrates, somewhere in the north-west of Babylonia. The name, however, may be the designation of a place, and the latest researches are in favor of its being the modern *Hit*, on the Euphrates, due east of Damascus, the name of which is known to have been in the post-biblical times *Ihi*, or *Jehe de-kera* (Talm. יְהֵי דְּקִירָא), "the spring of bitumen" (Rawlinson's *Herodotus*, i, 246, note). But this is rather the Ava (q. v.) or Ivah of 2 Kings xvii, 24, 30. In the parallel passage of the Apocrypha (1 Esdr. viii, 41, 60) the name is given *Theras* (Θεράς). Josephus (*Ant.* xi, 5, 2) merely says "beyond the Euphrates" (εἰς τὸ πέραν τοῦ Εὐφράτου).

A'haz (Heb. *Achaz'*, אָחָז, *possessor*), the name of two men.

1. (Sept. Χαάζ v. r. Ἀχάζ.) A great grandson of Jonathan, son of King Saul, being one of the four sons of Micah, and the father of Jehoiadah or Jarah (1 Chron. viii, 35; ix, 42). B.C. post 1037.

2. (Sept. and N. T. Ἄχαζ, Josephus Ἀχάζης, Auth. Vers. "Achaz," Matt. i, 9.) The son and successor of Jotham, being the twelfth king of the separate kingdom of Judah, who reigned fourteen years, B.C. 740–726 (besides two years as viceroy under his father). In 2 Kings xvi, 2, he is said to have ascended the throne at the age of 20 years. This has been regarded as a transcriber's error for 25, which number is found in one Hebrew MS., the Sept., the Peshito, and Arabic version of 2 Chron. xxviii, 1; for otherwise his son Hezekiah was born when he was eleven years old (so Clinton, *Fasti Hell.* i, 318). But it more probably refers to a still earlier viceroyship at the date of his father's full coronation (2 Kings xv, 32, 33), B.C. 756. At the time of his accession, Rezin, king of Damascus, and Pekah, king of Israel, had recently formed a league against Judah, and they proceeded to lay siege to Jerusalem, intending to place on the throne Ben-Tabeal, who was not a prince of the royal family of Judah, but probably a Syrian noble. Upon this the prophet Isaiah, full of zeal for God and patriotic loyalty to the house of David, hastened to give advice and encouragement to Ahaz (see Richardson's *Sermons*, ii, 186), and it was probably owing to the spirit of energy and religious devotion which he poured into his counsels that the allies failed in their attack on Jerusalem. Thus much, together with anticipations of danger from the Assyrians, and a general picture of weakness and unfaithfulness both in the king and the people, we find in the famous prophecies of the 7th, 8th, and 9th chapters of Isaiah, in which he seeks to animate and support them by the promise of the Messiah. From 2 Kings xvi, and 2 Chron. xxviii, we learn that the allies took a vast number of captives, who, however, were restored in virtue of the remonstrances of the prophet Oded; and that they also inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea, in which, after expelling the Jews, they re-established the Edomites (according to the true reading of 2 Kings xvi, 6, אֲרָמִים for אֲדֹמִים), who attacked and wasted the east part of Judah, while the Philistines invaded the west and south. The weak-minded and helpless Ahaz sought deliverance from these numerous troubles by appealing to Tiglath-pileser, king of Assyria, who freed him from his most formidable enemies by invading Syria, taking Damascus, killing Rezin, and depriving Israel of its northern and Transjordanic districts—an extension of their dominions for which the Assyrians had been already preparing (see Kitto's *Daily Bible Illustr.* in loc.). But Ahaz had to purchase this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also ventured to seek for safety in heathen ceremonies, despite the admonitions of Isaiah, Hosea, and Micah; making his son pass through the fire to Moloch, consulting wizards and necromancers (Isa. viii, 19), sacrificing to the Syrian gods, introducing a foreign (originally Assyrian, apparently, Rawlinson, *Hist. Evidences*, p. 117) altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he would seem to have set up the horses of the sun mentioned in 2 Kings xxiii, 11 (comp. Tacit. *Ann.* xii, 13); and "the altars on the top (or roof) of the upper chamber of Ahaz" (2 Kings xxiii, 12) were connected with the adoration of the stars. See ASTROLOGY. The worship of Jehovah became neglected, and the Temple at length altogether closed. We see another and blameless result of this intercourse with an astronomical people in the "sundial of Ahaz" (Is. xxxviii, 8). See DIAL. He died at the age of fifty years, and his body was refused a burial in the royal sepulchre (2 Kings xvi; 2 Chron. xxviii; Isa. vii). He was succeeded by his son Hezekiah (see Simeon's *Works*, iv, 177). See JUDAH, KINGDOM OF.

Ahazi'ah (Heb. *Achazyah'*, אֲחַזְיָה, *held* by *Jehovah*, 2 Kings i, 2; ix, 16, 23, 27, 29; xi, 2; 2 Chron. xx, 35; elsewhere in the prolonged form, *Achazya'hu*, אֲחַזְיָהוּ; Sept. Ὀχοζίας, but v. r. Ὀζίας in 1 Chron. iii, 11), the name of two Jewish kings.

1. The son and successor of Ahab, and ninth king of Israel, who reigned two years (current, B.C. 895–4). Under the influence of his mother, Jezebel, Ahaziah pursued the evil courses of his father. The most signal public event of his reign was the revolt of the vassal king of the Moabites, who took the opportunity of the defeat and death of Ahab to discontinue the tribute which he had paid to the Israelites, consisting of 100,000 lambs and as many rams, with their wool (comp. Isa. xvi, 1). The difficulty of enforcing this tribute was enhanced by the fact that after the battle of Ramoth in Gilead [see AHAB] the Syrians had the command of the country along the east of Jordan, and they cut off all communication between the Israelites and Moabites. Ahaziah became a party in the attempt of Jehoshaphat, king of Judah, to revive the maritime traffic by the Red Sea, in consequence of which the enterprise was blasted, and came to nothing (2 Chron. xx, 35–37). Soon after, Ahaziah, having

been much injured by a fall from the roof-gallery of his palace, had the infatuation to send to consult the oracle of Baal-zebub, the god of Ekron, respecting his recovery. But the messengers were met and sent back by Elijah, who announced to the king that he should rise no more from the bed on which he lay (1 Kings xxii, 51, to 2 Kings i, 50). See ISRAEL, KINGDOM OF.

2. The son of Jehoram by Athaliah (daughter of Ahab and Jezebel), and sixth king of the separate kingdom of Judah; otherwise called JEHOAHAZ (2 Chron. xxi, 17; xxv, 23), and AZARIAH (2 Chron. xxii, 6). In 2 Kings viii, 26, we read that he was 22 years old at his succession, but in 2 Chron. xxii, 2, that his age at that time was 42. The former number is certainly right (comp. ver. 1), as in 2 Chron. xxi, 5, 20, we see that his father Jehoram was 40 when he died, which would make him younger than his own son, so that a transcriber must have confounded כב (22) and מב (42). (See the treatises on this difficulty in Latin by Lilienthal [Regiom. 1750], and in German by Mühlenfeld [Nordhaus. 1753].) He reigned but one year (B.C. 884–883), and that ill, being guided by his idolatrous mother (2 Kings viii, 24–29). He joined his uncle Jehoram of Israel in an expedition against Hazael, king of Damascene-Syria, for the recovery of Ramoth-Gilead, and afterward paid him a visit while he lay wounded in his summer palace of Jezreel. The two kings rode out in their several chariots to meet Jehu (q. v.); and when Jehoram was shot through the heart Ahaziah attempted to escape, but was pursued as far as the pass of Gur, and being there mortally wounded, had only strength to reach Megiddo, where he died (Granmüller, *Harmonia vitæ Achasiæ*, Jen. 1717). His body was conveyed by his servants in a chariot to Jerusalem for interment (2 Kings ix, 22–28). The variation in 2 Chron. xxii, 7–9, is not substantial (see Poole's *Synopsis*, in loc.). It appears from the latter passage that Jehu was right in considering Ahaziah as included in his commission to root out the house of Ahab, his presence in Jezreel at the time of Jehu's operations being an arrangement of Providence for accomplishing his doom. See JUDAH, KINGDOM OF.

Ah'ban (Heb. *Achban'*, אַחְבָּן, *brother of* the *wise*, i. e. *discreet*, otherwise = אֲהִבָּן, *amiable;* Sept. Ἀχαβάρ v. r. Ὀζά, Vulg. *Ahobban*), the first named of the two sons of Abishur by Abihail, of the descendants of Judah (1 Chron. ii, 29), B.C. long after 1612.

A'her (Heb. *Acher'*, אַחֵר, *after;* Sept. Ἀώρ), a descendant of Benjamin (1 Chron. vii, 12), the same person as AHARAH (1 Chron. viii, 1), or AHIRAM (q. v.).

A'hi (Heb. *Achi'*, אָחִי, *my brother* [comp. AHI–], the name of two men.

1. (Sept. Ἀχί.) The first named of the four sons of Shamer, a chieftain of the tribe of Asher (1 Chron. vii, 34), B.C. long post 1612.

2. (Sept. ἀδελφός, but most copies omit.) A son of Abdiel, and chieftain of the tribe of Gad, resident in Bashan (1 Chron. v, 15), B.C. apparently cir. 782.

Ahi-. See AH-.

Ahi'ah, another mode of Anglicizing (1 Sam. xiv, 3, 18; 1 Kings iv, 3; 1 Chron. viii, 7) the name AHIJAH (q. v.).

Ahi'am (Heb. *Achiam'*, אֲחִיאָם, *mother's brother*, perh. for *Achiab'*, אֲחִיאָב, *father's brother;* Sept. Ἀχιάμ v. r. Ἀμνάν and Ἀχίμ), a son of Sharar the Hararite, and one of David's thirty heroes (2 Sam. xxiii, 33; 1 Chron. xi, 35), B.C. 1046. See DAVID.

Ahi'an (Heb. *Achyan'*, אֲחְיָן, *brotherly;* Sept. Ἀείν v. r. Ἀίμ), the first named of the four sons of Shemidah, of the family of Manasseh (1 Chron. vii, 19), B.C. post 1856.

Ahië'zer (Heb. *Achiē'zer*, אֲחִיעֶזֶר, *brother of help*, i. e. *helpful;* Sept. Ἀχιέζερ), the name of two men.

1. A son of Ammishaddai, and phylarch or chief of the tribe of Dan at the time of the exode (Num. i, 12; ii, 25; x, 25). He made an offering for the service of the tabernacle, like his compeers (Num. vii, 66, 71), B.C. 1657.

2. The chief of the Benjamite warriors and slingers that repaired to David at Ziklag (1 Chron. xii, 3), B.C. 1054.

Ahi'hud, the name of two men, alike in our version, but different in the original.

1. (Heb. *Achichud'*, אֲחִיחֻד, *brother* [or *friend*] *of union;* Sept. Ἰαχιχάδ v. r. Ἰαφιχώ), the second named of the two later sons of Bela the son of Benjamin (1 Chron. viii, 7), B.C. post 1856. See SHAHARAIM. Perhaps the same as ABIHUD (ver. 3). See JACOB.

2. (Heb. *Achihud'*, אֲחִיהוּד, *brother* [i. e. *lover*] *of renown;* Sept. Ἀχιώρ), a son of Shelomi, and phylarch of the tribe of Asher; one of those appointed by Moses to superintend the partition of Canaan (Num. xxxiv, 27), B.C. 1618.

Ahi'jah (Heb. *Achiyah'*, אֲחִיָּה, *brother* [i. e. *friend*] *of Jehovah*, also in the prolonged form *Achiya'hu*, אֲחִיָּהוּ, 1 Kings xiv, 4, 5, 6, 18; 2 Chron. x, 5; Sept. Ἀχιά or Ἀχία, but omits in 1 Chron, ii, 25, οἱ Λευῖται ἀδελφοὶ αὐτῶν in 1 Chron. xxvi, 20, Ἀία in Neh. x, 26; Auth. Vers. "Ahiah" in 1 Sam. xiv, 3, 18; 1 Kings iv, 3; 1 Chron. viii, 7), the name of several men.

1. The second named of the three earlier sons of Bela son of Benjamin (1 Chron. viii, 7), [see SHAHARAIM,] elsewhere (ver. 4) called AHOAH (q. v.).

2. The last named of the five sons of Jerahmeel (great-grandson of Judah) by his first wife (1 Chron. ii, 25), B.C. cir. 1612.

3. A son of Ahitub, and high-priest in the reign of Saul (1 Sam. xiv, 3, 18); hence probably the same as AHIMELECH (q. v.) the son of Ahitub, who was high-priest at Nob in the same reign, and was slain by Saul for assisting David (1 Sam. xxii, 11). See HIGH-PRIEST. In the former passage Ahijah is described as being the Lord's priest in Shiloh, wearing an ephod. And it appears that the ark of God was under his care, and that he inquired of the Lord by means of it and the ephod (comp. 1 Chron. xiii, 3). There is, however, some difficulty in reconciling this statement concerning the ark being used for inquiring by Ahijah at Saul's bidding and the statement elsewhere (1 Chron. xiii, 3) that they inquired not at the ark in the days of Saul, if we understand the latter expression in the strictest sense. This difficulty seems to have led to the reading in the Vatican copy of the Sept. at 1 Sam. xiv, 18, of "ephod" instead of "ark" (τὸ ἐφοίδ instead of τὴν κιβωτόν, or rather, perhaps, of אֵפוֹד instead of אָרוֹן, in the Hebrew codex from which that version was made). Others avoid the difficulty by interpreting the *ark* in this case to mean a chest for carrying about the ephod in. But all difficulty will disappear if we apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, or Baale of Judah, where the ark was. The narrative in 1 Sam. xiv is entirely favorable to the mention of the ark; for it appears that Saul was at the time in Gibeah of Benjamin, so near the place where the house of Abinadab was situated (2 Sam. vi, 3) as to be almost a quarter of Kirjath-jearim, which lay on the very borders of Judah and Benjamin (see Josh. xviii, 14, 28). Whether it was the encroachments of the Philistines, or an incipient schism between the tribes of Benjamin and Judah, or any other cause, which led to the disuse of the ark during the latter years of Saul's reign, is difficult to say. But probably the last time that Ahijah inquired of the Lord before the ark was on the occasion related 1 Sam. xiv, 36, when Saul marred his victory over the Philistines by his rash oath, which nearly cost Jonathan his life; for we there read that

when Saul proposed a night-pursuit of the Philistines, the priest, Ahijah, said, "Let us draw near hither unto God," for the purpose, namely, of asking counsel of God. But God returned no answer, in consequence, as it seems, of Saul's rash curse. If, as is commonly thought, and as seems most likely, Ahijah is the same person as Ahimelech the son of Ahitub, this failure to obtain an answer from the priest, followed as it was by a rising of the people to save Jonathan out of Saul's hands, may have led to an estrangement between the king and the high-priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favor to David. Such changes of name as Ahi-melech and Ahi-jah are not uncommon. However, it is not impossible that, as Gesenius supposes (*Thes. Heb.* p. 65), Ahimelech may have been brother to Ahijah, and that they officiated simultaneously, the one at Gibeah or Kirjath-jearim, and the other at Nob. See ARK.

4. A Pelonite, one of David's famous heroes (1 Chron. xi, 36); apparently the same called ELIAM (q. v.) the son of Ahithophel the Gilonite in the parallel passage (2 Sam. xxiii, 34). See DAVID.

5. A Levite appointed over the sacred treasury of dedicated things at the Temple in the arrangement by David (1 Chron. xxvi, 20), B.C. 1014.

6. The last named of the two sons of Shisha, secretaries of King Solomon (1 Kings iv, 3), B.C. 1014.

7. A prophet of Shiloh (1 Kings xiv, 2), hence called the Shilonite (xi, 29), in the days of Rehoboam, of whom we have two remarkable prophecies extant: the one in 1 Kings xi, 31–39, addressed to Jeroboam, announcing the rending of the ten tribes from Solomon, in punishment of his idolatries, and the transfer of the kingdom to Jeroboam, B.C. 973. This prophecy, though delivered privately, became known to Solomon, and excited his wrath against Jeroboam, who fled for his life into Egypt, to Shishak, and remained there till Solomon's death. The other prophecy, in 1 Kings xiv, 6–16, was delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Abijah (q. v.), the king's son, who was sick, and to inquire concerning whom the queen had come in disguise, and then went on to denounce the destruction of Jeroboam's house on account of the images which he had set up, and to foretell the captivity of Israel "beyond the river" Euphrates, B.C. 952. These prophecies give us a high idea of the faithfulness and boldness of Ahijah, and of the eminent rank which he attained as a prophet. Jeroboam's speech concerning him (1 Kings xiv, 2, 3) shows the estimation in which he held his truth and prophetic powers. In 2 Chron. ix, 29, reference is made to a record of the events of Solomon's reign contained in the "prophecy of Ahijah the Shilonite." If there were a larger work of Ahijah's, the passage in 1 Kings xi, is doubtless an extract from it. See JEROBOAM.

8. An Issacharite, father of Baasha, king of Israel (1 Kings xv, 27, 33; xxi, 2; 2 Kings ix, 9), B.C. ante 950.

9. One of the chief Israelites who subscribed the sacred covenant drawn up by Nehemiah (Neh. x, 26), B.C. cir. 410.

Ahi'kam (Heb. *Achikam'*, אֲחִיקָם, *brother of support*, i. e. *helper;* Sept. Ἀχικάμ), the second named of the four eminent persons sent by King Josiah to inquire of the prophetess Huldah concerning the proper course to be pursued in relation to the acknowledged violations of the newly-discovered book of the law (2 Kings xxii, 12–14; 2 Chron. xxxiv, 20), B.C. 623. He afterward protected the prophet Jeremiah from the persecuting fury of Jehoiakim (Jer. xxvi, 24), B.C. 607; and other members of his family were equally humane (Jer. xxxix, 14). He was the son of Shaphan, the royal secretary, and father of Gedaliah, the viceroy of Judæa after the capture of Jerusalem by the Babylonians (2 Kings xxv, 22; Jer. xl, 5–16; xli, 1–18; xliii, 6).

Ahi'lud (Heb. *Achilud'*, אֲחִילוּד, perh. *brother of* the *Lydian;* Sept. Ἀχιλούδ, but Ἀχιλούθ in 1 Kings iv, 12), the father of Jehoshaphat, chronicler under David and Solomon (2 Sam. viii, 16; xx, 24; 1 Kings iv, 3; 1 Chron. xviii, 15), and also of Baana, one of Solomon's purveyors (1 Kings iv, 12), B.C. ante 1014.

Ahim'aäz (Heb. *Achima'äts*, אֲחִימַעַץ, *brother of anger*, i. e. *irascible;* Sept. Ἀχιμάας), the name of three men.

1. The father of Ahinoam, wife of King Saul (1 Sam. xiv, 50), B.C. ante 1093.

2. The son and successor of Zadok (1 Chron. vi, 8, 53) in the high-priesthood (B.C. cir. 972–956), in which he was succeeded by his son Azariah (1 Chron. vi, 9). See HIGH-PRIEST. During the revolt of Absalom, David having refused to allow the ark of God to be taken from Jerusalem when he fled thence, the high-priests Zadok and Abiathar necessarily remained in attendance upon it; but their sons, Ahimaaz and Jonathan, concealed themselves outside the city, to be in readiness to bear off to David any important information respecting the movements and designs of Absalom which they might receive from within. See ABSALOM. Accordingly, Hushai having communicated to the priests the result of the council of war, in which his own advice was preferred to that of Ahithophel (q. v.), they instantly sent a girl (probably to avoid suspicion) to direct Ahimaaz and Jonathan to speed away with the intelligence. The transaction, however, was witnessed and betrayed by a lad, and the messengers were so hotly pursued that they took refuge in a dry well, over which the woman of the house placed a covering, and spread thereon parched corn. She told the pursuers that the messengers had passed on in haste; and when all was safe, she released them, on which they made their way to David (2 Sam. xv, 24–37; xvii, 15–21). B.C. cir. 1023. As may be inferred from his being chosen for this service, Ahimaaz was swift of foot. See RUNNER. Of this we have a notable example soon after, when, on the defeat and death of Absalom, he prevailed on Joab to allow him to carry the tidings to David. Another messenger, Cushi, had previously been despatched, but Ahimaaz outstripped him, and first came in with the news. He was known afar off by the manner of his running, and the king said, "He is a good man, and cometh with good tidings;" and this favorable character is justified by the delicacy with which he waived that part of his intelligence concerning the death of Absalom, which he knew would greatly distress so fond a father as David (2 Sam. xviii, 19–33). See DAVID.

3. Solomon's purveyor in Naphtali, who married Basmath, Solomon's daughter (1 Kings iv, 15), B.C. post 1014.

Ahi'man (Heb. *Achiman'*, אֲחִימָן, in pause אֲחִימָ֫ן, *brother of a gift*, i. e. *liberal;* Sept. Ἀχιμάν, but in 1 Chron. ix, 17, Αἰμάν v. r. Διμάν), the name of two men.

1. One of the three famous giants of the race of Anak, who dwelt at Hebron when the first Hebrew spies explored the land (Num. xiii, 22), B.C. 1657; and who (or their descendants, Keil, *Comment.* in loc.) were afterward expelled by Caleb (Josh. xv, 14), B.C. 1612, and themselves eventually slain by the Judaites (Judg. i, 10), B.C. cir. 1593.

2. One of the Levitical Temple wardens after the exile (1 Chron. ix, 17), B.C. cir. 516.

Ahim'elech (Heb. *Achime'lek*, אֲחִימֶלֶךְ, *brother* [i. e. *friend*] *of* the *king;* Sept. Ἀχιμέλεχ, but Ἀβιμέλεχ in Psa. lii, title; Josephus Ἀχιμέλεχος), the name of two men.

1. The twelfth high-priest of the Jews, B.C. cir. 1085–1060, son of Ahitub (q. v.), and father of Abiathar (q. v.); apparently called also AHIAH (q. v.). See HIGH-PRIEST. (On the difficulties involved in these names see Kuinöl, *Comment. ad Marc.* ii, 26; Korb, in the *Krit. Journ. d. Theol.* iv, 295 sq.; Fritzsche, *Comment. in Marc.* p. 72 sq.; Hitzig, *Begriff d. Krit.* p. 146; Ewald, *Isr. Gesch.* ii, 596; Engström, *De Ahimeleche et Abjathare*, Lund. 1741; Wolf, *Cur.* i, 439 sq.) He was a descendant of the line of Ithamar through Eli (1 Chron. xxiv, 2 6; comp. Josephus, *Ant.* v, 11, 5; viii, 1, 3). When David fled from Saul (B.C. 1062), he went to Nob, a city of the priests in Benjamin, where the tabernacle then was, and, by representing himself as on pressing business from the king, he obtained from Ahimelech, who had no other, some of the sacred bread which had been removed from the presence-table (see Osiander, *De Davide panes propositionis accipiente*, Tub. 1751). He was also furnished with the sword which he had himself taken from Goliath, and which had been laid up as a trophy in the tabernacle (1 Sam. xxi, 1–9). These circumstances were witnessed by Doeg, an Edomite in the service of Saul, and were so reported by him to the jealous king as to appear acts of connivance at, and support to, David's imagined disloyal designs. Saul immediately sent for Ahimelech and the other priests then at Nob, and laid this treasonable offence to their charge; but they declared their ignorance of any hostile designs on the part of David toward Saul or his kingdom. This, however, availed them not, for the king commanded his guard to slay them. Their refusal to fall upon persons invested with so sacred a character might have brought even Saul to reason; but he repeated the order to Doeg himself, and was too readily obeyed by that malignant person, who, with the men under his orders, not only slew the priests then present, eighty-six in number, but marched to Nob, and put to the sword every living creature it contained (1 Sam. xxii; Psa. lii, title). The only priest that escaped was Abiathar. Ahimelech's son, who fled to David, and afterward became high-priest (1 Sam. xxiii, 6; xxx, 7). See ABIATHAR. Some have supposed from Mark ii, 26, that there was another Ahimelech, a son of Abiathar, and grandson of the preceding, and that he officiated as one of the two high-priests in the time of David (2 Sam. viii, 17; 1 Chron. xxiv, 3, 6, 31); but the two may be identified by reading in these passages, "Abiathar the son of Ahimelech," instead of the reverse. In 1 Chron. xviii, 16, he is called ABIMELECH (q. v.). He is probably the same as the Ahiah who officiated for Saul (1 Sam. xiv, 3, 18). See AHIJAH.

2. A Hittite, one of David's followers whom he invited to accompany him at night into the camp of Saul in the wilderness of Ziph, but Abishai alone appears to have had sufficient courage for the enterprise (1 Sam. xxvi, 6), B.C. 1055.

Ahi'moth (Heb. *Achimoth'*, אֲחִימוֹת, *brother of death*, i. e. perh. *destructive;* Sept. 'Αχιμώθ), a person named with Amasai as sons of Elkanah, a Levite (1 Chron. vi, 25). From ver. 35, however, it would appear that he was rather the grandson of this Elkanah (through Amasai), and the father of the other Elkanah of ver. 26. He is there called MAHATH (q. v.).

Ahin'adab (Heb. *Achinadab'*, אֲחִינָדָב, *brother of liberality*, i. e. *liberal;* Sept. 'Αχιναδάβ), a son of Iddo, and one of the twelve officers [see PURVEYOR] who, in as many districts into which the country was divided, raised supplies of provisions in monthly rotation for Solomon's household (Kitto, *Pict. Bible*, in loc.); his district was Mahanaim, the southern half of the region beyond the Jordan (1 Kings iv, 14), B.C. post 1014.

Ahin'oäm (Heb. *Achino'ăm*, אֲחִינֹעַם, *brother* [see AB-] *of pleasantness*, i. e. *pleasant*), the name of two women.

1. (Sept. 'Αχινοάμ.) The daughter of Ahimaaz, and wife of King Saul (1 Sam. xiv, 50), B.C. cir. 1093.

2. (Sept. 'Αχινάαμ, but 'Αχιναάμ in 1 Chron. iii, 1, and v. r. 'Αχινόομ in 2 Sam. iii, 2.) A Jezreëlitess, the first (according to Josephus, *Ant.* vi, 13, 8) wife of David, while yet a private person (1 Sam. xxv, 43; xxvii, 3), B.C. 1060. In common with his other wife, she was taken captive by the Amalekites when they plundered Ziklag, but was recovered by David (1 Sam. xxx, 5, 18), B.C. 1054. She is again mentioned as living with him when he was king of Judah in Hebron (2 Sam. ii, 2), B.C. cir. 1052, and was the mother of his eldest son Amnon (2 Sam. iii, 2). See DAVID.

Ahi'ö (Heb. *Achyo'*, אַחְיוֹ, *brotherly;* Sept. in all cases translates as an appellative, *his brother* or *brothers*), the name of two men. (In 1 Chron. viii, 14 we should read אָחִיו, *his brother*, as an appellative of Shashak following.)

1. The fifth named of the sons of Jehiel, or Jeiel, the Gibeonite, by Maachah (1 Chron. viii, 31; ix, 37), B.C. post 1612.

2. One of the sons of the Levite Abinadab, who went before the new cart on which the ark was placed when David first attempted to remove it to Jerusalem, for the purpose of guiding the oxen, while his brother Uzzah walked by the cart (2 Sam. vi, 3, 4; 1 Chron. xiii, 7), B.C. 1043. See UZZAH.

Ahi'ra (Heb. *Achira'*, אֲחִירַע, *brother of evil*, i. e. *unlucky;* Sept. 'Αχιρέ), a son of Enan and phylarch of Naphtali, whose followers were numbered, and who made a contribution to the sacred service at the Exode (Numb. i, 15; ii, 29; vii, 78, 83; x, 27), B.C. 1657.

Ahi'ram (Heb. *Achiram'*, אֲחִירָם, *brother of height*, i. e. *high;* Sept. 'Αχιράμ), a brother of Bela and son of Benjamin, whose posterity assumed his name (Num. xxvi, 38), B.C. post 1856; apparently the same with AHARAH (1 Chron. viii, 1), AHER (1 Chron. vii, 12), and EHI (Gen. xlvi, 21). See JACOB; HUSHIM.

Ahi'ramite (Heb. *Achirami'*, אֲחִירָמִי; Sept. 'Αχιραμί), a designation of the descendants of the Benjamite AHIRAM (Num. xxvi, 38).

Ahis'amach (Heb. *Achisa'mak*, אֲחִיסָמָךְ, *brother of help*, i. e. *aiding;* Sept. 'Αχισαμάχ), the father of one of the famous workmen upon the tabernacle, Aholiab the Danite (Exod. xxxi, 6; xxxv, 34; xxxviii, 23), B.C. ante 1657.

Ahish'ahar (Heb. *Achisha'char*, אֲחִישַׁחַר, *brother of* the *dawn*, i. e. *early;* Sept. 'Αχισαάρ), a warrior, last named of the sons of Bilhan, of the tribe of Benjamin (1 Chron. vii, 10), B.C. ante 1658.

Ahi'shar (Heb. *Achishar'*, אֲחִישָׁר, *brother of song*, i. e. *singer;* Sept. 'Αχισάρ), the officer who was "over the household" of Solomon (1 Kings iv, 6), i. e. steward (q. v.) or governor of the palace (comp. ch. xvi, 9; Isa. xxii, 15), B.C. 1014—a post of great influence in Oriental courts, on account of the ready access to the king which it affords.

Ahith'ophel (Heb. *Achitho'phel*, אֲחִיתֹפֶל, *brother of insipidity*, i. e. *foolish;* Sept. 'Αχιτόφελ, Josephus 'Αχιτόφελος), the singular name of a man renowned for political sagacity among the Jews, who regarded his counsels as oracles (2 Sam. xvi, 23). He was of the council of David (1 Chron. xxvii, 33, 34), and his son Eliam (q. v.) was one of David's body-guard (2 Sam. xxiii, 34). He was at Giloh, his native place, at the time of the revolt of Absalom, by whom he was summoned to Jerusalem; and it shows the strength of Absalom's cause in Israel that a man so capable of foreseeing results, and estimating the probabilities of success, took his side in so daring an attempt (2 Sam. xv, 12). He probably hoped to wield a greater sway under the vain prince than he had done under David, against whom it is also possible that he entertained a secret malice on account of his granddaughter Bath-

sheba (2 Sam. xi, 3, comp. with xxiii, 34). The news of his defection appears to have occasioned David more alarm than any other single incident in the rebellion. He earnestly prayed God to turn the sage counsel of Ahithophel "to foolishness" (probably alluding to his name); and being immediately after joined by his old friend Hushai, he induced him to go over to Absalom with the express view that he might be instrumental in defeating the counsels of this dangerous person (xv, 31–37). Psalm lv is supposed to contain (12–14) a further expression of David's feelings at this treachery of one whom he had so completely trusted, and whom he calls "My companion, my guide, and my familiar friend"—a passage which our Saviour applies to his own case in such a manner as to indicate that Ahithophel was in some sense a type of Judas (John xiii, 18); at least their conduct and their end were similar (see Steuber, *Achitophel sibi loqueo gulam fractus*, Rint. 1741; Lindsay, *Lect.* ii, 199; *Crit. Sac. Thes. Nov.* i, 676; Jones, *Works*, vii, 102). The detestable advice which Ahithophel gave Absalom to appropriate his father's harem committed him absolutely to the cause of the young prince, since after that he could hope for no reconcilement with David (2 Sam. xvi, 20–23). His proposal as to the conduct of the war undoubtedly indicated the best course that could have been taken under the circumstances; and so it seemed to the council until Hushai interposed with his plausible advice, the object of which was to gain time to enable David to collect his resources. See ABSALOM. When Ahithophel saw that his counsel was rejected for that of Hushai, the far-seeing man gave up the cause of Absalom for lost (comp. Josephus, *Ant.* vii, 9, 8); and he forthwith saddled his ass, returned to his home at Giloh, deliberately settled his affairs, and then hanged himself, and was buried in the sepulchre of his fathers (2 Sam. xvii), B.C. cir. 1023. (Niemeyer's *Charak.* iv, 327 sq.; Ewald, *Isr. Gesch.*, ii, 642.) See DAVID.

Ahi'tub (Heb. *Achitub'*, אֲחִיטוּב, *brother of goodness*, i. e. *good;* Sept. Ἀχιτώβ, Josephus Ἀχίτωβος), the name of at least two priests. See HIGH-PRIEST.

1. A descendant of Ithamar, who on the death of his father, Phinehas, in battle, and also of his grandfather, Eli, at the news of the capture of the ark, succeeded the latter in the high-priesthood, B.C. 1125, and was succeeded (B.C. cir. 1085) by his son Ahijah or Ahimelech (1 Sam. xiv, 3; xxii, 9, 11, 12, 20).

2. A descendant of the line of Ithamar, being the son (or rather descendant) of Amariah (1 Chron. vi, 7, 8, 52), and not an incumbent of the high-priesthood (comp. Josephus, *Ant.* viii, 1, 3, where his father's name is given as Arophæus), since his son Zadok (1 Chron. xviii, 16) was made high-priest by Saul after the extermination of the family of Ahimelech (2 Sam. viii, 17). B.C. ante 1012. It is doubtful whether this or the preceding person of this name is mentioned in 1 Chron. ix, 11; Neh. xi, 11, where he is erroneously called the father (instead of son or descendant) of Meraioth (q. v.). See AMARIAH.

3. A descendant of the last, mentioned (1 Chron. vi, 11, 12; Ezra vii, 2) as the son of another Amariah and father of another Zadok among the Jewish high-priests; but as such a coincidence of names is improbable, the person intended may perhaps have been the AZARIAH of 2 Chron. xxxi, 10. See GENEALOGY.

Ah'lab (Heb. *Achlab'*, אַחְלָב, *fatness*, i. e. *fertile;* Sept. Ἀχλάβ v. r. Δαλάφ), a town of Asher, apparently near Zidon and Achzib, the native inhabitants of which the Israelites were unable to expel (Judg. i, 31). Its lying thus within the unconquered Phœnician border may be the reason of its omission in the list of the Asherite cities (Josh. xix, 24–31). It is supposed (see Schwarz, *Palest.* p. 198) that Achlab reappears in later history as *Gush-Chalab* (גּוּשׁ חֲלָב) or *Giscala* (Reland, *Palæst.* p. 813, 817), a place lately identified by Robinson under the abbreviated name of *el-Jish*, near Safed, in the hilly country to the northwest of the sea of Galilee (*Researches*, new ed. ii, 446; iii, 73). This place was in rabbinical times famous for its oil, and the old olive-trees still remain in the neighborhood (Reland and Robinson, *ib.*). From it came the famous John, son of Levi, the leader in the siege of Jerusalem (Joseph. *Life*, 10; *War*, ii, 21, 1), and it had a legendary celebrity as the birth-place of the parents of no less a person than the Apostle Paul (Jerome, *Comment. ad Ep. ad Philem.*). But this cannot be the Ahlab of Asher. See GISCHALA.

Ah'lai (Heb. *Achlay'*, אַחְלַי, perh. *ornamental*), the name of a woman and also of a man.

1. (Sept. Ἀαδαΐ v. r. Δαδαΐ.) The daughter and only child of Sheshan, a descendant of Judah, married to her father's Egyptian slave Jarha (q. v.), by whom she had Attai (1 Chron. ii, 31, 34, 35). B.C. prob. ante 1658.

2. (Sept. Ὀλί v. r. Ἀχαϊά.) The father of Zabad, which latter was one of David's body-guard (1 Chron. xi, 41). B.C. ante 1046.

Aho'äh (Heb. *Acho'ăch*, אָחוֹחַ, *brotherly;* Sept. Ἀχιά v. r. Ἀχιήλ), one of the sons of Bela, the son of Benjamin (1 Chron. viii, 4); called also AHIAH (ver. 7), and perhaps IRI (1 Chron. vii, 7). B.C. post 1856. It is probably he whose descendants are called AHOHITES (2 Sam. xxiii, 9, 28).

Aho'hite (Heb. *Achochi'*, אֲחוֹחִי; Sept. παράδελφος, Ἀχωΐτης [v. r. Ἀωΐτης], Ἀχωχί, Ἀχώρ [v. r. Ἀχωνί], Ἀωϑί [v. r. Χώχ, Ἐχώχ]), an epithet applied to Dodo or Dodai, one of the captains under Solomon (1 Chron. xxvii, 4), and his son Eleazar, one of David's three chief warriors (2 Sam. xxiii, 9; 1 Chron. xi, 12), as well as to Zalmon or Ilai, another of his body-guard (2 Sam. xxiii, 28; 1 Chron. xi, 29); doubtless from their descent from AHOAH (1 Chron. viii, 4) the Benjamite (comp. 1 Chron. xi, 26).

Aho'lah (Heb. *Oholah'*, אָהֳלָה, i. q. אָהֳלָהּ, she has *her* own *tent*, i. e. tabernacle, for lascivious rites; Sept. Ὀολά v. r. Ὀλλά, Ὀολλά; Vulg. *Oolla*), the name of an imaginary harlot, used by Ezekiel (xxiii, 4, 5, 36, 44) as a symbol of the idolatry of the northern kingdom, the apostate branch of Judah being designated, by a *paronomasia*, AHOLIBAH (q. v.). These terms indicate respectively that, while the worship at Samaria had been self-invented, and never sanctioned by Jehovah, that at Jerusalem was divinely instituted and approved, so long as pure, but now degraded and abandoned for foreign alliances (Henderson, *Comment.* in loc.). They are both graphically described as sisters who became lewd women, adulteresses, prostituting themselves to the Egyptians and the Assyrians, in imitating their abominations and idolatries; wherefore Jehovah abandoned them to those very people for whom they showed such inordinate and impure affection. They were carried into captivity, and reduced to the severest servitude. But the crime of Aholibah was greater than that of Aholah, for she possessed more distinguished privileges, and refused to be instructed by the awful example of her sister's ruin. The allegory is an epitome of the history of the Jewish Church. See IDOLATRY.

Aho'liäb (Heb. *Oholiäb'*, אָהֳלִיאָב, *tent of* his *father;* Sept. Ἐλιάβ), the son of Ahisamach, of the tribe of Dan, one of the two artificers in the precious metals and other materials, appointed to superintend the preparation of such articles for the tabernacle (Exod. xxxi, 6; xxxv, 34; xxxvi, 1, 2; xxxviii, 23), B.C. 1657. See BEZALEEL.

Ahol'ibah (Heb. *Oholibah'*, אָהֳלִיבָה, for אָהֳלִי בָהּ, *my tent* is *in her;* Sept. Ὀολιβά v. r. Ὀλιβά; Vulg. *Ooliba*), a symbolical name given to Jerusalem (Ezek. xxiii, 4, 11, 22, 36, 44) under the figure of an adulterous harlot, as having once contained the true

worship of Jehovah, but having prostituted herself to foreign idolatries (Hävernik, *Comment.* in loc.). See AHOLAH.

Aholiba'mah [many *Aholib'amah*] (Heb. *Oholibamah'*, אָהֳלִיבָמָה, *tent of* the *height*), the name, apparently, of a woman (Sept. Ὀλιβεμά), and of a man or district (Sept. Ἐλιβαμάς) named after her, in connection with the family and lineage of Esau (q. v.). She was the granddaughter of Zibeon (q. v.) the Hivite (of the family of Seir the Horite) by his son Anah (q. v.), and became one (probably the second) wife of Esau (Gen. xxxvi, 2, 25). B.C. 1964. It is doubtless through this connection of Esau with the original inhabitants of Mount Seir that we are to trace the subsequent occupation of that territory by him and his descendants, and it is remarkable that each of his three sons by this wife is himself the head of a tribe, while all the tribes of the Edomites sprung from his other two wives are founded by his grandsons (Gen. xxxvi, 15–19). In the earlier narrative (Gen. xxvi, 34) Aholibamah is called JUDITH (q. v.), daughter of Beeri (q. v.) the Hittite (q. v.). The explanation of the change in the name of the woman seems to be that her proper personal name was Judith, and that Aholibamah was the name which she received as the wife of Esau and foundress of three tribes of his descendants; she is, therefore, in the narrative called by the first name, while in the genealogical table of the Edomites she appears under the second. This explanation is confirmed by the recurrence of the name Aholibamah in the concluding list of the genealogical table (Gen. xxxvi, 40 43), which, with Hengstenberg (*Die Authentie d. Pent.* ii, 279; Eng. transl. ii, 228), Tuch (*Comm. üb. d. Gen.* p. 493), Knobel (*Genes.* p. 258), and others, we must therefore regard as a list of names of places, and not of mere persons, as, indeed, is expressly said at the close of it: "These are the chiefs (heads of tribes) of Esau, according to their settlements in the land of their possession." The district which received the name of Esau's wife, or, perhaps, rather from which she received her married name, was no doubt (as the name itself indicates) situated in the heights of the mountains of Edom, probably, therefore, in the neighborhood of Mount Hor and Petra, though Knobel places it south of Petra, having been misled by Burckhardt's name *Hesma*, which, however, according to Robinson (*Researches*, ii, 552), is "a sandy tract with mountains around it . . . but not itself a mountain, as reported by Burckhardt." It seems not unlikely that the three tribes descended from Aholibamah, or, at least, two of them, possessed this district, since there are enumerated only eleven districts, whereas the number of tribes is thirteen, exclusive of that of Korah, whose name occurs twice, and which we may further conjecture emigrated (in part at least) from the district of Aholibamah, and became associated with that of Eliphaz. See EDOM.

Ahriman. See ORMUZD.

Ahu'mai (Heb. *Achumay'*, אֲחוּמַי, *brother of water*, i. e. living near a stream; otherwise, *swarthy*; Sept. Ἀχιμαί), the first named of the two sons of Jahath, a Zorathite, of the tribe of Judah (1 Chron. iv, 2), B.C. post 1612.

Ahu'zam (Heb. *Achuzzam'*, אֲחֻזָּם, *their possession*; otherwise, *tenacious*; Sept. Ωχαζάμ v.r. Ὠχαία), the first named of the four sons of Ashur ("father" of Tekoa) by one of his wives, Naarah, of the tribe of Judah (1 Chron. iv, 6), B.C. cir. 1612.

Ahuz'zath (Heb. *Achuzzath'*, אֲחֻזַּת, *possession*, as often in the constr. of אֲחֻזָּה; otherwise, *tenacious* [the termination "-ath" being frequent in Philistine nouns, comp. GATH, GOLIATH, etc.]; Sept. Ὀχοζάθ, Vulg. *Ochozath*), the "friend" (רֵעַ; Sept. *νυμφαγωγός*, *bridesman*; but rather, evidently, that unofficial but important personage of ancient Oriental courts called "the king's friend" or favorite) of Abimelech (q. v.) II, king of Gerar, who attended him on his visit to Isaac (Gen. xxvi, 26), B.C. cir. 1985.

Ai (Heb. *Ay*, עַי, *ruin*, perh. so called after its destruction, Gen. xii, 8; xiii, 3; Josh. vii, 2–5; viii, 1–29; ix, 3; x, 1, 2; xii, 9; Ezra ii, 28; Neh. vii, 32; Jer. xlix, 3; always with the art., הָעַי, except in the passage last cited; Sept. Γαί in Josh., Ἀγγαι in Gen., Ἀιά in Ezra, Ἀί in Neh., Γάι in Jer.; Vulg. *Hai*; Auth. Vers. "Hai" in Gen.: also in the prolonged forms *Aya'*, עַיָּא, Neh. xi, 31, Sept. Ἀιά, Vulg. *Hai*, Auth. Vers. "Aija;" *Ayath'*, עַיָּת, Isa. x, 28, Ἀγγαί, *Ajath*, "Aiath;" v. r. עַזָּה, text Josh. viii, 16; עַיְנָה, Samar. Gen. xii, 8, comp. Ἀινά, Josephus, *Ant.* v, 1, 12; Jerome *Gai*), the name of one or two places. See also AVIM.

1. A royal city of the Canaanites (Josh. x, 1), the site of which (not necessarily then a city) is mentioned as early as the time of Abraham, who pitched his tent between it and Bethel (Gen. xii, 8; xiii, 3); but it is chiefly noted for its capture and destruction by Joshua (vii, 2–5; viii, 1–29). See AMBUSH. At a later period Ai appears to have been rebuilt, for it is mentioned by Isaiah (x, 28), and it was inhabited by the Benjamites after the captivity (Ezra ii, 28; Neh. vii, 32; xi, 31). The site was known, and some scanty ruins still existed in the time of Eusebius and Jerome (*Onomast.* s. v. Ἀγγαί), but Dr. Robinson was unable to discover any certain traces of either. He remarks (*Bib. Researches*, ii, 313), however, that its situation with regard to Bethel may be well determined by the facts recorded in Scripture. That Ai lay to the east of Bethel is certain (comp. Josh. xii, 9; "beside Bethaven," Josh. vii, 2; viii, 9); and the two cities were not so far distant from each other but that the men of Bethel mingled in the pursuit of the Israelites when they feigned to flee before the king of Ai, and thus both cities were left defenceless (Josh. viii, 17); yet they were not so near but that Joshua could place an ambuscade on the west (or south-west) of Ai, without its being observed by the men of Bethel, while he himself remained behind in a valley to the north of Ai (Josh. viii, 4, 11-13). A little to the south of a village called Deir Diwan, and one hour's journey from Bethel, the site of an ancient place is indicated by reservoirs hewn in the rock, excavated tombs, and foundations of hewn stone. This, Dr. Robinson inclines to think, may mark the site of Ai, as it agrees with all the intimations as to its position. Near it, on the north, is the deep Wady el-Mutyâh, and toward the south-west other smaller wadys, in which the ambushed party of Israelites might easily have been concealed. According to Schwarz (*Palest.* p. 84), the ancient name is still preserved in some ruins called *Khirbet Medinat Gai*, near the edge of a valley, two English miles south-east of Bethel; a position which he thinks corresponds with a rabbinical notice of Ai (*Shemoth Rabbah*, c. 32) as lying three Roman miles from Bethel (erroneously written Jericho). Thenius, however (in Käuffer's *Exeget. Studien*, ii, 127 sq.), locates Ai at *Turmus Aya*, a small rocky mound east of Sinjil (Robinson's *Researches*, iii, 85), a position which is defended by Keil (*Comment.* on Josh. vii, 2); but in which he has been influenced by an incorrect location of Bethel (q. v.). Stanley (*Palest.* p. 200 note) places it at the head of the *Wady Harith*. For Krafft's identification with *Kirbet el-Haiyeh*, see Robinson (new ed. of *Researches*, iii, 288). Van de Velde, after a careful examination, concludes that no spot answers the conditions except *Tell el-Hajar*, about 40′ E. by S. of Beitin, on the southern border of Wady el-Mutyâh, with no remains but a broken cistern (*Narrative*, ii, 278–282). This position essentially corresponds to that assigned by Robinson.

It is the opinion of some that the words AVIM in

Josh. xviii, 23, and GAZA in 1 Chron. vii, 28, are corruptions of Ai.

2. A city of the Ammonites, apparently opposite Heshbon, and devastated next to it by the Babylonians on their way to Jerusalem (Jer. xlix, 3). Others, however, regard the name as an appellative here.

Aï'ah, another mode (2 Sam. iii, 7; xxi, 8, 10, 11; 1 Chron. i, 40) of Anglicizing the name AJAH (q. v.).

Aï'ath, another form (Isa. x, 28) of the name of the city AI (q. v.).

Aichmalōtarch (*αἰχμαλωτάρχης*) an imaginary title (Carpzov, *Apparat. Crit.* p. 8 sq.), signifying *chief of the captives*, assigned to the heads of the Jewish families during the captivity (q. v.).

Aidan, born in Ireland about A.D. 605, was sent, according to Bede, by the Scottish bishop, at the request of Oswald, king of Northumbria, as missionary bishop to the Northumbrians, about A.D. 635. Upon his arrival in Northumbria, he was appointed, at his own request, to the see of Lindisfarn, then first erected, on the island of that name. Here he set up the rule of St. Columban, and persuaded the king to establish the Church in his kingdom. "Often," says Bede, "might be seen a beautiful sight—while the bishop (who was but imperfectly acquainted with the English tongue) preached, the king and his officers, who, owing to their long exile in Scotland, had acquired the language of that country, interpreted his words to the people." Bede says that "nothing more commended his doctrine to the attention of his hearers than the fact that, as he taught, so he himself lived, seeking for nothing and attaching himself to nothing which belonged to this world. All that the king gave him he quickly distributed to the poor; and never, unless when compelled to do so, did he travel through his diocese except on foot." He died August 31, 651, apparently broken-hearted at the death of the king, who, as he had predicted, perished by treachery twelve days before. He is commemorated in the Romish martyrology on the 31st of August.—Bede, *Eccl. Hist.* lib. iii, cap. 3, 5, 14-17; Neander, *Ch. Hist.* iii, 21; Collier, *Eccl. Hist.* i, 203.

Aigenler, ADAM, a German Jesuit, born in the Tyrol, 1633, who became professor of Hebrew at Ingolstadt. In 1673 he was sent out to China as missionary, and died on the voyage, August 16, 1673. Among other writings, he left *Fundamenta linguæ sanctæ* (Dillingen, 1670, 4to).—Jöcher, *Allg. Gelehrten-Lexicon*, Hoefer, *Nouv. Biog. Générale*, i, 454.

Ai'ja, another form (Neh. xi, 31) of the name of the city AI (q. v.).

Aïj alon, another mode (Josh. xxi, 24; Judg. i, 35; xii, 12; 1 Sam. xiv, 31; 1 Chron. vi, 69; viii, 13; 2 Chron. xi, 10) of Anglicizing the name of the city AJALON (q. v.).

Aïj'eleth Sha'har (Heb. *Aye'leth hash-Shach'ar*, אַיֶּלֶת הַשַּׁחַר, *hind of the dawn*, in which signification the terms often occur separately; Sept. *ἡ ἀντίληψις ἡ ἑωθινή*, Vulg. *susceptio matutina*) occurs in the title of Psa. xxii, and is apparently the name of some other poem or song, to the measure of which this ode was to be performed or chanted (Aben Ezra, in loc.; Bochart, *Hieroz.* i, 888; Eichhorn, *Præf. ad Jonesium, De Poësi Asiat.* p. xxxii; Rosenmüller, De Wette, in loc.); like the similar terms, e. g. AL-TASCHITH (q. v.), which occur in the inscriptions of other Psalms (lvii, lviii, lix, lxxv), after the manner of Syriac poets (Assemani, *Bibl. Orient.* i, 80). The phrase, however, is not necessarily taken from the *initial* words of a song (as Aben Ezra maintains, comp. Prov. v, 19), much less an amatory effusion (comp. the opening of a poem of Ibn Doreid, "O gazelle!"); but the title may be borrowed, according to Oriental custom, from some prominent expression or theme in it, like David's "Song of the Bow" (2 Sam. i; comp. Gesenius, *Comment.* in Isa. xxii, 1). It may in this case allude either to the hunting of the deer by the early daylight, as the most favorable time for the chase; or, as more agreeable to the Arabic similes (Schultens, *ad Meidan. Prov.* p. 39), as well as rabbinical usage (Talmud. Hieros. *Berakoth*, ii, 30, l. 30, 35, ed. Cracon.), it may refer to the rays of the rising sun under the metaphor of a stag's horns (comp. Schultens and De Sacy, ap. *Haririum Cons.* xxxii). The interpretation of Faber (in Harmar's *Observ.* ii, 172) as signifying the *beginning of dawn*, is less agreeable to the etymology. Some (as Hare in the *Bibl. Brem. Class.* i, pt. 2) understand some instrument of music; and others (e. g. Kimchi and the Talmudists) the *morning star*. —Gesenius, *Thes. Heb* p. 45. See PSALMS.

Aïl, Ajal, Ajalah. See DEER.

Ailly, PIERRE D' (*Petrus de Alliaco*), a noted cardinal and learned theologian of the fourteenth century, surnamed the "Hammer of Heretics." He was born at Compiègne in 1350, of humble parentage, and completed his studies at the college of Navarre in Paris. The dispute between Nominalism and Realism had not yet died out, and D'Ailly threw himself with ardor into philosophical study. He soon became noted among the students for the skill and subtlety with which he advocated the nominalist theory, and for the wide extent of his general knowledge. At twenty-five he lectured in the university of Paris on Peter Lombard's *Sententiæ*, and soon obtained a brilliant reputation. In 1377, while yet a subdeacon, he was sent as delegate to the Provincial Council of Amboise, a rare distinction for one so young. In 1380 he was made doctor of the Sorbonne. In his inaugural address he extolled the study of Holy Writ, and afterward held lectures upon the New Testament and the nature of the Church. D'Ailly declared that the passage, "Upon this rock," etc., Matt. xvi, 18, was to be taken in a spiritual sense, asserting that the Bible alone is the everlasting rock upon which the Church is built, as Peter and his successors could not be such, on account of their human frailty. He also distinguished between the universal Church of Christ and the Church of Rome as a particular Church, and maintained that the latter had no precedence before the universal Church, and that another bishop than that of Rome might be the head of the Church. In 1384 D'Ailly was made the head of the College of Navarre, where Gerson (q. v.) and Nicholas de Clemange (q. v.) were among his pupils. When in the university of Paris, he defended the doctrine of the Immaculate Conception against the Dominicans, and especially against John de Montçon; and when the latter appealed from an ecclesiastical censure to Pope Clement VII, the university sent D'Ailly to the pope to defend before him the doctrine of the Immaculate Conception, as also the opinion that the right to decide in such questions ("*circa ea quæ sunt fidei doctrinaliter definire*") does not belong to the pope alone, but also to the *doctores ecclesiæ*. The pope approved both opinions; and the university of Paris elected D'Ailly, in reward for his victory, chancellor. Soon afterward he was made confessor and almoner of Charles VI, archdeacon at Cambray, and treasurer of the Holy Chapel at Paris. In 1394 he was sent by Charles VI to Peter de Luna (Benedict XIII), to prevail upon this antipope to resign, but Benedict succeeded in bringing D'Ailly over to his side, and, through him, was recognised by France as the legitimate pope. He appointed D'Ailly, in 1398, bishop of Cambray. D'Ailly continued to take an active and prominent part in the endeavors made for a restoration of the ecclesiastical unity. In 1409 he was a leading member of the Council of Pisa, and prevailed upon the council to depose all the popes who at that time claimed the Papal See. Alexander V was nominated in their place, but died soon after:

His successor, John XXIII, made D'Ailly a cardinal, and papal legate in Germany. As such, he took part in the Council of Constance, where he was again very conspicuous. See CONSTANCE, COUNCIL OF. Soon after his arrival, and through his influence, the Council adopted a resolution that the vote on the reformation of the Church should be taken, not according to heads, but according to nations—a decision which at once fixed the fate of John XXIII. He again urged the resignation or deposition of all the popes, and the election by the Council of a new pope, who should pledge himself to carry out the reformatory decrees of the Council. He strongly maintained the superiority of a general council over the pope, and under the influence of his views Benedict XIII was deposed. He was one of the Committee to investigate the case of John Huss, and it is a stain upon his great name that he voted for the condemnation of the reformer. In the question whether the election of a new pope was to take place before or after the completion of the reformatory decrees of the Council, D'Ailly separated from the reformatory party (the Germans, Gerson, etc.), carried the priority of the papal election, and thereby neutralized to a large extent the beneficial effects which otherwise the Council might have produced. Martin V appointed him legate at Avignon; he died there in 1425; or, according to another account, on a legative mission in the Netherlands, 1420. D'Ailly is one of the most remarkable dignitaries of the Church of the Middle Ages, and greatly distinguished both as a theologian and orator. He was, however, addicted to a belief in astrology, maintaining that important events might be predicted from the conjunctions of the planets. A very remarkable coincidence appears in the case of one of his predictions, viz., that in the year 1789, "si mundus usque ad illa tempora duraverit, quod solus Deus novit, multæ tunc et magnæ et mirabiles alterationes mundi et mutationes faturæ sunt, et maxime circa leges et sectas." This prediction was written in 1414, in his *Concord. astronomiæ cum historica narratione* (published in Augsburg, 1490, 4to). D'Ailly may be considered as a predecessor of that liberal party in the Roman Catholic Church afterward represented by Bossuet and Fénélon. His principal writings were published at Douay, 1634, 8vo; but there is no full collection of his works. Among them are: 1. *Commentarii Breves in libros 4 Sentent.* (1500, 4to):—2. *Quatuor Principia in 4 libros Sentent.*:—3. *Recommendatio S. Scripturæ*:—4. *Principium in cursum Bibliorum*:—5. *Quæstio Vesperiarum, utrum Petri Eccl. lege reguletur*:—6. *Quæstio resumpta, utrum P. E. Rege gubernetur, lege reguletur, fide confirmetur, et jure dominetur*:—7. *Speculum Considerationis*:—8. *Compendium Contemplationis, in 3 tractatus*:—9. *De 4 Gradibus Scalæ Spiritualis*:—10. *Epitome Quadruplicis Exercitii Spiritualis*:—11. *De Oratione Dominica Tractatus* 2.—12. *Salutationis Angelicæ Expositio devota*:—13. *Verbum abbreviatum super libros Psalmorum*:—14. *Meditationes 2 in Psa.* xxx:—15. *Meditat. in Psa.* "*Judica me, Deus*:"—16. *Meditat. in* vii *Psa. Penitentiales*:—17. *Meditat. in Cantica, Magnificat, Benedictus, et Nunc Dimit.*:—18. *Expositio in Cantica Cantorum Solomonis*:—19. 12 *Honores S. Josephi Sponsi Virginis.* All the above, from the *Speculum Considerationis* to the last, inclusive, were published at Douay in 1634 (8vo):—20. *Tractatus de Anima* (Paris, 1494, 8vo; 1505):—21. *Sermones, varii Argumenti*, 20:—22. *Modus seu Forma eligendi Summ. Pontif.*:—23. *Libellus de Emendatione Eccl.*, in the "*Fasciculus rerum expetendarum*" (Cologne, 1535):—24. *De Ecclesiæ et Cardinalium auctoritate libellus* (in Gerson's works, Paris, 1606, tom. i, p. 895).—25. *Sacramentale* (Louvain, 1487):—26. *Vita S. Petri de Morono*, afterward Celestine V (Paris, 1539).—Dupin, *Eccl. Writers*, cent. xv, ch. iv; Mosheim, *Ch. Hist.* cent. xiv, pt. ii, ch. ii, § 38; Cave, *Hist. Lit.* ann. 1396; Dinaud, *Notice historique et literaire, sur P. D'Ailly* (Cambray, 1824, 8vo); Hoefer, *Nouv. Biog. Générale*, i, 125; Landon, *Eccl. Dictionary*, i, 169.

Ailredus, AELREDUS, an English historian, born in 1109, and said to have died in 1166. According to Cave, he was an Englishman, educated in Scotland, having been educated together with Henry, son of David, king of Scotland. When he was of the proper age a bishopric was offered to him, but he refused it; and, returning to England, he took the monastic vows among the Cistercians of Revesby Abbey, in Lincolnshire. He became abbot of this monastery, and afterward of Rievaux, and made Bernard of Clairvaux his model both as to his life and style of writing. His works include *Historia de Vita et Miraculis S. Edwardi R. et Confess.* (among the "Decem Scriptores" of England, edited by Twisden, Lond. 1652); *Genealogia Regum Anglorum; De Bello Standardi: Historia de Sanctimoniali de Watthun* (all in Twisden); *Sermones de Tempore et de Sanctis* (in Bibl. Claræ Vallis); *In Isaiam Prophetam Sermones* 31; *Speculum Charitatis, libris* 3; *Tractatus de puero Jesu duodecenni* (ed. by David Camerarius, *de Scot. fortitud*, Paris, 1631); *De Spirituali Amicitia, libri* 3. The latter four treatises were edited by Gibbon, a Jesuit, and printed at Douay in 1631; also in the *Bibl'oth. Cistercien.* tom. v, 16, and *Bibl. Patr.* tom. xxiii, 1.—Cave, *Hist. Lit.* sec. xii, vol. ii, 227; Dupin, *Hist. Eccl. Writers*, cent. xii; Landon, *Eccl. Dictionary*, i, 170; Clarke, *Sacred Literature*, ii, 696.

Aimo. See HAYMO.

Aimon, also called AIMOIN, AYMOIN, a French Benedictine of the convent of Fleury, died 1008. He was a pupil of Abbo of Fleury, at whose request he wrote the work *Historia Francorum*, which extends from 253 to 654. A continuation by another author, which is more valuable than the original, carries the narrative to the year 727. It is contained in Bouquet's *Collection des historiens de France* (Paris, 1738, 8 vols.). Aimon also wrote *Vita Abbonis Floriacencis*, and several works on St. Bernard.—Herzog, i, 198.

A'ïn (Heb. *A'yin*, עַיִן, *a fountain*) signifies literally *an eye*, and also, in the simple but vivid imagery of the East, a *spring*, or natural burst of living water, always contradistinguished from the well or tank of artificial formation, and which latter is designated by the word "Beër" (בְּאֵר) or "Bor" (בְּאֵר and בּוֹר). Ain still retains its ancient and double meaning in the Arabic *'Ain*. Such living springs abound in Palestine even more than in other mountainous districts, and, apart from their natural value in a hot climate, form one of the most remarkable features of the country. Prof. Stanley (*Palest.* p. 147, 509) has called attention to the accurate and persistent use of the word in the original text of the Bible, and has well expressed the inconvenience arising from the confusion in the Auth. Vers. of words and things so radically distinct as *Ain* and *Beër*. The importance of distinguishing between the two is illustrated by Exod. xv, 27, in which the word *Ainoth* (translated "wells") is used for the springs of fresh water at Elim, although the rocky soil of that place excludes the supposition of dug wells.

Ain oftenest occurs in combination with other words, forming the names of definite localities: these will be found under EN- (q. v.), as En-gedi, En-gannim, etc. It occurs alone in two cases. See FOUNTAIN.

1. (Sept. at Josh. xxi. 16, Ἀσά, at 1 Chron. iv, 32, Ἤν; elsewhere it blends as a prefix with the following names, Ἐν-εμώθ, Ἐν-εμών.) A city at first assigned to the tribe of Judah, on its southern border (Josh. xv, 32), but afterward to Simeon (Josh. xix, 7; 1 Chron. iv, 32). In all these passages it is mentioned as adjoining Remmon or Rimmon (q. v.), and it seems to be the EN-RIMMON (q. v.) of Neh. xi, 29. It was one of the Levitical cities (Josh. xxi, 16). Reland (*Palæst.* p. 554, 625) thinks it the same with the *Betane* (Βετάνη)

of Judith i, 9, and the *Bethanin* (Βηθανίν) located by Eusebius (*Onomast.* s. v. 'Αρί, i. e. 'Aἰν) at four Roman miles from Hebron. But these are rather the Bethanoth (q. v.) of Josh. xv, 59. Dr. Robinson conjectures it may have been the same with the modern village *el-Ghuwein*, the ruins of which he saw in a valley a short distance to the right of the road a few hours south of Hebron (*Researches*, ii, 625). But this again is probably the Anim (q. v.) of Josh. xv, 50. The margin of our Bibles identifies this Aĭn with the *Ashan* of Josh. xv, 42, but in 1 Chron. iv, 32 both are mentioned. In the list of priests' cities in 1 Chron. vi, 59, Ashan (q. v.) appears to take the place of Ain.

2. (With the art., הָעַיִן, *Ha-A'yin.*) One of the landmarks on the northern or eastern boundary of Palestine as described by Moses (Num. xxxiv, 11), near the lake Gennesareth, adjoining Shephan, and apparently mentioned to define the position of Riblah, viz. "on the east side of 'the spring'" (Sept. ἐπι πηγάς). But the ambiguous phrase מִמְּקֶדֶם לָעַיִן (literally, *from the east as to the spring*), rather refers directly to the boundary as extending in general terms easterly to Ain, in the direction of Riblah (q. v.). By Jerome, in the Vulgate, it is rendered *contra fontem Daphnin*, meaning the spring which rose in the celebrated grove of Daphne dedicated to Apollo and Diana at Antioch. Riblah having been lately, with much probability, identified (Robinson, *Research.* new ed. iii, 542–6; Porter, ii, 335) with a place of the same name on the north-east slopes of the Lebanon range, "the spring" of the text is probably the modern *Ain*, in Cœle-Syria, between the Orontes and the Litany (*Bibliotheca Sacra*, 1847, p. 405, 408); so called from a large fountain of the same name a little to the north of the village, which "is strong enough to drive several mills, and about it are heavy blocks of hewn stone of a very antique appearance" (*ibid.* 1848, p. 698). Dr. Robinson, however, thinks it is rather an appellative, and refers to *the fountain* of the Orontes still farther south-west of Riblah (new ed. of *Researches*, iii, 534).

Ainsworth, Henry, D. D., one of the earliest leaders of the Independents, then called Brownists; a celebrated nonconformist English divine, who was born at Pleasington, then a small hamlet in Lancashire, about the year 1560. In early life he gained great reputation by his knowledge of the learned languages, and particularly of Hebrew. He removed about 1593 to Amsterdam, and had a church there (with an interval spent in Ireland) until his death, which occurred suddenly in 1622. Suspicion of his having been poisoned was raised by his having found a diamond, of great value, belonging to a Jew, and his refusing to return it to him till he had confessed with some of the rabbins on the prophecies of the Old Testament relating to the Messiah, which was promised; but the Jew not having sufficient interest to obtain one, it is thought he was the instrument of his death. Ainsworth was a man of profound learning, well versed in the Scriptures, and deeply read in the works of the rabbins. His much celebrated "Annotations on several Books of the Bible" were printed at various times and in many sizes. In those on the five Books of Moses, Psalms, and the Canticles, the Hebrew words are compared with and explained by the ancient Greek and Chaldee versions, and other records and monuments of the Hebrew. The "*Annotations on the Pentateuch*" were republished in Edinburgh (Blackie and Son, 2 vols. 8vo) in 1843.—Neal, *Hist. of the Puritans*, ii, 43; Wilson, *Dissenting Churches*, i, 22.

Ainsworth, Laban, a Congregational minister, was born at Woodstock, Conn., July 19th, 1757. He graduated at Dartmouth College in 1778, and became pastor of the church at Jaffrey, N. H., Dec. 10th, 1782. Here he continued in the pastoral relation until his death, March 17th, 1858. He was an evangelical preacher of more than ordinary ability, and a man of great humor in his social intercourse, but earnestly intent in his great calling. He retained the respect and affection of his people to the last.—*Amer. Cong. Year Book* (vol. vi, 1859, p. 117).

Aionios. See Eternal.

Air (ἀήρ), the atmosphere, as opposed to the ether (*aiθηρ*), or higher and purer region of the sky (Acts xxii, 24; 1 Thess. iv, 17; Rev. ii, 2; xvi, 17). The Heb. term רוּחַ, *ru'ach*, occurs in this sense but once (Job xli, 16); "air" is elsewhere the rendering of שָׁמַיִם, *shama'yim*, in speaking of *birds of the heavens*. The later Jews (see Eisenmenger, *Entd. Jud.* ii, 437 sq.), in common with the Gentiles (see Elsner, *Obs.* ii, 205; Dougtæi *Annal.* p. 127), especially the Pythagoreans, believed the air to be peopled with spirits, under the government of a chief, who there held his seat of empire (Philo, 31, 28; Diog. Laert. viii, 32; Plutarch, *Quæst. Rom.* p. 274). These spirits were supposed to be powerful, but malignant, and to incite men to evil. That the Jews held this opinion is plain from the rabbinical citations of Lightfoot, Wetstein, etc. Thus in *Pirke Aboth*, lxxxiii, 2, they are described as *filling the whole air*, arranged in troops, in regular subordination (see Rosenroth, *Cabbala denud.* i, 417). The early Christian fathers entertained the same belief (Ignat. *ad Ephes.* § 13), which has indeed come down to our own times. It is to this notion that Paul is supposed to allude in Eph. ii, 2, where Satan is called "prince of the power (i. e. of those who exercise the power) of the air" (see Stuart, in the *Biblioth. Sacra*, 1843, p. 139). Some, however, explain "air" here by *darkness*, a sense which it bears also in profane writers. But the apostle no doubt speaks according to the notions entertained by most of those to whom he wrote, without expressing the extent of his own belief (see Bloomfield, *Rec. Syn.*, and Meyer, *Comment.* in loc.). See Power; Principality. The sky as the midst of heaven, or the middle station between heaven and earth, may symbolically represent the place where the Divine judgments are denounced, as in 1 Chron. xxi, 16. See Angel.

The phrase εἰς ἀέρα λαλεῖν, *to speak into the air* (1 Cor. xiv, 9), is a proverbial expression to denote speaking in vain, like *ventis verba profundere* in Latin (Lucret. iv, 929), and a similar one in our own language; and εἰς ἀέρα δέρειν, *to beat the air* (1 Cor. ix, 26), denotes *acting* in vain, and is a proverbial allusion to an abortive stroke into the air in pugilistic contests (comp. Virgil, *Æn.* v, 377). See Games.

Aï'rus (Ἰάϊρος, comp. *Jairus* of the N. T.), one of the temple-servants whose "sons" are said to have returned from the captivity (1 Esdr. v, 31); probably a corruption for Gahar (q. v.) of the genuine text (Ezra ii, 47).

Aisle is derived from the Latin *ala*, French *aile*, a *wing*, and signifies the wings or side-passages of the church. The term is incorrectly applied to the middle avenue of a church, which its derivation shows to be wrong. Where there is but one aisle to a transept, it is always to the east. In churches on the continent of Europe the number of aisles is frequently two on either side of the nave and choir, and at Cologne there are even three. See Church Architecture.

Aisle in Melrose Abbey.

Aix-la-Chapelle (*Aquis-granum* or *Aquæ-grani*, Germ. *Aachen*), a large city of Germany, dependent on the archbishopric of Cologne in spiritual matters. As the favorite abode of Charlemagne, it acquired great ecclesiastical importance; and many councils were held there. From the time of Otho I (937) to Ferdinand I, 1558, twenty-nine German emperors were crowned in this city.

The first COUNCIL OF AIX-LA-CHAPELLE was held in 789, on discipline; in the council held in 799 Felix of Urgel renounced Adoptianism, which he previously upheld. The others are that of 803, where the Benedictines received their religious regulations; of 809, on the procession of the Holy Ghost; 813, when the canons of the preceding council were published; 816, confirmatory of the rules of Chrodegang; 817, on St. Benedict's rule, etc.; 825, on the same subjects; 831, declaring the innocence of the Empress Judith; 836, on the restoration of Church property; 837, on Episcopal controversies; 842, by Kings Louis and Charles, on the division of Lothaire's possessions; two sessions in 860, against Queen Thetburga; 862, allowing King Lothaire to contract a new marriage; 992, forbidding marriages during Advent, from Septuagesima to Easter, etc.; 1165, to canonize Charlemagne. — Smith, *Tables of Church Hist.*

A'jah (Heb. *Ayah'*, אַיָּה, prop. a *cry*, hence a *hawk*, as often), the name of two men.

1. (Sept. Ἀΐ; but Αἰά, Auth. Vers. "Aiah" in Chron.) The first named of the two sons of Zibeon the Horite or rather Hivite (Gen. xxxvi, 24; 1 Chron. i, 40), B.C. ante 1964.

2. (Sept. Αἰά, but in 2 Sam. iii, 7 v. r. Ἰώλ, Auth. Vers. "Aiah.") The father of Rizpah, King Saul's concubine (2 Sam. iii, 7; xxi, 8-11), B.C. ante 1093.

Aj'alon (Heb. *Ayalon'*, אַיָּלוֹן, place of *deer*, or of *oaks*), the name of two towns.

1. (Sept. Αἰλών, but Ἐλών in Josh. xix, 42, ἐν ᾧ αἱ ἄρκοι in Judg. i, 35, omits in 1 Sam. xiv, 31, Ἠλών v. r. Αἰλών in 1 Chron. vi, 69, Αἰλάμ v. r. Ἀλάμ and Ἀδάμ in 1 Chron. viii, 13, Ἀϊαλών v. r. Αἰλώμ in 2 Chron. xi, 10, Ἀϊλών in 2 Chron. xxviii, 18; Josephus Ἠλώμ, *Ant.* viii, 10, 1; Auth. Vers. "Aijalon" in all the passages except Josh. x, 12; xix, 41; 2 Chron. xxviii, 18.) A town and valley in the tribe of Dan (Josh. xix, 42), which was given to the Levites (Josh. xxi, 24; 1 Chron. vi, 69). The native Amorites for a long time retained possession of it, although reduced to the condition of tributaries by the neighboring Ephraimites (Judg. i, 35). Being on the very frontier of the two kingdoms, we can understand how Ajalon should be spoken of sometimes (1 Chron. vi, 69, comp. with 66) as in Ephraim, and sometimes (2 Chron. xi, 10; 1 Sam. xiv, 31) as in Judah and Benjamin. It was not far from Bethshemesh (2 Chron. xxviii, 18), and was one of the places which Rehoboam fortified (2 Chron. xi, 10) during his conflicts with the new kingdom of Ephraim (1 Kings xiv, 30), and among the strongholds which the Philistines took from Ahaz (2 Chron. xxviii, 18). Saul pursued hither the routed Philistines from Michmash (1 Sam. xiv. 31), and some of its chiefs appear to have subsequently defeated an incursion of the same enemies from Gath (1 Chron. viii, 13). But the town, or rather the valley to which the town gave name, derives its chief renown from the circumstance that when Joshua, in pursuit of the five kings, arrived at some point near Upper Beth-horon, looking back upon Gibeon and down upon the noble valley before him, he uttered the celebrated command, "Sun, stand thou still on Gibeon, and thou moon, in the valley of Ajalon" (Josh. x, 12). From the indications of Jerome (*Onomast.* and *Epitaph. Paul.*), who places Ajalon two Roman miles from Nicopolis, on the way to Jerusalem (comp. Ἰαλώ in Epiphan. *Opp.* i, 702), joined to the preservation of the ancient name, Dr. Robinson (*Bibl. Researches*, iii, 63) appears to have identified the valley and the site of the town. From a housetop in Beit Ur (Beth-horon) he looked down upon a broad and beautiful valley, which lay at his feet, toward Ramleh. This valley runs out west by north through a tract of hills, and then bends off southwest through the great western plain. It is called *Merj Ibn 'Omeir*. Upon the side of the long hill which skirts the valley on the south a small village was perceived, called *Yâlo*, which cannot well be any other than the ancient Ajalon; and there can be little question that the broad wady to the north of it is the valley of the same name (see Thomson's *Land and Book*, ii, 304, 546). Keil, however (*Comment.* in Josh. x, 12), controverts the above view (from Lengerke, after Lapide and Le Clerc, in loc.) respecting the position of Joshua on this occasion, maintaining that if Joshua really saw both the sun and moon when he delivered this memorable address, it must have been in the early part of the day, and during the engagement before Gibeon itself; for then the sun might have been visible on the east or south-east of Gibeon, and the moon in the south-west, above the valley of Ajalon, as it would then be about to set. See JASHER. According to Schwarz (*Palest.* p. 141), a person on the summit of Upper Beth-horon can see at once Gibeon on the east and Ajalon on the west. The village of Yâlo is situated on the northern declivity overlooking the plain, between two ravines, the western one of which contains a fountain that supplies the village. It has an old appearance, and contains several caverns in the cliffs (new ed. of Robinson's *Researches*, iii, 144).

2. (Sept. Αἰλών, Auth. Vers. "Aïjalon.") A city in the tribe of Zebulon, where Elon the judge was buried (Judg. xii, 12). It is probably the modern *Jalun*, about four hours east of Akka, and a short distance south-west of Mejdel Kerum (Van de Velde, *Memoir*, p. 283); for this place, although really within the bounds of Naphtali, is sufficiently near, perhaps, to the border of Zebulon to be included in that region, according to the indefinite mention of the text.

Aj'ephim (Heb. *Ayephim'*, עֲיֵפִים, *weary* ones; Sept. ἐκλελυμένοι, Vulg. *lassus*, Auth. Vers. "weary") occurs in the original, 2 Sam. xvi, 14, where, although rendered as an appellative in the versions, it has been regarded by many interpreters (e. g. Michaelis, Dathe, Thenius, in loc.) as the name of a place to which the fugitive David and his company retired from Jerusalem on the approach of the rebellious Absalom, and where they made their halt for the night, but from which they were induced to remove by the news sent them by Hushai. This view is favored by the phraseology, וַיָּבֹא, "and he came," שָׁם, "there," evidently referring to some locality, which must be sought east of Jerusalem, beyond the Mount of Olives, toward the ford of the Jordan; perhaps between Bethany and Khan Hudrur, on the S.W. bank of Wady Sidr.

A'kan (Heb. *Akan'*, עָקָן, *twisted*; Sept. Ἰουκάμ), the last named of the three sons of Ezer, son of the Horite Seir of Idumæa (Gen. xxxvi, 27); elsewhere called JAKAN (1 Chron. i, 41). See JAAKAN.

Akbar. See MOUSE.

Akbara. See ACHABARA.

Akiba, a learned Jewish rabbi of the second century. He was president of the seminary at Bene Berak (Josh. xix, 45), near Jamnia. As a teacher he wielded great influence, especially in developing and diffusing the Talmudic learning and the Cabbala. Among his scholars were Rabbi Meir, one of the originators of the Mishna, and Rabbi S. ben-Jochai, author of the Cabbalistic work *Zohar*. He is said to have joined the rebel Barchochebas, and to have been taken and flayed by the Romans in his 120th year. See Jost, *Geschichte d. Israeliten*, p. 252; Fürst, *Bib. Jud.* i.

Akins, JAMES, one of the early Methodist ministers, was born in Ireland 1778, removed to America

in 1792, and entered the itinerant ministry in 1801. He labored for over twenty years with success, chiefly in Maryland, Pennsylvania, and New Jersey, and died at Haverstraw, Aug. 9, 1823.—*Minutes of Conferences*, 1824, p. 439.

Akkabish. See SPIDER.

Akko. See GOAT.

Ak'kub (Heb. *Akkub'*, עַקּוּב, a contracted form of *Jacob*; Sept. Ἀκούβ, sometimes Ἀκκούβ v. r. usually Ἀκούμ), the name of at least three men.

1. The head of one of the families of Nethinim that returned from Babylon (Ezra ii, 45), B.C. 536 or ante.

2. One of the Levitical gatewardens of the Temple on the return with many of his family from the captivity (1 Chron. ix, 17; Ezra ii, 42; Neh. vii, 45; ix, 19; xii, 25); and probably one of those who expounded the law to the people (Neh. viii, 7), B.C. 536-440.

3. The fourth named of the seven sons of Elioenai or Esli, a descendant of David (1 Chron. iii, 24), B.C. cir. 410.

Akrab. See SCORPION.

Akrab'bim (Heb. *Akrabbim'*, עַקְרַבִּים, *scorpions*, as in Ezek. ii, 6; Sept. Ἀκραβίν, Ἀκραβείν), only in the connection MAALEH-ACRABBIM (q. v.), i. e. *Scorpion-Height* (Josh. xv, 3; "ascent of Akrabbim" Num. xxxiv, 4; "going up to Akrabbim," Judg. i, 36), an ascent, hill, or chain of hills, which, from the name, would appear to have been much infested by scorpions and serpents, as some districts in that quarter certainly were (Deut. viii, 15; comp. Volney, ii, 256). It is only mentioned in describing the frontier-line of the promised land southward in the region of the Amorites (Num. xxxiv, 4; Josh. xv, 3; Judg. i, 36). Shaw conjectures that Akrabbim may be the same with the mountains of *Akabah*, by which he understands the easternmost range of the "black mountains" of Ptolemy, extending from Paran to Judæa. This range has lately become well known as the mountains of Edom, being those which bound the great valley of Arabah on the east (*Travels*, ii, 120). More specifically, he seems to refer Akrabbim to the southernmost portion of this range, near the fortress of Akabah, and the extremity of the eastern gulf of the Red Sea; where, as he observes, "from the badness of the roads, and many rocky passes that are to be surmounted, the Mohammedan pilgrims lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them." Burckhardt (*Syria*, p. 509) reaches nearly the same conclusion, except that he rather refers "the ascent of Akrabbim" to the acclivity of the *western* mountains from the plain of Akabah. This ascent is very steep, "and has probably given to the place its name of Akabah, which means a cliff or steep declivity." But the south-eastern frontier of Judah could not have been laid down so far to the south in the time of Moses and Joshua. The signification of the *names* in the two languages is altogether different. M. De Saulcy finds this "Scorpion-steep" in the *Wady es-Zuweirah*, running into the S.W. end of the Dead Sea; a precipitous, zigzag ascent, up which a path marked with ancient ruins is cut in the flanks of the hard rock, and which is peculiarly infested with scorpions (*Narrative*, i, 361, 418, 421). Schwarz, on the other hand, locates it at the *Wady el-Kurahy*, running into the south-eastern extremity of the Dead Sea (*Palest.* p. 22). Both these latter positions, however, seem as much too far north as the preceding are too far south, since the place in question appears to have been situated just beyond the point where the southern boundary of Palestine turned northward; and we know from the localities of several towns in Judah and Simeon (e. g. Kadesh, Beersheba, etc.) that the territory of the promised land extended as far southward as the ridge bounding the depressed level of the desert et-Tih. The conclusion of Dr. Robinson is, that in the absence of more positive evidence the line of cliffs separating the Ghor from the valley of the Akabah may be regarded as the Maaleh-Akrabbim of Scripture (*Researches*, ii, 501). This, however, would be a descent and not an ascent to those who were entering the Holy Land from the south. Perhaps the most feasible supposition is that Akrabbim is the general name of the ridge containing the steep pass *es-Sufah*, by which the final step is made from the desert to the level of the actual land of Palestine. As to the name, scorpions abound in the whole of this district. The same spot may be that alluded to in the Mishna (*Maaser Sheni*, v. 2), as "*Akrabah* (עֲקַרְבָּה) on the south."

The district of *Acrabattine* mentioned in 1 Macc. v, 3, and Josephus, *Ant.* xii, 8, 1, as lying on the frontier of Idumæa, toward the southern extremity of the Dead Sea, may have derived its name from this ridge. But Dr. Robinson thinks that the toparchy referred to took its name from *Akrabeh*, now a large and flourishing village a little east of Nablous, the ancient Shechem (*Bibliotheca Sacra*, 1853, p. 132; and see the authorities in his *Researches*, iii, 103). This "Acrabattine" of the Apocrypha, however, was probably a different place. See ACRABATTINE.

Akrothinion (Ἀκροθίνιον, from the *top of the heap*). This Greek word (usually in the plur. ἀκροθίνια), which occurs in Heb. vii, 4, means *the best of the* (fruits of the earth, hence) *spoils* (Smith's *Dict. of Class. Ant.* s. v. Acrothinion). The Greeks, after a battle, were accustomed to collect the spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον (Xenoph. *Cyrop.* vii, 5, 35; Herodot. viii, 121, 122; Pind. *Nem.* 7, 58). In the first cited case, Cyrus, after the taking of Babylon, calls the magi, and commands them to choose the ἀκροθίνια of certain portions of the ground for sacred purposes (see Stephens, *Thes. Græc.* p. 1560). See SPOIL.

Akshub. See ADDER.

Alabama, a diocese of the Protestant Episcopal Church of the United States coextensive with the state of the same name. In 1859 the diocese counted 32 clergymen and 38 parishes, and the following diocesan institutions: missionary committee, ecclesiastical court, trustees of the bishops' fund, society for the relief of disabled clergymen and of the widows and orphans of the clergy. The first bishop of the diocese was Nicholas Hamner Cobbs (q. v.), consecrated in 1844, and the second, Richard H. Wilmer, consecrated March 6, 1862. Alabama was one of the dioceses which, in 1862, organized "the General Council of the Confederate States of America."

Alăbarch (Ἀλαβάρχης, a term compounded apparently of some unknown foreign word, and ἄρχω, to *rule*; also ἀλάβαρχος), a term not found in Scripture, but which Josephus uses repeatedly, to signify the chief of the Jews in Alexandria (*Ant.* xviii, 6, 3; 8, 1; xix, 5, 1; xx, 5, 2; 7, 3). Philo calls this magistrate Γενάρχης, *genarch* (q. v.), and Josephus, in some places, *ethnarch* (q. v.), which terms signify the prince or chief of a nation. Some believe that the term alabarch was given, in raillery, to the principal magistrate or head of the Jews at Alexandria, by the Gentiles, who despised the Jews. See ALEXANDRIA. The Jews who were scattered abroad after the captivity, and had taken up their residence in countries at a distance from Palestine, had rulers of their own. See DISPERSION. The person who sustained the highest office among those who dwelt in Egypt was denominated *alabarch*; the magistrate at the head of the Syrian Jews was denominated *archon* (q. v.). (See Jahn, *Bibl. Archäol.* § 239.) The dignity of alabarch was common in Egypt, as may be observed in Juvenal, *Sat.* i, 130. It was perhaps synonymous with *chief tax-gatherer* (comp. Sturz, *De Dial. Maced.* p. 65 sq.). Thus Cicero (*Ep. ad Attic.* 17) calls Pompey an *ala-*

barch, from his raising taxes; but others here read *arabarch* (see Facciolati, *Lat. Lex.* s. v. Arabarches). See JEWS.

Alabaster (Ἀλάβαστρον) occurs in the N. T. only in the notice of the "alabaster *box*," or rather *vessel*, of "ointment of spikenard, very precious," which a woman broke, and with its valuable contents anointed the head of Jesus as he sat at supper, once at Bethany and once in Galilee (Matt. xxvi, 7; Mark xiv, 3; Luke vii, 37). At Alabastron, in Egypt, there was a manufactory of small pots and vessels for holding perfumes (Ptolem. iv, 5), which were made from a stone found in the neighboring mountains (Irwin's *Travels*, p. 382). The Greeks gave to these vessels the name of the city from which they came, calling them *alabastra*. This name was eventually extended

Alabaster Vessels. From the British Museum. The Inscription on the middle Vessel denotes the Quantity it holds.

to the stone of which they were formed; and at length the term *alabastron* was applied without distinction to all perfume vessels of whatever materials they consisted. (Herod. iii, 20; Ælian, *Var. Hist.* xii, 18; Theocr. xv, 114; Lucian, *Asin.* 51; Petron. *Sat.* 60; Pliny, ix, 56; comp. Wetstein, i, 515; Kype, *Obs.* i, 188.) The material, although sometimes colored, was usually white, which was the most esteemed (Athen. xv, 686). Theocritus speaks of golden alabastra (*Idyl.* xv, 114); and perfume vessels of different kinds of stone, of glass, ivory, bone, and shells, have been found in the Egyptian tombs (Wilkinson, iii, 379). It does not, therefore, by any means follow that the alabastron which the woman used at Bethany was really of alabaster, but a probability that it was such arises from the fact that vessels made of this stone were deemed peculiarly suitable for the most costly and powerful perfumes (Plin. *Hist. Nat.* xiii, 2; xxxvi, 8, 24). The woman is said to have "broken" the vessel, which is explained by supposing that it was one of those shaped somewhat like a Florence oil-flask, with a long and narrow neck; and the mouth being curiously and firmly sealed up, the usual and easiest way of getting at the contents was to break off the upper part of the neck. The alabastrum mentioned in the Gospels was, according to Epiphanius, a measure containing one cotyla, or about half a pint (Smith's *Dict. of Class. Antiq.* s. v.). The word itself is, however, properly the name of the substance of which the box was formed, and hence in 2 Kings xxi, 13, the Sept. use ὁ ἀλάβαστρος for the Heb. צַלַּחַת (*tsallach'-ath, a dish, patina*, λήκυθος, *ampulla*). Horace (*Od.* iv, 12) uses *onyx* in the same way. Alabaster is a calcareous spar, resembling marble, but softer and more easily worked, and therefore very suitable for being wrought into boxes (Pliny, iii, 20). The alabastra were not usually made of that white and soft gypsum to which the name of alabaster is now for the most part confined. Dr. John Hill, in his notes on Theophrastus, sets this matter in a clear light, distinguishing the *alabastrites* of naturalists as hard, and he adds: "This stone was by the Greeks called also sometimes *onyx*, and by the Latins *marmor onychites*, from its use in making boxes to preserve precious ointments, which boxes were commonly called 'onyxes' and 'alabasters.' So Dioscorides interprets." It is apprehended that, from certain appearances common to both, the same name was given not only to the common alabaster, called by mineralogists *gypsum*, and by chemists *sulphate of lime*, but also to the *carbonate of lime*, or that harder stone from which the alabastra were usually made.

Alabaster Vase bearing the name of Sargon, from Nimroud (Layard's *Bab. and Nin.* p. 167).

(*Penny Cyclopædia*, s. v.). By the English word *alabaster* is likewise to be understood both that kind which is also known by the name of *gypsum*, and the *Oriental alabaster* which is so much valued on account of its translucency, and for its variety of colored streakings, red, yellow, gray, etc., which it owes for the most part to the admixture of oxides of iron. The latter is a fibrous carbonate of lime, of which there are many varieties, *satin spar* being one of the most common. The former is a hydrous sulphate of lime, and forms, when calcined and ground, the well-known substance called *plaster of Paris*. Both these kinds of alabaster, but especially the latter, are and have been long used for various ornamental purposes, such as the fabrication of vases, boxes, etc., etc. The ancients considered alabaster (carbonate of lime) to be the best material in which to preserve their ointments (Pliny, *H. N.* xiii, 3). Herodotus (iii, 20) mentions an alabaster vessel of ointment which Cambyses sent, among other things, as a present to the Æthiopians. Hammond (*Annotat. ad Matt.* xxvi, 7) quotes Plutarch, Julius Pollux, and Athenæus, to show that alabaster was the material in which ointments were wont to be kept. Pliny (ix, 56) tells us that the usual form of these alabaster vessels was long and slender at the top, and round and full at the bottom. He likens them to the long pearls, called *elenchi*, which the Roman ladies suspended from their fingers or dangled from their ears. He compares also the green pointed cone of a rose-bud to the form of an alabaster ointment-vessel (*H. N.* xxi, 4). The *onyx* (Hor. *Od.* iv, 12, 17, "Nardi parvus onyx"), which Pliny says is another name for *alabastrites*, must not be confounded with the precious stone of that name, which is a sub-species of the *quartz* family of minerals, being a variety of agate. Perhaps the name of onyx was given to the pink-colored variety of the calcareous alabaster, in allusion to its resembling the finger-nail (*onyx*) in color, or else because the calcareous alabaster bears some resemblance to the agate-onyx in the characteristic lunar-shaped mark of the last-named stone, which mark reminded the ancients of the whitish semicircular spot at the base of the finger-nail. See MARBLE; VASE.

Alabaster, WILLIAM, a learned but erratic divine, born in Suffolk 1567, and studied both at Cambridge and Oxford. In 1596 he went to Cadiz as chaplain to the Earl of Essex, and there joined the Church of Rome. A few years of Romish life disgusted him, and in 1610 he returned to the Church of England. He obtained a prebend in St. Paul's, and afterward was made rector of Therfield, where he died in 1640. He was a great student of the so-called ca-

balistic learning. His works are (1) *Lexicon Pentaglotton* (Heb., Chald., Syr., etc.), Lond. 1637, fol.; (2) *Comm. de Bestia Apocalyptica*, 1621. He also wrote a tragedy, "*Roxana*," of which Dr. Johnson spoke highly.—Wood, *Athen. Oxon.*; Hook, *Eccl. Biog.* i, 102.

Alah. See Oak.

Al'ameth, a less correct mode (1 Chron. vii, 8) of Anglicizing the name Alemeth (q. v.).

Alam'melech (Heb. *Allamme'lek*, אַלַּמֶּלֶךְ, perhaps *king's oak*; Sept. Ἐλμέλεχ), a town on the border of the tribe of Asher, mentioned between Achshaph and Amad (Josh. xix, 26). Schwarz remarks (*Palest.* p. 191) that the name may be indicative of a location on the branch of the Kishon still called *Nahr el-Melek*; perhaps at the ruins *el-Harbajî* (Van de Velde, *Memoir*, p. 283).

Al'amoth (Heb. *Alamoth'*, עֲלָמוֹת, *virgins*, as often; Sept. ἀλημώθ v. r. ἀλαιμώθ and ἀλιμώθ, Vulg. *arcana*), a musical term used in 1 Chron. xv, 20, apparently to denote that the choristers should sing in the female voice, i. e. our *treble*, or *soprano*. So Lafage (*Hist. Gén. de la Musique*) renders it "chant supérieur ou à l'octave" (comp. Mendelssohn, *Introd. to Psalms*). The word occurs in the same form and signification in the inscription of Psa. xlvi (where the Sept. and Vulg. translate κρύφια, *arcana*, i. e. *secrets*, as if indicative of the contents of the Psalm), and twice again in nearly the same form (עַלְמוּת), namely, in the inscription of Psa. ix (where it has the same sense, but is differently rendered by our translators "upon Muth-," Sept. again ὑπὲρ τῶν κρυφίων, Vulg. *occultis*), and in Psa. xlviii, 15 (where the context requires the meaning *forever*, but our version has "*unto death*," Sept. correctly εἰς τοὺς αἰῶνας, Vulg. *in sæcula*). See Muth-labben. Forkel (*Gesch. der Musik*, i, 142) understands *virgin measures* (Germ. *Jungfernweise*), i. e. in maidenly style, but against the propriety of the usage. See Psalms.

Alan, Cardinal. See Allan.

Alan (rather **Alain**) de l'Isle (*Alanus de Insulis*), so called because he was a native of Ryssel, in Flanders, now Lille (L'Isle, *Insulæ*) in France, or it was the name of his family. He obtained the name of "the *Universal* Doctor," being equally well skilled in theology, philosophy, and poetry. It is said that a great part of his life was spent in England. The opinion that he was the same as Alan of Flanders (q. v.) is now generally rejected. He was born in 1114, and died about 1203. Having been appointed to the episcopal see of Auxerre or Canterbury (the place is as uncertain as the fact), he soon resigned his functions in order to retire to the monastery of Citeaux, where he seems to have devoted himself to alchemy. Of his alchemical labors, we only know his aphorism (*dicta*) on the philosopher's stone. Alan calls the amalgam resulting from the union of gold or of silver with mercury the "solution of philosophers" (*solutio philosophorum*), and adds that great advantages may be derived therefrom. His works are, 1. *Doctrinale Minus*, or the book of parables (Gons. 1491, 4to); 2. *Doctrinale Minus Alterum*, or *Liber Sententiarum et Dictorum Memorabilium* (Paris, 1492, 4to); 3. *Elucidatio supra Cantica Canticorum* (Paris, 1540); 4. *Lib. de Planctu Naturæ*, on the vices of the age and their remedy; 5. *Anticlaudianus, sive, de officio viri in omnibus virtutibus perfecti: libri ix* (Basle, 1536, 8vo; Ant. 1621): this work is also called the "*Encyclopedia*," from its professing to contain every thing divine and human which man ought to meditate upon and admire; 6. *De arte seu articulis Catholicæ fidei* (published by Masson, Paris, 1612, 8vo); 7. *Alani Magni de Insulis explanationum in prophetiam Merlini Ambrosii, Britanni, libri vii* (Francfort, 1607, 8vo); 8. *Liber pœnitentialis*, dedicated to Henry de Sully, archbishop of Bourges. Several other works of Alan are found in manuscript in the libraries of France and England. Another work of his on morals has been discovered during the present century at Avranches (see Ravaisson, *Rapport sur les Bibliothèques de l'Ouest de la France*, Paris, 1841, p. 157). The work *Opus Quadripartitum de fide Catholica contra Valdenses, Albigenses et alios hujus temporis hereticos*, which was formerly enumerated among his works, is probably not from him, but from Alan de Podio (q. v.).—Cave, *Hist. Lit.* ann. 1151; Mosheim, *Ch. Hist.* cent. xiii, pt. ii, ch. ii.

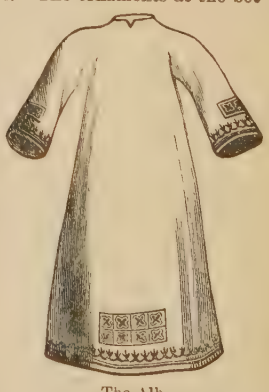
Alan (or **Alain**) du Puy (*Alanus de Podio*), who is probably the author of the work *Opus Quadripartitum de fide Catholica*. See Alan de l'Isle. No particulars of the life of this author are known. His surname points to Provence. Another work of his has been discovered during the present century at Avranches (see Ravaisson, *Rapport sur les Bibliothèques de l'Ouest de la France*, Paris, 1841, p. 157); and he is also supposed to be the author of a work dedicated to the Abbot Ermengaldus, of St. Gilles, and designated in the manuscript as *Oculus, Oraculum Scripturæ Sacræ, Æquivoca*, etc.

Alan of Flanders (*Alanus Flandriensis*), bishop of Auxerre, born in Flanders at the beginning of the 12th century, died in 1182. Some historians, as Oudin (q. v.), identify him with Alan de l'Isle (q. v.), while others, like Cave and the authors of the *Histoire Littéraire de France*, regard them as different persons. He became a monk at Clairvaux, under St. Bernard, in 1128; was, about 1139, made the first abbot of Rivoir or Rivour, in the diocese of Troyes, in Champagne, and, in 1151 (or 1152), bishop of Auxerre. He is the author of a life of St. Bernard (included in *Opera St. Bernardi*, tom. ii, 1690, fol.).

Alarm (תְּרוּעָה, *teruah'*, a loud *sound* or *shout*, as often), a broken quivering sound of the silver trumpets of the Hebrews, warning them in their journey in the wilderness (Num. x, 5, 6; comp. Lev. xxiii, 24; xxv, 9; xxix, 1). When the people or the rulers were to be assembled together, the trumpet was blown softly; when the camps were to move forward, or the people to march to war, it was sounded with a deeper note (Jahn, *Bibl. Archäol.* § 95, v). Hence a warnote or call to arms, or other public exigency in general (Jer. iv, 19; xlix, 2; Zeph. i, 16). See Trumpet.

Alasco, John. See Lasco.

Alb, Alba, a long white tunic in the Church of Rome, worn by all ecclesiastics during service, and answering to the *surplice* in the Church of England, excepting that the alb is narrower in the sleeves, and fits the body more closely, being often gathered at the waist by a girdle. The ornaments at the bottom and wrists are called *apparels*, and it is also sometimes embroidered with a cross upon the breast. See Vestment.



The Alb.

It was an ancient custom to clothe the newly-baptized *in albis*, in *white* garments. These garments were delivered to them, with a solemn charge to keep their robes of innocence unspotted until the day of Christ. This dress was worn from Easter-eve until the Sunday after Easter, which was called *Dominica in albis*; that is, the Sunday in white, whence the name *Whitsunday*. The garment was usually made

of white linen, but occasionally of more costly materials.—Bingham, *Orig. Eccl.* lib. xiii, cap. viii, § 2.

Alban, St., protomartyr of England, is said to have served seven years with Diocletian, after which, returning to his country, he took up his abode at *Verulamium*, in Hertfordshire, his birth-place. Shortly after this the persecution of Diocletian broke out, which drove Amphibalus, who had been the companion of Alban, on his journey to Rome, and his fellow-soldier, to Britain for safety, where he at once betook himself to Verulamium. When the persecution of the Christians commenced in Britain, the name of Amphibalus was brought before the prefect, Asclepiodotus, as that of a man guilty of following the new religion; but, when he could not be found, Alban voluntarily presented himself to the judge, and was put to the torment and imprisoned. Shortly after, both he and his friend, who had been discovered, were condemned to die as being Christians: Alban was put to death by the sword on a small hill in the neighborhood, called afterward by the Saxons Holmehurst, and where his body was also buried. When tranquillity had been restored to the Church, great honors were paid to the tomb of Alban, and a chapel was erected over it, which Bede says was of admirable workmanship. About 795, Offa, king of the Mercians, founded here a spacious monastery in honor of St. Alban, and soon after the town called St. Alban arose in its neighborhood. Pope Adrian IV, who was born in this neighborhood, directed that the abbot of St. Alban's should hold the first place among the abbots of England. He is commemorated by the Roman Church on June 22d. —Gough's *Camden's Britannia*, i, 336; Tanner, *Biblioth. Brit.* p. 18; Collier, *Eccl. Hist.* i, 48; Landon, s. v.

Albanenses, a sect of the Cathari, which appeared toward the close of the eleventh century, and derived its name from *Albania*, where Dualism was quite prevalent; others say, from Albano, in Italy. They held the Gnostic and Manichæan doctrines of two principles, one good and the other evil. They denied the divinity of Jesus Christ, and rejected the account of his sufferings, death, resurrection, and ascension. They rejected the doctrine of the resurrection of the dead, affirmed that the general judgment was already passed, and that the torments of hell are the pains which men feel in this life. They denied man's free will, did not admit the doctrine of original sin, and held that man can impart the Holy Spirit to himself.—Mosheim, *Ch. Hist.* cent. xii, pt. ii, ch. v, § 5; Gieseler, *Ch. Hist.* per. iii, § 87. See CATHARI.

Albāti, a sect so called from the *white* garments they wore. They entered Italy from the Alps about 1400, having as their guide a priest clothed in white, and a crucifix in his hand. He was deemed a saint, and his followers multiplied so fast that Pope Boniface IX, growing jealous of the augmenting power of the leader, sent soldiers, who put him to death and dispersed his followers. (See Siber, *De Albatis*, Lips. 1736.) They are said (by their enemies and persecutors, however) to have been dissolute in their habits, while, at the same time, they professed to weep and sorrow for the sins and calamities of the times.—Mosheim, *Church History*, ii, 467.

Alber, Erasmus, a German Protestant theologian, born, it is thought, at Sprendlingen or at Wetterau, and educated at Wittenberg. In 1528 he was called by Landgrave Philip of Hesse as pastor to Sprendingen. Subsequently, he was court preacher to Elector Joachim II of Brandenburg, by whom he was again dismissed on account of the violence of language with which he combated the taxation of the clergy. In 1543 he received from Luther the title of doctor of divinity. In 1545 he was called by the count of Hanau-Lichtenberg to carry through the reformation in his land. From Magdeburg, to which city he was subsequently called as pastor, he was expelled on account of his opposition to the Interim. In 1553 he was appointed superintendent at Neu-Brandenburg, in Mecklenburg, where he died, May 5, 1553. While court preacher of the elector of Brandenburg, he found in a Franciscan convent a work by a Franciscan monk, Bartholomew Albizzi (q. v.), entitled *Liber Conformitatum S. Francisci ad vitam Jesu Christi*. This induced him to write his celebrated work, *Der Barfüsser Mönche Eulenspiegel und Alcoran*, which was published, with a preface from Luther, at Wittenberg, in 1542, and soon appeared in a French, Latin, and Dutch translation. He wrote several other works against the Interim, against Andreas Osiander, against the followers of Karlstadt, against Witzel, fables for the youth in rhymes, and religious songs, published by Stromberger, in *Geistliche Sänger der christlichen Kirche deutscher Nation*, vol. x (Halle, 1857). A complete list of his works is in Strieder, *Grundlage zu einer Hessischen Gelehrten- und Schriftstellergeschichte* (Gött. 1781), i, 24 sq.—See Herzog, *Supplem.* i, 33; *Biog. Univ.* i, 394.

Alber, Johann Nepomuk, a Roman Catholic theologian of Hungary, was born at Ovar, July 7, 1753, died about 1840. He wrote a large work on Hermeneutics, in 16 vols. (*Interpretatio Sacræ Scripturæ*, Pesth, 1801–4), which Horne recommends as an able refutation of the opinions of the anti-supernaturalist divines of Germany. He also wrote *Institutiones Historiæ Eccles.* (Vienna, 1793); *Institutiones Hermeneuticæ*, 1817; and *Institutiones Linguæ Hebraicæ*, 1826.—Hoefer, *Biog. Générale*, ii. 539.

Alber, Matthæus, one of the leaders of the Reformation in Germany, born at Reutlingen, Dec. 4, 1495, studied at Tübingen, and was ordained priest about 1521. He received a call as preacher to his native town, where he labored so faithfully in behalf of the Reformation, that, in 1523, the people generally were favorable to it. In 1524, Alber, notwithstanding the remonstrances of the abbot of Königsbronn, the patron of the churches of Reutlingen, was appointed by the city authorities the first pastor of the city. At the instigation of the abbot of Königsbronn, he was summoned before the bishop of Constance, but, owing to the urgent solicitations of his friends, did not go. He was therefore put under the ban by the bishop, by Pope Leo X, and by the imperial court of Rothweil. The three decrees were simultaneously posted on all the church doors, but failed to produce any effect. Alber, with the applause of the people, proceeded undauntedly on the way of reformation. He abolished the Latin mass, introduced the use of the native language at divine service, removed the images from the churches, and got married. In December, 1524, he was summoned before the Imperial Chamber of Esslingen, where he was charged with 68 heresies, all of which he acknowledged, except the charge that he had spoken disrespectfully of the Virgin Mary. The court, after examining him three days, dismissed him unpunished. The Anabaptists, who at this time endeavored to establish themselves at Reutlingen, were prevailed upon by the sermons of Alber to leave the city. He also succeeded in keeping the citizens of Reutlingen from joining in the peasants' war. Zuingle, in a letter of November 16, 1526, endeavored to gain Alber over to his view of the Lord's Supper; but Alber, like his friend Brentz, remained on the side of Luther, with whom he became personally acquainted in Wittenberg in 1536. In 1537 Alber took part in the colloquy of Urach, when he zealously combated the use of images in the churches. In 1539 he received from the university of Tübingen the title of doctor of divinity. When the Interim was forced upon Reutlingen, he left the city on June 25, 1548, and was called by Duke Ulric as antistes (first pastor) of the collegiate church (Stiftskirche) of Stuttgart. Duke Christopher appointed him church counsellor, and, in 1563, he was made abbot of Blaubeuren. He died Dec. 2, 1570. He

published several sermons, a catechism (*Gründlicher Bericht des wahren Christenthumes*), and a work on Providence (*Vom rechten Brauch der ewigen Vorsehung Gottes*). See Hartmann, *Matthäus Alber, der Reformator der Reichsstadt Reutlingen* (Tübingen, 1863); Herzog, *Real-Encyklopädie*, i, 202.

Albert, bishop of Liege (saint and martyr of the Roman Church), was the son of Godfrey, duke of Brabant. He was unanimously chosen to succeed Radulphus, bishop of Liege, who died on the 5th of August, 1191. The Emperor Henry VI opposed this election with all his power, but Celestin II confirmed Albert in the see, and made him cardinal. Henry still persisted in his opposition; and to carry it out fully, three German gentlemen followed Albert to Rheims, whither he had retired, and in his own house, where they had been kindly and generously received, they murdered him, piercing him with thirteen mortal wounds. His body was at first interred at Rheims; but, under Louis XIII, it was translated to Brussels, where it is still preserved. The Roman Martyrology commemorates him on the 21st of November. His life, written by one of his attendants, is in the history of the bishops of Liege, by Gilles, monk of Orval.—Landon, *Eccles. Dict.* i, 202; Hoefer, *Biog. Générale*, i, 597.

Albert, "the Great" (Albertus Magnus), so called on account of his vast erudition, was born at Lauingen, Suabia. The date of his birth is variously given, by some 1193, by others 1205. He studied at Padua, and entered the order of St. Dominic in 1221. His abilities and learning were of the highest class, and he was deemed the best theologian, philosopher, and mathematician of the age; indeed, his knowledge of mathematics was such, that the people, unable to comprehend the intricate mechanism which he used in some of his works, regarded him as a magician. An automaton which he made was so exquisitely contrived that it seemed to be endowed with powers of spontaneous motion and speech, and deceived even St. Thomas Aquinas, his pupil, who broke it in pieces with a stick, thinking it to be an emissary of the evil one. He was a strong Aristotelian, and his authority contributed greatly to uphold the reign of Aristotle in the schools at that period, in opposition to the papal bull against him. When Jordanus, general of the Dominicans, died in 1236, Albert governed the order for two years as vicar-general. Being afterward made provincial for Germany, he established himself at Cologne, where he publicly taught theology to an infinite number of pupils who flocked to him from all parts; and from this school proceeded Thomas Aquinas, Ambrose of Siena, and Thomas of Cantimpré. In 1260 he was nominated to the bishopric of Ratisbon, and reluctantly consented to accept it; he did not, however, long retain it, and in 1263 obtained permission to leave it, and retire into his convent, where he occupied himself entirely in prayer and study until his death, which happened on the 15th of November, 1280.

Albert was certainly one of the most cultivated men of his age; but yet he was rather a learned man, and a compiler of the works of others, than an original and profound thinker. He wrote commentaries on most of the works of Aristotle, in which he makes especial use of the Arabian commentators, and blends the notion of the Neoplatonists with those of his author. Logic, metaphysics, theology, and ethics were rather externally cultivated by his labors than effectually improved. With him began those minute and tedious inquiries and disputes respecting matter and form, essence and being (*Essentia* or *Quidditas*, and *Existentia*, whence subsequently arose the further distinction of *Esse Essentiæ* and *Existentiæ*). Of the universal, he assumes that it exists partly in external things and partly in the understanding. Rational psychology and theology are indebted to him for many excellent hints. The latter science he treated in his *Summa Theologiæ*, as well according to the plan of Lombardus as his own. In the former he described the soul as a *totum potestativum*. His general relation to theology is thus stated by Neander *History of Dogmas* (ii, 552): "Albert defines Christianity as practical science; for although it is occupied with the investigation of truth, yet it refers every thing to the life of the soul, and shows how man, by the truths it reveals, must be formed to a divine life. It treats of God and his works, not in reference to abstract truth, but to God as the supreme good, to the salvation of men, to the production of piety in the inner and outer man. He also distinguishes various kinds of certainty: the theoretical, which merely relates to knowledge (*informatio mentis*), and the certainty of immediate consciousness (*informatio conscientiæ*). The knowledge obtained by faith is more certain than that derived from other sources; but we must distinguish between the *fides informis* and the *fides formata*: the first is only a means to knowledge, but the second is an immediate consciousness. Man is attracted by the object of faith just as moral truth leads him to morality. All knowledge and truth come from God, but they are imparted in different ways; our reason has the capacity to perceive truth, as the eye possesses the faculty of sight. Natural light is one thing, and the light of grace is another. The latter is a higher stage, an assimilation between him who knows and the thing known, a participation of the divine life." In his theology he labored to define our rational knowledge of the nature of God, and enlarged upon the metaphysical idea of him as a necessary Being (in whom pure Esse and his determinate or qualified nature [*Seyn und Wesen*] are identical), endeavoring to develop in this manner his attributes. These inquiries are often mixed up with idle questions and dialectic absurdities, and involve abundant inconsistencies; as for instance, when he would account for the creation by the doctrine of emanation (*causatio univoca*), and nevertheless denies the emanation of souls, he insists upon the universal intervention of the Deity in the course of nature, and yet asserts the existence of natural causes defining and limiting his operations. In treating of the Trinity, he traced an analogy between the divine and the human as follows: "There is no excellence among the creatures which is not to be found in a much higher style, and as an archetype, in the Creator; among created beings it exists only in foot-marks and images. This is true also of the Trinity. No artistic spirit can accomplish his work without first forming to himself an outline of it. In the spirit, therefore, first of all, the idea of its work is conceived, which is, as it were, the offspring of the spirit, in every feature resembling the spirit, representing it in its acting. (Format ex se rationem operis et speciem, quæ est sicut proles ipsius intellectus, intellectui agenti similis in quantum agens est.) Thus, therefore, the spirit reveals himself in the idea of the spirit. Now, from the acting spirit this idea passes into reality, and for this purpose the spirit must find a medium in outward action. This medium must be simple, and of the same substance with him who first acted, if indeed the latter is so simple that being, nature, and activity are one in him. From this results the idea in reference to God, of the formative spirit, of the planned image, and of the spirit by which the image is realized. (Spiritus rector formæ.) The creation in time is a revelation of the eternal acting of God, the eternal generation of his Son. The revelation of God in time for the sanctification of nature, is an image of the eternal procession of the spirit from the Father and the Son. Our love is only a reflection of the divine love; the archetype of all love is the Holy Spirit, who, like all love, proceeds from God. The one love spread abroad through all holy souls proceeds from the Holy Spirit. (Una caritas diffusa per omnes ani-

mas sanctas per spiritum sanctum, ad quam sicut exempla omnis dilectio refertur et comparatione illius et assimilatione caritas dici meretur.) Love in God neither diminishes nor increases, but we diminish or increase it in ourselves according as we receive this love into our souls, or withdraw from it." With reference to original sin, he taught that mankind were materially embodied in Adam: *Omne genus humanum secundum corpulentum substantium in Adamo fuit.* He considered conscience to be the highest law of reason, and distinguished the moral disposition (*synteresis, συντήρησις*) from its habitual exercise (*conscientia*). All virtue which is acceptable to God is infused by him into the hearts of men. His scholars were distinguished by the name of Albertists. His life is given at length in Quétif and Echard, *Script. Ord. Prædicatorum*, i, 171. His works, embracing natural and moral science, metaphysics, and theology, are collected and published under the title *Opera Alberti Magni quæ hactenus haberi potuerunt*, ed. Pet. Jammy (21 vols. fol. Lyons, 1651). Those which relate to theology are the following: 1. *Commentaries* on different Books of Holy Scripture, contained in the 7th, 8th, 9th, and 10th vols. of the above edition:—2. *Sermons* for the whole Year and Saints' Days; *Prayers* formed upon the Gospels of all the Sundays in the Year; thirty-two *Sermons on the Eucharist*, which are usually contained among the works of St. Thomas; all contained in vols. 11 and 12:—3. *Commentaries on the works attributed to Dionysius the Areopagite*; also, *An Abridgment of Theology*, in seven books; contained in vol. 13:—4. *Commentaries on the Four Books of the Master of the Sentences*, in vols. 14, 15, 16:—5. *A Summary of Theology*, in vols. 17 and 18:—6. *Summaries of Creatures*, in two parts, the second concerning *Man*, in vol. 19:—7. *A Discourse in honor of the Virgin.* A special edition of his "*Paradisus animæ sive libellus de virtutibus*," with an appendix, containing *De sacro Christi Corporis and Languinis sacramento tractatus xxvii*, has been published by Bishop Seiler (new edit., Ratisbon, 1864, 16mo).—Neander, *Ch. Hist.* iv, 421; Mosheim, *Ch. Hist.* cent. xiii, pt. ii, ch. ii, § 44; Hauréau, *Philosophie Scholastique*, ii, 1 104; Tennemann, *Hist. Phil.* § 264; Neander, *Hist. of Dogmas*, ii, 542 593; Herzog, *Real-Encyklopädie*, i, 203; Hoefer, *Biog. Générale*, i, 590 sq. (where his services to physical science are fully vindicated); Joël, *Verhältniss Albert des Grossen zu Maimonides* (Breslau, 1863).

Albert, fifth archbishop of Magdeburg and primate of all Germany (1513), and further, in 1514, elected archbishop of Mentz, both of which archiepiscopal sees, by dispensation from Pope Leo X, he held together—a thing altogether without example. Besides this, he was appointed administrator of the bishopric of Halberstadt. He made a contract with Pope Leo for the farming of indulgences, and made the notorious Tetzel (q. v.) one of the agents for their sale in Germany. The proceedings of Tetzel were vigorously watched and opposed by Luther, who, in turn, was hated by the archbishop. His efforts to retard the Reformation were rewarded by the cardinal's hat in 1518. He was the first to introduce the Jesuits into Germany. He died at Mentz in 1545. His writings are, 1. *Statuta pro Cleri Reformatione*:—2. *Decreta adversus Novatores Lutherum et Asseclas*:—3. *Sermons*:—4. *Oratio de Bello movendo contra Turcos* (Eisleben, 1603):—5. *Responsio ad Epist. Lutheri*:—6. *Constitutions and Statutes Ecclesiastical*, in German (Leipsic, 1552).—Fabricius, *Biblioth. Hist.* i, 386, 407, 411.

Alberti, Johannes, a Dutch theologian, was born at Assen, March 6, 1698, and died there Aug. 13, 1762. He was pastor at Harlem, and subsequently professor of theology at the university of Leyden. He wrote *Observationes Philologicæ in sacros Novi Fœderis Libros* (Leyd. 1725), in which he collected from profane writers parallel passages in justification of the Greek language of the New Testament; a *Glossarium Græcum in sacros noviz Fœderis libros* (Leyd. 1735). He also published the first volume of the Lexicon of Hesychius, the second volume of which was published by Ruhnhenius (Leyd. 1766).—Hoefer, *Biog. Générale*, iii, 615.

Alberti, Leandro, a Dominican monk and writer, was born at Bologna, Dec. 11, 1479, and entered the order of St. Dominic in 1495. He applied himself entirely to study, and was called to Rome by the general of his order, Francis Sylvester, of Ferrara, in 1525, to act as one of his assistants, with the title of Provincial of the Holy Land. He was also inquisitor-general at Bologna, where he died in 1552. Among his writings are *De Viris Illust. Ord. Prædicatorum libri vi* (Bolog. 1517, fol.); *De D. Dominici Corpore et Sepultura* (Bolog. 1535); *Historie di Bologna* (up to 1279; Bolog. 1541-1590); *Descrizione di tutta l'Italia*, etc. (Bolog. 1550; Ven. 1551, 1581, and 1588; Latin, Cologne, 1567). —Niceron, *Mémoires*, xxvi, 303; Hoefer, *Nouv. Biog. Générale*, i, 617.

Albertini, JOHANN BAPTIST VON, a Moravian bishop, born Feb. 17, 1769, at Neuwied, in Germany. He was appointed in 1804 preacher at Niesky, and consecrated bishop in 1814. In 1821 he became bishop at Herrnhut, and died Dec. 6, 1831, at Berthelsdorf. He distinguished himself especially as the author of many beautiful hymns, some of which have been received into nearly all the Protestant hymn-books of Germany. His theological works are, *Predigten* (1805, 3d ed. 1829); *Geistliche Lieder* (1821, 3d ed. 1835); *Reden* (1832).

Albertus Magnus. See ALBERT.

Albigenses, the name of one or more religious sects to whom this title seems to have been first given in the twelfth century in the south of France, distinguished by their zealous opposition to the Church of Rome, as also by the peculiar doctrines for which they contended. Some writers (e. g. Cave) suppose them to be the same as the Waldenses, as the two sects are generally associated and condemned together by the Romanist writers. But it is certain that the Waldenses originated at a later period and held a purer faith, though it is not at all impossible that in the terrible persecutions to which the Albigenses were subjected many Waldenses were included. In the creed of the Waldenses "we find no vestiges of Dualism, nor any thing which indicates the least affinity with Oriental theories of emanation." That the Albigenses were identical with the Waldenses has been maintained by two very different schools of theologians for precisely opposite interests: by the Romanists, to make the Waldenses responsible for the errors of the Albigenses, and by a number of respectable Protestant writers (e. g. Allix), to show that the Albigenses were entirely free from the errors charged against them by their Romish persecutors. "What these bodies held in common, and what made them equally the prey of the inquisitor, was their unwavering belief in the corruption of the mediæval Church, especially as governed by the Roman pontiffs" (Hardwick, *Middle Ages*, p. 311).

By some writers their origin is traced to the Paulicians (q. v.) or Bogomiles (q. v.), who, having withdrawn from Bulgaria and Thrace, either to escape persecution or, more probably, from motives of zeal to extend their doctrines, settled in various parts of Europe. They acquired different names in different countries; as in Italy, whither they originally migrated, they were called Paterini and Cathari; and in France Albigenses, from the name of a diocese (Albi) in which they were dominant, or from the fact that their opinions were condemned in a council held at Albi in the year 1176. Besides these names, they were called in different times and places, and by various authors, Bulgarians, Publicans (a corruption of Paulicians), Boni Homines, Petro-Brussians, Henricians, Abelardists, and Arnaldists. In the twelfth

century the Cathari were very numerous in Southern France. At the beginning of the thirteenth century a crusade was formed for the extirpation of heresy in Southern Europe, and Innocent III enjoined upon all princes to expel them from their dominions in 1209. The immediate pretence of the crusade was the murder of the papal legate and inquisitor, Peter of Castelnau, who had been commissioned to extirpate heresy in the dominions of Count Raymond VI of Toulouse; but its real object was to deprive the count of his lands, as he had become an object of hatred from his toleration of the heretics. It was in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate Milo, and had purchased the papal absolution by great sacrifices. The legates, Arnold, abbot of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew, Roger, and massacred 20,000—some say 40,000—of the inhabitants, Catholics as well as heretics. "Kill them all," said Arnold; "God will know his own!" (For a full and graphic account of this crusade, see Milman, *Latin Christianity*, iv, 210 sq.) Simon, count of Montfort, who conducted the war under the legates, proceeded in the same relentless way with other places in the territories of Raymond and his allies. Of these, Roger of Beziers died in prison, and Peter I of Aragon fell in battle. The conquered lands were given as a reward to Simon of Montfort, who never came into quiet possession of the gift. At the siege of Toulouse, 1218, he was killed by a stone, and counts Raymond VI and VII disputed the possession of their territories with his son. But the papal indulgences drew fresh crusaders from every province of France to continue the war. Raymond VII continued to struggle bravely against the legates and Louis VIII of France, to whom Montfort had ceded his pretensions, and who fell in the war in 1226. After hundreds of thousands had perished on both sides, a peace was concluded in 1229, at which Raymond purchased relief from the ban of the Church by immense sums of money, gave up Narbonne and several lordships to Louis IX, and had to make his son-in-law, the brother of Louis, heir of his other possessions. These provinces, hitherto independent, were thus for the first time joined to the kingdom of France; and the pope sanctioned the acquisition in order to bind Louis more firmly to the papal chair, and induce him more readily to admit the inquisition. The heretics were handed over to the proselytizing zeal of the order of Dominicans, and the bloody tribunals of the inquisition; and both used their utmost power to bring the recusant Albigenses to the stake, and also, by inflicting severe punishment on the penitent converts, to inspire dread of incurring the Church's displeasure. From the middle of the thirteenth century the name of the Albigenses gradually disappears.

So far as the Albigenses were a branch of the Cathari, they were Dualistic and, to a certain extent, Manichæan. For their doctrines and usages, see Bogomiles; Cathari; Paulicians. But as the name "Albigenses" does not seem to have been used until some time after the Albigensian crusade (Maitland, *Facts and Documents*, p. 96), it is likely, as has been remarked above, that many who held the simple truths of the Gospel, in opposition to the corruptions of Rome, were included in the title by the Romish authorities, from whom our knowledge of these sects must chiefly be derived. Indeed, the gross charges brought even against the Cathari rest upon the statements of their persecutors, and therefore are to be taken with allowance. In the reaction from the mistake of Allix and others, who claimed too much for the Albigenses, there is little doubt that Schmidt and others of recent times have gone too far in admitting the trustworthiness of all the accounts of Bonacorsi, Rainerius, and the other Romanist sources of information, both as to the Albigenses and the pure Cathari (Hase, *Church History*, § 228). With the exception of the charge of rejecting marriage, no allegation is made against their morals by the better class of Roman writers. Their constancy in suffering excited the wonder of their opponents. "Tell me, holy father," says Evervinus to St. Bernard, relating the martyrdom of three of these heretics, "how is this? They entered to the stake and bore the torment of the fire, not only with patience, but with joy and gladness. I wish your explanation, how these members of the devil could persist in their heresy with a courage and constancy scarcely to be found in the most religious of the faith of Christ?" Elliott, in his *Horæ Apocalypticæ*, vindicates the orthodoxy of the Albigenses, however, too absolutely. For arguments in their favor, see Allix, *History of the Albigenses* (Oxford, 1821, 8vo); Faber, *Theology of the Vallenses and Albigenses* (Lond. 1838); Baird, *History of the Albigenses, Vaudois*, etc. (N. Y. 1830, 8vo). On the other hand, C. Schmidt, *Histoire et doctrine de la Secte des Cathares* (Paris, 1849, 2 vols.); Hahn, *Geschichte der Ketzer im Mittelalter*, vol. i (Stuttgart, 1845); Maitland, *Facts and Documents illustrative of the Ancient Albigenses and Waldenses* (Lond. 1832, 8vo); Maitland, *Dark Ages* (Lond. 1844, 8vo). Compare Fauriel, *Croisade contre les Albigeois* (Paris, 1838); Petri, *Hist. Albigensium* (Trecis, 1615); Perrin, *Hist. des Albigeois* (Genev. 1678); Benoist, *Hist. des Albigeois* (Paris, 1691); Sismondi, *Kreuzzüge gegen d. Albigenser* (Leipz. 1829); Maillard, *Hist. Doct. and Rites of the ancient Albigenses* (Lond. 1812); Barran and Darrogan, *Histoire des Croisades contre les Albigeois* (Paris, 1840); Faber, *Inquiry into the History and Theology of the ancient Vallenses and Albigenses* (Lond. 1838); Chambers' *Cyclopædia; Princeton Rev.* vols. viii, ix; *North Amer. Rev.* lxx, 443; Neander, *Ch. Hist.* iv, 560 sq.; Mosheim, *Ch. Hist.* cent. xi, pt. ii, ch. v; Gieseler, *Ch. Hist.* per. iii, § 86; *Lond. Qu. Rev.* April, 1855, Art. i.

Albīnus (a frequent Roman name, signifying *whitish;* Græcized Ἀλβῖνος), a procurator of Judæa in the reign of Nero, about A.D. 62 and 63, the successor of Festus and predecessor of Florus. He was guilty of almost every kind of crime in his government, pardoning the vilest criminals for money, and shamelessly plundering the provincials (Josephus, *Ant.* xx, 9, 1; *War*, ii, 14, 1). He was perhaps identical with Luccius Albinus, procurator of Mauritania under Nero and Galba, but murdered by his subjects on the accession of Otho, A.D. 69 (Tacitus, *Hist.* ii, 58, 59).

Albizzi, Antonio, an Italian theologian, born at Florence on November 25, 1547, died at Kempten, Bavaria, on July 17, 1626. He occupied important posts at several Italian courts, but had to leave his native country when he embraced Protestantism. He lived afterward at Augsburg, Innspruck, and (after 1606) at Kempten. He published *Sermones in Matthæum* (Augsburg, 1609, 8vo); *Principium Christianorum Summata* (1612, 12mo); *De principiis religionis Christianæ* (1612); *Exercitationes theologicæ* (Kempten, 1616, 4to).

Albizzi, Bartolomeo, of Pisa, a Franciscan monk and writer, better known under his Latin name Bartholomæus Albicius Pisanus, born at Rivano, in Tuscany, died at Pisa, Dec. 10, 1401. He owes his celebrity to a blasphemous work (*Liber Conformitatum Sancti Francisci cum Christo*), in which he drew a parallel between the events in the life of Christ and the life of Francis of Assisi. This work was presented to and expressly approved by the General Chapter of the Franciscan Order in the meeting at Assisi in 1339. The first edition of the work appeared, without date, at Venice (in folio); the second (1480) and third (1484) editions, which appeared under the title *Li Fioretti di San Francisco, assimilati alla vita ed alla passione di Nostro Figuare*, are only abridgments. A refutation of this work by P. Vergerio (*Discorsi supra i Fioretti di San Francisco*) was put into the Index, and the author

declared a heretic. At the time of the Reformation Erasmus Alber (q. v.) wrote a celebrated work against Albizzi. The refutations of Albizzi, and especially the work of Alber, produced so profound an impression that the Franciscans considered it best to modify the work. Hence a large number of editions were published, which differ from the original both in title and in contents, such as the *Liber Aureas* by Bucchius (Bologna, 1590), and the *Antiquitates Franciscanæ* by Bosquier (Cologne, 1623, 8vo). These editions were again followed by several apologies, refutations, and counter-refutations. According to Wadding (*Annales Minorum*, vol. ix), Albizzi had, during 60 years, the reputation of being an eminent preacher, and taught theology at Bologna, Padua, Pisa, Siena, and Florence. His sermons were published at Milan in 1488. A work, *De vita et laudibus B. Mariæ Virginis, libri vii*, appeared at Venice in 1596. Other works are still extant in manuscript.—Fabricius, *Bibl. Lat. Med. et Infimæ ætatis*, i, 318; Hoefer, *Biog. Générale*, i, 640.

Albrights, a body of German Methodists, so called from their founder, Jacob Albright. See EVANGELICAL ASSOCIATION.

Alcantara, ORDERS OF. **1.** The name of a military order in Spain. The town of Alcantara having been taken from the Moors in 1212 by Alphonso IX, he intrusted the keeping of it to the knights of Calatrava, in the first instance, and two years after to the knights of St. Julian, an order instituted in 1156 (according to Angelo Manrique) by Suarez and Gomez, two brothers, and confirmed by Pope Alexander III in 1177, under the mitigated rule of St. Benedict, as in the case of the knights of Calatrava, whose other observances they also, subsequently, followed. Gomez at first was only styled *prior*, but afterward he assumed the title of grand master, and the order itself came to be styled the order of the knights of Alcantara. Upon the defeat of the Moors and the capture of Granada, the mastership of the order, as well as that of Calatrava, was united to the crown of Castile by Ferdinand and Isabella. In 1540 the knights of Alcantara obtained permission to marry ("to avoid offence"). Joseph Bonaparte, in 1808, deprived the order of all its revenues, part of which was restored in 1814 and the following years by Ferdinand VII. In 1835 it was abolished as an ecclesiastical order, but it still exists as a court and civil order. Their arms are a pear-tree with two grafts. This order, in its best days, possessed 50 commanderies, and exercised lordship over 53 towns or villages of Spain; it had the same dignities, and nearly the same statutes, as the order of Calatrava. The dress of ceremony consisted of a large white mantle with a green cross, *fleur-de-lisée*, on the left side, to distinguish them from the knights of Calatrava. They were bound by vow to maintain the doctrine of the immaculate conception of the Blessed Virgin.—Helyot, *Dict. des Ordres Religieux*; Landon, *Eccles. Dictionary*, i, 217.

Badge of the Order of Alcantara.

2. The name of a branch of the Franciscan order. See FRANCISCANS.

Al'cimus (Ἀλκιμος, *strong*, or perh. only a Græcized form of the Heb. *Eliakim*), called, also, *Jacimus*, i. e. Joakim (Ἰάκειμος, Josephus, *Ant.* xii, 9, 7), a Jewish priest (1 Macc. vii, 14) who, apostatizing to the Syrians, was appointed high-priest (B.C. 162) by King Demetrius, as successor of Menelaus (1 Macc. vii, 5), by the influence of Lysias, though not of the pontifical family (Josephus, *Ant.* xii, 9, 7; xx, 10; 1 Macc. vii, 14), to the exclusion of Onias, the nephew of Menelaus, having already been nominated by Antiochus Eupator (Josephus, *Ant.* xii, 9, 7; comp. Selden, *De success. in pontif.* p. 150), and instated into office by force of arms by the Syrian general Bacchides (1 Macc. vii, 9 sq.). According to a Jewish tradition (*Bereshith R.* 65), he was "sister's son of Jose ben-Joeser," chief of the Sanhedrim, whom he afterward put to death (Raphall, *Hist. of Jews*, i, 245, 308). At first he attached many of the patriots to his cause by fair promises (1 Macc. vii, 18 sq.), but soon alienated by his perfidy not only these but his other friends, so that he was at length compelled to flee from the opposition of Judas Maccabæus to the Syrian king (1 Macc. vii, 25; 2 Macc. xiv, 3 sq.). Nicanor, who was sent with a large army to assist him, was routed and slain by the Jewish patriots (1 Macc. vii, 43; 2 Macc. xv, 37), B.C. 161. Bacchides immediately advanced a second time against Jerusalem with a large army, routed Judas, who fell in the battle (B.C. 161), and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and, as he was engaged in pulling down "the walls of the inner court of the sanctuary" (i. e. which separated the court of the Gentiles from it; yet see Grimm, *Comment.* on 1 Macc. ix, 54), he was "plagued" (by paralysis), and "died at that time," B.C. 160 (Josephus, *Ant.* xii, 9, 5; xii, 10; 1 Macc. vii, ix; comp. 2 Macc. xiv, xv; see Ewald, *Gesch. des Volkes Isr.* iv, 365 sq.).

Alcuin, FLACCUS, a native of Yorkshire, England, born A.D. 735, and educated under the care of Egbert and Albert, bishops of York, from whom he learned Latin, Greek, and Hebrew. Most of the schools of France were either founded or improved by him. He was sent to Rome about 780, and on his return passed through Parma, where he met with Charlemagne, who secured his services, gave him several abbeys in France, and retained him as his tutor and friend during the rest of his life. The palace of Charlemagne was converted into an academy, in which the family and the intimate counsellors of Charlemagne joined the latter in becoming pupils of Alcuin. This academy, in which all the members assumed antique names (Charlemagne called himself David, Alcuin Flaccus, etc.), was the origin of the famous palatine schools in the houses of the princes which so long rivalled the cloister schools in the houses of the bishops. In 794 Alcuin took a prominent part in the Council of Frankfort, at which the theological opinions of the Adoptianists (q. v.) were condemned. About 796 Alcuin retired from the court to the abbey of St. Martin, at Tours, which he soon made the most famous school of the age. He died May 19, 804. His *Life*, by Lorentz (Halle, 1829), translated by Mrs. Slee, was published in London, 1837. The best edition of his works is entitled *Alcuini opera post primam editionem à D. A. Quercitano curatam*, etc., stud. Frobenii Abbatis (Ratisbon, 1777, 2 vols. fol.). This edition contains 232 letters from Alcuin, and also several letters from Charlemagne in reply to Alcuin. They are a very valuable source of information for the ecclesiastical history of the age, and extend to the year 787. Other letters, not contained in this edition, have been discovered by Pertz. Alcuin, in these letters, strongly declares himself against all compulsion in matters of faith, and in favor of religious toleration. The theological works of Alcuin comprise *Quæstiunculæ in Genesim* (280 questions and answers on important passages of the Genesis); *Enchiridium seu Expositio pia et brevis in Psalmos Pœnitentiales*, a literal commentary on the penitential Psalms; a commentary on the gospel of John; a treatise on the doctrine of the Trinity; and a number of homilies or panegyrics on the lives of the saints. He left, besides many theological writings, several elementary works in the branches of philosophy, rhetoric, and philology; also poems, and a

large number of letters. He is acknowledged as the most learned and polished man of his time, although his writings are chiefly compilations from older authors. The edition of Alcuin, published at Paris by Duchesne in 1617, in one vol. fol., is divided into three parts. Contents of Part I (*On Scripture*): 1. *Interrogationes et responsiones, seu liber Quæstionum in Genesim*, containing 181 questions, with their answers, addressed to Sigulphus, his disciple and companion. The last question and reply are very much longer than the others, and were in after times included among the works of St. Augustine. They are also included, with some changes, in the third book of the Commentary on Genesis, attributed to St. Eucherius, bishop of Lyons. 2. *Dicta super illud Geneseos*, "*Faciamus Hominem ad Imaginem Nostram.*" This has been printed among the works of St. Ambrose, with the title "Treatise on the Excellence of Man's Creation;" and also among the writings of St. Augustine, "Of the Creation of the Man." 3. *Enchiridium seu Expositio p'a et brevis in vii Psalmos Pœnitentiales, in Psalm. cxviii et in Psalmos Graduales;* addressed to Arno, archbishop of Salzburg; printed at Paris, separately, in 1547, 8vo, but without the preface, which D'Achery has given in his *Spicilegium* (old ed. ix, 111, 116). 4. *De Psalmorum Usu liber.* 5. *Officia per Ferias*, a kind of breviary, in which he marks in detail the Psalms to be said on every day of the week, together with hymns, prayers, confessions, and litanies. 6. *Epistola de illo Cantici Canticorum loco*, "*Sexaginta sunt Reginæ*," etc. 7. *Commentaria in Ecclesiasten.* 8. *Commentarium in S. Joh. Evangelium, libri vii*, printed at Strasburg in 1527. By the preface at the head of book vi, it appears that Alcuin was at the time employed, by order of Charlemagne, in revising and correcting the Vulgate. Copies of this work in MS. are extant in the library at Vauxelles and at Rome:—Part II (*Doctrine, Morals, and Discipline*): 1. *De Fide S. Trinitatis libri iii, ad Carolum M. cum Invocatione ad S. Trinitatem et Symbolo Fidei.* 2. *De Trinitate ad Fridegicum Quæstiones* 28. 3. *De Differentia æterni et sempiterni, immortalis et perpetui Ævi et Temporis, Epistolæ.* 4. *De Animæ Ratione, ad Eulaliam Virginem.* 5. *Contra Felicem Orgelitanum Episc. libri vii.* This work was composed in A.D. 798, and in the *Biblioth. Patrum* is erroneously attributed to Paulinus of Aquilea. 6. *Epistola ad Elipandum* (Bishop of Toledo). 7. *Epistola Elipandi ad Alcuinum*, a defence made by Elipandus. 8. *Contra Elipandi Epistolam, libri iv;* a reply to the above, addressed to Leidradus, archbishop of Lyons, Nephridius of Narbonne, Benedict, abbot of Anicana, and all the other bishops, abbots, and faithful of the province of the Goths. The Letter of Elipandus to Felix, and the Confession of Faith made by the latter after having retracted, are added at the end. The above are all the dogmatical works contained in Part II; the others are works on discipline. 1. *De Divinis Officiis liber, sive Expositio Romani Ordinis.* This work appears to have been erroneously attributed to Alcuin, and to be the work of a later hand; indeed, it is a compilation made from authors, many of whom lived after his time, such as Remigius, a monk of Auxerre, and Helpericus, a monk of Saint-Gal, who lived in the eleventh century. 2. *De Ratione Septuagesimæ, Sexagesimæ, et Quinquagesimæ Epistola;* a letter to Charlemagne on this subject, and on the difference in the number of weeks in Lent, together with the emperor's reply. 3. *De Baptismi Cæremoniis, ad Odwynum Presb. Epistola.* 4. *De iisdem Cærem. alia Epistola.* Sirmondus attributes this to Amalarius, archbishop of Treves; and, as the writer speaks of himself as "archbishop," having "suffragans" under him, it cannot be the work of Alcuin, who was only deacon. It appears from this letter that triple immersion was in use at that period, as well as the custom of giving the holy eucharist and confirmation to the newly baptized. 5. *De Confessione Peccatorum, ad Pueros S. Martini Epistola.* 6. *Sacramentorum Liber*, containing the collects, secrets, prefaces, and post-communions for 32 different masses. 7. *Homiliæ iii.* 8. *Vita Antichristi, ad Carolum M.;* this is properly the work of Adso, abbot of Montier-en-Der. 9. *De Virtutibus et Vitiis*, addressed to Count Wido or Guido. This is one of the chief of the moral treatises of Alcuin, and is divided into 36 chapters. Various discourses, placed in the appendix to the works of St. Augustine, are taken from this treatise, viz., those numbered 254, 291, 297, 302, and 304 in the new edition. 10. *De vii Artibus liber imperfectus*, containing only what relates to grammar and rhetoric. The preface is the same with that which Cassiodorus puts at the head of his work on the same subject. 11. *Grammatica.* This was printed separately at Hanau in 1605. 12. *De Rhetorica et de Virtutibus Dialogus* (Paris, 1599). 13. *Dialectica.* Like the last, is in the form of a dialogue between Alcuin and Charlemagne (Ingolstadt, 1604). 14. *Disputatio Regalis.* A familiar dialogue between Pepin, afterward king of Italy, and Alcuin:—Part III (*History, Letters, and Poetry*): 1. *Scriptum de Vita S. Martini Turonensis.* 2. *De Transitu S. Martini Sermo.* 3. *Vita S. Vedasti Episcopi Atrebotensis:* written about 796, at the request of the abbot Rado. 4. *Vita Beatissimi Richardi, Presbyteri.* 5. *De Vita S. Willebrordi Trajectensis Epis. libri ii.* 6. One hundred and fifteen letters, exclusive of many fragments of letters given by William of Malmesbury. 7. *Poemata et Versus de pluribus SS.* Many of these, however, are erroneously attributed to Alcuin. Since Duchesne's edition, the following have been printed: 1. *Treatise of the Procession of the Holy Spirit.* This work is divided into three parts. In Part I he shows that the Holy Ghost proceeds from the Father and from the Son; in Part II that He is the Spirit of the Father and of the Son; and in Part III that He is sent by the Father and by the Son. It is dedicated to Charlemagne; but as the name of Alcuin nowhere appears in the book, the only ground for believing it to be the work of Alcuin is the act of donation by which Didon, bishop of Laon (who was nearly contemporary with Alcuin), gave the MS. of the work to his cathedral church, prohibiting its ever being taken away from the library of that church under pain of incurring the anger of God and the Blessed Virgin. This may probably be the cause why the work was so long concealed. 2. *Various letters*—three of which are given by D'Achery, in his *Spicilegium;* one in the Irish letters of Archbishop Usher, published at Paris in 1665; two in the 5th volume of the Acts of the order of St. Benedict; three given by Baluze, in his *Miscellany;* twenty-six by Mabillon, in his *Analecta*, together with a poem, in elegiac verses. Baluze also gives *Epistola et Præfatio in libros vii, ad Felicem Orgelitanum*, iv, 413. 3. Two poems published by Lambecius. 4. *Homilia de die natali S. Vedasti* (Bollandus, February, p. 800). 5. *Libri Quatuor Caroli ni de Imaginibus*, attributed by Roger de Hoveden, in his *Annals*, to Alcuin. 6. *Poëma Heroicum de Pontificibus Anglis et SS. Ecclesiæ Eboracensis*, containing 1658 verses. Thomas Gale, dean of York, caused this to be printed from two MSS. Oudinus attributes this poem to Fridegodus, a Benedictine, who lived about 960. 7. *Commentarius Brevis in Cantica Canticorum.* Cave and others regard this as the same originally with the explication of the text, "Sexaginta sunt reginæ," etc., in the first part of Duchesne's volume. 8. *Breviarium fidei adversus Arianos*, by Sirmondus (Paris, 1630); attributed to Alcuin by Chifflet, on the authority of a MS. 9. The catalogue of the library of Centula mentions a *Lectionary*, indicating the epistles and gospels for every festival and day in the year, which was corrected and put in order by Alcuin. This is given by Pamelius in his collection of liturgical works (Cologne, 1561, 1571, and 1609, p. 1309). 10. *A Book of Homilies*, attributed to Alcuin by the author of his life, although probably he only corrected the Homiliary of Paul, the deacon,

which was in two volumes, as well as that attributed to Alcuin. If the latter wrote a homiliary, it has not yet seen the light. (See Mabillon, *Analecta*, p. 18.) The Book of Homilies attributed to Alcuin, but really the work of Paul, was printed at Cologne in 1539. 11. *Confessio Fidei*; published as the work of Alcuin, with other treatises by Chifflet, at Dijon, 1656, 4to. It has been doubted by some writers whether Alcuin was really the author. Mabillon (*Analecta*, i, 178, or 490 in the folio edition) gives proofs to show that he was so, one of which is, that the MS. itself from which Chifflet printed it assigns it to him by name. Besides all these works, some of the writings of Alcuin have been lost, others still remain in MS. only, and others again have been erroneously ascribed to him. Some of them have been recently discovered by Pertz.—See Monnier, *Alcuin and Charlemagne* (with fragments of an unpublished commentary of Alcuin on St. Matthew, and other pieces, published for the first time (Paris, 2d ed. 1864, 32mo); *Biog. Univ.* i, 466; Richard and Giraud, who cite Ceillier, *Hist. des Aut. Sacr. and Eccl.* xviii, 248; Landon, *Eccl. Dict.* s. v.; Cave, *Hist. Lit.* ann. 780; Mosheim, *Ch. Hist.* c. viii, pt. ii, ch. ii, § 18; *Christian Rev.* vi, 357; *Presb. Rev.* Oct. 1862.

Alden, Noah, a Baptist minister, was born at Middleborough, Mass., May 30, 1725. At 19 he married and removed to Stafford, Conn., connecting himself at that time with the Congregational Church. In 1753 he became a Baptist, and was ordained in 1755 pastor of the Baptist church in Stafford. In 1766 Mr. Alden was installed pastor of the church in Bellingham, Mass.; from which place he was sent as a delegate to the convention which formed the constitution of the state. He was also a member of the convention to which was submitted the Constitution of the U. S. Mr. Alden remained pastor at Bellingham until his death, May 5, 1797.—Sprague, *Annals*, vi, 67.

Alden, Timothy, was born at Yarmouth, Mass., Aug. 28, 1771, and graduated in 1794 at Harvard, where he was distinguished for his knowledge of Oriental languages. In 1799 he was ordained pastor of the Congregational church at Portsmouth, N. H., but in 1805 devoted himself to teaching. He conducted female schools successively in Boston, Newark, New York, and in 1817 was appointed president of Meadville College, Penn., which office he held till 1831. He died at Pittsburg, July 5, 1839. He published a number of occasional sermons and pamphlets.—Sprague, *Annals*, ii, 452.

Aldhelm or **Adelme**, an English bishop, born in Wessex about 656, educated by Adrian in Kent, embraced the monastic life, and founded the abbey of Malmesbury, of which he was the first abbot. He became bishop of Sherborne 705, and died May 25, 709. He is said to have lived a very austere life, "giving himself entirely to reading and prayer, denying himself in food, and rarely quitting the walls of the monastery. If we may believe the account of William of Malmesbury, he was also in the habit of immersing himself as far as the shoulders in a fountain hard by the abbey, and did not come forth until he had completely repeated the Psalter; this he did not omit, summer or winter." The first organ used in England is said to have been built under the directions of Aldhelm. According to Camden (*Britannia in Wilt.* p. 116), he was the first Englishman who wrote in Latin, and taught his people to compose Latin verses. His works have recently been collected and published under the title *Aldhelmi opera quæ extant, omnia e codicibus MSS. emendavit, nonnulla nunc primum edidit* J. A. Giles, LL.D. (Oxon. 1844, 8vo).—Collier, *Eccl. Hist.* i, 283; Cave, *Hist. Lit.* anno 680; Landon, *Eccles. Dict.* i, 91.

Aldrich, Henry, was born at Westminster, 1647, and studied at Christ Church, Oxford. He was celebrated for the zeal and ability which he displayed as a controversialist against the Romish writers of his time. After the Revolution he was made dean of Christ Church, Oxford (1689), and was presented to the living of Wem, in Shropshire. He was a great lover of church music, and has left twenty anthems; he was also the author of the well-known glee, "Hark, the bonny Christ Church Bells." Himself a sound and accomplished scholar, he endeavored by every means in his power to foster the love of classical learning among the students of his college, and presented them annually with an edition of some Greek classic, which he printed for this special purpose. He also published a system of logic for their use, and at his death bequeathed to his college his valuable classical library. Dr. Aldrich was a proficient in more than one of the arts: three sides of what is called Peckwater Quadrangle, in Christ Church College, and the church and campanile of All Saints in High Street, Oxford, were designed by him; and he is also said to have furnished the plan, or at least to have had a share in the design of the chapel of Trinity College, Oxford. He died Dec. 14, 1710. Among his writings are, 1. *A Reply to two Discourses* [by Abr. Woodhead] *concerning the Adoration of our Blessed Saviour in the Holy Eucharist* (1687) —2. *A Defence of the Oxford Reply* (1688):—3. *Artis Logicæ Compendium* (1691, and often reprinted); it is still in use at Oxford as a manual for beginners.—*English Cyclopædia*, s. v.; *New Gen. Dict.* i, 142.

Aleandro, Girolamo, Cardinal, born Feb. 13, 1480, at Motta, on the confines of Friuli and Istria. He studied at Venice, where he became acquainted with Erasmus, and applied himself with great success to the Chaldee and Arabic languages. In 1508 Louis XII called him to France, where he became rector of the university of Paris. In 1519 Pope Leo X sent him as nuncio into Germany to oppose Luther, and, during his absence, in 1520, made him librarian of the Vatican. Aleander, who was papal legate at the diet of Worms, spoke for three hours against Luther, and drew up the edict which condemned him (Münter, *Beitr. zur Kirch.-Gesch.* p. 48). In 1523 he caused the burning of two monks at Brussels. He afterward became archbishop of Brindisi and nuncio in France, and was made prisoner by the Spaniards at the battle of Pavia, 1525. After his liberation he was created cardinal of St. Chrysogono, 1538, and died at Rome, February 1, 1542.—Landon, *Eccles. Dict.* i, 227.

Alegambe, Philippe, born at Brussels, Jan. 22, 1592, became a Jesuit at Palermo in 1613, theological professor at Gratz, 1620, and finally prefect of the German Jesuits. He died Sept. 6, 1652. He made large additions to Ribadaneira's *Catalogus Scriptt. Soc. Jesu*, of which he published a revised edition at Antwerp, 1643. P. Sotuel (Southwell) in 1675 published at Rome a new edition of the book, with the last additions and corrections of Alegambe. He also wrote *Heroës et Victimæ charitatis Soc. Jesu* (Rome, 1658, 4to) and *Mortes Illustres et Gesta eorum de Soc. Jesu, qui in odium fidei occisi sunt* (Rome, 1657, fol.).—Landon, *Eccles. Dict.* i, 228; *New General Biog. Dict.* i, 148.

Al'ema (only in the dat. plur. ἐν Ἀλέμοις), one of the fortified cities in Gilead beyond the Jordan, occupied in the time of Judas Maccabæus, to the oppression of the Jews, by the Gentiles, in connection with certain neighboring towns (1 Macc. v. 26). Grimm (*Handb. zu d. Macc.* in loc.) thinks it is probably the Beer-elim (q. v.) of Isa. xv, 8 (comp. Beer simply in Num. xxi, 16), an identification favored by the associated names (Bozrah and Carnaim).

Alemanni. See Allemanni.

Alembert, Jean le Rond d', a French mathematician and philosopher of the empirical school, was born in Paris, Nov. 16, 1717, and died in the same city Oct. 29, 1783. He was the illegitimate child of the Chevalier Destouches-Canon, and of the celebrated Madame de Tencin, sister of the archbishop of Lyons.

His unnatural parents exposed him, soon after his birth, near the church of St. Jean le Rond, and hence his Christian name. After he became eminent, his father recognised him and gave him a pension. In childhood he displayed great precocity of talent, and in 1730 he entered the College Mazarin, where he had a Jansenist tutor, studied mathematics and philosophy, and wrote a commentary on the Epistle to the Romans. After leaving college he attempted to study medicine, and afterward law; but finding his turn for mathematics all-powerful, he determined to live on his small pension of 1200 francs a year and devote himself to free studies. At twenty-three he was admitted a member of the Academy of Sciences, and in 1741 he published his "Treatise on Dynamics," which was followed by successive publications in mathematical science, all of the first rank, but which do not fall within our province to notice. About 1750 he joined with Diderot in the *Encyclopœdie*, to which he communicated many articles, and also the preliminary "Discourse." In 1754 he became a member of the French Academy; and in 1759 he published his *Elements of Philosophy*. After the peace of 1763 D'Alembert was invited by Frederick the Great to fill the office of president of the Academy of Berlin, and the empress of Russia had also solicited him to superintend the education of her children. Having refused, however, both these appointments, he was, in 1772, nominated perpetual secretary to the French Academy, a position in which he wrote seventy *éloges* of deceased members. In the latter part of his life he was attacked with calculus, and died of that disease in his sixty-sixth year. His miscellaneous writings are collected in *Œuvres litteraires*, edited by Bastien (Paris, 1805, 18 vols. 8vo; new ed. Paris, 1821, 5 vols. 8vo, the best). As a philosopher, D'Alembert was a disciple of Locke, and carried out his principles to their ultimate conclusion in scepticism and materialism. He never wrote as vulgarly or violently against Christianity as Voltaire, but he was quite as far gone in unbelief. As to the existence of God, he thought the "probabilities" were in favor of Theism; as to Christianity, he thought the "probabilities" were against Revelation. — Hoefer, *Biog. Générale*, i, 783; Tennemann, *Manual Hist. of Ph losophy*, § 379.

Ale'meth, the name of two persons, and also of a place; of two forms in the original.

1. (Heb. *Ale'meth*, עַלֶמֶת, in pause *Ala'meth*, עַלְמֶת, *covering*, otherwise *adolescence*; Sept. Ἐλημέθ v. r. Ἐλμεθέμ, Vulg. *Almath*, Auth. Vers. "Alameth.") The last named of the nine sons of Becher the son of Benjamin (1 Chron. vii, 8), B.C. post 1856.

2. (Heb. same as preced.; Sept. Γαλεμέθ and Γαλεμάθ, v. r. Σαλαμάθ, Vulg. *Alamath*.) The first named of the two sons of Jehoadah or Jarah, son of Ahaz, of the posterity of King Saul (1 Chron. viii, 36; ix, 42), B.C. post 1037.

3. (Heb. *Alle'meth*, עַלֶּמֶת, but other copies same as the foregoing, with which the signif. agrees; Sept. Γαλημέθ v. r. Γαλεμάθ, Vulg. *Almath*.) A sacerdotal city of the tribe of Benjamin (1 Chron. vi, 60); doubtless the same elsewhere (Josh. xxi, 18) called ALMON (q. v.).

Aleph. See ALPHA.

Aleppo. See HELBON.

Ales (originally **Alane**), ALEXANDER, was born at Edinburgh, April 23, 1500, and educated at St. Andrew's, where he afterward became canon. Employed to influence Patrick Hamilton (q. v.) to recant, he was so impressed by Hamilton's arguments, and by his constancy at the stake, that he embraced the reformed doctrines himself. In 1532 he went to Germany, and visited Luther and Melancthon, with whom he became intimate. In 1534 he came to England on the invitation of Cranmer, and was appointed professor of theology at Cambridge. Cranmer employed him in translating the English liturgy into Latin. In 1540 he returned to Germany, and was professor first at Frankfort-on-the-Oder and afterward at Leipsic, where he died March 17, 1565. In the Synergestic controversy (q. v.) he maintained the necessity of good works. His principal works are, 1. *De necessitate et merito bonorum operum* (1560):—2. *Commentarii in Evangelium Joannis*, et *in utramque Epistolam ad Timotheum*:—3. *Expositio in Psalmos Davidis*:—4. *De Justificatione*, contra Osiandrum:—5. *De Sancta Trinitate*, cum confutatione erroris Valentini:—6. *Responsio ad triginta et duos articulos theologorum Loveniensum*. Also a Latin work on the right of the laity to read the Scriptures in the vernacular tongue, and a defence of that work against Cochlæus.—Hook, *Eccl. Biog.* i, 130; Burnet, *Hist. of Reformation*, i, 345; ii, 247; Proctor *on Common Prayer*, 65, 66.

Alexan'der (Ἀλέξανδρος, *man-defender*, a title often bestowed by Homer upon Paris, son of Priam, and hence a frequent Grecian name), the name of several men mentioned or involved in Biblical history, or in the Apocrypha and Josephus.

1. The third of the name, surnamed THE GREAT, son (by Olympias) and successor of Philip, king of Macedon. He is not expressly named in the Bible, but he is denoted in the prophecies of Daniel by a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests (ch. vii, 6); also by a one-horned he-goat, running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him (viii, 4–7). The he-goat prefigured Alexander: the ram Darius Codomannus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar in a dream (ii, 39), the belly of brass was the emblem of Alexander, and the legs of iron designated his successors (Lengerke, *Dan.* p. 95 sq.). He is often mentioned in the books of the Maccabees (Wernsdorf, *De fide libror. Macc.* p. 40 sq.); and his career is detailed by the historians Arrian, Plutarch, and Quintus Curtius (Droysen, *Gesch. Alex. d. Gr.* Berl. 1833, Hamb. 1837).

Alexander was born at Pella B.C. 356 (comp. 1 Macc. i, 7; Euseb. *Chron. Ann.* ii, 33). At an early age he was placed under the care of Aristotle; and while still a youth he turned the fortune of the day at Chæronea (B.C. 338). Philip was killed at a marriage feast when Alexander was about twenty. After he had performed the last duties to his father, and put down with resolute energy the disaffection and hostility by which his throne was menaced, he was chosen by the Greeks general of their troops against the Persians, and entered Asia with an army of 34,000 men, B.C. 334. In one campaign he subdued almost all Asia Minor. In the battle of Granicus he defeated Orobates, one of Darius's generals; and Darius himself, whose army consisted of 400,000 foot and 100,000 horse, in the narrow pass of Issus, which leads from Syria to Cilicia. Darius fled, abandoning his camp and baggage, his children, wife, and mother, B.C. 333. After he had subdued Syria, Alexander came to Tyre, and the Tyrians opposing his entrance into their city, he besieged it. At the same time he is said to have written to Jaddus, high-priest of the Jews, that he expected to be acknowledged by him, and to receive those submissions which had hitherto been paid to the king of Persia. Jaddus refusing to comply, as having sworn fidelity to Darius, Alexander resolved to march against Jerusalem when he had reduced Tyre (q. v.). After a protracted siege, the latter city was taken and sacked, B.C. 332. This done, Alexander entered Palestine and reduced it. Egypt next submitted to him; and in B.C. 331 he founded Alexandria (q. v.), which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B.C. 330 his unhappy rival was mur-

dered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests, and the reduction of Bactria. In B.C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa, B.C. 325, and proceeded to Babylon, B.C. 324, which he chose as the capital of his empire. In the next year he died there (B.C. 323) in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (comp. Dan. vii, 6; viii, 5, xi, 3). His death is attributed to intemperance; and upon his death-bed he sent for his court, and declared that "he gave the empire to the most deserving." Some affirm, however, that he regulated the succession by a will. The author of the first book of Maccabees (i, 6) says he divided his kingdom among his generals while he was living; and it is certain that a partition was eventually made of his dominions among the four principal officers of his army. He died at the age of thirty-three, after reigning twelve years—six as king of Macedon and six as monarch of Asia. He was buried at Alexandria. See MACEDONIA.

Coin of Alexander the Great.

The famous tradition of the visit of Alexander to Jerusalem during his Phœnician campaign (Josephus, *Ant.* xi, 8, 1 sq.) has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduction of Tyre and Gaza (Josephus, l. c.) he turned toward Jerusalem. Jaddua (Jaddus) the high-priest (Neh. xii, 11, 22), who had been warned in a dream how to avert the king's anger, calmly awaited his approach; and when he drew near went out to Sapha (צָפָה, *he watched*), within sight of the city and temple, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this it is said that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews, not only in Judæa, but in Babylonia and Media, which they enjoyed during the supremacy of his successors. The narrative is repeated in the Talmud (*Yoma*, 69, ap. Otho, *Lex. Rabb.* s. v. Alexander; the high-priest is there said to have been Simon the Just), in later Jewish writers (Vajikra R. 13; Joseph ben Gorion, ap. Ste. Croix, p. 553), and in the chronicles of Abulfeda (Ste. Croix, p. 555). The event was adapted by the Samaritans to suit their own history, with a corresponding change of places and persons, and various embellishments (Aboul'lfatah, quoted by Ste. Croix, p. 209–212); and in due time Alexander was enrolled among the proselytes of Judaism. On the other hand, no mention of the event occurs in Arrian, Plutarch, Diodorus, or Curtius; and the connection in which it is placed by Josephus is alike inconsistent with Jewish history (Ewald, *Gesch. d. Volkes Isr.* iv, 124 sq.) and with the narrative of Arrian (iii, 1). See JADDUA.

But admitting the incorrectness of the details of the tradition as given by Josephus, there are several points which confirm the truth of the main fact. Justin says that "many kings of the East came to meet Alexander wearing fillets" (xi, 10); and after the capture of Tyre "Alexander himself visited some of the cities which still refused to submit to him" (Curt. iv, 5, 13). Even at a later time, according to Curtius, he executed vengeance personally on the Samaritans for the murder of his governor Andromachus (Curt. iv, 8, 10). Besides this, Jewish soldiers were enlisted in his army (Hecat. ap. Josephus, *Apion*, i, 22); and Jews formed an important element in the population of the city which he founded shortly after the supposed visit. Above all, the privileges which he is said to have conferred upon the Jews, including the remission of tribute every sabbatical year, existed in later times, and imply some such relation between the Jews and the great conqueror as Josephus describes. Internal evidence is decidedly in favor of the story even in its picturesque fulness. From policy or conviction, Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from a religious motive; the battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And if it be impossible to determine the exact circumstances of the meeting of Alexander and the Jewish envoys, the silence of the classical historians, who notoriously disregarded (e. g. the Maccabees) and misrepresented (Tac. *Hist.* v, 8) the fortunes of the Jews, cannot be held to be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible (Jahn, *Archæol.* iii, 300 sq.; Ste. Croix, *Examen critique*, etc., Paris, 1810 [in Eng. Bath, 1793]; Thirlwall, *Hist. of Greece*, ii, 193 sq.; and, on the other side, Ant. van Dale, *Dissert. super Aristeâ*, Amstel. 1705, p. 69 sq.; Favini, *De Alex. M. ingress. Hierosolyma*, Flor. 1781). See PERSIA.

The tradition, whether true or false, presents an aspect of Alexander's character which has been frequently lost sight of by his recent biographers. He was not simply a Greek, nor must he be judged by a Greek standard. The Orientalism, which was a scandal to his followers, was a necessary deduction from his principles, and not the result of caprice or vanity (comp. Arr. vii, 29). He approached the idea of a universal monarchy from the side of Greece, but his final object was to establish something higher than the paramount supremacy of one people. His purpose was to combine and equalize, not to annihilate; to wed the East and West in a just union—not to enslave Asia to Greece (Plut. *de Alex. Fort.* i, 6). The time, indeed, was not yet come when this was possible, but if he could not accomplish the great issue, he prepared for its accomplishment.

The first and most direct consequence of the policy of Alexander was the weakening of nationalities, the first condition necessary for the dissolution of the old religions. The swift course of his victories, the constant incorporation of foreign elements in his armies, the fierce wars and changing fortunes of his successors, broke down the barriers by which kingdom had been separated from kingdom, and opened the road for larger conceptions of life and faith than had hitherto been possible (comp. Polyb. iii, 59). The contact of the East and West brought out into practical forms thoughts and feelings which had been confined to the schools. Paganism was deprived of life as soon as it was transplanted beyond the narrow limits in which it took its shape. The spread of commerce followed the progress of arms; and the Greek language and literature vindicated their claim to be considered the most perfect expression of human thought by becoming practically universal. The Jews were at once most exposed to the powerful influences thus brought to bear upon the East, and most able to support them.

In the arrangement of the Greek conquests which followed the battle of Ipsus, B.C. 301, Judæa was made the frontier land of the rival empires of Syria and Egypt, and though it was necessarily subjected to the constant vicissitudes of war, it was able to make advantageous terms with the state to which it owed allegiance from the important advantages which it offered for attack or defence. See ANTIOCHUS. Internally also the people were prepared to withstand the effects of the revolution which the Greek dominion effected. The constitution of Ezra had obtained its full development. A powerful hierarchy had succeeded in substituting the idea of a church for that of a state, and the Jew was now able to wander over the world and yet remain faithful to the God of his fathers. See DISPERSION. The same constitutional change had strengthened the intellectual and religious position of the people. A rigid "fence" of ritualism protected the course of common life from the license of Greek manners; and the great doctrine of the unity of God, which was now seen to be the divine centre of their system, counteracted the attractions of a philosophic pantheism. See SIMON THE JUST. Through a long course of discipline, in which they had been left unguided by prophetic teaching, the Jews had realized the nature of their mission to the world, and were waiting for the means of fulfilling it. The conquest of Alexander furnished them with the occasion and the power. But, at the same time, the example of Greece fostered personal as well as popular independence. Judaism was speedily divided into sects, analogous to the typical forms of Greek philosophy. But even the rude analysis of the old faith was productive of good. The freedom of Greece was no less instrumental in forming the Jews for their final work than the contemplative spirit of Persia, or the civil organization of Rome; for if the career of Alexander was rapid, its effects were lasting. The city which he chose to bear his name perpetuated in after ages the office which he providentially discharged for Judaism and mankind; and the historian of Christianity must confirm the judgment of Arrian, that Alexander, "who was like no other man, could not have been given to the world without the special design of Providence" (Arr. vii, 30). See ALEXANDRIA. And Alexander himself appreciated this design better even than his great teacher; for it is said (Plut. *De Alex.* i, 6) that when Aristotle urged him to treat the Greeks as freemen and the Orientals as slaves, he found the true answer to this counsel in the recognition of his "divine mission to unite and reconcile the world." See SECTS, JEWISH.

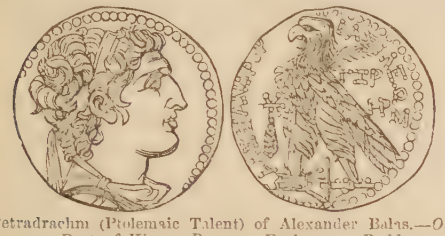
Tetradrachm (Attic Talent) of one of the Successors of Alexander.—*Obverse:* Head of Alexander the Great as a young Jupiter Ammon. *Reverse:* Pallas seated, holding a Victory, with Monogram and Letter (Σ); Inscription (in Greek), "Of King Lysimachus."

In the prophetic visions of Daniel the influence of Alexander is necessarily combined with that of his successors. They represented with partial exaggeration the several phases of his character; and to the Jews nationally the policy of the Syrian kings was of greater importance than the original conquest of Asia. But some traits of "the first mighty king" (Dan. viii, 21; xi, 3) are given with vigorous distinctness. The emblem by which he is typified (צָפִיר, *a he-goat*, from צָפַר, *he leaped*, Gesenius, *Thes.* s. v.) suggests the notions of strength and speed; and the universal extent (Dan. viii, 5, . . . *from the west on the face of the whole earth*) and marvellous rapidity of his conquests (Dan. l. c. *he touched not the ground*) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii, 6, *in the fury of his power*). He ruled with great dominion, and did according to his will (xi, 3); "and there was none that could deliver . . . out of his hand" (viii, 7). See GOAT.

The name of Alexander is equally celebrated in the writings of the Orientals, as in those of the Greeks and Romans; but they vary extremely from the accounts which Western historians give of him (D'Herbelot, *Bibl. Orient.* s. v. Escander; Moses Choren. p. 82). They call him *Iscander Dulkarnaim* (see Golii, *Lex. Arab.* 1896), "double-horned Alexander," alluding to the two horns of his empire (or his power) in the East and West. For further details, see Anthon's *Class. Dict.*; Smith's *Dict. of Class. Biog.* s. v. See GREECE.

2. Surnamed BALAS (Josephus, *Ant.* xiii, 4, 8, Ἀλέξανδρος ὁ Βάλας λεγόμενος; Strab. xiv, p. 751, τὸν Βάλαν Ἀλέξανδρον; Justin. xxxv, 1, Subornant pro eo *Balam* quendam . . . et . . . nomen ei Alexandri inditur; comp. the Aramæan בַּעֲלָא, *the lord*), a personage whose history is detailed in the Maccabees and Josephus (comp. Justin. xxxv; Polyb. xxxiii, 14, 16; Liv. *Epit.* l, liii; Appian. *Syriaca*, lxvii; Euseb. *Chron.*). He likewise assumed the titles "Epiphanes" (ἐπιφανής, *illustrious*), "Euergetes" (εὐεργετής, *benefactor*), etc. His extraction is doubtful; but he professed to be the natural son of Antiochus Epiphanes, and in that capacity, out of opposition to Demetrius Soter, he was recognised as king of Syria by the king of Egypt, by the Romans, and eventually by Jonathan Maccabæus (Strab. xiii; Josephus, *Ant.* xiii, 2, 1), but he was more generally regarded as an impostor, who falsely assumed the connection (App. *Syr.* 67; Justin. l. c. comp. Polyb. xxxiii, 16). He claimed the throne of Syria in B.C. 152 in opposition to Demetrius Soter, who had provoked the hostility of the neighboring kings and alienated the affections of his subjects (Josephus, l. c.). His pretensions were put forward by Heraclides, formerly treasurer of Antiochus Epiphanes, who obtained the recognition of his title at Rome by scandalous intrigues (Polyb. xxxiii, 14, 16). After landing at Ptolemais (1 Macc. x, 1) Alexander gained the warm support of Jonathan, who was now the leader of the Jews (1 Macc. ix, 73); and though his first efforts were unsuccessful (Justin. xxxv, 1, 10), in B.C. 150 he completely routed the forces of Demetrius, who himself fell in the retreat (1 Macc. x, 48-50; Josephus, *Ant.* xiii, 2, 4; Strab. xvi, p. 751). After this Alexander married Cleopatra, the daughter of Ptolemæus VI Philometor; and in the arrangement of his kingdom appointed Jonathan governor (μεριτάρχης, 1 Macc. x, 65) of a province (Judæa; comp. 1 Macc. xi, 57). But his triumph was of short duration. After obtaining power, he gave himself up to a life of indulgence (Liv. *Epit.* 50; comp. Athen. v, 211), leaving the government in the hands of ministers whose misrule rendered his reign odious (Diod. Sic. *Fragments*, xxxiii). Accordingly, when Demetrius Nicator, the son of Demetrius Soter, landed in Syria in B.C. 147, the new pretender found powerful support (1 Macc. x, 67 sq.). At first Jonathan defeated and slew Apollonius, the governor of Cœle-Syria, who had joined the party of Demetrius, for which exploit he received fresh favors from Alexander (1 Macc. x, 69-89); but shortly afterward (B.C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him according to the commands of Alexander, suddenly pronounced himself in favor of Demetrius (1 Macc. xi, 1-11; Josephus, *Ant.* xiii, 4, 5 sq.), alleging, probably with truth, the existence of a conspiracy against his life (Josephus, l. c.; comp. Diod. ap. Müller, *Fragm.* ii, 16). Alexander, who had been forced to leave Antioch (Josephus, l. c.), was in Cilicia when he heard of Ptole-

my's defection (1 Macc. xi, 14). He hastened to meet him, but was defeated (1 Macc. xi, 15; Justin. xxxv, 2), and fled to Abæ, in Arabia (Diod. l. c.), where he was murdered, B.C. 146 (Diod. l. c.; 1 Macc. xi, 17, differ as to the manner; and Euseb. *Chron. Arm.* i, 349, represents him to have been slain in the battle). The narrative in 1 Macc. and Josephus show clearly the partiality which the Jews entertained for Alexander "as the first that entreated of true peace with them" (1 Macc. x, 47); and the same feeling was exhibited afterward in the zeal with which they supported the claims of his son Antiochus. Balas left a young son, who was eventually made king of Syria by Tryphon, under the name of Antiochus Theos (1 Macc. xi, 13–18; Josephus, *Ant.* xiii, 4). See ANTIOCHUS.



Tetradrachm (Ptolemaic Talent) of Alexander Balas.—*Obverse*: Bust of King. *Reverse*: Eagle upon Rudder, and Palm-branch, with the Monogram and Symbol of Tyre; Date ΓΞΡ (163 Æra Seleucid), etc.; Inscription (in Greek), "Of King Alexander."

3. Surnamed ZEBĪNA (or *Zabinas*, Ζαβίνας, said to signify "purchased," from a report that Ptolemy had bought him as a slave), the son of a merchant named Protarchus; he was set up by Ptolemy Physcon, king of Egypt, as a pretender to the crown of the Greek kingdom of Syria shortly after the death of Antiochus Sidetes and the return of Demetrius Nicator from his captivity among the Parthians (B.C. 128). Antioch, Apamea, and several other cities, disgusted with the tyranny of Demetrius, acknowledged the authority of Alexander, who pretended to have been adopted by Sidetes; but he never succeeded in obtaining power over the whole of Syria. In the earlier part of the year 125 he defeated Demetrius, who fled to Tyre, and was there killed; but in the middle of the same year Alexander's patron, the king of Egypt, set up Antiochus Gryphus, a son of Demetrius, by whom he was defeated in battle. Alexander fled to Antioch, where he attempted to plunder the temple of Jupiter in order to pay his troops; but the people rose against him and drove him out of the city. He soon fell into the hands of robbers, who delivered him up to Antiochus, by whom he was put to death, B.C. 122. He was weak and effeminate, but sometimes generous. (Justin. xxxix, 1, 2; Josephus, *Ant.* xiii, 9, 10; Clinton, *Fasti*, iii, 334.)

Coin of Alexander Zebina.—The *reverse* having a Statue of Jupiter holding an Image of Victory, with the Inscription (in Greek), "Of King Alexander."

4. Surnamed JANNÆUS (Ἰανναῖος), the first prince of the Maccabæan dynasty who for any considerable period enjoyed the title of king. See MACCABEES. Coins of his reign are extant, from which it appears that his original name was *Jonathan*, which he exchanged for the Greek name Alexander, according to the Hellenizing custom of the age. His history is detailed by Josephus (*Ant.* xiii, 12–16). He was the

Coin of Alexander Jannæus—bearing on the *obverse* the inscription (in Greek), "Of King Alexander;" on the *reverse* (in Samaritan-Heb.), "King Jonathan."

third son of John Hyrcanus, who left three sons, or five, according to Josephus (*War*, i, 2, 7). The father was particularly fond of Antigonus and Aristobulus, but could not endure his third son, Alexander, because he had dreamed that he would reign after him, which implied the death of his two brothers. Antigonus never reigned, and Aristobulus reigned but for a short time. After his death, Salome, or Alexandra, his widow, liberated Alexander, whom Aristobulus had confined in prison since their father's death, and made him king, B.C. 104. Alexander put to death one of his brothers, who had formed a design on his life, and heaped favors on another, called Absalom, who, being contented with a private condition, lived peaceably, and retired from public employments. Alexander was of a warlike, enterprising disposition; and when he had regulated his dominions he marched against Ptolemais, but was soon compelled to relinquish the object of his expedition in order to defend his own territories against Ptolemy Lathyrus, who had marched a powerful army into Galilee. Alexander gave him battle near Asophus, not far from the Jordan; but Ptolemy killed 30,000, or, as others say, 50,000 of his men. After this victory the latter met with no resistance. His mother, Cleopatra, however, apprehensive for the safety of Egypt, determined to stop his further progress, and for this purpose levied a numerous army, and equipping a large fleet, soon landed in Phœnicia, B.C. 102. Ptolemais opened its gates to receive her; and here Alexander Jannæus presented himself in her camp with considerable presents, and was received as an unhappy prince, an enemy of Ptolemy, who had no refuge but the queen's protection, B.C. 101. Cleopatra made an alliance with him in the city of Scythopolis, and Alexander marched with his troops into Cœle-Syria, where he took the town of Gadara after a siege of ten months, and after that Amathus, one of the best fortresses in the country, where Theodorus, son of Zeno, had lodged his most valuable property as in absolute security. This Theodorus, falling suddenly on Alexander's army, killed 10,000, and plundered his baggage. Alexander, however, was not deterred by this disaster from prosecuting his purposes: having recruited his army, he besieged Raphia, Anthedon, and Gaza—towns on the Mediterranean—and took them; the latter, after a desperate resistance, was reduced to a heap of ruins, B.C. 96.

After this Alexander returned to Jerusalem, but the Jews had revolted; and on the feast of tabernacles, while he, as high-priest, was preparing to sacrifice, the people assembled in the temple had the insolence to throw lemons at him, taken from the branches which they carried in their hands. Alexander put the seditious to the sword, and killed about 6000. Afterward he erected a partition of wood before the altar and the inner temple to prevent the approach of the people; and to defend himself in future against such attempts, he took into his pay guards from Pisidia and Cilicia. Finding Jerusalem likely to continue the seat of clamor and discontent, Alexander quitted the metropolis, at the head of his army, B.C. 93; and, having crossed the Jordan, he made war upon the Moabites and Ammonites, and obliged them to pay tribute; attacked Amathus, the fortress beyond Jordan before mentioned, and razed it; and also made war with Obeda, king of the Arabians, whom he subdued. On his return to Jerusalem he found the Jews more incensed against

him than ever, and a civil war shortly ensued, in which he killed above 50,000 persons. All his endeavors to bring about a reconciliation proving fruitless, Alexander one day asked them what they would have him do to acquire their good-will. They answered unanimously "that he had nothing to do but to kill himself." After this they sent deputies to desire succors from Demetrius Eucærus against their king, who marched into Judæa with 3000 horse and 40,000 infantry, and encamped at Sichem. A battle ensued, in which Alexander was defeated and compelled to fly to the mountains for shelter, B.C. 88. This occurrence, however, contributed to his re-establishment, for a large number of the Jews, touched with the unhappy condition of their king, joined him; and Demetrius, retiring into Syria, left the Jews to oppose their king with their own forces. Alexander, collecting his army, marched against his rebellious subjects, whom he overcame in every engagement, and having shut up the fiercest of them in Bethom, he forced the town, made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified before him during a great entertainment which he made for his friends; and before these unhappy wretches had expired he commanded their wives and children to be murdered in their presence—an unheard-of and excessive cruelty, which occasioned the people of his own party to call him "Thracides," meaning "as cruel as a Thracian," B.C. 86. Some time afterward Antiochus, surnamed Dionysius, having conquered Damascus, resolved to invade Judæa; but Alexander defeated his intention, and compelled him to return into Arabia, where he was killed. Aretas, the succeeding king of Damascus, however, came into Judæa, and defeated Alexander in the plain of Sephala, B.C. 82. A peace being concluded, Aretas returned to Damascus, and Alexander ingratiated himself with the Jews, B.C. 81. Having given himself up to excessive drinking, he brought on a violent quartan fever, which terminated his life. His queen, Alexandra, observing him to be near his end, and foreseeing all she had to fear from a mutinous people not easily governed, and her children not of age to conduct her affairs, was greatly distressed. Alexander told her that, to reign in peace, she should conceal his death from the army till Ragaba, which he was then besieging, was taken; that, when returned to Jerusalem, she should give the Pharisees some share in the government; that she should send for the principal of them, show them his dead body, give them permission to treat it with what indignities they pleased in revenge for the ill-treatment they had received from him, and promise that she would in future do nothing in the government without their advice and participation. He died at the age of forty-eight, after a reign of twenty-seven years, B.C. 78. This admission of the Pharisees into the government demands the especial notice of the reader, as it accounts not only for their influence over the minds of the people, but also for their connection with the rulers, and their power as public governors, which appear so remarkably in the history of the Gospels—much beyond what might be expected from a sect merely religious. Alexander left two sons, Hyrcanus and Aristobulus, who disputed the kingdom and high-priesthood till the time of Herod the Great, and whose dissensions caused the ruin of their family, and were the means of Herod's elevation. See ALEXANDRIA.

5. The son of Aristobulus and Alexandra, and grandson of Alexander Jannæus. He was to have been carried captive to Rome, with his brother Antigonus, when Pompey took Jerusalem from Aristobulus (B.C. 63); on the way, however, he found means to escape, and, returning to Judæa (B.C. 57), raised an army of 10,000 foot and 15,000 horse, with which he performed many gallant actions, and seized the fortresses of Alexandrium and Machærus. Hyrcanus applied for aid to Gabinius, the general of the Roman troops, who drove him from the mountains, beat him near Jerusalem, killed 3000 of his men, and made many prisoners. By the mediation of his mother, Alexandra, matters were accommodated with Gabinius, and the Romans marched into Egypt, but were soon compelled to return by the violent proceedings of Alexander. Wherever he met with Romans he sacrificed them to his resentment, and a number were compelled to fortify themselves on Mount Gerizim, where Gabinius found him at his return from Egypt. Being apprehensive of engaging the great number of troops who were with Alexander, Gabinius sent Antipater with offers of general pardon if they laid down their arms. This had the desired success; many forsook Alexander, and retired to their own houses; but with 30,000 still remaining he resolved to give the Romans battle. The armies met at the foot of Mount Tabor, where, after a very obstinate action, Alexander was overcome, with the loss of 10,000 men.

Under the government of Crassus (B.C. 53) Alexander again began to embroil affairs; but after the unhappy expedition against the Parthians Cassius obliged him, under conditions, to continue quiet (B.C. 52) while he marched to the Euphrates to oppose the passage of the Parthians. During the wars between Cæsar and Pompey, Alexander and Aristobulus, his father, espoused Cæsar's interest, B.C. 49. Aristobulus was poisoned, and Alexander beheaded at Antioch. B.C. 48. (Josephus, *Ant.* xiv, 5-7; *War*, i, 8 and 9.)

6. The son of Jason, sent to Rome to renew friendship and alliance between the Jews and Romans: he is named in the decree of the senate directed to the Jews in the ninth year of Hyrcanus's pontificate, B.C. 60 (Josephus, *Ant.* xiv, 8, 5).

7. The son of Dositheus, another Jewish ambassador on the same occasion (Josephus, *ib.*). Perhaps identical with the following.

8. The son of Theodorus, sent to Rome by Hyrcanus to renew his alliance with the senate. He is named in the decree of the senate addressed to the magistrates of Ephesus, made in the consulship of Dolabella (B.C. 43), which specified that the Jews should not be forced into military service, because they could not bear arms on the Sabbath-day, nor have, at all times, such provisions in the armies as were authorized by their law (Josephus, *Ant.* xiv, 10, 10 and 11).

9. A son of Herod the Great by Mariamne. The history of this prince, which is given by Josephus (*Ant.* xv, xvi; *War*, i, 22-27), can hardly be separated from that of Aristobulus, his brother and companion in misfortune. After the tragical death of their mother, Mariamne (Josephus, *Ant.* xv, 7), Herod sent them to Rome to be educated in a manner suitable to their rank (*ib.* 10, 1). Augustus allowed them an apartment in his palace, intending this mark of his consideration as a compliment to their father Herod. On their return to Judæa (*ib.* xvi, 1, 2) the people received the princes with great joy; but Salome, Herod's sister, who had been the principal cause of Mariamne's death, apprehending that if ever the sons of the latter possessed authority she would feel the effects of their resentment, resolved by her calumnies to alienate the affections of their father from them. This she managed with great address, and for some time discovered no symptoms of ill-will. Herod married Alexander to Glaphyra, daughter of Archelaus, king of Cappadocia, and Aristobulus to Berenice, daughter of Salome. Pheroras, the king's brother, and Salome, his sister, conspiring to destroy these young princes, watched closely their conduct, and often induced them to speak their thoughts freely and forcibly concerning the manner in which Herod had put to death their mother Mariamne. Whatever they said was immediately reported to the king in the most odious and aggravated terms, and Herod, having no distrust of his brother and sister, confided in their representations as

o his sons' intentions of revenging their mother's leath. To check in some degree their lofty spirits, he ent for his eldest son, Antipater, to court—he having een brought up at a distance from Jerusalem, because he quality of his mother was much inferior to that of Mariamne—thinking that, by thus making Aristobulus nd Alexander sensible that it was in his power to pre- fer another of his sons before them, they would be ren- dered more circumspect in their conduct. The con- rrary, however, was the case. The presence of An- tipater only exasperated the two princes, and he at length succeeded in so entirely alienating his father's affection from them, that Herod carried them to Rome to accuse them before Augustus of designs against his life, B.C. 11 (*ib.* 10, 7). But the young princes de- fended themselves so well, and affected the spectators so deeply with their tears, that Augustus reconciled them to their father, and sent them back to Judæa, ap- parently in perfect union with Antipater, who express- ed great satisfaction to see them restored to Herod's favor. When returned to Jerusalem Herod convened the people in the temple, and publicly declared his in- tention that his sons should reign after him—first An- tipater, then Alexander, and afterward Aristobulus. This declaration exasperated the two brothers still further, and gave new occasion to Pheroras, Salome, and Antipater to represent their disaffection to Herod. The king had three confidential eunuchs, whom he em- ployed even in affairs of great importance. These were accused of being corrupted by the money of Al- exander, and, being subjected to the rack, the extrem- ity of the torture induced them to confess that they had often been solicited by Alexander and Aristobulus to abandon Herod and join them and their party, who were ready for any undertaking in asserting their in- disputable right to the crown. One of them added that the two brothers had conspired to lay snares for their father while hunting, and were resolved, should he die, to go instantly to Rome and beg the kingdom of Augustus. Letters were produced likewise from Alexander to Aristobulus, wherein he complained that Herod had given fields to Antipater which produced an annual rent of 200 talents. This intelligence confirm- ed the fears of Herod, and rendered him suspicious of all persons about his court. Alexander was put under arrest, and his principal friends to the torture. The prince, however, was not dejected at this storm. He not only denied nothing which had been extorted from his friends, but admitted even more than they had alleged against him, whether desiring to confound the credulity and suspicions of his father, or to in- volve the whole court in perplexities, from which they should be unable to extricate themselves. He conveyed letters to the king, in which he represented that to torment so many persons on his account was useless; that, in fact, he had laid ambuscades for him; that the principal courtiers were his accomplices, naming, in particular, Pheroras and his most intimate friends, adding that Salome came secretly to him by night, and that the whole court wished for nothing more than the moment when they might be delivered from that pain in which they were continually kept by his cruelties.

In the mean time, Archelaus, king of Cappadocia, and father-in-law of Alexander, informed of what was passing in Judæa, came to Jerusalem for the purpose of effecting, if possible, a reconciliation between Herod and his son. Knowing the violence of Herod's tem- per, he feigned to pity his present situation, and to condemn the unnatural conduct of Alexander. The sympathy of Archelaus produced some relentings in the bosom of Herod, and finally led to his reconcilia- tion with Alexander and the detection of the guilty parties. But this calm did not long continue. One Eurycles, a Lacedemonian, having insinuated himself into Herod's favor, gained also the confidence of Alex- ander; and the young prince opened his heart freely concerning the grounds of his discontent against his fa- ther. Eurycles repeated all to the king whose sus- picions against his sons were revived, and he at length ordered them to be tortured. Of all the charges brought against the young princes, nothing could be proved except that they had formed a design to retire into Cappadocia, where they might be freed from their father's tyranny, and live in peace. Herod, however, having substantiated this fact, took the rest for grant- ed, and dispatched two envoys to Rome, demanding from Augustus justice against Alexander and Aristo- bulus. Augustus ordered them to be tried at Berytus, before the governors of Syria and the tributary sov- ereigns of the neighboring provinces, particularly men- tioning Archelaus as one, and giving Herod permis- sion, should they be found guilty, to punish them as he might deem proper. Herod convened the judges, but basely omitted Archelaus, Alexander's father-in- law; and then, leaving his sons under a strong guard at Platane, he pleaded his own cause against them be- fore the assembly, consisting of 150 persons. After adducing against them every thing he had been able to collect, he concluded by saying that, as a king, he might have tried and condemned them by his own au- thority, but that he preferred bringing them before such an assembly to avoid the imputation of injustice and cruelty. Saturnius, who had been formerly con- sul, voted that they should be punished, but not with death, and his three sons voted with him; but they were overruled by Volumnius, who gratified the father by condemning his sons to death, and induced the rest of the judges to join with him in this cruel and unjust sentence. The time and manner of carrying it into execution were left entirely to Herod. Damascenus, Tyro, and other friends interfered in order to save the lives of the unfortunate princes, but in vain. They remained some time in confinement, and, after the re- port of another plot, were conveyed to Sebaste, or Sa- maria, and there strangled, B.C. 5 (*ib.* 11, 7).—Calmet.

The leading incidents of this narrative, which is chiefly interesting as confirmatory of the barbarous character attributed to Herod in the Gospels, are con- firmed by Strabo (xvi, 765). It is probably this event to which Macrobius alludes (*Saturn.* ii, 4) when speak- ing of the jocose remark that Augustus is said to have made on hearing that in the massacre of the Bethle- hemite children (Matt. ii, 16) one of the king's own sons had perished, "It were better to be Herod's *swine* than his *son!*" Perhaps, however, the son referred to may be Antipater (q. v.), whom he also ordered to ex- ecution just before his death. See HEROD.

10. A son of Alexander Herod (above) by Glaphyra (Josephus, *War*, i, 18, 1). See HEROD.

11. A son of Phasaëlus (son of Phasaëlus, Herod's brother) by Salampsio, Herod's daughter (Josephus, *Ant*, xviii, 5, 4). See HEROD.

12. A relative of the high-priest, and a leading Jew, present at the examination of Peter and John before the Sanhedrim for the cure of the lame man (Acts iv, 6), A.D. 29. Many (Kuinöl, in loc.) suppose he was the Alexandrian *alabarch* Alexander Lysima- chus (below), who was a brother of the well-known Philo, and an old friend of the Emperor Claudius (Jo- sephus, *Ant.* xviii, 8, 1; xix, 5, 1), and whose son, Al- exander Tiberius (below), was procurator of Judæa and afterward of Egypt (Josephus, *War*, ii, 11, 6; 15, 1, etc.).

13. A man whose father, Simon, a Cyrenian Jew, was compelled to bear the cross of Christ behind him from the gate to Calvary (Mark xv, 21). A.D. post 29. From the manner in which he and his brother Rufus are mentioned, it is not unlikely that they were afterward known as Christians.

14. An alabarch (q. v.) of Alexandria, surnamed LYSIMACHUS, steward of Antonia the mother of Clau- dius, who freed him from the incarceration to which he had been subjected by the preceding emperor (Jo-

sephus, *Ant.* xix, 5, 1). It was through him that Agrippa received the loan of 200,000 drachmæ (*ib.* xviii, 6, 3). Some have thought him the same with No. 12, above.

15. A son of the foregoing, surnamed TIBERIUS (Josephus, *Ant.* xx, 5, 2). His uncle was Philo, the celebrated Jewish author. Alexander, however, did not continue in the faith of his ancestors, and was rewarded for his apostasy by various public appointments. In the reign of Claudius he succeeded Fadius as procurator of Judæa, about A.D. 46, and was promoted to the equestrian order. He was subsequently appointed by Nero procurator of Egypt; and by his order 50,000 Jews were slain on one occasion at Alexandria in a tumult in the city. It was apparently during his government in Egypt that he accompanied Corbulo in his expedition into Armenia, A.D. 64; and he was, in this campaign, given as one of the hostages to secure the safety of Tiridates when the latter visited the Roman camp. Alexander was the first Roman governor who declared in favor of Vespasian; and the day on which he administered the oath to the legions in the name of Vespasian, the kalends of July, A.D. 69, is regarded as the beginning of that emperor's reign. Alexander afterward accompanied Titus in the war against Judæa, and was present at the taking of Jerusalem. (Josephus, *War*, ii, 11, 6; 15, 1; 18; 7, 8; iv, 10, 6; vi, 4, 3; Tacitus, *Ann.* xv, 28; *Hist.* i, 11; ii, 74, 79; Suetonius, *Vesp.* 6.)

16. A Jew of Ephesus, known only from the part he took in the uproar about Diana which was raised there by the preaching of Paul (Acts xix, 33), A.D. 54. As the inhabitants confounded the Jews and Jewish Christians, the former, apprehensive lest they might be involved in the popular commotion as opponents of the prevalent idolatry, put forward Alexander, apparently one of their own number, and perhaps a practised speaker, to defend them from any connection with the Christians (Conybeare and Howson's *St. Paul*, ii, 87 note); but his interference only inflamed the mob the more, so that he was unable in the tumult to obtain a hearing (Neander, *Planting of the Church*, i, 318, Edinb. ed.). Some suppose that this person is the same with "Alexander the coppersmith" of 2 Tim. iv, 14; but this is by no means probable: the name of Alexander was in those times very common among the Jews.

17. A coppersmith or brazier (mentioned in 1 Tim. i, 20; 2 Tim. iv, 14), who, with Hymenæus and others, broached certain heresies touching the resurrection, for which they were excommunicated by the Apostle Paul, A.D. 54-64. These persons, and especially Alexander, appear to have maligned the faith they had forsaken and the character of the apostle. As every Jew learned some trade, it has been imagined that Alexander was really a man of learning, and not an artisan, although acquainted with the brazier's craft. But we are not aware that it was usual to designate a literate person by the name of the trade with which he was acquainted, although this may possibly have been the case when a man bore a name so common and so undistinguishing as that of Alexander. The supposition of some (Neander, *Planting*, i, 407 note), that different persons are alluded to in the two passages cited, is not the more probable one (Matthies, *Pastoralbriefe*, p. 259 sq.).

Alexander I, bishop of Rome, succeeded Evaristus about A.D. 110. He ruled for eight years and five months, and is said to have suffered martyrdom under Hadrian in 119, though this is doubted (Euseb. *H. E.* iv, 4; Iren. iv, 3). Alexander is said by some writers to have been the first who directed that water should be mixed with the wine in the Eucharist, and also to have introduced holy water; but it is the usual custom of Roman Catholic writers to attribute the events of later periods to earlier ones. The epistles attributed to him are spurious.

II, Pope (originally called *Anselmo da Baggio*), a native of Milan. As priest of his native town, he began, about the middle of the 11th century, to preach against the marriage of the clergy. Archbishop Guido, of Milan, who sympathized with the married clergy, obtained for him from the Emperor Henry and the Pope Stephen II, the diocese of Lucca, in order to remove him. Anselm, however, in his new position, vigorously pursued his attacks upon the married clergy, and became intimate with the leaders of the hierarchical party, Hildebrand and Petrus Damiani. On the death of Pope Nicholas II (1061), Hildebrand, who was already all-powerful at Rome, succeeded in elevating Anselm to the papal throne under the name of Alexander II. The party of the count of Tusculum, in union with the married clergy, opposed to him Bishop Cadolous of Parma as antipope under the name of Honorius II, but Alexander was generally recognised in Germany by the Synod of 1062. As pope, Alexander endeavored to enforce all the exorbitant pretensions of the papacy, and in this effort was supported by Hildebrand and Damiani, who acted as his legates and councillors. He forbade King Henry II of Germany to divorce his wife Bertha, excommunicated the councillors of the king, and summoned the latter to Rome. He died before Henry had resolved to go, April 21, 1073, and was succeeded by Hildebrand under the name of Gregory VII. Forty-five of his epistles are extant (*Concilia*, tom. ix, p. 1115).—Neander, *Ch. Hist.* iii, 395-398; iv, 106; Cave, *Hist. Lit.* anno 1061; Wetzer and Welte, i, 154.

III, Pope (originally called *Rolando Bandinelli*), a Tuscan. In 1159 he was made pope, but was driven out of Rome by the antipope Victor III. The Emperor Frederick Barbarossa convoked the Council of Pavia in 1160, in which Victor was confirmed, and Alexander deposed and excommunicated. Alexander and his party, in their turn, excommunicated Victor and his abettors. Alexander was recognised by the kings of France, England, Spain, Sicily, Jerusalem, and Hungary; while Victor, who claimed to have been elected by the clergy, the Senate, and the barons of Rome, was only recognised by Germany and Lombardy. Alexander had to flee to France, where, at a council held at Tours (1162), he declared all the ordinations made by the antipope sacrilegious, and condemned the Albigenses as heretics. After the death of Victor, April 20, 1164, Frederick had a new antipope elected, who assumed the name of Pascal III. In 1165 Alexander returned to Rome, where he met with an enthusiastic reception. Against the advancing armies of the emperor he was supported by the king of Sicily. In 1166 the Greek emperor, Manuel, opened negotiations with Alexander for the purpose of bringing about a union of the Greek and Latin Churches, as well as of the two empires; but the negotiations led to no permanent result. In 1166 he was again ejected from Rome by the emperor, who was crowned there by Pascal, while Alexander excommunicated him, and absolved his subjects from the oath of allegiance. Alexander also allied himself with the League of the Lombardian cities which rose against Frederick, and established a new federal city, which they called, in honor of the pope, Alexandria. The antipope Pascal died Sept, 26, 1168, but his partisans elected in his place John, abbot of Sturm, in Hungary, who assumed the name of Calixt III. In 1171 Alexander was informed of the murder of Thomas à Becket. He put all England under the ban, and sent two cardinals to England to examine the whole matter, which terminated in the absolution of the king and the canonization of Thomas à Becket. In 1177 the emperor got reconciled with Alexander at Venice. The emperor threw himself upon his knees and kissed the foot of the pope, while the latter gave to the emperor the kiss of peace, and gave him his arm to conduct him into the church. The antipope Calixt abdicated in 1178,

and was appointed by Alexander governor of Benevent. The opponents of Alexander elected, however, another antipope (Sept. 29, 1178), who assumed the name of Innocent III, but was soon after captured by order of Alexander, and imprisoned in a monastery, until his death. In 1179 Alexander held at Rome the third general council of Lateran (q. v.), which issued a number of decrees on church discipline and excommunicated the Albigenses. In 1180 Alexander prevailed upon the kings of France and England to undertake a new crusade for the purpose of aiding the king of Jerusalem against Saladin. Alexander even endeavored to convert the sultan of Iconium by addressing to him a kind of catechism under the name of *Instructio Fidei*. Alexander reserved the canonization of saints, which had formerly been practised also by the metropolitans, to the popes, and introduced the *Literæ Monitoriales*. Several *Epistles* of Alexander are found in the *Concilia* of Labbe, and his bulls have been printed in the *Bullarium* of Cherubini, and in the *Italia Sacra* of Ughelli. Alexander died at Rome, Aug. 30, 1181.—The best work on the history of Alexander is by Reuter, *Geschichte Alexander III und der Kirche seiner Zeit* (3 vols. Berl. 1845–'64). See also Turner, *Hist. Engl.* vol. iv; Neander, *Ch. Hist.* iv, 168.

IV, Pope (originally *Rinaldi*, count of Segni), a man of worldly spirit, ascended the throne in 1254, at a period of great disturbance. Alexander, like his predecessor, endeavored to confiscate the entire kingdom of Sicily on the ground that the Emperor Frederick II, who was also king of Italy, had died excommunicated. When Manfred, an illegitimate son of Frederick, maintained himself against the papal troops as ruler of Sicily, Alexander excommunicated him, proclaimed against him a crusade, and put the entire kingdom under the ban. At the same time he asked considerable sums from Henry III, king of England, in order to defray the expenses of the crusade, and, as an indemnification, offered the kingdom of Sicily to Edmund, the second son of Henry. A legate gave to this young prince in advance the investiture. Manfred, however, maintained himself, and, aided by the Saracens, conquered the pope, and compelled him to take refuge at Viterbo, where he died, May 25, 1261, leaving the papal authority greatly enfeebled. At the beginning of his pontificate, Alexander, at the request of Louis XI, sent inquisitors to France. He was very partial to the Dominicans, and condemned a work by William of St. Amour against the mendicant orders ("On the Dangers of the last Times") and a work entitled "The Everlasting Gospel," and ascribed to John of Parma, the general of the Franciscans. Like his predecessors, he endeavored to bring about a union between the Greek and the Roman Churches. Several letters and bulls of this pope have been printed in Labbe's *Concilia*, Ughelli's *Italia Sacra*, d'Achery's *Spicilegium*, and other collections.—Hoefer, *Biog. Générale*, i, 878; Neander, *Ch. Hist.* iv, 188, 283, 421.

V, Pope (originally *Pietro Philargi*), a Franciscan monk from Candia, was raised to the papal throne in 1409 by the Council of Pisa, which deposed the popes Gregory XII and Benedict XIII. His prodigality of gifts and offices during his pontificate was so unbounded that he used to say, "When I became a bishop I was rich; when a cardinal, poor; and when a pope, a beggar." He died May 3, 1410, it was supposed from poison administered by his successor, John XXII. He was regarded as one of the most learned men of his age. He translated several works from Greek into Latin, which, however, have never been printed. Mazzuchelli (in his work *Scrittori d'Italia*) gives a list of the writings of this pope, but he only published his letters, his bulls, and a little treatise on the conception of the Virgin Mary.—Hoefer, *Biog. Générale*, i, 879.

VI, Pope (originally *Rodrigo Lenzoli*, but afterward *Borgia*, from his mother's family), was born at Valentia, Spain, in 1431. His mother, Jane Borgia, was the sister of Pope Calixtus III. Roderic first studied law, but entered on a military career at the age of 18. His youth was a very dissolute one; and he early formed a criminal connection with a Roman lady living in Spain with her two daughters. He soon seduced the daughters also; and one of them, Rosa Vanozza, became his life-long mistress. By her he had five children, two of whom, Cæsar Borgia and Lucretia, surpassed their father, if possible, in abominable crimes. In 1455, while Roderic was living in adultery in Spain, his uncle became pope. This opened to him a new career of ambition. He went to Rome on a promise from the pope of an office worth 12,000 crowns a year; and at the same time his mistress and her children went to Venice, under the charge of an intendant, Manuel, who afterward passed as her husband, to shield the amours of Roderic. The pope was charmed with the pleasing manners and apparent piety of his nephew, and made him cardinal and vice-chancellor in 1456. Roderic affected great piety, visited the prisons and the poor, was diligent in keeping church services, and soon beguiled the Romans into confidence in his purity. During the pontificates of Pius II, Paul II, and Sixtus IV, successors of Calixtus, he remained quiet. In the pontificate of Innocent VIII, which began in 1484, he brought his mistress to Rome, and put her in a house near St. Peter's, when he passed his nights with her, the days being devoted ostentatiously to his public duties and acts of piety! In the mean time he was busy buying up votes for the papal chair, and when Innocent died (1492), he had purchased a sufficient number of cardinals to secure his election. This statement rests on the author-

Alexander VI.

ity of Burchard, master of ceremonies to Alexander VI, who left a journal, which was afterward published in 1696 (Hanover, ed. by Leibnitz) in part, and has recently been published in full (Florence, 1854, 8vo). Burchard states the price paid by Roderic for the votes of the cardinals as follows: to Cardinal Orsino, the castles of Monticelli and Sariani; to Ascanius Sforza, the vice-chancellorship of the Church; to the cardinal of Colonna, the rich abbey of St. Benedict, as well as the domains and right of patronage for himself and family forever; to the cardinal of St. Angelo, the bishopric of Porto, and the tower which was a dependency on it, with a cellar full of wine. The cardinal of Parma received the city of Nepi; Savelli received the government of Citta Castellana, and of the church of St. Mary the Greater; a monk of Venice, who had obtained the cardinalate, sold his vote for five thousand ducats of gold. Roderic became pope August 2, 1492, and took the name of Alexander VI. His pontificate of eleven years was a stormy one, as he made every thing sub-

ordinate to the purpose of raising his bastard children above the heads of the oldest princely houses of Italy. Of the crimes alleged against Alexander and his children, Cæsar and Lucretia, this is not the place to speak in detail; it is enough to say that this pontificate rivalled the worst periods of the Roman Empire in debauchery, venality, and murder. It was in 1492 that Columbus discovered America, and the Portuguese were soon after disputing with the Spaniards as to their claims through Vasco de Gama. The dispute was referred to Alexander. He traced a line which passed from pole to pole through the Azores, or Western Islands, and decreed that all the countries which were beyond this line, that is, the West Indies, or America, should belong to Spain; and all east of it, i. e. the East Indies and the African coast, to Portugal. The censorship of books forms one of the many claims of Alexander to the gratitude of posterity, as he is said to have originated it in 1502. The monk Savonarola (q. v.) fearlessly exposed the wickedness of Alexander, who caused him to be burnt in 1498.

The wits of the time did not fail of their duty in pasquinades, one of which runs thus:

> De vitio in vitium, de flamma transit in ignem.
> Vendit Alexander claves, altaria, Christum;
> Vendere jure potest, emerat ille prius;
> Etc.

The death-scene of this wretch is stated by Tommasi, in substance, as follows: After the marriage of his daughter Lucretia, the pope requested Cardinal Corneto to lend him his palace for a great feast, to which all the cardinals and nobility were to be invited, and at which some of them were to be poisoned. By mistake the poisoned wine was handed to the pope and his son Cæsar. Both were soon taken ill; Cæsar recovered, but the pope died the same night, August 18, 1503.

Of course there have not been wanting apologists even for such a monster as Alexander VI. Among those who doubt, or affect to doubt, the stories of his great crimes, are Voltaire, Roscoe, the *Biographie Universelle* of Michaud, and Appleton's *Cyclopædia*. But the evidence of contemporary writers is not to be shaken by the kind of criticism employed by those who would whitewash the Borgias. See, as the chief authorities, Burchard, *Diarium, nunc primum pub. juris factum ab A. Gennarelli* (Florence, 1854, 8vo); Tommasi, *Vita di Cæsare Borgia*. The chief points of Burchard's diary are given in Gordon, *Life of Alexander VI and Cæsar Borgia* (Lond. 1729, fol.; 1730, French, 2 vols. 8vo). See also Ranke, *History of the Papacy*, i, 44 sq.; Masse, *Hist. du Pape Alexandre VI* (Paris, 1830, 8vo); Gieseler, *Ch. Hist.* per. iii, § 133, and authorities there cited.

VII, Pope (originally *Fabio Chigi*), born at Sienna 1599, succeeded to the papacy in 1655. He surrounded himself with splendor, and while he indulged in luxury and licentiousness, he also spent vast sums in improving and adorning the city of Rome. He confirmed the bull of Innocent X against the five propositions of Jansenius; and was the author of the "Formulary"—an act the intention of which was to prove that these five propositions were contained in the writings of Jansenius. In consequence of a difficulty with the government of France, French troops seized the town and the district of Avignon, which at that time still belonged to the Papal States; and the Sorbonne published theses in order to prove that the popes, so far from being infallible in temporal affairs, were not even infallible in spiritual matters. After having in vain invoked the aid of several Catholic princes, Alexander complied with all the demands of the French king, and had Avignon restored to him. He died May 22, 1667. His bulls are found in Cherubini's *Bullarium*. A volume of his verses, *Philomathi Musæ Juveniles* (so called because written when he was at the college of the Philomathi, at Sienna), was printed in 1656.—*Biog. Univ.* i, 526; Ranke, *Hist. of Papacy*, ii, 191; Pallavicino, *Della Vita di Alessandro VII libri* v (Prato, 1840, 2 vols.); Hoefer, *Biographie Générale*, i, 903.

VIII, Pope (originally *Ottoboni*), born at Venice 1610, made pope 1689, died Feb. 1, 1691, having held the chair long enough to advance his own family, and secure for himself an enduring reputation for avarice and duplicity. He declared the decrees of 1682 which guaranteed the independence of the Gallican Church, to be null and void. This pope, though opposed to the Jansenists, nevertheless condemned the doctrine of "philosophical sin," as taught by the Jesuit professor, Bongot, of Dijon. The Vatican Library is indebted to him for the acquisition of the magnificent collection of books and manuscripts of the Queen Christina.—Hoefer, *Biog. Générale*, i, 905; Ranke, *Hist. of Papacy*, ii, 279.

Alexander, *Saint*, bishop of Cappadocia, and afterward of Jerusalem: first, as colleague of the aged Narcissus, and afterward alone. Eusebius (lib. vi, ch. xi) gives an account of his call to the episcopacy of Jerusalem, and of his service there. He protected Origen, whose fellow-disciple he had been, and ordained him priest. Under Alexander Severus he was imprisoned for seven years. He suffered a second persecution under Decius, and died in prison at Cæsarea in 251. He is the first bishop who has been a coadjutor. He was a friend of literature, and established a library at Jerusalem. He is commemorated by the Roman Church on March 18; by the Greek, on December 22.—Dupin, *Eccl. Writers*, 3d cent.

Alexander, *Saint*, patriarch of Alexandria, succeeded Achillas A.D. 312 or 313, and his appointment excited the envy and hatred of Arius, who had himself aspired to the episcopal throne. His doctrines were attacked by Arius, whom, after mildly exhorting to return to the truth, he cited before an assembly of the clergy at Alexandria, and, on his refusing to recant his errors, excommunicated him and his followers. This sentence was afterward confirmed by above a hundred bishops in the Council of Alexandria, A.D. 320. One of his epistles against Arius may be found in Socrates, *Hist. Eccl.* i, 6, and another in Theodoret, *Hist. Eccl.* i, 4. He died April 17, 326.

Alexander, *Saint*, bishop of Constantinople, is commemorated Aug. 28 (Latin) or 30 (Greek). He resolutely opposed the Arian heresy; and when Eusebius of Nicomedia insisted upon Arius being received into the Church of Constantinople, Alexander, in the deepest affliction, ordered public fasting and prayer to be made to God to avert it; and himself passed whole nights before the altar, with his face upon the ground. Arius died on the day before that fixed for his restoration. Alexander died in 340.—Socrates, *Hist. Eccl.* i, 37, 38; ii, 6; *Acta Sanctorum*.

Alexander, bishop of Hierapolis, an adherent of Nestorius. At the Council of Ephesus (431), where he had been sent as a delegate, he signed, with eight other bishops, a letter addressed by Nestorius to the Emperor Theodosius, for the purpose of obtaining the convocation of another synod, to which Cyril of Alexandria and the Egyptian bishops should not be invited. Pope Sixtus III, to whom Alexander at a later date appealed, refused him a hearing, and at length the emperor banished him to Famothis in Egypt. Twenty-three letters, existing in a Latin translation (*Epist. Lupi Ephesianæ*), are ascribed to him as author; and Suidas reports a discourse of his, *Quid novi Christus in mundum intulerit*.—Herzog, *Real-Encyklopädie*, s. v.

Alexander, founder of the Acœmetæ (q. v.), was born of an ancient family, in Asia Minor, in the time of the Emperor Constantius. He first filled an office at court, but afterward gave all that he had to the poor, and retired into Syria. He afterward founded

a monastery on the banks of the Euphrates, and introduced a new rule of chanting the praises of God without ceasing, day and night, throughout the year. To secure this, he divided his monks into six classes, one of which followed another perpetually. When he had thus exercised his monks for twenty years in this first monastery of his order, he left them, and passed through Palmyra, Antioch, and Constantinople, in all which places he suffered for the faith. At last he died, about 440, at another monastery of his institution, called Gomon, at the month of the Pontus Euxinus. Bollandus give a life of him, which purports to be written by one of his disciples.—Baillet, Jan. 15; Landon, *Eccles. Dict.* i, 240.

Alexander Alesius, or de Hales (so called because he was born at Hailes, in Gloucestershire, or was a monk in the monastery there), one of the most eminent of the scholastic divines. After studying in England he proceeded to Paris, and studied theology and the canon law, and gained such a high reputation that he was styled "the *Irrefragable Doctor*." He became a Franciscan in 1222, and died at Paris, Aug. 27, 1245. His works are: 1. *A Commentary on the Psalms* [erroneously attributed to Bonaventura, and by others, with greater probability, to Hugo de Sancto-Caro] (Venice, 1496, fol.):—2. *Commentaries on the Apocalypse* (Paris, 1647, fol.):—3. *A Summary of all Theology—Summa Theologica* (Norimb. 1482; Basle, 1502; Venice, 1576, 4 vols.; Cologne, 1622, and many other places):—4. *Comment. on the Four Books of the Sentences* (Lyons, 1581); there are doubts whether he was the author of this last work.

The *Summa* was written at the command of Pope Innocent IV, and enjoined by his successor, Alexander IV, to be used by all professors and students of theology in Christendom. Alexander gave the doctrines of the Church a more rigorously syllogistic form than they had previously had, and may thus be considered as the author of the scholastic theology. He answered the question whether theology is a science in the following manner: he made a distinction in the application of the idea of science; science relates either to the completion of the knowledge of truth (in which case it has to do with knowledge as such—that is, theoretical); or the knowledge relates to religious experience, and of the latter kind is theological knowledge. This knowledge can only proceed from the disposition. Theology demands the human soul, since it rouses the affections, the tendencies of the disposition, by the principles of goodness, the fear of God, and love. The relation of knowledge to faith is therefore the reverse of what it is in the other sciences, since theology first of all produces faith, and, after the soul has been purified through faith working by love, the result is the understanding of theology. In logical science, on the contrary, rational knowledge produces faith. If the former have produced faith, then the internal grounds for such conviction will appear. Faith is then the light of the soul; and the more any one is enlightened by this light, so much more will he apprehend the reasons by which his faith is proved. There is, indeed, a faith which does not rise so high as knowledge, which satisfies itself with probabilities; but Christian faith is different. It proceeds from experience, appeals to the revelation of the highest truths, and hence stands above all knowledge (Neander, *History of Dogmas*, ii, 550). As to our knowledge of God, Alexander taught that "the idea of God is a *habitus naturaliter impressus primæ veritatis*, and is founded on the connection subsisting between eternal truth and the moral nature of man. But we must distinguish between a *cognitio in habitu* and *in actu*. The habitual lies at the basis of human consciousness; the actual is the developed idea. In reference to the former, the idea of God is undeniable; in reference to the second, a twofold tendency of the soul is possible—in proportion as it either turns to the revelation of the highest truth, or allows worldliness and the lower powers of the soul to govern it. In the latter case, the consciousness of God may be wanting, and the fool will say, There is no God." He distinguishes also between the idea of God in general (*ratio communis*) and the particular application of it (*ratio propria*). "The former is true even in idolatry, for that testifies of an idea of God as its foundation, though the application of it is erroneous." As to grace, he "defines the *gratia gratis data* as the gift which is communicated to rational creatures, in order to make them capable, as far as depends on this gift, to labor for the eternal salvation and improvement of others. It is the more remote preparation for salvation, mere dead faith, knowledge without life. Through the *gratia gratum faciens* salvation itself is added." He "supposed man to be created first in his *puris naturalibus*, and then the higher development of nature follows by the *informatio per gratiam*. According to this view man needed grace from the beginning, but it was to be attained by the determination of his will. The original relation of the latter to nature is distinguished from the present in this respect, that it required grace only for its higher culture, not for its transformation. Man, in relation to grace, was *informis negative*, without the higher form of life, but not *informis privative*, as he was after the Fall. Hence *gratia* is *informans*, not *reformans*" (Neander, *Hist. of Dogmas*, ii, 574, 587). In ecclesiastical matters he advocates the strongest papal doctrines, being especially in favor of the prerogatives of the papacy. He refuses any toleration to heretics, and would have them deprived of all property; he absolves subjects from all obligations to obey a prince that is not obedient to the Church. The spiritual power, which blesses and consecrates kings, is, by that very fact, above all temporal powers, to say nothing of the essential dignity of its nature. It has the right to appoint and to judge these powers, while the pope has no judge but God. In ecclesiastical affairs also he maintains the pope's authority to be full, absolute, and superior to all laws and customs. The points on which Alexander exercises his dialectics are sometimes simply ludicrous; as when he discusses the question whether a mouse that should nibble a consecrated wafer would thereby eat the body of Christ. He arrives at the conclusion that it would. He thinks Adam died at three o'clock, because that was the hour of Christ's death.—Neander, *Ch. Hist.* vol. iv, 420 et al.; Gieseler, *Ch. Hist.* vol. iii, 324, 358; Cave, *Hist. Lit.* ann. 1230; Haureau, *Philosophie Scholastique*, ch. xv.

Alexander Natalis. See Natalis.

Alexander Nevski, one of the saints of the Russian calendar, second son of the Grand-duke Jaroslaus II, was born in Vladimir A.D. 1218. In 1238 he was made governor of Novogorod, which he defended against the Tartar hordes, who at that time grievously oppressed Russia. In 1239 an army of Swedes, Danes, and Teutonic knights appeared before the city and summoned Alexander to submit, who, however, bravely refused, and vanquished them in a bloody battle near the river Neva, whence he received the honorable surname which was then given to him. On the death of Yaroslav II, in 1247, his brother Andrew endeavored to deprive him of the throne of Vladimir, and Alexander fled to the khan of Sarai, with the aid of whom he ascended the throne in 1252, and reigned for 12 years with great wisdom. The rest of his life was spent in the defence of his country against the Tartars, the Swedes, and the Livonians, who continued their attacks. He died at Gorodetz, near Novogorod, Nov. 14, 1263, and was enrolled by the gratitude of his country among her saints. Peter the Great subsequently built the celebrated monastery of St. Alexander Nevski on the spot where Alexander's most renowned victory was gained. He also instituted un-

der the same name an order of knighthood, which still exists in unabated lustre, and is only conferred as the reward of extraordinary services.—*Biog. Univ.* i, 582; Rose, *Biog. Dict.*; *Biog. Générale*, i, 857.

Alexander, Archibald, D.D., LL.D., an eminent Presbyterian clergyman, was born in Rockbridge Co., Va., April 17, 1772, was licensed to preach in 1791, and labored with great acceptance in his native state till 1796, when he accepted the presidency of Hampden Sidney College. By his wisdom and industry he soon imparted to the institution a more healthful and vigorous tone, as well as greatly increased the number of its students. In 1807 he removed to Philadelphia, taking charge of the Pine Street church. Made D.D. in 1810, Dr. Alexander was chosen in 1812 to the professorship of Didactic and Polemic Theology at the Princeton Seminary, then just organized. He continued in this office till his death, Oct. 22, 1851. As a preacher, he was very effective. As a teacher, "Dr. Alexander was possessed of a combination of qualities admirably fitted to secure both the respect and the affection of his students, and the strongest and most unanimous testimony has been borne by multitudes to the beneficial influence of his instructions and example in forming their religious character, in cultivating their intellectual powers, and in storing their minds with useful knowledge. Above eighteen hundred candidates for the ministry had studied under his superintendence, of whom about sixteen hundred were alive at the time of his death, most of them occupied as pastors in the two leading branches of the Presbyterian Church in the United States, but not a few also as missionaries among the heathen. While his great talents and acquirements, his sound judgment, and his profound piety secured their esteem and confidence, his unaffected simplicity, his cordial kindliness, and his hearty vivacity called forth a very large measure of personal affection. He filled for forty years, with powers that scarcely exhibited any symptom of decay, a situation of great influence; he was able and willing to improve fully his opportunities of usefulness; and thus he became a great benefactor to his Church and country, by exerting a most powerful and wholesome influence on the formation of the character of a large number of men who are now making full proof of their ministry, and are workmen that need not to be ashamed" (*Brit. Qu. Rev.* 1854). His principal works are: *Brief Compendium of Bible Truth* (N. Y. 12mo): —*Advice to a young Christian* (Phila.):—*Annals of the Jewish Nation* (N. Y.):—*Bible Dict.* (18mo, Phila.):— *Christian Experience* (Phila. 1840, 12mo):—*Evidences of Christianity* (12mo, Phila. 1825; often reprinted):— *Hist. of the Patriarchs* (1833, Phila.):—*Canon of O. and N. T.* (Phila. 1851, 12mo):—*History of Colonization* (8vo, 1846):—*History of the Israelitish Nation* (Phila. 1853, 8vo). His "*Moral Science*" (12mo) was a posthumous publication. He left also many MSS., which will, it is to be hoped, be published hereafter.—Sprague, *Annals*, iii, 612; *Memoir*, by Rev. J. W. Alexander (N. Y. 1854, 8vo); *Brit. and For. Evang. Review*, 1854, p. 584; *Meth. Quar. Rev.* 1862, p. 250.

Alexander, Caleb, a Presbyterian minister of the last century, born at Northfield, Mass., July 22, 1755, and graduated at Yale in 1777, was licensed to preach in 1778. He was instrumental in founding Hamilton College, a seminary at Auburn, and other institutions. He died April 12, 1828.—Sprague, *Annals*, iii, 406.

Alexander, James Waddell, D.D., eldest son of Archibald Alexander, was born March 13, 1804, in Louisa Co., Va. He received his academical training under James Ross in Philadelphia, and graduated A.B. at Princeton in 1820. He was appointed tutor in the college at the age of twenty, having in the mean time pursued his theological studies at the seminary under the instruction of his father, who was appointed in 1812 first professor in the Theological Seminary of the Presbyterian Church at Princeton. He was licensed to preach by the Presbytery of New Brunswick in 1824, and soon after became pastor of the same church in Charlotte Co., Va., in which his father had commenced his ministry. In 1828 he accepted a call to the First Presbyterian church in Trenton, N J. In 1832 he resigned his charge in Trenton, on account of impaired health, and became editor of the *Presbyterian* newspaper in Philadelphia. In the following year he was appointed Professor of Rhetoric and Belles-Lettres in the college at Princeton, which post he continued to occupy until, in 1844, he was called to the Duane Street church in New York. While fulfilling the professorship he preached regularly to a small congregation of colored people at Princeton, without compensation, for the space of seven years. In 1843 he was made D.D. by Lafayette College, Pa. In 1849 he was appointed by the General Assembly Professor of Ecclesiastical History and Church Government in Princeton Theological Seminary, and in 1851 he was called to take charge of the Fifth Avenue Presbyterian church, New York. Here his most important work in the Gospel ministry was performed. He gathered around him one of the largest and most influential congregations in the land, who were attracted, not by his popular talents, but by his personal worth, and weight, and piety, and by the fervid simplicity with which he preached Christ Jesus. Dr. Alexander was a man of eminent and varied learning, reaching into all the departments of science and literature, the stores of which, in many modern as well as ancient languages, were as familiar to him and as much at his command as those in his mother tongue. Yet his practical religious zeal was so great that the greater part of his writings consists of books for children, and writings to increase practical religion. His rare qualities as a writer and a preacher enabled him to say every thing in a style of originality and peculiar grace. He was equally distinguished for moral excellence, especially for childlike simplicity of character, unaffected humility, and simple but ever-glowing piety. In the spring of 1859 his health began to fail. With a view to its restoration, he went to Virginia in the early summer, and appeared to grow better. About a week before his death he was seized with dysentery, and died at the Red Sweet Springs, Alleghany Co., Va., July 31, 1859.

Dr. Alexander's writings are chiefly practical, but all distinguished by breadth of thought and by admirable excellence of style. Among them are, *A Gift to the Afflicted* (12mo):—*Geography of the Bible* (by J. W. and J. A. Alexander, 12mo):—*Consolation*, or *Discourses to the suffering Children of God* (N. Y. 1853, 8vo):— *American Mechanic* (2 vols. 18mo):—*Thoughts on Family Worship* (12mo):—*Life of Rev. A. Alexander, D.D.* (8vo):—*Young Communicant* (12mo):—*The American Sunday-school and its Adjuncts* (Phil. 1856). He wrote more than thirty juvenile books for the American Sunday-school Union, of which the best known are *Infant Library, Only Son, Scripture Guide, Frank Harper, Carl, the Young Emigrant.* He also was a frequent contributor to the *Princeton Review.* Since his death has appeared his *Thoughts on Preaching* (N. Y. 1861, 12mo):— *Discourses on Faith* (N. Y. 1862, 12mo).—New York *Observer; Forty Years' Correspondence of Dr. J. W. Alexander with a Friend* (N. Y. 1860, 2 vols. 12mo); *New Englander*, Nov. 1860, art. v; *Mercersburg Rev.* Oct. 1860.

Alexander, Joseph Addison, D.D., an eminent Presbyterian minister and scholar, third son of Dr. Archibald Alexander (q. v.), was born April 24, 1809. He graduated at Princeton in 1826, receiving the first honor of his class. He was soon after appointed tutor in that college, but declined the post, and united with Professor Robert B. Patton in the establishment of the Edgehill Seminary for boys at Princeton. In 1830 he was appointed Adjunct-professor of Ancient Languages at Princeton, but resigned in 1833 to visit the German universities. He spent a

season at Halle and Berlin, and returned to accept the professorship of Oriental Literature in the Theological Seminary at Princeton, to which he had been appointed during his absence. In 1852 he was transferred to the chair of Ecclesiastical History. He died at Princeton, Jan. 28, 1860.

Dr. Alexander spoke almost all the modern languages of Europe, and as a scholar in Oriental literature had few, if any, superiors. His critical works are distinguished by keen analysis and sound discrimination. As a preacher, he was distinguished and popular. Preaching mostly from written notes, he was seldom known to take his eyes from the paper, though he kept up the interest of his auditors by the great learning, the clear method, and, at times, the high flight of eloquence he displayed. He had the rare capacity, both mental and physical, of almost incessant reading and intellectual labor, and he tasked his great energies to the utmost. The result is before us in a life of seldom paralleled intellectual achievement. He studied Arabic when a boy, and had read the whole Koran in that tongue when he was fourteen. Persic, Syriac, Hebrew, Coptic were successively mastered. He did not study these languages for the sake of their grammar, but of their literature; not for the purpose of *knowing*, but of *using* them. He studied, however, profoundly the philosophy of their structure and their analogies to each other, and learned the Sanscrit to possess the basis of comparative philology. Greek and Latin, and all the modern languages of Europe, were familiar to him. From this foundation of linguistic learning he proceeded to a wide and comprehensive system of historical, antiquarian, and philosophical studies. But all his other acquisitions were subordinated to the study and elucidation of the Word of God. His professional lectures and his commentaries were the fruit of his wide researches thus applied and consecrated. But his personal love for the Scriptures and delight in them were not less remarkable than his ability in illustrating them. He had learned whole books of them by heart, both in the original and in our English version. The exegetical works of Dr. Alexander have gained him a great reputation in Europe, as well as in America, and will doubtless remain a permanent part of Biblical literature. They include *The earlier Prophecies of Isaiah* (N. Y. 1846, 8vo):—*The later Prophecies of Isaiah* (N. Y. 1847, 8vo):—*Isaiah illustrated and explained* (an abridgment of the critical commentary, N. Y. 1851, 2 vols. 12mo):—*The Psalms translated and explained* (N. Y. 1850, 3 vols. 8vo):—*Commentary on the Acts* (N. Y. 1857, 2 vols. 12mo):—*Comm. on Mark* (1858, 12mo). He also published (from the *Princeton Review*) *Essays on the primitive Church Offices* (N. Y. 1851). Since his death his *Sermons* have been published (2 vols. 8vo, N. Y. 1860); also a *Commentary on Matthew* (N. Y. 1860); and *Notes on N. T. Literature* (N. Y. 1861, 12mo).

Alexandra (Ἀλεξάνδρα, fem. of *Alexander*), the name of several women in Josephus.

1. Surnamed (or rather, perhaps, originally named) SALOME, first married to Aristobulus, and afterward the wife of Alexander Jannæus, his brother. In the account of the latter prince we have noticed the advice which he gave upon his death-bed to Alexandra, with a view to conciliate the Pharisees and establish herself in the kingdom. Alexandra followed his counsel, and secured the object of her wishes. The Pharisees, won by the marks of respect which she paid to them, exerted their influence over the people, and Alexander Jannæus was buried with great pomp and splendor, and Alexandra ruled during the space of nine years. Under her government the country enjoyed external peace, but was distracted by internal strife. The Pharisees, having obtained an ascendency over the mind of the queen, proceeded to exact from her many important advantages for themselves and friends, and then to obtain the punishment and persecution of all those who had been opposed to them during the king's reign. Many of the Sadducees, therefore, were put to death; and their vindictiveness proceeded to such acts of cruelty and injustice that none of Alexander's friends could be secure of their lives. Many of the principal persons who had served in the late king's armies, with Aristobulus at their head, entreated permission to quit their country, or to be placed in some of the distant fortresses, where they might be sheltered from the persecution of their enemies. After some deliberation, she adopted the expedient of distributing them among the different garrisons of the kingdom, excepting those, however, in which she had deposited her most valuable property. In the mean time her son Aristobulus was devising the means of seizing upon the throne, and an opportunity at length presented itself for carrying his project into effect. The queen being seized with a dangerous illness, Aristobulus at once made himself master of those fortresses in which his friends had been placed, and, before the necessary measures could be taken to stay his progress, he was placed at the head of a large number of troops. Alexandra left the crown to Hyrcanus, her eldest son; but he, being opposed by Aristobulus, retired to private life. Alexandra died B.C. 69, aged seventy-three years (Josephus, *Ant.* xiii, 16, 1 5; Müller, *De Alexandra*, Altd. 1711; Zeltner, *id.* ib. eod.).

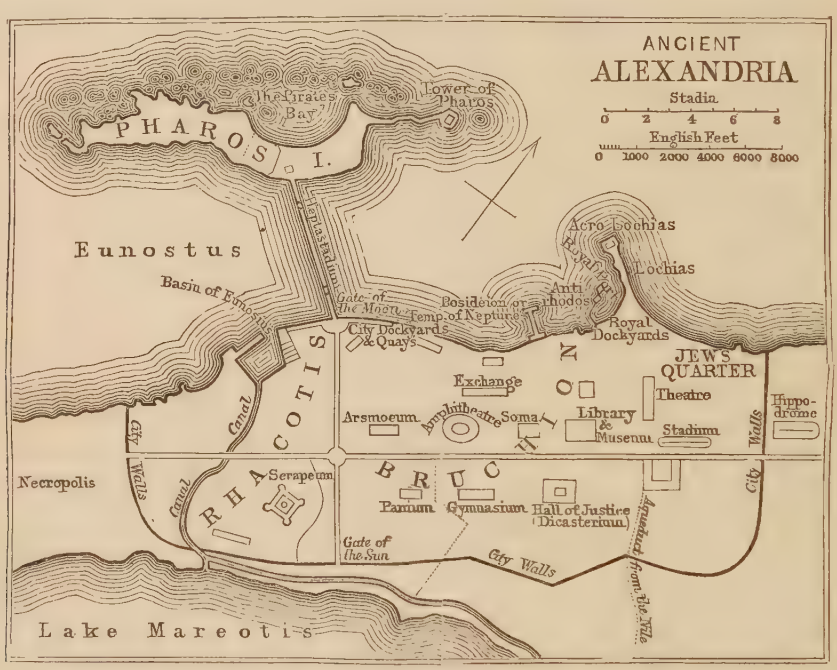
2. The daughter of Hyrcanus, wife of Alexander (son of Aristobulus and brother of Hyrcanus), and mother of another Aristobulus and of Mariamne (q. v.), whose death, in consequence of her husband's (Herod the Great's) suspicions, she perfidiously connived at; but she was afterward herself put to death by Herod's order (Josephus, *Ant.* xv, 2, 5-7, 8).

3. A daughter of Phasaëlus by Salampsio: she married Timius of Cyprus, but had no children (Josephus, *Ant.* xviii, 5, 4).

Alexan'dria (properly *Alexandri'a*, Ἀλεξάνδρεια, 3 Macc. iii, 20; iv, 11; occurs in the N. T. only in the derivatives Ἀλεξανδρεύς, an *Alexandrian*, Acts vi, 9; xviii, 24; and Ἀλεξανδρινός, *Alexandrine*, Acts xxvii, 6; xxviii, 11), the chief maritime city and long the metropolis of Lower Egypt, so called from its founder, Alexander the Great, was in many ways most importantly connected with the later history of the Jews—as well from the relations which subsisted between them and the Ptolemies, who reigned in that city, as from the vast number of Jews who were settled there, with whom a constant intercourse was maintained by the Jews of Palestine. It is situated on the Mediterranean, twelve miles west of the Canopic mouth of the Nile, in 31° 13′ N. lat. and 25° 53′ E. long. It owes its origin to the comprehensive policy of Alexander, who traced himself the ground-plan of the city (Plut. *Alex.* 26), perceiving that the usual channels of commerce might be advantageously altered; and that a city occupying this site could not fail to become the common emporium for the traffic of the Eastern and Western world, by means of the river Nile and the two adjacent seas, the Red Sea and the Mediterranean. See ALEXANDER THE GREAT. For a long period Alexandria was the greatest of known cities, for Nineveh and Babylon had fallen, and Rome had not yet risen to pre-eminence; and even when Rome became the mistress of the world, and Alexandria only the metropolis of a province, the latter was second only to the former in wealth, extent, and importance, and was honored with the magnificent titles of the second metropolis of the world, the city of cities, the Queen of the East, a second Rome (Diod. Sic. xvii; Strab. xvii; Ammian. Marcell. xxii; Hegesipp. iv, 27; Josephus, *War*, iv, 11, 5). It is not mentioned at all in the Old Testament [see No], and only incidentally in the New (Acts vi, 9; xviii, 24; xxvii, 6).

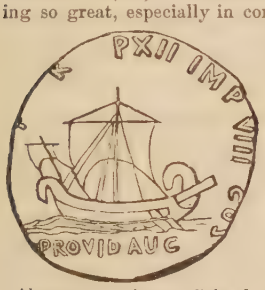
Alexandria was founded B.C. 332, upon the site of the small village of Rhacotis (Strabo, xvii, c. i, 6), and

opposite to the little island of Pharos, which, even before the time of Homer, had given shelter to the Greek traders on the coast. Alexander selected this spot for the Greek colony which he proposed to found, from the capability of forming the deep water between Rhacotis and the isle of Pharos into a harbor that might become the port of all Egypt. He accordingly ordered Dinocrates, the architect who rebuilt the temple of Diana at Ephesus, to improve the harbor, and to lay down the plan of the new city; and he further appointed Cleomenes of Naucratis, in Egypt, to act as superintendent. The light-house upon the isle of Pharos was to be named after his friend Hephæstion, and all contracts between merchants in the port were to commence "In the name of Hephæstion." The great market which had hitherto existed at Canopus was speedily removed to the new city, which thus at once rose to commercial importance. After the death of Alexander, the building of the city was carried on briskly by his successor, Ptolemy Lagus, or Soter, but many of the public works were not completed till the reign of Ptolemy Philadelphus. The city was built upon a strip of land between the sea and the Lake Mareotis, and its ground plan resembled the form of a Greek chlamys, or soldier's cloak. The two main streets, 240 feet wide, left a free passage for the north wind, which alone conveys coolness in Egypt. They crossed each other at right angles in the middle of the city, which was three miles long and seven broad, and the whole of the streets were wide enough for carriages. The long narrow island of Pharos was formed into a sort of breakwater to the port, by joining the middle of the island to the main-land by means of a mole seven stadia in length, and hence called the Heptastadium. To let the water pass, there were two breaks in the mole, over which bridges were thrown. The public grounds and palaces occupied nearly a third of the whole extent of the city. The Royal Docks, the Exchange, the Posideion, or temple of Neptune, and many other public buildings, fronted the harbor. There also stood the burial-place for the Greek kings of Egypt, called "the Soma," because it held "the



body," as that of Alexander was called. On the western side of the Heptastadium, and on the outside of the city were other docks, and a ship-canal into Lake Mareotis, as likewise the Necropolis, or public burial-place of the city. There were also a theatre, an amphitheatre, a gymnasium, with a large portico, more than 600 feet long, and supported by several rows of marble columns; a stadium, in which games were celebrated every fifth year; a hall of justice, public groves or gardens, a hippodrome for chariot races, and, towering above all, was the temple of Serapis, the Serapeum. The most famous of all the public buildings planned by Ptolemy Soter were the library and museum, or College of Philosophy. They were built near the royal palace, in that part of the city called Bruchion, and contained a great hall, used as a lecture-room and common dining-room, and had a covered walk all round the outside, and a seat on which the philosophers sometimes sat in the open air. Within the verge of the Serapeum was a supplementary library, called the daughter of the former. The professors of the college were supported out of the public income. The light-house at Alexandria was not finished till the reign of Ptolemy Philadelphus, B.C. 284–246. It was built by the architect Sostratus. The royal burial-place was also finished in this reign, and Philadelphus removed the body of Alexander from Memphis to this city, and hither pilgrims came and bowed before the golden sarcophagus in which the hero's body was placed. Seleucus Cybiasactes, B.C. 54, is said to have stolen the golden coffin of Alexander. The Emperor Claudius, A.D. 41–55, founded the Claudian Museum; and Antoninus, A.D. 162–218, built the Gates of the Sun and of the Moon, and likewise made a hippodrome. At the great rebellion of Egypt, A.D. 297, Alexandria was besieged by Diocletian, when, in commemoration of his humanity in staying the pillage of the city, the inhabitants erected an equestrian statue, now lost, but which, there is little doubt, surmounted the lofty column known by the name of Pompey's Pillar, the base of which still bears the inscription, "To the most honored emperor, the saviour of Alexandria, the unconquerable Diocletian." The *port* of Alexandria is described by Josephus (*War*,

iv, 10, 5), and his description is in perfect conformity with the best modern accounts. It was secure, but difficult of access, in consequence of which a magnificent pharos, or light-house, accounted one of the "seven" wonders of the world, was erected upon an islet at the entrance. From the first arrival of Ptolemy Soter in Egypt, he made Alexandria his residence; and no sooner had he some respite from war than he bent all the resources of his mind to draw to his kingdom the whole trade of the East, which the Tyrians had, up to this time, carried on by sea to Elath, and from thence, by the way of Rhinocolura, to Tyre. He built a city on the west side of the Red Sea, whence he sent out fleets to all those countries to which the Phœnicians traded from Elath; but, observing that the Red Sea, by reason of rocks and shoals, was very dangerous toward its northern extremity, he transferred the trade to another city, which he founded at the greatest practicable distance southward. This port, which was almost on the borders of Ethiopia, he called, from his mother, Berenice, but the harbor being found inconvenient, the neighboring city of Myos Hormos was preferred. Thither the products of the East and South were conveyed by sea, and were from thence taken on camels to Coptus on the Nile, where they were again shipped for Alexandria, and from that city were dispersed into all the nations of the West, in exchange for merchandise which was afterward exported to the East (Strabo, xxii, p. 805; Pliny, *Hist. Nat.* vi, 23). The commerce of Alexandria being so great, especially in corn—for Egypt was considered the granary of Rome—the centurion might readily "find a ship, corn-laden, sailing into Italy" (Acts xxvii, 6; xxviii, 11; see Conybeare and Howson, *St. Paul*, ii, 308, 309). The beauty (Athen. i, p. 3) of Alexandria was proverbial. Every natural advantage contributed to its prosperity. The climate and site were singularly healthful (Strab. p. 793). The harbors, formed by the island of Pharos and the headland Lochias, were safe and commodious, alike for commerce and for war; and the lake Mareotis was an inland haven for the merchandise of Egypt and India (Strab. p. 798). Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population (300,000 freemen, Diod. xvii, 52, which, as Mannert suggests, should be doubled, if we include the slaves; the free population of *Attica* was about 130,000) and wealth (Strab. p. 798) were enormous. After the victory of Augustus it suffered for its attachment to the cause of Antony (Strab. p. 792); but its importance as one of the chief corn-ports of Rome secured for it the general favor of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious desolated the city (A.D. 260, Gibbon, *Decline and Fall*, c. x), and religious feuds aggravated the popular distress (Dionys. Alex. *Ep.* iii, xii; Euseb. *H. E.* vi, 41 sq.; vii, 22). Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendor of "the great city of the West" amazed Amrou, its Arab conqueror (A.D. 640, Gibbon, c. li); and after centuries of Mohammedan misrule it promises once again to justify the wisdom of its founder (Strab. xvii, 791–9; *Frag.* ap. Josephus, *Ant.* xiv, 7, 2; Plut. *Alex.* 26; Arr. iii, 1; Josephus, *War*, iv, 5). Bonaparte took Alexandria in 1798, and it remained in the possession of the French till they surrendered it to the British, Sept. 2, 1801, when they were finally expelled from the country. Mohammed Ali dug a canal, called El-Mahmoudieh (a compliment to Mahmoud, the father of the present sultan, Abd-el-Mejid), which opened a water communication with the Nile, entering that river at a place called Fouah, a few miles distant from the city. All about the city, but particularly to the south and east, are extensive mounds, and fragments of ancient luxury and magnificence, granite columns, marble statues, and broken pottery. The modern city of Alexandria is surrounded by a high wall, built by the Saracens between A.D. 1200–1300. Some parts of the walls of the old city still exist, and the ancient vaulted reservoirs, extending under the whole town, are almost entire. The ancient Necropolis is excavated out of the solid rock. The site of that part known to have been Rhacotis is now covered by the sea; but beneath the surface of the water are visible the remains of ancient Egyptian statues and columns.



Alexandrian ship on a Coin of Commodus.

Alexandria became not only the seat of commerce, but of learning and the liberal sciences. This distinction also it owed to Ptolemy Soter, himself a man of education, who founded an academy, or society of learned men, who devoted themselves to the study of philosophy, literature, and science. For their use he made a collection of choice books, which by degrees increased under his successors until it became the finest library in the world, and numbered 700,000 volumes (Strab. xvii, p. 791; Euseb. *Chron.*). It sustained repeated losses by fire and otherwise, but these losses were as repeatedly repaired; and it continued to be of great fame and use in those parts, until it was destroyed by a mob of Christians, A.D. 391, or, according to others, burnt by the Saracens, A.D. 642. See ALEXANDRIAN LIBRARY. Undoubtedly the Jews at Alexandria shared in the benefit of these institutions, as the Christians did afterward, for the city was not only a seat of heathen, but of Jewish, and subsequently of Christian learning (*Am. Bib. Repos.* 1834, p. 1 21, 190, 617). The Jews never had a more profoundly learned man than Philo, nor the Christians men more erudite than Origen and Clement; and if we may judge from these celebrated natives of Alexandria, who were remarkably intimate with the heathen philosophy and literature, the learning acquired in the Jewish and Christian schools of that city must have been of that broad and comprehensive character which its large and liberal institutions were fitted to produce. It will be remembered that the celebrated translation of the Hebrew Scriptures into Greek [see SEPTUAGINT] was made, under every encouragement from Ptolemy Philadelphus, principally for the use of the Jews in Alexandria, who knew only the Greek language (see Sturz, *De dialecto Macedonica et Alexandrina*, Lips. 1808); but partly, no doubt, that the great library might possess a version of a book so remarkable, and, in some points, so closely connected with the ancient history of Egypt. The work of Josephus against Apion affords ample evidence of the attention which the Jewish Scriptures excited. According to Eusebius (*Hist. Eccl.* ii, 17), Mark first introduced the Gospel into Alexandria; and, according to less authentic accounts, he suffered martyrdom here about A.D. 68. A church dedicated to this evangelist, belonging to the Coptic (Jacobite) Christians, still exists in Alexandria (Rosenmüller, *Bib. Geog.* iii, 291 sq.). The Jewish and Christian schools in Alexandria were long held in the highest esteem, and there is reason to believe that the latter, besides producing many eloquent preachers, paid much attention to the multiplying of copies of the sacred writings. The famous Alexandrian manuscript (q. v.), now deposited in the British Museum, is well known. For many years Christianity continued to flourish at this seat of learning, but at length it became the source, and for some time continued the stronghold, of the Arian heresy. The divisions, discords, and animosities which were thus introduced rendered the churches of Alexandria

an easy prey to the Arabian impostor, and they were swept away by his followers.

The population of Alexandria was mixed from the first (comp. Curt. iv, 8, 5), and this fact formed the groundwork of the Alexandrine character. The three regions into which the city was divided (*Regio Judæorum, Bucheium, Rhacotis*) corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians; but in addition to these principal races, representatives of almost every nation were found there (Dion Chrys. *Orat.* xxxii). According to Josephus, Alexander himself assigned to the Jews a place in his new city; "and they obtained," he adds, "equal privileges with the Macedonians" (*Ap.* ii, 4) in consideration "of their services against the Egyptians" (*War*, ii, 18, 7). Ptolemy I imitated the policy of Alexander, and, after the capture of Jerusalem, he removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise (Josephus, *Ant.* xii, 1; comp. *Ap.* i, 22), as men of known and tried fidelity (Josephus, *Ap.* ii, 4). Already on a former occasion the Jews had sought a home in the land of their bondage. More than two centuries and a half before the foundation of Alexandria a large body of them had taken refuge in Egypt after the murder of Gedaliah; but these, after a general apostasy, were carried captive to Babylon by Nebuchadnezzar (2 Kings xxv, 26; Jer. xliv; Josephus, *Ant.* x, 9, 7). The Jews, however much their religion was disliked, were valued as citizens, and every encouragement was held out by Alexander himself and by his successors in Egypt to induce them to settle in the new city. The same privileges as those of the first class of inhabitants (the Greeks) were accorded to them, as well as the free exercise of their religion and peculiar usages; and this, with the protection and security which a powerful state afforded against the perpetual conflicts and troubles of Palestine, and with the inclination to traffic which had been acquired during the captivity, gradually drew such immense numbers of Jews to Alexandria that they eventually formed a very large portion of its vast population, and at the same time constituted a most thriving and important section of the Jewish nation (Hecatæus, in Josephus, *Apion*, 2; *War*, ii, 36; Q. Curtius, iv, 8). The Jewish inhabitants of Alexandria are therefore often mentioned in the later history of the nation, and their importance as a section of that nation would doubtless have been more frequently indicated had not the Jews of Egypt thrown off their ecclesiastical dependence upon Jerusalem and its temple, and formed a separate establishment of their own at On or Heliopolis. See On; Onias.

We find (Acts ii, 10) that, among those who came up to Jerusalem to keep the feast of Pentecost, there were Jews, devout men from Egypt, and the parts of Libya about Cyrene. Of this city, Apollos, the eloquent convert, was a native (Acts xviii, 24); and of the Jews that disputed with Stephen and put him to death, many were Alexandrians, who, it seems, had a synagogue at that time in Jerusalem (Acts vi, 9). Philo estimates them in his time at little less than 1,000,000 (*In Flacc.* § 6, p. 971); and adds that two of the five districts of Alexandria were called "Jewish districts," and that many Jews lived scattered in the remaining three (*ib.* § 8, p. 973). Julius Cæsar (Josephus, *Ant.* xiv, 10, 1) and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them, with various interruptions, of which the most important, A.D. 39, is described by Philo (l. c.), during the tumults and persecutions of later reigns (Josephus, *Ap.* ii, 4; *War*, xii, 3, 2). They were represented (at least from the time of Cleopatra to the reign of Claudius, Jost, *Gesch. d. Judenth.* p. 353) by their own officer [see Alabarch] (ἐθνάρχης, Strab. ap. Josephus, *Ant.* xiv, 7, 2; ἀλαβάρχης, *ib.* xviii, 7, 3; 9, 1; xix, 5, 1; comp. Rup. ad Juv. *Sat.* i, 130; γενάρχης, Philo, *In Flacc.* § 10, p. 975), and Augustus appointed a council (γερουσία, i. e. *Sanhedrim;* Philo, l. c.) "to superintend the affairs of the Jews," according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity; and when Alexandria was taken by Amrou, 40,000 tributary Jews were reckoned among the marvels of the city (Gibbon, cli). They enjoyed their privileges undisturbed until the time of Ptolemy Philopator, who, being exasperated at the resistance he had met with in attempting to enter the temple at Jerusalem, wreaked his wrath upon the Jews of Alexandria on his return to Egypt. He reduced to the third or lowest class all but such as would consent to offer sacrifices to the gods he worshipped; but of the whole body only 300 were found willing to abandon their principles in order to preserve their civil advantages. The act of the general body in excluding the 300 apostates from their congregations was so represented to the king as to move his anger to the utmost, and he madly determined to exterminate all the Jews in Egypt. Accordingly, as many as could be found were brought together and shut up in the spacious hippodrome of the city, with the intention of letting loose 500 elephants upon them; but the animals refused their horrid task, and, turning wildly upon the spectators and soldiers, destroyed large numbers of them. This, even to the king, who was present, seemed so manifest an interposition of Providence in favor of the Jews, that he not only restored their privileges, but loaded them with new favors. This story, as it is omitted by Josephus and other writers, and only found in the third book of Maccabees (ii-v), is considered doubtful.

The dreadful persecution which the Jews of Alexandria underwent in A.D. 39 shows that, notwithstanding their long establishment there, no friendly relations had arisen between them and the other inhabitants, by whom, in fact, they were intensely hated. This feeling was so well known that, at the date indicated, the Roman governor, Avillius Flaccus, who was anxious to ingratiate himself with the citizens, was persuaded that the surest way of winning their affections was to withdraw his protection from the Jews, against whom the emperor was already exasperated by their refusal to acknowledge his right to divine honors, which he insanely claimed, or to admit his images into their synagogues. The Alexandrians soon found out that they would not be called to account for any proceedings they might have recourse to against the Jews. The insult and bitter mockery with which they treated Herod Agrippa, when he came to Alexandria before proceeding to take possession of the kingdom he had received from Caligula, gave the first intimation of their dispositions. Finding that the governor connived at their conduct, they proceeded to insist that the emperor's images should be introduced into the Jewish synagogues; and on resistance being offered, they destroyed most of them, and polluted the others by introducing the imperial images by force. The example thus set by the Alexandrians was followed in other cities of Egypt, which contained at this time about a million of Jews; and a vast number of oratories—of which the largest and most beautiful were called synagogues—were all either levelled with the ground, consumed by fire, or profaned by the emperor's statues (Philo, *In Flacc.* p. 968–1009, ed. 1640; *De Leg.* ix; Euseb. *Chron.* 27, 28). Flaccus soon after published an edict depriving the Jews of the rights of citizenship, which they had so long enjoyed, and declaring them aliens. The Jews then occupied two out of the five quarters (which took their names from the first five letters of the alphabet) into which the city was divided; and as they were in those times by no means remarkable for their submission to wrong treatment, it is likely that they made some efforts toward the maintenance of their

rights, which Philo neglects to record, but which gave some pretence for the excesses which followed. At all events, the Alexandrians, regarding them as abandoned by the authorities to their mercy, openly proceeded to the most violent extremities. The Jews were forcibly driven out of all the other parts of the city, and confined to one quarter; and the houses from which they had been driven, as well as their shops and warehouses, were plundered of all their effects. Impoverished, and pent up in a narrow corner of the city, where the greater part were obliged to lie in the open air, and where the supplies of food were cut off, many of them died of hardship and hunger; and whoever was found beyond the boundary, whether he had escaped from the assigned limits or had come in from the country, was seized and put to death with horrid tortures. So likewise, when a vessel belonging to Jews arrived in port, it was boarded by the mob, pillaged, and then burnt, together with the owners. At length King Herod Agrippa, who staid long enough in Alexandria to see the beginning of these atrocities, transmitted to the emperor such a report of the real state of affairs as induced him to send a centurion to arrest Flaccus, and bring him a prisoner to Rome. This put the rioters in a false position, and brought some relief to the Jews; but the tumult still continued, and as the magistrates refused to acknowledge the citizenship of the Jews, it was at length agreed that both parties should send delegates, five on each side, to Rome, and refer the decision of the controversy to the emperor. At the head of the Jewish delegation was the celebrated Philo, to whom we owe the account of these transactions; and at the head of the Alexandrians was the noted Apion. The latter chiefly rested their case upon the fact that the Jews were the only people who refused to consecrate images to the emperor, or to swear by his name. But on this point the Jewish delegates defended themselves so well that Caligula himself said, "These men are not so wicked as ignorant and unhappy in not believing me to be a god." The ultimate result of this appeal is not known, but the Jews of Alexandria continued to be harassed during the remainder of Caligula's reign; and their alabarch, Alexander Lysimachus (brother of Philo), was thrown into prison, where he remained till he was discharged by Claudius, upon whose accession to the empire the Alexandrian Jews betook themselves to arms. This occasioned such disturbances that they attracted the attention of the emperor, who, at the joint entreaty of Herod and Agrippa, issued an edict conferring on the Jews of Egypt all their ancient privileges (Philo, *In Flacc.* p. 1019–1043; Josephus, *Ant.* xviii, 10; xix, 4). The state of feeling in Alexandria which these facts indicate was very far from being allayed when the revolt of the Jews in Palestine caused even those of the nation who dwelt in foreign parts to be regarded as enemies both by the populace and the government. In Alexandria, on a public occasion, they were attacked, and those who could not save themselves by flight were put to the sword. Only three were taken alive, and they were dragged through the city to be consigned to the flames. At this spectacle the indignation of the Jews rose beyond all bounds. They first assailed the Greek citizens with stones, and then rushed with lighted torches to the amphitheatre to set it on fire and burn all the people who were there assembled. The Roman prefect, Tiberius Alexander, finding that milder measures were of no avail, sent against them a body of 17,000 soldiers, who slew about 50,000 of them, and plundered and burned their dwellings (Josephus, *War*, ii, 18, 7; comp. Matt. xxiv, 6).

After the close of the war in Palestine, new disturbances were excited in Egypt by the Sicarii, many of whom had fled thither. They endeavored to persuade the Jews to acknowledge no king but God, and to throw off the Roman yoke. Such persons as opposed their designs, and tendered wiser counsels to their brethren, they secretly assassinated, according to their custom. But the principal Jews in Alexandria having in a general assembly earnestly warned the people against these fanatics, who had been the authors of all the troubles in Palestine, about 600 of them were delivered up to the Romans. Several fled into the Thebaid, but were apprehended and brought back. The most cruel tortures which could be devised had no effect in compelling them to acknowledge the emperor for their sovereign; and even their children seemed endowed with souls fearless of death and bodies incapable of pain. Vespasian, when informed of these transactions, sent orders that the Jewish temple in Egypt should be destroyed. Lupus, the prefect, however, only shut it up, after having taken out the consecrated gifts; but his successor, Paulinus, stripped it completely, and excluded the Jews entirely from it. This was in A.D. 75, being the 343d year from its erection by Onias. The Jews continued to form a principal portion of the inhabitants, and remained in the enjoyment of their civil rights till A.D. 415, when they incurred the hatred of Cyril, the patriarch, at whose instance they were expelled, to the number of 40,000, and their synagogues destroyed. However, when Amrou, in A.D. 640, took the place for the Caliph Omar, he wrote to his master in these terms: "I have taken the great city of the West, which contains 4000 palaces, 4000 baths, 400 theatres, 12,000 shops for the sale of vegetable food, *and* 40,000 *tributary Jews*." From that time the prosperity of Alexandria very rapidly declined; and when, in 969, the Fatemite caliphs seized on Egypt and built New Cairo, it sunk to the rank of a secondary Egyptian city. The discovery of the passage to the East by the Cape in 1497 almost annihilated its remaining commercial importance; and although the commercial and maritime enterprises of Mehemet Ali have again raised it to some distinction, Alexandria must still be accounted as one of those great ancient cities whose glory has departed. When Benjamin of Tudela visited the place (*Itin.* i, 158, ed. Asher), the number of Jews was not more than 3000, and does not now exceed 500 families of African Jews, besides about 150 families of the Italian community (Benjamin's *Eight Years in Asia and Africa*, Hannov. 1859, p. 250). The entire population, at present, is rapidly increasing, but the statistical statements greatly vary. Pierer's *Universal Lexicon* (Altenburg, 1857) gives 60,000; Chambers's *Encyclopædia* (Edinburgh and New York, 1860, vol. i), 80,000; the *Almanac de Gotha* for 1860, 400,000. It is now called *Scanderia* or *El-Iskenderiyeh* (Mannert, x, 615 sq.; Forbiger, *Handb. d. alt. Geogr.* ii, 777; Rüppell, *Abyssinien*, i, 82; Niebuhr, *Trav.* i, 32 sq.; Ukert, *Erdbeschr. v. Afrika*, i, 183 sq.; *Descr. de l'Egypte*, xviii, 83 sq.; Olivier, *Voyage*, iii, 1 sq.; Schubert, *Reis.* i, 484 sq.; comp. *Penny Cyclopædia*, s. v.; Smith's *Dict. of Class. Geogr.* s. v.; M'Culloch's *Gazetteer*, s. v.). See EGYPT.

ALEXANDRIA, CHURCH OF. Christianity was early introduced into Alexandria, probably by some of the Jews converted by the preaching of Peter on the day of Pentecost; but its progress was slow; for it had to struggle against all the varieties of worship and opinion known to exist, and the spirit of the Neo-Platonic philosophy, which, by forcing every creed to bear an allegorical signification, represented each as a variety of itself. See ALEXANDRIAN SCHOOLS. In consequence of the disputations to which the attempt to blend the simple truths of Christianity with the abstruse speculations of the Platonic philosophy gave rise, the Church of Alexandria was early divided into sects and parties, whose violent controversies soon engaged the attention of the whole Christian world. In Alexandria itself the rivalry between the followers of Athanasius and Arius led to deeds of atrocious violence on both sides, and inflicted a schism on the Christian community which lasted for several centu-

ries. The final triumph of the orthodox party was followed by a manifest decay of piety, and when the Saracens introduced the religion of Islam by the sword, they found little obstinacy in the Alexandrian Christians, the greatest portion of whom became apostates. Since that time a Christian Church has only had a nominal existence in the city, where the slightest variation in a single article of faith was once deemed of sufficient importance to require the interference of a general council. Ecclesiastical historians generally attribute most of the early heresies which divided the Christian Churches, not only of Asia, but of Europe, to the influence of the Alexandrian Platonists.

Alexandria was the scene of some of the fiercest persecutions which wasted the early Church; and among the sufferers in the time of the Emperor Severus was Leonides, father of the celebrated Origen, and Potamiæna, a woman not less distinguished for her chastity than her beauty, who, with her mother, Marcella, was burned to death, boiling pitch being poured over their naked bodies. These calamities induced Tertullian to compose his "Apology."

Alexandria was the source, and for some time the principal stronghold, of Arianism, as Arius was a presbyter of the Church of this city about the year 315. His doctrines were condemned by a council held here in the year 320, and afterward by a general council of three hundred and eighty fathers held at Nice, by order of Constantine, in 325. These doctrines, however, which suited the reigning taste for disputative theology and the pride and self-sufficiency of nominal Christians better than the unsophisticated simplicity of the Gospel, spread widely and rapidly notwithstanding that Arius was steadfastly opposed by the celebrated Athanasius, bishop of Alexandria, the intrepid champion of the Catholic faith, who was raised to the archiepiscopal throne of Alexandria in 326.

This city was, in 415, distinguished by a fierce persecution of the Jews by the Patriarch Cyril. They who had enjoyed the rights of citizens and the freedom of religious worship for seven hundred years, ever since the foundation of the city, incurred the hatred of this ecclesiastic, who, in his zeal for the extermination of heretics of every kind, pulled down their synagogues, plundered their property, and expelled them, to the number of forty thousand, from the city.

Alexandria, Patriarchate of. I. Alexandria was the metropolis of Egypt, which was divided after the time of Marcellinus into nine provinces: 1, Egyptus Prima; 2, Augustamnica Prima; 3, Augustamnica Secunda; 4, Egyptus Secunda; 5, Arcadia; 6, Thebais Inferior; 7, Libya Superior; 8, Thebais Superior; and 9, Libya Inferior. Libya was also called Cyrenaica. The number of bishops in these provinces was, early, very numerous. At a synod held in 321, about 100 were present. At that time the bishop of Alexandria held the second rank in the Christian Church, next to the bishop of Rome. Later, they had to yield this place to the bishop of Constantinople. See Patriarch. During the Arian and Monophysite controversies the patriarchate was sometimes temporarily in the hands of these sects; and the latter obtained the permanent possession of it about the middle of the 7th century. The orthodox Greek (Melchite) Church established a second patriarchate of their own; and a third, though only nominal, was created by the Roman Church (Neale, *Hist. of Alex. Patriarchate*, Lond. 1847).

II. In modern days the number of dioceses within this patriarchate is miserably reduced. The Jacobites (Copts), who prevail in number, had in 1680 but eleven virtual sees, viz.: 1, Neggadei; 2, Girge; 3, Abuteg; 4, Siut (to which Girge and Abuteg are united); 5, Monfallut; 6, Koskam; 7, Melave; 8, Behnese; 9, Atfish; 10, Tahla, with Aschumin; 11, Fium; 12, Bilbeis; 13, Mansoura; 14, Damietta, to which the last mentioned two are united; 15, Menuf. See Copts.

The Melchites, or Catholics, had but four sees besides Alexandria: 1, that of Libya, or Æthiopia; 2, Memphis, or Old Cairo; 3, Pelusium, or Damietta; and, 4, Rosetta. These four sees, Mr. Neale informs us, have now virtually ceased to exist (*Hist. East. Ch.* ii, 474). See Greek Church.

Both the patriarchs, viz., the Melchite, or orthodox, and the Jacobite, reside at present at Cairo. The title of the Jacobite patriarch, as given by Le Quien, is "Pater N . . . . , sanctissimus archiepiscopus magnæ urbis Alexandriæ Babylonis et Nomorum, Ægypti, Thebaidis," etc. Wiltsch, *Geogr. and Stat. of the Church* (Lond. 1860).

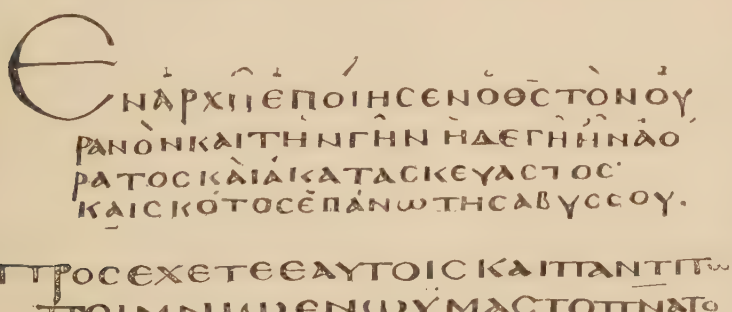
ALEXANDRIA, COUNCILS OF. The following councils were held at Alexandria: 1, A.D. 231, in which Origen was deposed from the priesthood; 2, A.D. 235, against Ammonius; 3, A.D. 258, against Novatus; 4, A.D. 263, against Nepotianus and Cerinthus (*Fabric.* ii, 292); 5, A.D. 305, 306, or 308, against Meletius, bishop of Lycopolis, in Egypt; 6, A.D. 315, against Arius, St. Alexander presiding; 7, A.D. 319 or 320, against Arius and the Meletians and Sabellians —Hosius of Cordova was present; 8, A.D. 321, against Arius; 9, A.D. 326, in which St. Athanasius was elected patriarch; 10, A.D. 340, in favor of St. Athanasius; 11, A.D. 362, in which the divinity of the Holy Spirit, the Incarnation, the term Hypostasis, and other matters, were treated of; 12, A.D. 363, in which St. Athanasius drew up a confession of faith, which was presented to the Emperor Jovianus; 13, A.D. 399, in which the Origenists were condemned; 14, A.D. 430, in which St. Cyril condemned Nestorius; 15, A.D. 451, against the Eutychians; 16, A.D. 578, by Damianus, the Eutychian patriarch, against Peter of Antioch; 17, A.D. 633, under Cyrus the Monothelite, in which the Monothelite errors were adroitly defended. For a good summary of the doings of these councils, see Landon, *Manual of Councils*, p. 17 sq.

Alexan'drian (Ἀλεξανδρεύς), an inhabitant of Alexandria in Egypt, spec. a Jew living there (Acts vi, 9; xviii, 24). Alexandria was much frequented by Jews, so that 10,000 of them are said to have been numbered among its inhabitants (Philo, *In Flacc.* p. 971; Josephus, *Ant.* xix, 5, 2). See Alexandria. It appears from Acts vi, 9, that they were accustomed to attend the festivals at Jerusalem, and that they even had a synagogue there for their special use (Kuinöl, Hackett, in loc.). See Synagogue.

ALEXANDRIAN CHRONICLE, the name given to a MS. found in Sicily by Jerome Surita, and carried to Rome, and preserved by Antonio Augustine, auditor of the Rota. Charles Sigonius and Onuphrius Panvinius made considerable use of it in the composition of their *Consular Fasti*, and published it in Greek and Latin. The name "*Sicilian Fasti*" was given to these annals because of their having been found in that island. It is not so easy to assign a reason for the name of "*the Chronicle of Alexandria*," except that the name of Peter of Alexandria is at the head of the Augsburg MS. found in the library of Augsburg by Casaubon. Mattheus Raderus, a Jesuit, published the first complete edition of this chronicle at Munich, in 1615, in Greek and Latin. Dufresne, who published an improved edition (Gr. and Lat. with notes, Paris, 1688), gives it the name of the *Paschal Chronicle*, because it treats of the time of celebrating Easter. Cave and Ussher attribute it to George Pisides, A.D. 640; Casimir Oudin to George of Alexandria, A.D. 620. This chronicle begins at the creation, and is carried up to the tenth year of the consulate of the Emperor Heraclius, or A.D. 628. It seems to have been written by two authors, of whom one carried the work on to the year of Christ 354, and the other completed it. It is compiled without any great judgment or research, but the writer evidently had access to many ancient monuments, which are now lost.—Cave, *Hist. Lit.* anno 640.

ALEXANDRIAN LIBRARY. This remarkable collection of books, the largest of the ancient world, was founded by Ptolemy Soter, in the city of Alexandria, in Egypt. Even in the time of its first manager, Demetrius Phalereus, a banished Athenian, the number of volumes or rolls already amounted to 50,000; and during its most flourishing period, under the direction of Zenodotus, Aristarchus of Byzantium, Apollonius Rhodius, and others, is said to have contained 400,000, or, according to another authority, 700,000. The greater part of this library, which embraced the collected literature of Rome, Greece, India, and Egypt, was contained in the Museum, in the quarter of Alexandria called Brucheium. During the siege of Alexandria by Julius Cæsar this part of the library was destroyed by fire; but it was afterward replaced by the collection of Pergamos, which was presented to Queen Cleopatra by Mark Antony, to the great annoyance of the educated Romans. The other part of the library was kept in the Serapeion, the temple of Jupiter Serapis, where it remained till the time of Theodosius the Great. When the emperor permitted all the heathen temples in the Roman empire to be destroyed, the magnificent temple of Jupiter Serapis was not spared. A mob of fanatic Christians, led on by the Archbishop Theophilus, stormed and destroyed the temple, together, it is most likely, with the greater part of its literary treasures, in A.D. 391. It was at this time that the destruction of the library was begun, and not at the taking of Alexandria by the Arabians, under the Caliph Omar in A.D. 642. The story, at least, is ridiculously exaggerated which relates that the Arabs found a sufficient number of books remaining to heat the baths of the city for six months. The historian Orosius, who visited the place after the destruction of the temple by the Christians, relates that he then saw only the empty shelves of the library (Gibbon, *Decline and Fall*, c. 51). See Petit-Radel, *Recherches sur les Bibliothèques Anciennes et Modernes* (Paris, 1819); and Ritschl, *Die Alexandrinischen Bibliotheken* (Berlin, 1838). Compare ALEXANDRIA.

ALEXANDRIAN MANUSCRIPT (CODEX ALEXANDRĪNUS, so called from its supposed origin at Alexandria), one of the three or four most famous copies of the Holy Scriptures, and designated as A of the N. T. It contains the whole Bible in Greek, including the Septuagint version of the O. T., with the first (or genuine) Epistle of Clement to the Corinthians, and part of his second (or apocryphal). It is defective, however, in several passages of the N. T. (Matt. i, 1–xxv, 6; John vi, 50–viii, 52; 2 Cor. iv, 13–xii, 6), and in part of the Psalms, where the leaves are totally missing. Letters here and there have also been cut away in binding; and in a considerable part of the N. T. one of the upper corners of the leaves is gone. The N. T. books are found in the order in which they are arranged in the other ancient MSS.: the Catholic Epistles follow the Acts; then come the Pauline Epistles, but with that to the Hebrews before the Pastoral Epistles; the Apocalypse, so rare in extant ancient codices, stands as usual at the close of the N. T.; and in this copy it has been preserved from the injury which has befallen both ends of the volume by reason of the Epistles of Clement having been added. The MS., which is on thin vellum and in semi-folio form, is now bound in four volumes, the first three of which contain the O. T. The pages are about thirteen inches long and ten broad; the writing on each is divided into two columns of fifty lines each, having about twenty letters or upward in a line. These letters are continuously written in uncial characters, without any space between the words, the uncials being of an elegant yet simple form, in a firm and uniform hand, though in some places larger than in others. The punctuation merely consists of a point placed at the end of the sentence, usually on a level with the top of the preceding letter, but not always, and a vacant space follows the point at the end of the paragraph, the space being proportioned to the break in the sense. Capital letters of various sizes abound at the beginning of books and sections, not painted as in later copies, but written by the original scribe in common ink. Vermilion is freely used in the initial lines of books. Accents and breathings are found in the beginning of Genesis only. At the end of each book are neat and unique ornaments in the ink of the first hand. Contractions occur as in other very ancient MSS. It has the Ammonian divisions of the Gospels, with references to the canons of Eusebius; the headings of the large sections are placed at the top of the page, the places where they begin being indicated in the text, and in Luke and John the *numbers* being set in the margin of the column. The subdivisions of the Acts, Epistles, and Apocalypse, by Euthalius and others, are not indicated; a *cross* occasionally appears as a separation of the chapters of the Acts—a large initial denoting a paragraph throughout (Davidson, *Bib. Crit.* ii, 271 sq).



Specimens of the Codex Alexandrinus. The first is in bright red, with breathings and accents and contains Gen. i, 1, 2, Sept. (Εν ἀρχὴ ἐπόιησεν ὁ θ̄ς̄ τὸν ὺν | ρανὸν και τῆν γῆν ἡ δὲ γῆ ἦν ἀό | ρατος κὰι ἀκατασκεύαστος· | καὶ σκότος ἐπάνω τῆσ ἀβύσσου.). The second specimen is in common ink, and contains Acts xx, 28 (Προσεχετε εαυτοις και παντι τω | ποιμνιω· εν ω υμας το πνᾱ το | αγιον εθετο επισκοπους· | ποιμαινειν την εκκλησιαν | του κ̄ῡ ην περιεποιησατο δια | του αιματος του ιδιου·).

This MS. is now in the manuscript-room of the British Museum, where it was placed on the formation of that library in 1753. It previously belonged to the king's private collection, having been presented to Charles I through Sir Thomas Roe, English ambassador to Turkey, by Cyril Lucar, patriarch of Constantinople. An Arabic inscription, several centuries old, at the back of the table of contents, on the first leaf of the MS., states that it was written by the hand of Thecla the martyr, and given to the Patriarchal Chamber in the year of the

Martyrs 814 (A.D. 1098). Another, and apparently an earlier inscription, in Moorish Arabic, declares that the book was dedicated to the Patriarchal Chamber at *Alexandria*. But upon neither of these notices can much reliance be placed. That the codex was brought from Alexandria by Cyril (who had previously been patriarch of that see), need not, however, be doubted, though Wetstein, on the dubious authority of Matthew Muttis of Cyprus, Cyril's deacon, concluded that it came from Mt. Athos. It is now very generally assigned to the beginning or middle of the fifth century. The reasons for this are in part the general style of the characters, especially the shape of certain distinctive letters (e. g. *α*, *δ*, *ε*, *π*, *σ*, *φ*, and *ω*), the presence of the Eusebian canons (A.D. 268-340?), and of the Epistle of Marcellinus by Athanasius before the Psalms (303?-373), which place a limit in one direction; while the absence of the Euthalian divisions of the Acts and Epistles, and the shortness of the subscriptions appear tolerably decisive against a later date than A.D. 450. The insertion of Clement's Epistles points likewise to a period when the canon was yet unsettled. These were added as parts of the specified number of the N. T. books; while the apocryphal Psalms bearing the name of Solomon, which the MS. appears to have once contained, were separated in the list, as something wholly different in point of authority. The latter were prohibited by the Council of Laodicea, soon after the middle of the fourth century, from being read in the churches; and to this prohibition the MS. is conformed, although it treats the epistles of Clement so differently. Wetstein's and Woide's objections to this date (such as the use of Θεοτόκος as a title of the Virgin in her song added to the Psalms) are anachronous. Woide believes that a different hand was employed upon it from 1 Cor. v, onward, but this is not clear. The original copyist was not very careful; and the later corrector was by no means accurate. Yet of all the uncials, this holds a rank as one of the first value. It contains indeed the itacisms (interchange of *ι* and *ει*, *η* and *ι*, *ε* and *αι*) common to that period, and certain orthographical peculiarities (e. g. *χημψομαι*, *ελαβαμεν*, etc.) frequent in the Egyptian MSS. The reference to St. Thecla as its writer is plausibly explained by Tregelles, who remarks that, inasmuch as the text (Matt. xxv, 6) where this MS. now begins was the lesson in the Greek Church for her festival, the Egyptian scribe may have hastily concluded that she wrote it (Scrivener, *Introd. to N. T.* p. 82). See MANUSCRIPTS, BIBLICAL.

The N. T. portion of this Codex was published by Woide, from fac-simile letters cast expressly for the purpose, under the title "*Nov. Test. Græc. e Cod. Alexandr.*" (Lond. 1786, fol.); revised by Cowper (Lond. 1860). The O. T. part was printed from the same characters by Baber (4 vols. fol. Lond. 1816-28). On its critical value, see Semler, *De ætate Cod. Alexandr.* (Hal. 1759); Woide, *Notitia Cod. Alexandr.* curavit Spohn (Lips. 1788). Comp. Michaelis, *Orient. Bibl.* ix, 166 sq.; Cramer, *Beitr.* iii, 101-146; Tregelles, in Horne's *Introd.* ed. 1846, iv, 152 sq., 678; *Princeton Rev.* Jan. 1861; *Am. Theol. Rev.* July, 1861; *Chr. Remembrancer*, Apr. 1861; Dietelmaier, *Antiquitas Cod. Alex. vindicata* (Hal. 1739); Jorke, *De ætate Cod. Alex.* (Hal. 1759); Spohn, *Notitia Cod. Alex.* (Lpz. 1789); Stroth, *De Cod. Alex.* (Hal. 1771). It has also been published in phototype (Lond. 1888, 3 vols. fol.).

ALEXANDRIAN SCHOOLS, a term usually applied to the various systems of philosophy and religious belief that have characterized or originated among the citizens of Alexandria at different periods in its history. See ALEXANDRIA.

I. *Pagan.*—When Alexander the Great built the city of Alexandria, with a determination to make it the seat of his empire, he also opened a new mart of philosophy, which emulated the fame of Athens itself. A general indulgence was granted to Egyptians, Grecians, Jews, or others, to profess their respective systems of philosophy without molestation. The consequence was that Egypt was soon filled with religious and philosophical sectaries of every kind, and particularly that almost every Grecian sect found an advocate and professor in Alexandria. The family of the Ptolemies, who, after Alexander, obtained the government of Egypt, from motives of policy encouraged this new establishment. Ptolemy Lagus, who had obtained the crown of Egypt by usurpation, was particularly careful to secure the interest of the Greeks in his favor, and with this view invited people from every part of Greece to settle in Egypt, and removed the schools of Athens to Alexandria. Under the patronage, first of the Egyptian princes and afterward of the Roman emperors, Alexandria long continued to enjoy great celebrity as the seat of learning, and to send forth eminent philosophers of every sect to distant countries. Philosophy during this period suffered a grievous corruption from the attempt which was made by philosophers of different sects and countries, Grecian, Egyptian, and Oriental, to frame from their different tenets one general system of opinions. The respect which had long been universally paid to the schools of Greece, and the honors with which they were now adorned by the Egyptian princes, induced other wise men, and even the Egyptian priests and philosophers themselves, to submit to this innovation. See PHILOSOPHY.

Naturally enough, therefore, the philosophy which seems to have obtained most at Alexandria was an eclectic teaching, aiming at bringing together the best features of every school, and combining them into one harmonious aggregate. Antiochus is the best representative of that movement: the fundamental idea of his metaphysics consists in asserting that the writings of Plato, connected with those of Orpheus and of Pythagoras, form a code of doctrine, a species of *revelation*, given by heaven, and superior to all the attempts of human speculation. The eclecticism taught by Antiochus was exclusively confined to the doctrines of the Greek school. The celebrated Philo (q. v.), who flourished from A.D. 40 to 60, borrowing from the works of Plato a great number of ideas and views, endeavored to amalgamate them with the truth contained in the Old Testament, the traditions of the Cabala, and the Essenian philosophy. Philo may be said to have *spiritualized* Judaism by the means of Platonism; and in turning the mind of his countrymen away from mere verbal criticism, and from the minutiæ of legal observances, he prepared them, to some degree, for the reception of the Gospel. But the philosopher whose name is chiefly connected with the history of Alexandria is Ammonius Saccas (q. v.), surnamed Θεοδίδακτος, on account of the beauty of his teaching, who was a mystic theosophist, but a theosophist who blended his views with polytheism, and engrafted them there, not on Christianity. Seeing how fast the old convictions were vanishing away before ideas, feelings, and hopes of a totally different origin, he endeavored to renovate philosophy by showing that on the most important points Plato and Aristotle agree. This was the ruling axiom of his theories, which he completed in systematizing the Greek dæmonology by the help of elements derived from Egyptian and Eastern sources. As soon as the Christian religion became the creed of the state, the pagan school of Alexandria fell to the ground. It had to maintain, single-handed, a desperate struggle against the united forces of Gnostic philosophers and of the new religion, which, after having originated in an obscure corner of the Roman empire, was advancing with rapid strides to the conquest of society. The best accounts of the literary history of Alexandria, its pagan schools, libraries, philosophy, etc., may be found in M. Matter's *Histoire de l'école d'Alexandrie* (Paris, 2d ed. 3 vols. 8vo) and in Simon's *Histoire de l'école d'Alexandrie* (Paris, 1845,

2 vols. 8vo). A rapid and vigorous, but not very trustworthy sketch is given in Kingsley's *Alexandria and her Schools* (Cambridge, 1854, 12mo).

II. *Jewish.*—For some time the Jewish Church in Alexandria was in close dependence on that of Jerusalem. Both were subject to the civil power of the first Ptolemies, and both acknowledged the high-priest as their religious head. The persecution of Ptolemy Philopator (B.C. 217) occasioned the first political separation between the two bodies. From that time the Jews of Palestine attached themselves to the fortunes of Syria [see ANTIOCHUS THE GREAT]; and the same policy which alienated the Palestinian party gave unity and decision to the Jews of Alexandria. The Septuagint translation, which strengthened the barrier of language between Palestine and Egypt, and the temple of Leontopolis (B.C. 161), which subjected the Egyptian Jews to the charge of schism, widened the breach which was thus opened. But the division, though marked, was not complete. At the beginning of the Christian æra the Egyptian Jews still paid the contributions to the temple-service (Raphall, *Hist. of Jews*, ii, 72). Jerusalem, though its name was fashioned to a Greek shape, was still the Holy City, the metropolis, not of a country but of a people (Ἱερόπολις, Philo, *In Flacc.* § 7; *Leg. ad Cai.* § 36), and the Alexandrians had a synagogue there (Acts vi, 9). The internal administration of the Alexandrine Church was independent of the Sanhedrin at Jerusalem; but respect survived submission.

There were, however, other causes which tended to produce at Alexandria a distinct form of the Jewish character and faith. The religion and philosophy of that restless city produced an effect upon the people more powerful than the influence of politics or commerce. Alexander himself symbolized the spirit with which he wished to animate his new capital by founding a temple of Isis side by side with the temples of the Grecian gods (Arr. iii, 1). The creeds of the East and West were to coexist in friendly union; and in after-times the mixed worship of Serapis (comp. Gibbon, c. xxviii; Smith, *Dict. of Class. Geogr.* i, 98) was characteristic of the Greek kingdom of Egypt (August. *De Civ. Dei*, xviii, 5; *S. maximus Ægyptiorum Deus*). This catholicity of worship was further combined with the spread of universal learning. The same monarchs who favored the worship of Serapis (Clem. Al. *Protr.* iv, § 48) founded and embellished the museum and library; and part of the library was deposited in the Serapeum. The new faith and the new literature led to a common issue, and the Egyptian Jews necessarily imbibed the spirit which prevailed around them.

The Jews were, indeed, peculiarly susceptible of the influences to which they were exposed. They presented from the first a capacity for Eastern or Western development. To the faith and conservatism of the Oriental they united the activity and energy of the Greek. The mere presence of Hellenic culture could not fail to call into play their powers of speculation, which were hardly repressed by the traditional legalism of Palestine (comp. Jost, *Gesch. d. Judenth.* p. 293 sq.); and the unchanging element of divine revelation, which they always retained, enabled them to harmonize new thought with old belief. But while the intercourse of the Jew and Greek would have produced the same general consequences in any case, Alexandria was peculiarly adapted to ensure their full effect. The result of the contact of Judaism with the many creeds which were current there must have been speedy and powerful. The earliest Greek fragment of Jewish writing which has been preserved (about 160 B.C.) [see ARISTOBULUS] contains large Orphic quotations, which had been already moulded into a Jewish form (comp. Jost, *Gesch. d. Judenth.* p. 370); and the attempt thus made to connect the most ancient Hellenic traditions with the law was often repeated afterward. Nor was this done in the spirit of bold forgery. Orpheus, Musæus, and the Sibyls appeared to stand in some remote period anterior to the corruptions of polytheism, as the witnesses of a primeval revelation and of the teaching of nature, and thus it seemed excusable to attribute to them a knowledge of the Mosaic doctrines. The third book of the Sibyllines (cir. B.C. 150) is the most valuable relic of this pseudo-Hellenic literature, and shows how far the conception of Judaism was enlarged to meet the wider views of the religious condition of heathendom which was opened by a more intimate knowledge of Greek thought; though the later Apocalypse of Ezra [see ESDRAS, 4] exhibits a marked reaction toward the extreme exclusiveness of former times.

But the indirect influence of Greek literature and philosophy produced still greater effects upon the Alexandrine Jews than the open conflict and combination of religious dogmas. The literary school of Alexandria was essentially critical and not creative. For the first time men labored to collect, revise, and classify all the records of the past. Poets trusted to their learning rather than to their imagination. Language became a study; and the legends of early mythology were transformed into philosophic mysteries. The Jews took a vigorous share in these new studies. The caution against writing, which became a settled law in Palestine, found no favor in Egypt. Numerous authors adapted the history of the Patriarchs, of Moses, and of the Kings to classical models (Euseb. *Præp. Ev.* ix, 17–39. Eupolemus, Artapanus [?], Demetrius, Aristæus, Cleodemus or Malchas, "a prophet"). A poem which bears the name of Phocylides gives in verse various precepts of Leviticus (*Daniel, sec. LXX, Apolog.* p. 512 sq. Romæ, 1772); and several large fragments of a "tragedy" in which Ezekiel (cir. B.C. 110) dramatized the Exodus have been preserved by Eusebius (l. c.), who also quotes numerous passages in heroic verse from the elder Philo and Theodotus. This classicalism of style was a symptom and a cause of classicalism of thought. The same Aristobulus who gave currency to the Judæo-Orphic verses endeavored to show that the Pentateuch was the real source of Greek philosophy (Euseb. *Præp. Ev.* xiii, 12; Clem. Al. *Strom.* vi, 98).

The proposition thus enunciated was thoroughly congenial to the Alexandrine character; and henceforth it was the chief object of Jewish speculation to trace out the subtle analogies which were supposed to exist between the writings of Moses and the teaching of the schools. The circumstances under which the philosophical studies first gained a footing at Alexandria favored the attempt. For some time the practical sciences reigned supreme, and the issue of these was scepticism (Matter, *Hist. de l'école d'Alex.* iii, 162 sq.). Then at length the clear analysis and practical morality of the Peripatetics found ready followers, and, in the strength of the reaction, men eagerly trusted to those splendid ventures with which Plato taught them to be content till they could gain a surer knowledge (*Phæd.* p. 85). To the Jew this surer knowledge seemed to be already given, and the belief in the existence of a spiritual meaning underlying the letter of Scripture was the great principle on which all his investigations rested. The facts were supposed to be essentially symbolic; the language the veil (or sometimes the mask) which partly disguised from common sight the truths which it enwrapped. In this way a twofold object was gained. It became possible to withdraw the Supreme Being (τὸ ὄν, ὁ ὤν) from immediate contact with the material world, and to apply the narratives of the Bible to the phenomena of the soul. It is impossible to determine the process by which these results were embodied; but, as in parallel cases, they seem to have been shaped gradually in the minds of the mass, and not fashioned at once by one great teacher. Even in the Sept. there are traces of an endeavor to interpret the anthropomorphic imagery

of the Hebrew text [see SEPTUAGINT], and there can be no doubt that the Commentaries of Aristobulus gave some form and consistency to the allegoric system. In the time of Philo (B.C. 20–A.D. 50) the theological and interpretative systems were evidently fixed even in many of their details, and he appears in both cases only to have collected and expressed the popular opinions of his countrymen. See PHILO.

In each of these great forms of speculation—the theological and the exegetical—Alexandrianism has an important bearing upon the apostolic writings. But the doctrines which are characteristic of the Alexandrian school were by no means peculiar to it. The same causes which led to the formation of wider views of Judaism in Egypt, acting under greater restraint, produced corresponding results in Palestine. A doctrine of the Word (*Memra*), and a system of mystical interpretation grew up within the rabbinic schools, which bear a closer analogy to the language of the Apostle John and to the "allegories" of Paul than the speculations of Philo. See LOGOS.

The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in a form of society which was afterward transferred to the Christian Church. Numerous bodies of ascetics (*Therapeutæ*), especially on the borders of Lake Mareotis, devoted themselves to a life of ceaseless discipline and study. See THERAPEUTÆ. Unlike the Essenes, who present the corresponding phase in Palestinian life, they abjured society and labor, and often forgot, as it is said, the simplest wants of nature in the contemplation of the hidden wisdom of the Scriptures (Philo, *De Vit. Contempl.* throughout). The description which Philo gives of their occupation and character seemed to Eusebius to present so clear an image of Christian virtues that he claimed them as Christians; and there can be no doubt that some of the forms of monasticism were shaped upon the model of the Therapeutæ (Euseb. *H. E.* ii, 16).

At the beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism (q. v.) who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church. But the later forms of Alexandrine speculation, the strange varieties of Gnosticism, the progress of the catechetical school, the development of Neoplatonism, the various phases of the Arian controversy, belong to the history of the Church and to the history of philosophy. To the last Alexandria fulfilled its mission; and we still owe much to the spirit of its great teachers, which in later ages struggled, not without success, against the sterner systems of the West.—Smith, *Dict. of Bible*, i, 46.

See Kirchbaum, *D. Jüdische Alexandrinismus* (Lpz. 1841); Dähne, *Geschichtliche Darstellung der Jüdisch-Alexandrinischen Religions-Philosophie* (Halle, 1834); Gfrörer, *Philo, und die Jüdisch-Alexandrinische Theosophie* (Stuttgart, 1835). To these may be added, Ewald, *Gesch. des Volkes Israel* (Göttingen, 1852), iv, 250 sq., 393 sq.; Jost, *Gesch. des Judenthums* (Leipzig, 1857), i, 344 sq., 388 sq.; Schaff, *Hist. of the Church*, § 126.

III. *Christian.*—The Christian school of Alexandria at first aimed only at the instruction of converts from heathenism, and the instruction was *catechetical*. It was afterward developed into a theological seminary. Jerome dates its origin from the time of St. Mark, but there is no authority for his statement. Eusebius (*Hist. Eccl.* v, 10) states that it had existed from "ancient times;" but the first definite account dates from about 181, when Pantænus, a philosopher who had abandoned first Stoicism and then Platonism, and had been a Christian missionary in India, commenced lecturing in Alexandria (Euseb. loc. cit.). Whether Athenagoras, a philosopher who embraced Christianity about the middle of the 2d century, and who is called by Philip of Sida (see Dodwell, *Dissert. in Iren. Oxon.* 1689, p. 488, 497) a predecessor of Pantænus, was ever at Alexandria, is extremely doubtful. The testimony of Philip of Sida is not very trustworthy, and the silence of Eusebius, and Athenagoras's way of teaching, which is by no means Alexandrine, speak against it. About A.D. 190 Clement became assistant to Pantænus, and, about 203, head of the school. Origen became connected with the school as teacher when only a youth of 18 years, and he labored then, with some brief interruptions, until 232, when he was expelled from Alexandria. In the later years of his stay at Alexandria he was assisted by his disciple and successor Heraclas, who subsequently became bishop of Alexandria. Heraclas was succeeded by Dionysius, also a disciple of Origen, and later, likewise a bishop of Alexandria. The celebrity of the Alexandrian school continued for some time after the death of Dionysius, notwithstanding the rival institution which arose at Cæsarea Palæstinæ, and which was for some time conducted by Origen. It did not cease until the close of the fourth century.

Of the history of the school after the death of Dionysius we are, however, but imperfectly informed. Eusebius (*H. E.* vii, 32) names among the successors of Dionysius only Achillas, whose name is wholly omitted by Philip of Sida, and who, at all events, was less prominent than Pierius, who is mentioned by Philip and by Photius (Cod. 118). The names of Theognostus and Serapion are given as principals of the school only by Philip. It is possible, as Philip states, that about the close of the third century the Alexandrian bishop and martyr, Peter (Euseb. *H. E.* vii, 32), gave catechetical instruction, and later, about the middle of the fourth century, an Alexandrian monk, Macarius. Arius, the originator of Arianism, seems to have likewise been for some time principal of the school. The name of the learned and pious Didymus is mentioned as an Alexandrian catechist not only by Philip, but by Sozomen (*H. E.* iii, 15) and Rufin (*H. E.* ii, 7), and there is reason to believe that he presided over the school during the long period from 340 to 395. His assistant in later years, and his successor as catechist, was Rhodon, the teacher of Philip of Sida, and his withdrawal from Alexandria to Sida about 395 led, according to the testimony of Philip, to the close of the Alexandrian school. It is more probable that other causes had a greater share in bringing about this event. The controversies concerning Origen, and later, concerning Nestorianism and Monophysitism, in which the Alexandrian spirit degenerated and became extinct; the complete victory of Christianity, which diminished the number of adult converts and lessened the need of catechetical instruction for adults, and the prosperous development of Christian science, gradually undermined the prominent position of the Alexandrian school in the Church. It again became what it had been at the beginning, a school in which children received catechetical instruction.

In the best days of the school the number of students was very great, but it seems never to have had buildings or endowments. The head master chose his own assistants; the teachers were paid only by presents from the scholars; and the students lodged where they could. The manner of teaching was as in the schools of the ancient philosophers, accommodated in many cases to the needs of individuals, and frequently it was catechetical. Whoever wished it received instruction in philosophy also. In general the instruction was related to the Christian Gnosis, as milk to more substantial food. It did not depart from the plainness of faith; and the speculative doctrines of the essence of God, the origin of the world, the relation of reason to revelation, were excluded (*Strom.* v, 685). Probably what is contained in the *Cohortatio* of Clement constituted the contents of his introductory catechetical lectures; and it was followed by instructions in a pious, moral life, as we find them in the *Pædagogus*, and by

a discussion of the fundamental doctrines of Christianity. To impart a more profound "gnostic" insight into Christianity, he reserved for private conversations. The following chronological list of the catechists is given in Guerike, *De Schola Alexandrina* (Halle, 1824–25, 2 pts.):

Years.	Principals.	Assistants.
160*–181*	Athenagoras.†	
181*–190*	Pantænus.	
190*–203*	Pantænus.	Clement.
203	Pantænus Clement.	
203 –206*	Origen.	
206 –211*	Pantænus Clement.	Origen.
211*–213*	Clement.	Origen.
213*	Origen.	
213*–232	Origen.	Heraclas.
232	Heraclas.	
233 –265*	Dionysius.	
265*–280*	Pierius.*	
280*–282*	Pierius.*	Achillas.†
282*–2. 0*	Theognostus.*	Achillas.†
2 0*	Theognostus.*	
290 –295*	Serapion.†	
295*–312	Peter Martyr.*	
313 –320*	Arius.*	
320*–330*		
330*–340*	Macarius.†	
340* 390*	Didymus.	
3 0 –3 5	Didymus.	Rhodo.*
3 5	Rhodo.*	

* This sign denotes probability as regards the dates and the persons to which it is affixed. † The cross denotes doubt.

Schaff gives the following brief but clear account of the influence of the Alexandrian school on theology: "From this school proceeded a peculiar theology, the most learned and genial representatives of which were Clement and Origen. This theology is, on the one hand, a regenerated Christian form of the Alexandrian Jewish religious philosophy of Philo; on the other, a Catholic counterpart and a positive refutation of the heretical Gnosis, which reached its height also in Alexandria but half a century earlier. The Alexandrian theology aims at a reconciliation of Christianity with philosophy, or, subjectively speaking, of pistis with the gnosis; but it seeks this union upon the basis of the Bible and the doctrine of the Church. Its centre, therefore, is the Logos, viewed as the sum of all reason and all truth, before and after the incarnation. Clement came from the Hellenic philosophy to the Christian faith; Origen, conversely, was led by faith to speculation. The former was an aphoristic thinker, the latter a systematic. The one borrowed ideas from various systems; the other followed more the track of Platonism. But both are Christian philosophers and churchly gnostics. As Philo, long before them, in the same city, had combined Judaism with Grecian culture, so now they carried Grecian culture into Christianity. This, indeed, the apologists and controversialists of the second century had already done as far back as Justin the 'philosopher.' But the Alexandrians were more learned and liberal-minded, and made much freer use of the Greek philosophy. They saw in it, not sheer error, but in one view a gift of God, and a theoretical schoolmaster for Christ, like the law in the practical sphere. Clement compares it to a wild olive-tree, which can be ennobled by faith; Origen (in the fragments of an epistle to Gregory Thaumaturgus) to the jewels which the Israelites took with them out of Egypt, and turned into ornaments for their sanctuary, though they also wrought them into the golden calf. It is not necessarily an enemy to the truth, but may, and should be its handmaid, and at least neutralize the attacks against it. The elements of truth in the heathen philosophy they attributed partly to the secret operation of the Logos in the world of reason, partly to acquaintance with the Jewish philosophy, the writings of Moses and the prophets. So with the Gnostic heresy. The Alexandrians did not successively condemn it, but recognised the desire for deeper religious knowledge which lay at its root, and sought to meet this desire with a wholesome supply from the Bible itself. To the γνῶσις ψευδώνυμος they opposed a γνῶσις ἀληθινή. Their maxim was, in the words of Clement, 'No faith without knowledge, no knowledge without faith;' or, 'Unless you believe, you will not understand' (Isa. vii, 9, in the Sept. ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε). Faith and knowledge have the same substance, the saving truth of God, revealed in the Holy Scriptures, and faithfully handed down by the Church; they differ only in form. Knowledge is our consciousness of the deeper ground and consistency of faith. The Christian knowledge, however, is also a gift of grace, and has its condition in a holy life. The ideal of a Christian gnostic includes the perfect love as well as the perfect knowledge of God. Clement describes him as one 'who, growing gray in the study of the Scriptures, and preserving the orthodoxy of the apostles and the Church, lives strictly according to the Gospel.' The Alexandrian theology is intellectual, profound, stirring, and full of fruitful germs of thought, but rather unduly idealistic and spiritualistic, and, in exegesis, loses itself in arbitrary allegorical fancies. In its efforts to reconcile revelation and philosophy, it took up, like Philo, many foreign elements, especially of the Platonic and Gnostic stamp, and wandered into views which a later and more orthodox, but more narrow-minded and less productive age, condemned as heresies, not appreciating the immortal service of this school to its own and after times" (*History of the Christian Church*, § 126).

A full account of the (Christian) Alexandrian school is given in the *Am. Bib. Repos.* Jan. 1834, art. i; and its doctrines, and their influence on Christianity, in the same journal, April, 1834, art. i. See also Herzog, *Real-Encyclopädie*, i, 239 sq.; Michaelis, *De Schol. Alex.* etc. (Halle, 1739); Neander, *Ch. Hist.* i, 527–557; *Hist. of Dogmas*, i, 62 sq.; Mosheim, *Comm.* ii, 166; Prat, *Histoire de l'éclectisme Alexandrine considéré dans sa Lutte avec le Christianisme* (Lyon, 1843, 2 vols. 8vo); comp. Prof. Jowett, *Philo and St. Paul; St. Paul's Epistles to the Thessalonians*, etc. (London, 1855), i, 363 sq. Other treatises, bearing more or less directly upon the subject, are the following: Feuerlein, *De ratione docendi theologiam in schola Alexandrina* (Gotting. 1756); Hilscher, *De Schola Alexandrina* (Lips. 1776); Ritter, *Gesch. d. christl. Philos.* i, 421 sq.; Hasselbach, *De schola quæ Alex. floruit* (Stettin, 1826); Henry, *Epit. of Hist. of Philos.* (from the French), i, 207–220; Hase, *Hist. of Chr. Ch.* (Am. ed.), § 85; Weichmann, *De schola Origenis sacra* (Viteb. 1744).

ALEXANDRIAN VERSION, another name for the Septuagint (q. v.).

Alexandrium (Ἀλεξάνδρειον), a place frequently referred to by Josephus as having been originally built by Alexander (hence, doubtless, the name), apparently Jannæus (*Ant.* xiii, 16, 3), on a hill near Coreæ (q. v.), toward Jericho (*Ant.* xiv, 3, 4); fortified by Alexander the son of Aristobulus (*Ant.* xiv, 5, 2; *War*, i, 8, 2), and demolished by Gabinius (*Ant.* xiv, 5, 4; *War*, i, 8, 5), but again restored by Herod (*Ant.* xiv, 15, 4). It was the burial-place of the founder's family, and here accordingly the bodies of Herod's sons, Alexander and Aristobulus, were removed by night for interment (*Ant.* xvi, 11, 7; *War*, i, 17, 6). It has been identified by Schultz (Ritter, *Erdk.* xv, 452–454) as the modern village *Kefr Istuna*, about four miles S.E. of Shiloh, containing the ruins of an ancient castle built with very large stones (Van de Velde, *Memoir*, p. 284).

Alexandroschēnè (for Ἀλεξάνδρου σκηνή, *Alexander's tent*), a place mentioned in the *Jerusalem Itinerary* as 12 R. miles from Tyre, and the same distance from Ecdippa; evidently the ruin now called *Iskanderuna*, at the southern foot of Ras el-Abiad on the Mediterranean.

Alexas (Ἀλεξᾶς, contracted from *Alexander*, q.

v.), a favorite of Herod the Great, and by his influence the husband of Salome (Josephus, *Ant.* xvii, 1, 1; *War*, i, 28, 6), by whom he had a son, also named Alexas, and married to Cypros, a daughter of Antipater (*Ant.* xviii, 5, 4). See HERODIAN FAMILY.

Alexians, or "Brethren and Sisters of St. Alexius," so called from their patron saint, Alexius, said to have been a Roman senator of the fifth century, who gave up the world for a life of poverty and celibacy. They were also called CELLITES, and a fuller account of them will be found under that title.

Alexius. See ALEXIANS.

Alfred THE GREAT, king of England, was born in 849, his parents being Ethelwulf, king of the West Saxons, and Asburga, his first wife. He mounted the throne in 871, and during the thirty years in which he held the reins of government he experienced the greatest vicissitudes of fortune. As king, he was a great benefactor of the Church; he built many monasteries and churches, and founded the University of Oxford, which has been, under God, through all ages, the main support of the true faith in that kingdom. He died Oct. 21 or 28, 901, being little over fifty years old. Besides drawing learned men to his court, Alfred himself was devoted to letters. He translated Boethius, *De Consolatione* (published by Cordale, London, 1829, 8vo). Several other works are attributed to Alfred; among them, 1. A Saxon *Paraphrase of the History of Bede*, given in the Cambridge edition of *Bede's History* (1722, fol.):—2. *Various Laws relating to the Church*, contained in the same work (Appendix):—3. A Saxon *Translation* of the *Liber Pastoralis* of St. Gregory (in MS. at Cambridge):—4. *The Psalter of David*, partly translated into Saxon (printed at London, with the Latin text, in 1640, 4to):—5. Anglo-Saxon *Translation* of *Orosius* (given at the end of Pauli's "Life of Alfred," in Bohn's Library). He is also said to have translated the *Four Dialogues of St. Gregory*, which are lost.—Powell, *Life of Alfred the Great* (Lond. 1634, 12mo); Cave, *Hist. Lit.* anno 871; Weisz, *Geschichte Alfred's* (Schaffhausen, 1852, 8vo); Pauli, *Life of Alfred* (Berl. 1851), trans. by Thorp (Lond. 1853, 12mo).

Algeria, a country of Northern Africa, which forms now (since 1830) a French possession. Its area is about 150,000 square miles; population, in 1889, 3,960,000, most of whom are Mohammedans. The European population, in 1832, was only 5919 souls; in 1856, 155,607, among whom were 86,969 French, and 42,569 Spaniards; in 1881, it was 401,550 souls. Among the Europeans were, in 1857, about 10,000 Protestants, with eleven clergymen. The rest are mostly Roman Catholics, who have one bishopric at Algiers. There are several convents, among which a large agricultural and educational institution of the Trappists is celebrated. There were, in 1885, 178 boys' and 119 girls' schools, with 10,672 boys and 8986 girls. Four towns had Arabic-French schools, with 400 scholars. An Association of St. Louis was formed in 1859 for the civilization of the Mohammedans, and had commenced the publication of an Arabic paper, *Birgys Barys* (the *Eagle of Paris*).—Schem's *Ecclesiastical Year-book;* Behaghel, *L'Algérie* (Par. 1865). See AFRICA.

Al'gum, a transposed form (2 Chron. ii, 8; ix, 10, 11) of the Heb. term ALMUG (q. v.).

Ali'ah, a less correct form (1 Chron. i, 51) of the name ALVAH (q. v.).

Ali'an, a less correct form (1 Chron. i, 40) of the name ALVAN (q. v.).

Alien (גֵּר, *ger*, also נֵכָר, *nekar'*, or נָכְרִי, *nokri'*, both meaning *stranger*, as often rendered; ἀλλότριος), a foreigner, or person born in another country, and not having the usual rights and privileges of the citizens of the country in which he lives. Among the Hebrews there were two classes of persons denominated thus: 1. The proper aliens (גֵּרִים), those who were strangers generally, and who possessed no landed property, though they might have purchased houses; 2. Those less properly so called (תּוֹשָׁבִים, *toshabim'*, *sojourners*), i. e. strangers dwelling in another country without being naturalized (Lev. xxii, 10; Psa. xxxix, 12). Both of these classes were to be treated with kindness, and were to enjoy the same rights with other citizens (Lev. xix, 33, 34; Deut. x, 19; xxiii, 7; xxiv, 17). Strangers might be naturalized, or permitted to enter into the congregation of the Lord, by submitting to circumcision and renouncing idolatry (Deut. xxiii, 1–8).

The Edomites and Egyptians were capable of becoming citizens of Israel after the third generation. It appears also that other nations were not entirely excluded from being incorporated with the people of Israel. But the Ammonites and Moabites, in consequence of the hostile disposition which they had manifested to the Israelites in the wilderness, were absolutely excluded from the right of citizenship (Michaelis, *Mos. Recht*, § 63).

In the earlier periods of the Hebrew state, persons who were natives of another country, but who had come, either from choice or necessity, to take up their residence among the Hebrews, appear to have been placed in favorable circumstances. At a later period, viz., the reigns of David and Solomon, they were compelled to labor on the religious edifices which were erected by those princes (2 Chron. ii, 1, 17, 18, comp. with 1 Chron. xxii, 2). These, however, were probably prisoners of war (Jahn, *Bibl. Archæol.* § 181). See CITIZENSHIP; GENTILE.

The term alien is used figuratively in Eph. ii, 12, to denote those persons who were without Christ, and who had no interest in the blood of the covenant. See ADOPTION.

Alisgēma (ἀλίσγημα), a Hellenistic word (Stephens, *Thes. Gr.* s. v.) which occurs in Acts xv. 20, Auth. Vers. "pollution" (comp. ver. 29 and 1 Cor. viii), with reference to meat sacrificed to idols, and there means *defilement, pollution*. The apostle in these passages alludes to the customs of the Gentiles, among whom, after a sacrifice had been concluded and a portion of the victim had been assigned to the priests, it was usual to hold a sacrificial feast in honor of the god, on which occasion they ate the residue of the flesh (comp. Homer, *Odys.* iii, 470). This feast might take place either in the temple or in a private house (see Smith's *Dict. of Class. Ant.* s. v. Sacrificium). But there were many who, from need or avarice, salted and laid up the remnants for future use (Theoph. *Char.* c. x), or even gave them to the butchers to sell in the shambles (Schöttg. *Hor. Heb. ad Act.* xv, 20; 1 Cor. viii). This flesh, having been offered to idols, was held in abomination by the Jews; and they considered not only those who had been present at these feasts, but also those who ate the flesh which had been offered up, when afterward exposed for sale in the shambles, as infected by the contagion of idolatry (q. v.). The council at Jerusalem, therefore, at the suggestion of James, directed that converts should refuse all invitations to such feasts, and abstain from the use of all such meat, that no offence might be given to those Christians who had been Jews. See Kuinöl, *ad Act.* xv, 20. Comp. DECREE.

Alkali, the oxide or carbonate of one of the metallic bases, having a strong caustic power; usually applied to soda, potash, and ammonia. Of these substances the Hebrews appear to have been acquainted with two forms (see Thomson's *Land and Book*, ii, 302), concerning which we translate from Winer, ii, 9 sq.

1. *Mineral* alkali seems to have been designated by the term *ne'ther* (נֶתֶר, "nitre," Prov. xxv, 20; Jer. ii, 22; *νίτρον*, Attic *λίτρον*). It was found at all times in large quantities in two lakes of the valley of the Nile west of the river (Strabo, xvii, 803; Plin. xxxi, 46), and is still obtained there from the water under the name of *natrum* (Paulus, *Samml.* v, 182 sq.; Forskal, *Flor. Æg.* p. 45; Andréossy, in the *Memoires sur l'Egypte*, ii, 27 sq.; comp. *Descript. de l'Egypte*, xii, 1 sq.; Hasselquist, *Reisen*, p. 548). The Egyptians used nitre for embalming dead bodies (Herod. ii, 87); it was also employed instead of soap for washing (Jer. ii, 22; comp. Jerome, *ad Prov.* xxv, 20), as still appears to be customary in Egypt (Hasselquist, ut sup.; Forskal, *Flor.* p. 46). The property of this mineral, when dissolved in vinegar, of effervescing and losing its cleansing power, is alluded to in Prov. xxv, 20. (See generally Michaelis, *Comment. in Soc. Gott. prælect.* Brem. 177, p. 134 sq.; Beckmann, *Gesch. d. Erfind.* v, 517 sq.) See NITRE.

2. *Vegetable* alkali is denoted by the Hebrew term *borith'* (בֹּרִית, "soap," Jer. ii, 22; Mal. iii, 2), and by the Greeks and Romans likewise *nitre* (comp. Plin. xxxi, 46). It was obtained by water (lye) from the ashes of the soap-wash (Arabic *kali*), of which Forskal (*Flor.* p. lxiv sq., 54 sq., 98) found various kinds in Egypt, e. g. the *Salsola kali*, or the *Mesembryanthemum nodiflorum* of Linnæus (comp. Hasselquist, *Reisen*, p. 225; Raffenau Delile, *Flora Æg.* illustr. in the *Descript. de l'Egypte*, xix, 81; see Oken, *Botan.* ii, i, 584; ii, 856; Schkuhr, *Botan. Handb.* i, 174 sq.). The saline plants indigenous in Palestine from which *borith* was obtained were also, according to the Talmudists (see Celsii *Hierobot.* i, 450) and Jerome (*in loc. Jer.*), called by the same name, and are the same as those called by the Arabs *ashnan*. Of these plants Rauwolf (*Reisen*, p. 37) found in Syria two species; one was a thick bushy shrub, with numerous slender branches, surmounted by thick tufts, and furnished with narrow pointed leaves; the other in stem and top resembles "sheep-dew," with thick ash-colored roots (see his figures of each under Nos. 37, 38). The distinction of the various kinds of Oriental saline plants requires a new botanical treatment (Kitto, *Phys. Geogr. of Holy Land*, p. cclxvii; Pliny, xix, 18, mentions among the plants growing in Syria one "which yields a juice useful for washing wool," under the name *vadicula*, Gr. *στρούθιον*, comp. Dioscorides, ii, 193; Beckmann, *Gesch. d. Erfind.* iv, 18 sq.; Sprengel, *ad Dioscor.* ii, 478, regards this as no other than the *Saponaria officinalis*). Formerly, as at the present day (Rauwolf, ut sup.; Arvieux, *Reisen*, ii, 163; Belon, in Paulus's *Samml.* iv, 151), the ashes of these plants formed an important article of commerce in Oriental markets (thus their name *al-kali* is Arabic); and it is not only employed (in the form of lye or soap) as a means of cleansing clothes and the skin (Jer. ii, 22; Mal. iii, 2; Job ix, 30), but also in the reduction of metals, e. g. silver and lead (Isa. i, 25), and in the manufacture of glass (comp. generally Celsius, i, 449 sq.; Michaelis, *Commentat.* ut sup.). See SOAP.

Alkoran. See KORAN.

Allah (contracted from the Arabic *al ilah*, "the God"), the usual name for God among the Mohammedans. It is commonly used in connection with one or several of the 99 epithets or attributes of God.

Allah. See OAK.

Allan, WILLIAM (Cardinal), born in Lancashire in 1532, and educated at Oriel College, Oxford, where he afterward became, in Queen Mary's time, principal of St. Mary's Hall, and was also made canon of York. At Queen Elizabeth's accession he retreated to Louvain, and then became professor at Douay, canon of Cambray and Rheims, and lastly, in 1587, he was made cardinal-priest of St. Martin's in Rome, and in 1588 archbishop of Mechlin. He was very active in collecting the English Romanists abroad into one body, and in establishing a college, first at Douay and then at Rheims. His zeal against Queen Elizabeth showed itself in two bitter works, which he published before the invasion of England by the Spaniards, encouraging King Philip to that enterprise, and urging the subjects of Queen Elizabeth to consider themselves absolved from their allegiance, and to execute the papal ban dethroning Elizabeth and putting Philip II in her stead. This treason greatly embittered the English people against Allan, and the Earl of Arundel was afterward condemned to death for corresponding with him. He died at Rome in 1594, and the Jesuits were charged with poisoning him. They, in turn, charged the crime against Dr. Lewis, bishop of Cassona, who, they said, hoped to succeed Allan as English cardinal. —Hook, *Eccl. Biog.* i, 103; Collier, *Eccl. Hist.* vii, 180.

Allatius, LEO (*Leo Allacci* in Italian), was born in 1586 of Greek parents in the island of Chio, went to Rome in 1600, and studied at the Greek College in that city. When his course of studies was completed, Bernard Justiniani, bishop of Anglona, selected him for his grand-vicar. In 1621 Pope Gregory XV sent him into Germany to bring to Rome the Palatinate Library of Heidelberg, and Alexander VII made him librarian of the Vatican in 1661. He died Jan. 19, 1669,

aged eighty-three, having founded several colleges in his native island. According to Niceron, he was indefatigable in his labors, and possessed a prodigious memory, stored with every kind of knowledge, but he wanted judgment and critical acumen. A list of his writings may be found in Niceron, *Mémoires*, viii, 10. The most important of them are, 1. *De Ecclesiæ Occident. et Orient. Perpetuâ Consensione* (Cologne, 1648, 4to):—2. *De utriusque Eccl. etc. in dogmate de Purgatorio Consensione* (Rome, 1655, 8vo):—3. *De Libris Eccl. Græcorum* (Paris, 1645, 8vo):—4. *De Templis Græcorum recentioribus* (Cologne, 1645, 8vo):—5. *Græciæ Orthodoxæ Scriptores* (Rome, 1652, 2 vols. 4to):—6. *De Octavo Synodo Photiana* (Francf. 1666, 4to).

Allegory (*ἀλληγορία*) occurs in the Bible only in the participial form, *ἀλληγορούμενος*, *allegorized* (Gal. iv, 24), where the apostle cites the history of the free-born Isaac and the slave-born Ishmael, and only speaks of it as *allegorically applied*. *Allegories* themselves are, however, of frequent occurrence in Scripture.

An *allegory* has been sometimes considered as only a lengthened *metaphor;* at other times as a *continuation of metaphors*. But, according to its original and proper meaning, as shown by its derivation, the term denotes a representation of one thing which is intended to excite the representation of another thing. In most allegories the immediate representation is made in the form of a narrative; and, since it is the object of the allegory itself to convey a moral, not a historic truth, the narrative is commonly fictitious. The immediate representation is understood from the words of the allegory; the ultimate representation depends upon the immediate representation applied to the proper end. The interpretation of the former is commonly called the *grammatical* or the *literal* interpretation, although we should speak more correctly in calling it the *verbal* interpretation, since, in the plainest narratives, even in narratives not designed for moral application, the use of words is never restricted to their mere *literal* senses. Every parable is a kind of allegory; e. g. in the parable of the sower (Luke viii, 5–15) we have a plain narrative—a statement of a few simple and intelligible facts, such, probably, as had fallen within the observation of the persons to whom our Saviour addressed himself, followed by the explanation or allegorical interpretation. The impressive and pathetic allegory addressed by Nathan to David affords a similar instance of an allegorical narrative accompanied with its explanation (2 Sam. xii, 1–14). Allegories thus accompanied constitute a kind of simile, in both parts of which the words themselves are construed either literally or figuratively, according to the respective use of them; and then we institute the comparison between the things signified in the former part and the things signified in the latter part. The most frequent error in the interpretation of allegorical representations is the attempt to discover too minute coincidences, or to apply them in all their details. See PARABLE.

But allegorical narratives are frequently left to explain themselves, especially when the resemblance between the immediate and ultimate representation is sufficiently apparent to make an explanation unnecessary. Of this kind we cannot have a more striking example than that beautiful one contained in the 80th Psalm, "Thou broughtest a vine out of Egypt," etc. The allegorical delineation of old age by Solomon (Eccl. xii, 2–6) is perhaps one of the finest of the Old Testament. The use of allegorical interpretation is not, however, confined to mere allegory, or fictitious narratives, but is extended also to history, or real narratives. And in this case the grammatical meaning of a passage is called its *historical*, in contradistinction to its *allegorical* meaning. There are two modes in which Scripture history has been thus allegorized. According to one, facts and circumstances, especially those recorded in the Old Testament, have been applied to other facts and circumstances, of which they have been described as *representative*. According to the other, these facts and circumstances have been described as mere *emblems*. The former is warranted by the practice of the sacred writers themselves; for when facts and circumstances are so applied, they are applied as *types* of those things to which the application is made. But the latter has no such authority in its favor, though attempts have been made to procure such authority. For the same things are there described, not as types or as real facts, but as mere *ideal* representations, like the immediate representations in allegory. By this mode, therefore, history is not *treated* as allegory, but *converted* into allegory—a mode of interpretation that cannot claim the sanction of Paul from the above treatment of the history of Isaac and Ishmael.—Marsh, *Criticism and Interpretation of the Bible*, lect. v. See INTERPRETATION.

Alleine, JOSEPH, an eminently pious non-conformist divine, was born at Devizes in 1633. His piety and love of learning displayed themselves very early, and at sixteen he was sent to Lincoln College, Oxford, but in 1651 he removed to Corpus Christi College, a Wiltshire scholarship being then vacant. In 1653 he was admitted bachelor of arts, and in 1655 he became co-pastor with the Rev. George Newton, at Taunton, where he labored with great diligence and success until 1662, when he was deprived of his office for non-conformity, and on the 26th of May, 1663, was committed to Ilchester jail, where, after being treated with great indignity, together with seven ministers and fifty Quakers, he was indicted at the assizes for preaching on the 17th of May, of which he was found guilty, and fined one hundred marks. He declared in court "that, whatsoever he was charged with, he was guilty of nothing but doing his duty." He continued in prison a year, and, after his release, he was even more zealous in propagating the Gospel, till his exertions brought on illness. In 1665 he was again apprehended, and, with some of his friends, was committed to prison for sixty days. The confinement increased his disorder, and he rapidly became worse, and died Nov. 16, 1668. His *Alarm to the Unconverted* is one of the most useful and most widely circulated books of practical religion ever published.—*Life of Alleine, with Letters* (N. Y. 1840, 12mo); Stanford, *Life of Alleine* (Lond. 1864).

Allelu'ia (*ἀλληλούϊα*), a Græcized form (Rev. xix, 1, 3, 4, 6) of the Heb. exclamation HALLELUJAH (q. v).

Allemanni, a confederacy of German tribes, among which, probably, the Tencteri, Usipeti, Chatti, and Vangiones were the most important. The name denotes either (according to Zeuss) a confederacy of men of different nations, or (according to Grimm) the true descendants of Manus, real German men. They appear for the first time on the stage of history under the reign of Caracalla (211), who assumed the title of Allemanicus because he pretended to have conquered the Allemanni on the Maine. Toward the close of the 3d century they took possession of the country between the Rhine, Maine, and Danube. There they existed under this distinctive name until the beginning of the 10th century, when Duke Erchinger was executed, and his successor Burcard proclaimed Duke of Suabia.

The Roman provinces on the Rhine and Danube, at the time of their occupation by the Allemanni, were partly inhabited by Christians. The Allemanni suppressed in some districts Christianity altogether, while in others it was strong enough to withstand all persecutions. Thus Paganism and Christianity existed side by side until the battle of Zulpich (496), in consequence of which the Allemanni became subject to the Franks, who now entered the Christian Church. The connection of the Allemannic dukes and grandees with the Frankish kings, the Frankish legislation,

especially the *lex Allemannica* of Dagobert the Great (630), and the efforts of the bishops of the neighboring sees of Augsburg and Vindenissa, greatly promoted the spreading of Christianity. When the latter see was transferred to Constance, an Allemannic city, the growth of Christianity became still more rapid. Among the missionaries who labored for the conversion of the Allemanni, Fridolin (550), Columban and Gallus (610), Trudpert (640), and Pirminius (724), are best known. (See these articles.) At the time of Boniface (740) the Christianization of the country seems to have been completed. See Hefele, *Einführung des Christenthums im südwestlichen Deutschland* (Tübing. 1837); Stälin, *Würtemb. Gesch.* i. Compare GERMANY; BADEN; WURTEMBERG.

Allen, Benjamin, a Protestant Episcopal minister, was born at Hudson, N. Y., September 29, 1789, was bred a Presbyterian, and obtained his education under many difficulties by strenuous exertion. In 1814 he entered the Protestant Episcopal Church, and was licensed as a lay reader in Charlestown, Va., where he gave special attention to the instruction of the colored people. He was ordained deacon in 1816 and priest in 1818. In 1815 he published (for one year) a weekly paper called the "*Layman's Magazine*," and in 1820 an *Abridgment of Burnet's History of the Reformation* (1 vol.), which had a very large sale. In 1821 he was chosen rector of St. Paul's Church, Philadelphia, as successor to the Rev. Dr. Pilmore. Here his labors as pastor and preacher were incessant, and he added to them a great deal of literary work. In 1822 he published *Christ and Him Crucified* (12mo), and *Living Manners*, a tale (12mo); in 1823 4, a *History of the Church of Christ* (2 vols. 8vo); in 1825, *The Parents' Counsellor; a Narrative of the Newton Family*; and a *Sketch of the Life of Dr. Pilmore*. In 1827 he established a publishing house, called "The Prayer-book and Missionary House," to cheapen prayer-books, tracts, etc., and wrote for publication several small practical and biographical works. Under these accumulated labors his health broke down, and he sailed for Europe in March, 1828. In England he imprudently allowed himself to be called into frequent service at anniversaries and public meetings, and his strength failed entirely by midsummer. He died on the return voyage to America, Jan. 13, 1829. Besides the publications above named, he published also a number of separate sermons, and several small volumes of poems, written in early life.—Sprague, *Annals*, v, 591.

Allen, Cardinal. See ALLAN.

Allen, David Oliver, D.D., a Congregational minister and missionary, was born Sept. 14, 1799, at Barre, Mass. He graduated at Amherst College, in 1823, studied theology in Andover Theological Seminary, 1824–27, went, with his wife, as missionary to India in 1827. In 1844 he took charge of the printing establishment in Bombay, employing at that time one hundred persons. He published several tracts in the Mahratta language, and superintended a revised and corrected edition of the whole Scriptures in that language. He returned, on account of enfeebled health, to America in June, 1853, and published in 1856 a "*History of India, Ancient and Modern.*" He was a member of the "Royal Asiatic Society" and the "American Oriental Society." He died in Lowell, July 17, 1863.

Allen, Henry. See ALLENITES.

Allen, James, a Puritan minister, was born in England in 1632. He was a fellow of New College, Oxford, but was ejected for non-conformity in 1662, came to America, and was ordained teacher of the First Church, Boston, December 9, 1668, as colleague with Mr. Davenport, who was at the same time ordained pastor. He served this church for forty years with dignity and industry, but without remarkable success. Several of his occasional sermons were printed. He died September 22, 1710.—Sprague, *Annals*, i, 163.

Allen, John, one of the early ministers of Massachusetts, was born in England in 1596, and was driven from his native land during the persecution of the Puritans. Removing to New England, he was settled pastor of the church at Dedham, April 24, 1639, where he continued till his death, August 26, 1671. He was a man of considerable distinction in his day. He published a defence of the nine positions, in which, with Mr. Shepard of Cambridge, he discusess the points of Church discipline, and a defence of the synod of 1662, against Mr. Chauncy, under the title of *Animadversions upon the Antisynodalia* (4to, 1664).—Allen, *Biographical Dict.* s. v.; Allibone, *Dict. of Authors*, i, 53.

Allen, John, chancellor of Ireland, was born in 1476, was educated at Oxford, and took his bachelor's degree at Cambridge. He soon obtained several benefices, and was sent by Archbishop Warham to Rome on ecclesiastical affairs; he spent nine years there, and, on his return, Wolsey made him his chaplain. He was made archbishop of Dublin in 1528, and soon after chancellor. He was an active assistant of Cardinal Wolsey in the spoliation of the religious houses, and was a learned canonist. Allen was murdered by Thomas Fitzgerald, son of the earl of Kildare, July 28, 1534, and his death was regarded by the people as a divine judgment upon him for having been instrumental in the destruction of forty monasteries. He wrote *Epist. de Pallii Significatione*, and other pieces relating to ecclesiastical subjects.—*Biog. Univ.* tom. i, p. 590; Rose, *Biog. Dictionary;* Landon, *Eccles. Dict.* s. v.; Wood, *Athenæ Oxonienses.*

Allen, John, a learned layman, was born at Truro, in Cornwall, England, in 1771, and conducted for upward of thirty years a private school in London, where he died June 17, 1839. He published a work on *Modern Judaism* (8vo, London, 1816 and 1830). Bickersteth calls it the best work on the subject in the English language. In 1813 he published a translation of Calvin's *Institutes of the Christian Religion*, which has continued to be the standard English version of that great work, though it may now, perhaps (1862), be superseded by Beveridge's new translation. Allen's edition of the *Institutes* was reprinted at New York (1819, 4to), and often since in 2 vols. 8vo, in which form it is issued by the Presbyterian Board of Publication, Philadelphia.—Darling, *Cyclopædia Bibliographica*, i, 49; Allibone, *Dictionary of Authors*, i, 53.

Allen, John, was pastor of a Baptist congregation at Spitalfields, 1764 to 1767. Engaging in business, he became involved in difficulties, was tried for forgery, and was acquitted. He subsequently went to New York, and had some reputation as a preacher there until his death. He published *The Spiritual Magazine, or the Christian's Grand Treasure, wherein the Doctrines of the Bible are unfolded* (Lond. 1752; reprinted, with preface by Romaine, Lond. 1810, 3 vols. 8vo); *Chain of Truth*, a dissertation on the Harmony of the Gospels (1764).—Wilson, *Dissenting Churches*, iv, 426; Darling, *Cyclop. Bibliographica*, i, 49.

Allen, Moses, a minister of the Protestant Episcopal Church, was born in Northampton, Massachusetts, September 14, 1748. He was educated at Princeton, where he graduated in 1772. He was ordained at Christ's Church parish, about twenty miles from Charleston, S. C., March 26, 1775. In 1777 he removed to Midway, Georgia. The British army from Florida, under General Prevost, dispersed his society in 1778, and burned the church, almost every dwelling-house, and the crops of rice then in stacks. In December he was taken prisoner by the British, and treated with great severity. Seeing no prospect of release from the prison-ship where he was confined, he determined to attempt the recovery of his liberty by jumping overboard and swimming to an adjacent point; but he was drowned in the attempt, February 8, 1779.—Allen, *Biog. Dictionary*, s. v.

Allen, Richard, first bishop of the African Methodist Episcopal Church, was born in 1760. After 17 years' service in the Methodist ministry, to which he had been ordained by Bishop Asbury, he was elected bishop of the newly-formed "African Methodist Episcopal Church" (q. v.) in 1816. He died in Philadelphia, March 26, 1831.—Gorrie, *Churches and Sects*, p. 54.

Allen, Solomon, a useful minister of the Gospel, brother of Moses Allen (q. v.), was born at Northampton, February 23, 1751. He, with four of his brothers, entered the army in the Revolutionary war, and rose to the rank of major. At 40 he was converted, and was made deacon of the church at Northampton. Soon after he felt it his duty to preach the Gospel, but the neighboring clergy discouraged him, on account of his great age and his want of theological learning. But he was not to be hindered; he devoted himself to the study of the Bible, and went for his theology to the works of Hoar and Baxter. At fifty years of age he entered upon a career of voluntary labor as a preacher, which lasted, chiefly in the new settlements in Western New York, for 20 years. "He rejoiced in fatigues and privations in the service of his beloved Master. Sometimes, in his journeys, he reposed himself with nothing but a blanket to protect him from the inclemency of the weather. But though poor, he was the means of enriching many with the inestimable riches of religion. Four churches were established by him, and he numbered about two hundred souls as by his preaching reclaimed from perdition. Though poor himself, there were those connected with him who were rich, and by whose liberality he was enabled to accomplish his benevolent purposes. From such sources he expended about a thousand dollars in books and clothing for the people in the wilderness." In 1820 he returned to Massachusetts. "At Pittsfield, where some of his relations lived, and where his brother had been the minister, Mr. Allen went through the streets, and entering each house, read a chapter in the Bible, exhorting all the members of the family to serve God, and praying fervently for their salvation. In like manner he visited other towns. He felt that the time was short, and he was constrained to do all the good in his power. With his white locks, and the strong, impressive tones of his voice, and having a known character for sanctity, all were awed at the presence of the man of God. He went about with the holy zeal and authority of an apostle. In prayer Mr. Allen displayed a sublimity and pathos which good judges have considered as unequaled by any ministers whom they have known. It was the energy of true faith and strong feeling. In November he arrived at New York, and there, after a few weeks, he expired in the arms of his children, Jan. 28, 1821."—Allen, *Biog. Dictionary*, s. v.

Allen, Thomas, a non-conformist minister, was born at Norwich, England, 1608, and educated at Cambridge. He was afterward minister of St. Edmond's, in Norwich, but was silenced by Bishop Wren, about 1636, for refusing to read the Book of Sports. In 1638 he fled to New England, and was installed in Charlestown, where he preached the Gospel till about 1651, when he returned to Norwich, and continued the exercise of his ministry till 1662, when he was ejected for non-conformity. He died September 21, 1673. He published a *Chain of Scripture Chronology, from the Creation till the Death of Christ* (Lond. 1659, 4to), and a number of practical writings.—Darling, *Cyclop. Bibliographica*, i, 51; Allen, *Biog. Dict.* s. v.

Allen, Thomas, a Church of England divine, was born at Oxford in 1682, and was educated at Wadham College. He became rector of Kettering in 1714, and continued to serve that parish until his death, May 31, 1755. He published *An Apology for the Church of England* (Lond. 1725, 8vo); *The Christian's sure Guide to eternal Glory, Expositions* of Rev. ii, iii (Lond. 1733, 8vo); *The Practice of a Holy Life* (Lond. 1716, 8vo).—Darling, *Cyclop. Bibliographica*, i, 51; Nichols, *Illustrations*, iii, 789.

Allen, Thomas, brother of Moses, and first minister of Pittsfield, Mass., was born January 7, 1743, at Northampton. He was educated at Harvard College, and passed A.B. in 1762. After studying theology under the direction of Mr. Hooker of Northampton, Mr. Allen was ordained April 18, 1764. During a ministry of forty-six years he was unwearied in his sacred calling. Besides his stated labors on the Sabbath, he frequently delivered lectures, and in the course of his life preached six or seven hundred funeral sermons. During the war of the Revolution he went out twice as a volunteer chaplain. He died February 11, 1810.—Sprague, *Annals*, i, 608; Allen, *Biog. Dictionary*, s. v.

Allen, William (Cardinal). See ALLAN.

Allen, William, a tradesman of London, whose works were highly esteemed by Bishop Kidder and others, was originally an Independent, but from conviction joined the Church of England in 1658. He died in 1686, at an advanced age. His *Works* were published at London, folio, in 1707, with a preface concerning the author and his writings, by the bishop of Chichester. Bishop Kidder preached his funeral sermon.—Darling, *Cyclop. Bibliographica*, i, 51.

Allen, William, a member of the Society of Friends, and a distinguished Christian philanthropist, was born, in 1770, at Spitalfields. He founded, in 1797, with Mr. Philips, the "Spitalfields Soup Society," exerted himself for the abolition of the slave-trade, and of capital punishment in the case of minor offences, for the improvement of primary schools and prisons, for the establishment of saving funds and other similar purposes. From 1816 to 1833 he visited four times the principal countries of Europe in behalf of his philanthropic enterprises. Many years before his death, Mr. Allen purchased an estate near Lindfield, Sussex, and withdrew from business. Here, while still zealously engaging in public schemes of usefulness and benevolence, he carried out various philanthropic plans for the improvement of his immediate dependents and poorer neighbors. He erected commodious cottages on his property, with an ample allotment of land attached to each cottage; and he established schools at Lindfield for boys, girls, and infants, with workshops, out-houses, and play-grounds. About three acres of land were cultivated on the most approved system by the boarders, who also took a part in household work. The subjects taught were land-surveying, mapping, the elements of botany, the use of the barometer, rain-gauge, etc., and there was a good library with various scientific and useful apparatus. He died at his house near Lindfield, December 30, 1843.—Sherman, *Life of William Allen* (1857, 8vo); *English Cyclopædia*, s. v.; Allibone, *Dictionary of Authors*, i, 54.

Allenites, the followers of *Henry Allen*, born at Newport, R. I., June 14, 1748, a man of natural capacity but undisciplined mind, who, about the year 1774, journeyed through most parts of the province of Nova Scotia, and, by his popular talents, made many converts. He also published several treatises and sermons, in which he maintains that the souls of all the human race are emanations, or rather parts, of the one Great Spirit, but that originally they had individually the powers of moral agents—that they were all present with our first parents in the garden of Eden, and were actually in the first transgression. He supposes that our first parents in innocency were pure spirits; that the material world was not then made; but, in consequence of the fall, mankind being cut off from God, that they might not sink into immediate destruction, the world was produced, and they were clothed with hard bod-

ties; and that all the human race will in their turns, by natural generation, be invested with such bodies, and in them enjoy a state of probation. He maintains that the body of our Saviour was never raised from the grave, and that none of the bodies of men ever will be; but when the original number of souls have had their course on earth they will all receive their reward or punishment in their original unembodied state. He held baptism, the Lord's Supper, and ordination, to be matters of indifference. Allen died in 1784, after which his party greatly declined.—Adams's *Dict. of Religions;* Grégoire, *Hist. des Sectes,* v, 110 sq.

Allestree, RICHARD, D.D., an eminent English divine, born at Uppington, Shropshire, in March, 1619, and educated at Oxford. In 1641 he took up arms for the king, and, after the royal downfall, he took orders. In 1660 he was made regius professor of divinity at Oxford and canon of Christ Church. In 1665 he was elected provost at Eton, where he died Jan. 28, 1680. He was a laborious scholar, and did a great deal for Eton College. He published *Forty Sermons* (Oxf. 1684, 2 vols. fol.).—Hook, *Eccl. Biog.* i, 142.

Alley, WILLIAM, bishop of Exeter, was born about 1512 at Great Wycomb, Bucks; he was educated at Eton, from whence, in 1528, he went to King's College, Cambridge; after having taken his degree of A.B. in that university, he removed to Oxford. At this time the contest between the Romish and the reforming party in the Church of England was carried on with much violence on both sides. Alley attached himself zealously to the reformers, and, on the accession of Queen Mary, thought it expedient to conceal himself, and earned an honorable maintenance in the north of England by practising physic and educating youth. When Queen Elizabeth came to the throne, he returned to London, and read the divinity lecture in St. Paul's. He is said to have discharged this office with great ability; and he is also distinguished as the translator of the Pentateuch for Archbishop Parker's Bible. On July 14, 1560, he was consecrated bishop of Exeter, and discharged his duties faithfully until his death, April 16, 1570. He published an exposition of 1 Peter in *The Poor Man's Library* (Lond. 1565, fol.).

Alliance, a confederacy formed by treaty between two nations for their amicable intercourse and mutual advantage. Compacts of this character are designated in Scripture by various terms, e. g. LEAGUE; COVENANT; TREATY, etc.

1. *History of Jewish Treaties.*—Anterior to the Mosaical institutions, such alliances with foreigners were not forbidden. Abraham was in alliance with some of the Canaanitish princes (Gen. xiv, 13); he also entered into a regular treaty of alliance with the Philistine king Abimelech (ch. xxi, 22 sq.), which was renewed by their sons (ch. xxvi, 26-30). This primitive treaty is a model of its kind; it leaves all details to the honest interpretation of the contracting parties. Abimelech says: "Swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee thou shalt do unto me, and unto the land wherein thou hast sojourned." Even after the law it appears that such alliances with distant nations as could not be supposed to have any dangerous effect upon the religion or morals of the people were not deemed to be prohibited. Thus, in the case of the treaty with the Gibeonites, Joshua and the elders are condemned for it only on the ground that the Gibeonites were in fact their near neighbors (Josh. ix, 3-27).

On the first establishment of the Israelites in Palestine, lest the example of foreign nations should draw them into the worship of idols, intercourse and alliance with such nations were strongly interdicted (Lev. xviii, 3, 4; xx, 22, 23). For the same object of political isolation a country was assigned to them shut in by the sea on the west, by deserts on the south and east, and by mountains and forests on the north. But with the extension of their power under the kings, the Jews were brought more into contact with foreigners, and alliances became essential to the security of their commerce (q. v.). These diplomatic arrangements may primarily be referred to a partial change of feeling which originated in the time of David, and which continued to operate among his descendants. During his wanderings he was brought into association with several of the neighboring princes, from some of whom he received sympathy and support, which, after he ascended the throne, he gratefully remembered (2 Sam. x, 2). He married the daughter of a heathen king, and had by her his favorite son (2 Sam. iii, 3); the king of Moab protected his family (1 Sam. xxii, 3, 4); the king of Ammon showed kindness to him (2 Sam. x, 2); the king of Gath showered favors upon him (1 Sam. xxvii; xxviii, 1, 2); the king of Hamath sent his own son to congratulate him on his victories (2 Sam. viii, 15); in short, the rare power which David possessed of attaching to himself the good opinion and favor of other men, extended even to the neighboring nations, and it would have been difficult for a person of his disposition to repel the advances of kindness and consideration which they made. Among those who made such advances was Hiram, king of Tyre; for it eventually transpires that "Hiram was ever a lover of David" (1 Kings v, 2), and it is probable that other intercourse had preceded that relating to the palace which Hiram's artificers built for David (2 Sam. v, 11). The king of Tyre was not disposed to neglect the cultivation of the friendly intercourse with the Hebrew nation which had thus been opened. He sent an embassy to condole with Solomon on the death of his father, and to congratulate him on his own accession (1 Kings v, 1). The plans of the young king rendered the friendship of Hiram a matter of importance, and accordingly "a league" was formed (1 Kings v, 12) between them; and that this league had a reference not merely to the special matter then in view, but was a general league of amity, is evinced by the fact that more than 250 years after a prophet denounces the Lord's vengeance upon Tyre, because she "remembered not the brotherly covenant" (Amos i, 9). Under this league large bodies of Jews and Phœnicians were associated, first in preparing the materials for the Temple (1 Kings v, 6 18), and afterward in navigating the Red Sea and the Indian Ocean (1 Kings ix, 26-28). Solomon also contracted an alliance with a Pharaoh, king of Egypt, which was cemented by his marriage with a princess of the royal family; by this he secured a monopoly of the trade in horses and other products of that country (1 Kings x, 28, 29). After the division of the kingdom the alliances were of an offensive and defensive nature; they had their origin partly in the internal disputes of the kingdoms of Judah and Israel, and partly in the position which these countries held relatively to Egypt on the one side, and the great Eastern monarchies of Assyria and Babylonia on the other. The scantiness of the historical records at our command makes it probable that the key to many of the events that occurred is to be found in the alliances and counter-alliances formed between these people, of which no mention is made. Thus the invasion of Shishak in Rehoboam's reign was not improbably the result of an alliance made with Jeroboam, who had previously found an asylum in Egypt (1 Kings xii, 2; xiv, 25). Each of these monarchs sought a connection with the neighboring kingdom of Syria, on which side Israel was particularly assailable (1 Kings xv, 19); but Asa ultimately succeeded in securing the active co-operation of Benhadad against Baasha (1 Kings xv, 16-20). Another policy, induced probably by the encroaching spirit of Syria, led to the formation

of an alliance between the two kingdoms under Ahab and Jehoshaphat, which was maintained until the end of Ahab's dynasty; it occasionally extended to commercial operations (2 Chron. xx, 36). The alliance ceased in Jehu's reign; war broke out shortly after between Amaziah and Jeroboam II; each nation looked for foreign aid, and a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-Pileser, king of Assyria, on the other (2 Kings xvi, 5–9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power. Thus Hoshea made a treaty with So (Sabaco, or Sevechus), and rebelled against Shalmaneser (2 Kings xvii, 4); Hezekiah adopted the same policy in opposition to Sennacherib (Isa. xxx, 2): in neither case was the alliance productive of much good—the Israelites were abandoned by So; it appears probable that his successor Sethos, who had offended the military caste, was unable to render Hezekiah any assistance; and it was only when the independence of Egypt itself was threatened that the Assyrians were defeated by the joint forces of Sethos and Tirhakah, and a temporary relief afforded thereby to Judah (2 Kings xix, 9, 36; Herod. ii, 141). The weak condition of Egypt at the beginning of the 26th dynasty left Judah entirely at the mercy of the Assyrians, who, under Esarhaddon, subdued the country, and by a conciliatory policy secured the adhesion of Manasseh and his successors to his side against Egypt (2 Chron. xxxiii, 11–13). It was apparently as an ally of the Assyrians that Josiah resisted the advance of Necho (2 Chron. xxxv, 20). His defeat, however, and the downfall of the Assyrian empire, again changed the policy of the Jews, and made them the subjects of Egypt. Nebuchadnezzar's first expedition against Jerusalem was contemporaneous with and probably in consequence of the expedition of Necho against the Babylonians (2 Kings xxiv, 1; Jer. xlvi, 2); and lastly, Zedekiah's rebellion was accompanied with a renewal of the alliance with Egypt (Ezek. xvii, 15). A temporary relief appears to have been afforded by the advance of Hophrah (Jer. xxxvii, 11), but it was of no avail to prevent the extinction of Jewish independence.

On the restoration of independence, Judas Maccabæus sought an alliance with the Romans, who were then gaining an ascendency in the East, as a counterpoise to the neighboring state of Syria (1 Macc. viii; Joseph. *Ant.* xii, 10, 6): this alliance was renewed by Jonathan (1 Macc. xii, 1; *Ant.* xiii, 5, 8), and by Simon (1 Macc. xv, 17; *Ant.* xiii, 7, 3); on the last occasion the independence of the Jews was recognised and formally notified to the neighboring nations, B.C. 140 (1 Macc. xv, 22, 23). Treaties of a friendly nature were at the same period concluded with the Lacedemonians under an impression that they came of a common stock (1 Macc. xii, 2; xiv, 20; *Ant.* xii, 4, 10; xiii, 5, 8). The Roman alliance was again renewed by Hyrcanus, B.C. 128 (*Ant.* xiii, 9, 2), after his defeat by Antiochus Sidetes, and the losses he had sustained were repaired. This alliance, however, ultimately proved fatal to the independence of the Jews: the rival claims of Hyrcanus and Aristobulus having been referred to Pompey, B.C. 63, he availed himself of the opportunity of placing the country under tribute (*Ant.* xiv, 4, 4). Finally, Herod was raised to the sovereignty by the Roman senate, acting under the advice of M. Antony (*Ant.* xiv, 14, 5).

2. *Their Religious and Political Effects.*—This intercourse with the heathen appears to have considerably weakened the sentiment of separation, which, in the case of the Hebrews, it was of the utmost importance to maintain. The disastrous consequences of even the seemingly least objectionable alliances may be seen in the long train of evils, both to the kingdom of Israel and of Judah, which ensued from the marriage of Ahab with Jezebel, the king of Tyre's daughter. See AHAB; JEZEBEL. These consequences had been manifested even in the time of Solomon; for he formed matrimonial alliances with most of the neighboring kingdoms, and to the influence of his idolatrous wives are ascribed the abominations which darkened the latter days of the wise king (1 Kings xi, 1–8). The prophets, who were alive to these consequences, often raised their voices against such dangerous connections (1 Kings xx, 38; 2 Chron. xvi, 7; xix, 2; xxv, 7, etc.; Isa. vii, 17); but it was found a difficult matter to induce even the best kings to place such absolute faith in Jehovah, the Head of their state, as to neglect altogether those human resources and alliances by which other nations strengthened themselves against their enemies. Remarkable instances of this are those of Asa, one of the most pious monarchs of Judah (1 Kings xv, 16–20), and, in a less degree, of Ahaz (2 Kings xvi, 5, etc.; 2 Chron. xviii, 16, etc.). In later times the Maccabees appear to have considered themselves unrestrained by any but the ordinary prudential considerations in contracting alliances; but they confined their treaties to distant states, which were by no means likely ever to exercise that influence upon the religion of the people which was the chief object of dread. The most remarkable alliances of this kind in the whole Hebrew history are those which were contracted with the Romans, who were then beginning to take a part in the affairs of Western Asia. Judas claimed their friendly intervention in a negotiation then pending between the Jews and Antiochus Eupator (2 Macc. xi, 34 sq.); and two years after he sent ambassadors to the banks of the Tiber to propose a treaty of alliance and amity. By the terms of this treaty the Romans ostensibly threw over the Jews the broad shield of their dangerous protection, promising to assist them in their wars, and forbidding any who were at peace with themselves to be at war with the Jews, or to assist directly or indirectly those who were so. The Jews, on their part, engaged to assist the Romans to the utmost of their power in any wars they might wage in those parts. The obligations of this treaty might be enlarged or diminished by the mutual consent of the contracting parties. This memorable treaty, having been concluded at Rome, was graven upon brass and deposited in the Capitol (1 Macc. viii, 22–28; Joseph. *Ant.* xii, 10; other treaties with the Romans are given in lib. xiii).

3. *Rites by which they were ratified.*—From the time of the patriarchs a covenant of alliance was sealed by the blood of some victim. A heifer, a goat, a ram, a turtle-dove, and a young pigeon were immolated in confirmation of the covenant between the Lord and Abraham (Gen. xv, 9). The animal or animals sacrificed were cut in two (except birds, ver. 10), to typify the doom of perjurers. Between the two parts the contracting parties passed, involving imprecations of a similar destruction upon him who should break the terms of the alliance (Gen. xv, 10; cf. Liv. i, 24); hence the expression כָּרַת בְּרִית (= ὅρκια τέμνειν, *fœdus icere*), to make (lit. *to cut*) a treaty; hence, also, the use of the term אָלָה (lit. *imprecation*) for a covenant. This usage often recurs in the prophets, and there are allusions to it in the New Testament (Jer. xxxiv, 18; Dan. xiii, 55; Matt. xxiv, 51; Luke xii, 46). The perpetuity of covenants of alliance thus contracted is expressed by calling them "covenants of salt" (Num. xviii, 19; 2 Chron. xiii, 5), salt being the symbol of incorruption, or fidelity, inasmuch as it was applied to the sacrifices (Lev. ii, 13), and probably used, as among the Arabs, at hospitable entertainments. See SALT. Occasionally a pillar or a heap of stones was set up as a memorial of the alliance

(Gen. xxxi, 52). Presents were also sent by the party soliciting the alliance (1 Kings xv, 18; Isa. xxx, 6; 1 Macc. xv, 18). The event was celebrated by a feast (Exod. xxiv, 11; 2 Sam. iii, 12, 20).

The fidelity of the Jews to their engagements was conspicuous at all periods of their history. The case of the Gibeonites affords an instance scarcely equalled in the annals of any nation. The Israelites had been absolutely cheated into the alliance; but, having been confirmed by oaths, it was deemed to be inviolable (Josh. ix, 19). Long afterward, the treaty having been violated by Saul, the whole nation was punished for the crime by a horrible famine in the time of David (2 Sam. xxi, 1 sq.). The prophet Ezekiel (xvii, 13–16) pours terrible denunciations upon King Zedekiah for acting contrary to his sworn covenant with the king of Babylon. From numerous intimations in Josephus, it appears that the Jewish character for the observance of treaties was so generally recognised after the captivity, as often to procure for them consideration from the rulers of Western Asia and of Egypt.

ALLIANCE, EVANGELICAL. See EVANGELICAL ALLIANCE.

ALLIANCE, HOLY, a league entered into by the Emperor Alexander of Russia, the Emperor Francis of Austria, and Frederic William, king of Prussia, after the defeat of Napoleon in 1815, consisting of a declaration signed by them personally, that, in accordance with the precepts of the Gospel of Jesus Christ, the principles of justice, charity, and peace should be the basis of the internal administration of their empires and of their international relations; and that the happiness and religious welfare of their subjects should be the great objects they should ever keep in view. It originated with Alexander, who, it is said, imagined that it would introduce a new era of Christian government; but whatever may have been the original intention, it soon became, in the hands of the wily Metternich, an instrument for the support of tyranny and oppression, and laid the foundation of the Congressional system of politics, which, while it professes to have for its object the support of *legitimacy*, is a horrid conspiracy against the rights and privileges of the people. See HOLY ALLIANCE.

Allison, Burgess, D.D., a Baptist minister and successful teacher, was born at Bordentown, N. J., Aug. 17, 1753, and died at Washington Feb. 20, 1827. At the age of sixteen he was baptized, and immediately began to preach. Desirous of classical and theological education, he placed himself, in 1774, under the instruction of Dr. Samuel Jones, of Lower Dublin, near Philadelphia. In 1777 he studied a short time at Rhode Island College, and on his return became pastor of the feeble congregation at Bordentown. Receiving but little compensation, he opened a classical boarding-school, which attained great reputation. Mr. Allison retired from this post in 1796 for a few years, which time he devoted to various inventions, and especially to the improvement of the steam-engine and its application to navigation. Resuming his school in 1801, he afterward reaccepted the pastorship, but was soon compelled by ill health to relinquish his labors. In 1816 he was elected chaplain to the House of Representatives, and was afterward appointed chaplain at the Navy Yard in Washington, in which office he died. Dr. Allison was offered, at different times, the presidency of three colleges, all of which he declined. He was a man of great mechanical and artistic genius, and was for a long time one of the secretaries of the American Philosophical Society. He kept up a large foreign correspondence, and wrote much for the periodicals of the day.—Sprague, *Annals*, vi, 121.

Allison, Francis, D.D., an eminent Presbyterian minister, was born in Donegal County, Ireland, in 1705, educated at the University of Glasgow, and came to America in 1735. He became pastor at New London, Chester Co., Pa., in 1737, where he opened an academy in 1743. He removed to Philadelphia in 1752, and took charge of an academy there. In 1755 he was appointed vice-provost and Professor of Moral Philosophy in the newly-established University of Pennsylvania. He died Nov. 28, 1779. Dr. Allison was very active in the events which led to the "Great Schism" in 1744. His reputation as a classical scholar was very great.—Sprague, *Annals*, iii, 73.

Allison, Patrick, D.D., an eminent Presbyterian minister, born in Lancaster Co., Pa., in 1740, and graduated at the University of Pennsylvania in 1760. He was licensed to preach in 1763, and became pastor of a church in Baltimore in 1765, and continued in its service till within two years of his death, Aug. 21, 1802. He was a man of great influence, and especially distinguished as a deliberative speaker.—Sprague, *Annals*, iii, 257.

Allix, PETER, a learned French Protestant divine, born in 1641 at Alençon, educated at Saumur and at Sedan. So highly was he esteemed by those of his own opinions that, in 1670, he was invited to Charenton to succeed the learned Daillé. Here he engaged with Claude in the French translation of the Bible. The revocation of the Edict of Nantes drove him into England, where he founded a church, in which the services were carried on in French, but according to the English ritual, and in 1690 Burnet, bishop of Salisbury, gave him a canonry and the treasurership of his cathedral. He died in 1717. He was a man of great learning, well acquainted with Greek, Hebrew, Syriac, and Chaldee, and a voluminous writer. His most valuable productions are, 1. *Réflexions critiques et théologiques sur la controverse de l'Eglise:*—2. *Réflexions sur tous les livres de l'Ancien et du Nouveau Testament* (Amst. 1689, 2 vols. 8vo):—3. *The Judgment of the ancient Jewish Church against the Unitarians* (Oxford, new ed. 1821, 8vo):—4. *Remarks upon the Ecclesiastical History of the Churches of Piedmont* (1690, new ed. Oxford, 1821, 8vo). In this treatise he seeks to show, in opposition to Bossuet, that these churches were not infected with Manichæism, and had from the apostles' time maintained the pure faith. 5. *History of the Albigenses* (new ed. Oxf. 1821, 8vo). He also published a translation of the book of Ratramnus, "On the Body and the Blood of Jesus Christ," with an essay, in which he attempts to show that the views of this author are contrary to the doctrines of the Roman Catholic Church. To the same end, Allix published (Lond. 1686), from a manuscript of the library of St. Victor, a work by the Dominican John of Paris, entitled *De Modo existendi corporis Christi in sacramento altaris*; and a little book of Roman Catholic origin (the authorship of which was attributed to the Abbé de Longuerue), intended to prove that transubstantiation was not a Catholic doctrine. He wrote several works in favor of the revolution in England to allay the scruples of those who hesitated to take the oath of allegiance. A full list of his works is given by Haag, *La France Protestante*, i, 61.—Jones, *Christian Biog.* p. 8.

Allocution (Lat. *allocutio*, i. e. an "address") is applied, in the language of the Vatican, to denote specially the address delivered by the pope at the College of Cardinals in a public consistory. The publication of the resolutions taken in the secret consistories is generally accompanied by an allocution, and frequently the condition of the Roman Church in the various countries furnishes the subject for it. It may be considered as corresponding in some measure to the official explanations which constitutional ministers give when questions are asked in Parliament, or to the political messages of the French emperor. The court of Rome makes abundant use of this method of address when it desires to guard a principle which it is compelled to give up in a particular case, or to reserve a

claim for the future which has no chance of recognition in the present.—Wetzer and Welte, ii, 345.

Al'lom (Ἀλλώμ v. r. Ἀδλών), one of the "servants of Solomon," whose descendants are said to have returned from the captivity (1 Esdr. v, 34); but as the genuine text (Ezra ii, 57) has no such (nor the preceding) name, it is probably an error of copyists or editors for the appellative ἄλλων, "*of others*" (Fritzsche, *Handb.* in loc.), unless for AMON.

Al'lon (Heb. *Allon'*, אַלּוֹן, *oak*, as often), the name of a place and of a man. See also ALLON-BACHUTH; OAK.

1. A town on the border of Naphtali, according to the Auth. Vers., between Heleph and Zaanannim (Josh. xix, 33); but perhaps rather designating only some remarkable tree as a landmark near the latter place (וַיִּהְיוּ גְּבוּלָם מֵחֶלֶף [מֵאֵלוֹן] [v. r. מֵאֲלוֹן] בְּצַעֲנַנִּים, *and their border ran from Cheleph*, thence *from* the *oak* that is *by Zaanannim;* Vulg. *et cœpit terminus de Heleph, et Elon in Saanim;* Sept. καὶ ἐγενήθη τὰ ὅρια αὐτῶν Μεέλεφ καὶ Μαηλὼν καὶ Σεεννανίμ), q. d. *Allon-Zaanaim*, i. e. "the oak of Zaanaim" (since the enumeration in ver. 38 requires the union of these names as of one place), or "the oak of the loading of tents," as if deriving its name from some nomad tribe frequenting the spot (Stanley, *Palest.* p. 340 note). See ZAANAIM. Such a tribe were the Kenites, and in connection with them the place is again named in Judg. iv, 11, with the additional definition of "by Kedesh (Naphtali"). Here, however, the Auth. Vers. following the Vulgate, renders the words "the plain of Zaanaim."

In Josh. xix, 33, אֲלוֹן, *Allon*, is the reading of V. d. Hooght, and of Walton's *Polyglott;* but most MSS. have אֵלוֹן, *Elon* (Davidson's *Hebr. Text*, p. 46). In Judg. iv, 11, the Targum Jonathan renders "the plain of the swamp" (see Schwarz, *Palest.* p. 181). This is Ewald's explanation also (*Gesch. Isr.* ii, 492 note). For other interpretations, see Fürst (*Heb. Handw.* p. 91). In Gen. xxxv, 8, the Sam. Version, according to its customary rendering of Allon, has משור בכריתה, "the *pluin* of Bakith." See more fully under ELON.

2. (Sept. Ἀλλών v. r. Ἀλών.) The son of Jedaiah and father of Shiphi, chief Simeonites, of the family of those who expelled the Hamites from the valley of Gedor (1 Chron. iv, 37). B.C. apparently considerably ante 711.

Al'lon-bach'uth (Heb. *Allon'-Bakuth'*, אַלּוֹן בָּכוּת, *oak of weeping;* Sept. βάλανος πένθους), a spot near Bethel, so designated from a tree under which Jacob encamped, and where Rebekah's nurse Deborah was buried (Gen. xxxv, 8). See OAK. From the comparative rarity of large trees in the plains of Palestine, they were naturally designated as landmarks, and became favorite places for residence and sepulture (Judg. vi, 11-19; 1 Sam. xxxi, 13). See ALLON. The particular tree in question is thought by some to have been a *terebinth* (q. v.), but scarcely the same under which Abraham sojourned (Gen. xviii, 1) [see MAMRE], but perhaps the "palm-tree of Deborah," under which Deborah (q. v.) dwelt (Judg. iv, 5). So Ewald (*Isr. Gesch.* i, 344; iii, 29) believes the "oak of Tabor" (1 Sam. x, 3, Auth. Vers. "plain of T.") to be the same as, or the successor of, this tree, "Tabor" being possibly a merely dialectical change from "Deborah" (see also Stanley, *Palest.* p. 143, 220). See BAAL-TAMAR.

Allophŷli (ἀλλόφυλοι), a Greek term which signifies properly *strangers;* but is generally taken (not only in the Sept., but by classical writers) to signify the *Philistines* (Reland, *Palæst.* p. 41, 75, 76). See ALIEN.

Alloy. See TIN.

All-saints' Day, a festival celebrated by the Greek Church the week after Whitsuntide, and by the Roman Catholics on the 1st of November, in honor of all saints and martyrs. Chrysostom (*Hom.* 74 *de Martyribus*) seems to indicate that it was known in the fourth century, and that it was celebrated on Trinity Sunday, called by the Greeks Κυριακὴ τῶν ἁγίων (the Sunday of the Martyrs). It was introduced into the Western Church in the beginning of the seventh century by Boniface. The number of saints being excessively multiplied, it was found too burdensome to dedicate a feast-day to each, there being, indeed, scarcely hours enough in the year to distribute among them all. It was therefore resolved to commemorate on one day all who had no particular days. By an order of Gregory IV, it was celebrated on the 1st of November, 834; formerly the 1st of May was the day appointed. It was introduced into England (where it is usually called *All-hallowmas*) about 870, and is still observed in the English and Lutheran Churches, as well as in the Church of Rome, on 1st November.—Itlig, *De Festo Omnium Sanctorum*, in the *Miscell. Lips.* i, 300 sq.; Farrar, *Eccles. Dictionary*, s. v.; Bingham, *Orig. Eccles.* b. lxx, ch. vii, § 14.

All-souls' Day, a festival held by Roman Catholics on the day after All-saints' Day, for special prayer in behalf of the souls of all the faithful dead. It was first introduced in 998, by Odilon, abbot of Clugni, who enjoined it on his own order. It was soon after adopted by neighboring churches. It is the day on which, in the Romish Church, extraordinary masses are repeated for the relief of souls said to be in purgatory. Formerly, on this day, persons dressed in black perambulated the towns and cities, each provided with a bell of dismal tone, which was rung in public places, by way of exhortation to the people to remember the souls in purgatory (Farrar, *Eccl. Dictionary*, s. v.). In some parts of the west of England it is still "the custom for the village children to go round to all their neighbors *souling*, as they call it—collecting small contributions, and singing the following verses, taken down from two of the children themselves:

> Soul! soul! for a soul-cake;
> Pray, good mistress, for a soul-cake,
> One for Peter, two for Paul,
> Three for Them who made us all.
>
> Soul! soul! for an apple or two;
> If you've got no apples, pears will do,
> Up with your kettle, and down with your pan;
> Give me a good big one, and I'll be gone.

The soul-cake referred to in the verses is a sort of bun which, until lately, it was an almost general custom for people to make, and to give to one another on the 2d of November."—*Notes and Queries*, 1st ser. vol. iv.

Allud, Allus. See CHELLUS.

Allut, JEAN, surnamed *l'Eclaireur* (the Enlightener), a pseudonym adopted by a French fanatic, who, at the beginning of the 18th century, attempted at London the establishment of a new sect. His real name was *Elie Marion*, and he was a native of Barre, a village in the vicinity of Montpelier. His apostles or associates were Nicolas Fatio, Jean Dandé, and Charles Portalès. His works, which are now very rare, are as follows: 1. *Discernement des ténèbres d'avec la lumière, afin d'exciter les hommes à chercher la lumière* (Lond. 1710, 8vo):—2. *Eclair de lumière descendant des cieux, et du relèvement de la chute de l'homme par son péché* (without name of place, 1711, 8vo):—3. *Plan de la justice de Dieu sur la terre dans ces derniers jours* (1714, 8vo):—4. *Quand vous aurez saccagé, vous serez saccagé* (1714, 8vo); the latter work consists of letters signed Allut, Marion, Fatio, and Portalès:—5. *Avertissement Prophetique d'Elie Marion* (Lond. 1707, 8vo):—6. *Cri d'alarme, ou avertissement aux nations qu'ils sortent de Babylone* (1712, 8vo).—Hoefer, *Biographie Générale*, ii, 169.

Allwörden, HEINRICH VON, a German theologian, a native of Stade, lived in the first half of the 18th century. He studied at Helmstedt, under the celebrated Mosheim, and, upon the advice of the latter, published a life of Servetus under the following

title, *Historia Michaelis Serveti* (Helmstedt, 1728, 4to), with a portrait of Servetus. An abstract of this work is given in the *Acta Eruditorum* (Leipsic, 1728), and in the *Bibliothèque raisonnée des ouvrages des savants* (i, 328).—Hoefer, *Biog. Générale*, ii, 169.

Allyn, John, D.D., a Unitarian minister, born in Barnstable, Mass., March 21, 1767. He graduated at Harvard 1785, and in 1788 became pastor in Duxbury, Mass., which position he retained until his death, July 19, 1833. In 1820 he was the delegate from Duxbury in the Constitutional Convention of Massachusetts. He published several of his sermons and charges.—Sprague, *Unitarian Pulpit*, p. 207.

Almain, Jacques, a French theologian, was born at Sens, became professor in the college at Navarre, where he had studied under John Major, in 1512. He was one of the greatest theologians of his time, and a follower of Scotus and Occam. In 1511 he took his doctor's degree, and very shortly after was chosen by the faculty of theology to reply to the work of Cajetan, on the superiority of the pope to a general council. In 1515 he died, in the very prime of life. Among his works are *De Auctoritate Ecclesiæ seu S. Conciliorum eam repræsentantium, etc., contra Th. de Vio* (Par. 1512, and in Gerson's works, Dupin's edition); *De Potestate Ecclesiastica et laicali* (an exposition of the decisions of Occam; in Gerson, and also in the edition of his works published at Paris in 1517); *Moralia* (Paris, 1525, 8vo).—Cave, *Hist. Lit.*; Landon, *Eccles. Dict.* i, 270; Hoefer, *Biog. Générale*, ii, 179; Dupin, *Eccl. Writers*, cent. xvi.

Almah. See Virgin.

Almeida, Emmanuel, was born at Viseu, in Portugal, in 1580. He entered the order of Jesuits at the age of eighteen, and in 1622 was sent by Vitelleschi, the general of the order, as ambassador to Ethiopia, where he remained ten years, catechizing the people, and gaining an insight into their manners and customs. He died at Goa in 1646, leaving collections for a *Histoire de la haute Ethiopie*, which Balthasar Teller arranged, augmented, and published at Coimbra, in 1660, in folio. He also wrote *Lettres Historiques* (Rome, 1629, 8vo), correcting the false statements of the Dominican Urreta concerning Ethiopia.—Hoefer, *Biog. Générale*, ii, 181.

Almericians or **Amauricians,** a short-lived sect of the thirteenth century, which derived its name from Amalric (Almeric or Amauric, of Bena), a theologian whose doctrines (approaching to Pantheism) were prohibited and condemned at Paris by a public decree in the year 1204. The followers of Almeric, after his death, led by David of Dinanto (q. v.), carried his doctrines out to their full consequences. Respecting the Trinity, they held and taught that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his incarnation; and that in the thirteenth century the age of the Holy Ghost commenced, in which all sacraments and external worship were to be abolished, and the salvation of Christians was to be accomplished entirely by the internal operation of the Holy Spirit, without any external acts of religion. "Although an abstract speculative system was not calculated in that age to spread among the laity, yet, through the element of mysticism, these doctrines were diffused quite widely among the people. Books unfolding the system and its practical aims were written in French, and widely circulated. Pantheism, with all its practical consequences, was more plainly expressed than Amalric had probably ever intended or expected. The members of the sect were claimed to be subjects in which the incarnation of the Holy Ghost was begun. Cæsarius of Heisterbach charges the sect with teaching that God had spoken in Ovid as well as in Augustin; that the only heaven and the only hell are in the present life; that those who profess the true knowledge no longer need faith or hope; they have attained already to the true resurrection, the true Paradise, the real heaven; that he who lives in mortal sin has hell in his mouth, but that it is much the same thing as having a rotten tooth in the mouth. The sect opposed the worship of saints as idolatry, called the ruling church Babylon, and the pope Anti-Christ" (Neander, *Ch. History*, iv, 448). See Hahn, *Gesch. der Pusagier*, etc. (Stuttgart, 1850, 8vo). A goldsmith by the name of William of Aria was the prophet of the sect. He claimed to be one of seven personages in which the Holy Ghost was to incarnate himself, and, besides many other prophecies, predicted to the king of France that the French empire would embrace the entire globe. As many of the followers of Amalric concealed their doctrines, commissioners were sent out into several French dioceses to discover them by professing adhesion to the views of Amalric. In 1209 fourteen of the foremost followers of Amalric were summoned before a Council of Paris, sentenced, and delivered over to the secular arm. They were kept imprisoned until the return of King Philip Augustus, when, on Dec. 20, 1210, ten of them were burned and two exiled. The council again condemned the works of Amalric, together with those of David of Dinanto, with all books of theology written in the vulgar language, and the metaphysical works of Aristotle. The physical works of Aristotle were prohibited for three years. In 1215 the fourth general council of the Lateran again condemned Amalric and his followers. In many instances it is difficult to determine which doctrines belong to Amalric himself and which to his followers. Some of the latter, it is certain, had very loose notions of morality. The sect of the Free Spirit owes its origin chiefly to the impulse given by Amalric.—Neander, *Ch. Hist.* iv, 446 sq.; Mosheim, *Ch. Hist.* cent. xiii, pt. ii, ch. v, § 12; Hahn, in *Stud. u. Krit.* 1846, p. 184; Hagenbach, *Hist. of Doctrines*, ii, 127. See Amalric.

Almeyda, Francisco de, a Portuguese theologian, was born at Lisbon, July 31, 1701. He gained a great reputation as a writer on ecclesiastical law, and, on May 13, 1728, became a member of the Royal Academy. He wrote several learned works on the origin and ecclesiastical law of the churches of the Iberian Peninsula, the most important of which is entitled *Aparato para a disciplina e ritos ecclesiasticos de Portugal* (Lisbon, 4 vols. 1735-37, 4to).—Hoefer, *Biog. Générale*, ii, 193.

Almici, Pietro Camillo, an Italian oratorian, was born at Brescia, Nov. 2, 1714, died Dec. 30, 1779. He wrote, among other books, *Reflexions Critiques* on the celebrated work of Febronius (q. v.), *De Statu Ecclesiæ*. Some of his works have not yet been published, among them one, entitled *Méditations sur la vie et sur les ecrits de Fr. Paoli Sarpi*.—Hoefer, *Biog. Générale*, ii, 193.

Almighty. See Shaddai; Attributes; Omnipotence.

Almo'dad (Heb. *Almodad'*, אַלְמוֹדָד, signif. unknown; Sept. Ἐλμωδάδ, Vulg. *Elmodad*, Josephus Ἐλμόδαδος, *Ant.* i, 6, 4), the first named of the thirteen "sons" of Joktan (Gen. x, 26; 1 Chron. i, 20), doubtless founder of an Arabian tribe. B.C. post 2384. See Arabia. The ancient interpreters afford no light as to the location of the tribe, either simply retaining the name (Sept., Vulg., Syr., Samar.), or giving fanciful etymological paraphrases (Saad., Pseudojon.). Syncellus (p. 46) understands the inhabitants of *India* (Ἰνδοί). Bochart (*Phaleg*, ii, 16) supposes the *Allumæotæ* (Ἀλλουμαῶται) of Ptolemy (vi, 7, 24) to be meant; a people in the middle of Arabia Felix, near the sources of the river Lar, which empties into the Persian Gulf. The early Arabian genealogies contain the name *Modad* (*Al-* being the Arabic article) as that of at least two kings of the Jorhamidæ reigning in Hejaz (Caussin de Perceval, *Essai sur*

l'Hist. des Arabes avant l'Islamisme, i, 33 sq., 168, 194 sq.), one of whom is said to have married the daughter of Ishmael (Pococke, *Specim.* p. 80); while another named *Modar* was the grandson of Adnan (Pococke, p. 46; Ibn Coteiba, in Eichhorn's *Monum. Arabum*, p. 63). Gesenius (*Thes. Heb.* p. 93) rejects both these names, as less likely than a corruption from *Morad*, the name of a tribe in the mountains of Arabia Felix near Zabid (see Abulfeda, *Hist. Anteislamica*, p. 190, ed. Fleischer), so called from their progenitor, a son of Kahlan, son of Saba, son of Jashhab, son of Jaarab, son of Kachtan, i. e. Joktan (Pococke, *Specim.* p. 42, ed. White; Abulfeda, p. 478, ed. De Sacy; Eichhorn, ut sup. p. 141; comp. generally Michaelis, *Spicileg.* ii, 153 sq.).

Al'mon (Heb. *Almon'*, עַלְמוֹן, *hidden;* Sept. Ἐλμών v. r. Γάμαλα), the last named of the four sacerdotal cities of the tribe of Benjamin (Josh. xxi, 18), called ALEMETH (q. v.) in the parallel passage (1 Chron. vi, 60), where it is named second of the three there mentioned; it is omitted in the general list of the Benjamite cities (Josh. xviii, 21–28). Jarchi and Kimchi, after the Targum of Jonathan, confound it with the BAHURIM (q. v.) of 2 Sam. iii, 16. Schwarz (*Palest.* p. 128) says he discovered the ruins of ancient buildings bearing the name *Al-Muth*, which he regards as Almon, on a hill one mile north-east of the site of Anathoth; doubtless the *Almit* similarly identified by Dr. Robinson (new ed. of *Researches*, iii, 287; comp. Tobler, *Denkblätter*, p. 631). See also ALMON-DIBLATHAIM.

Almond (שָׁקֵד, *shaked'*, *wakeful*, from its early blossoming, comp. Plin. xvi, 25, 42) occurs as the name of a tree in Eccles. xii, 5: "The *almond-tree* (Sept. ἀμύγδαλον, Vulg. *amygdalum*) shall flourish, and the fruit of the caper (q. v.) droop, because man goeth to his long home." This evidently refers to the profuse flowering and white appearance of the almond-tree when in full bloom, and before its leaves appear. It is hence adduced as illustrative of the hoary hairs of age (Thomson's *Land and Book*, i, 496). Gesenius, however, objects (*Thes. Heb.* p. 1473) that the blossoms of the almond are not white, but roseate, like the peach-blow; but see Knobel, Ewald, Hitzig, in loc. In Jer. i, 11, a "rod of an *almond-tree*" (Sept. καρύινος, Vulg. *vigilans*) is made an emblem of prompt vigilance and zeal, according to the inherent force of the original term (Henderson, *Comment.* in loc.). The produce of the tree is also denoted by the same term, evidently some species of nut, in Gen. xliii, 11 (Sept. κάρυον, Aquila and Symmachus ἀμύγδαλον), where Jacob desires his sons to take into Egypt of the best fruits of the land, *almonds*, etc. As the almond-tree is a native of Syria and Palestine, and extends from thence to Afghanistan, and does not appear to have been indigenous in Egypt, almonds were very likely to form part of a present from Jacob, even to the great men of Egypt; the more especially as the practice of the East is for people to present what they can afford in their respective stations. In Num. xvii, 8, the rod of Aaron is described as having "brought forth buds, and bloomed blossoms, and yielded *almonds*" (Sept. κάρυα, Vulg. *amygdalas*). In Exod. xxv, 33, 34; xxxvii, 19 (where the derivative verb שָׁקַד is used), bowls are directed to be made like *almonds* (Sept. καρυίσκους). The form of the almond would lead to its selection for ornamental carved work, independently of its forming an esteemed esculent, as well as probably yielding a useful oil. See NUT.

Oriental Almond-tree.

The word לוּז, *luz*, translated "hazel," also occurs in Gen. xxx, 37, as the name of some tree, rods of which Jacob peeled and set before his ewes at the time of their conception; and was probably another term for the almond, of which the Arabic name is still *luz* (Forskal, *Flora Æg.* p. 67). Some think this was the *wild* almond, while *shaked* designates the cultivated variety (Rosenmüller, *Alterth.* IV, i, 263 sq.). See HAZEL.

Almond Branch.

The almond-tree very closely resembles the peach-tree both in form, blossoms, and fruit; the last, however, being destitute of the pulpy flesh covering the peach-nut. It is, in fact, only another species of the same genus (*Amygdalus communis*, Linn.). It is a native of Asia and Africa, but it may be cultivated in the south of Europe, and the hardier varieties even in the middle portions of the United States. The flowers appear as early as February (Thomson, *Land and Book*, i, 495), or even January (Pliny, xvi, 42; comp. Buhle, *Calend. Palæst.* p. 5 sq.; Schubert, *Reis.* iii, 114), the fruit in March (Kitto, *Phys. Hist. of Palest.*). For a general discussion of the subject, see Celsius, *Hierob.* i, 297 sq.; Hayne, *Beschreib. d. in d. Arzneikunde gebräuchlichen Gewächse*, iv, No. 39; Strumpf, *Handbuch der Arzneimittellehre* (Berlin, 1848), i, 93 sq.; Martius, *Pharmakogn.* p. 254 sq.; Loudon, *Arboret. Britann.* (Lond. 1838), ii, 637 sq.; *Penny Cyclopædia*, s. v. Amygdalus. See BOTANY.

Al'mon-diblatha'im (Heb. *Almon'-Diblatha'-yim*, found only with ה- local and in pause, עַלְמֹן דִּבְלָתָיְמָה, [*to* the] *covering of* the *two fig-cakes;* Sept. Γελμὼν Δεβλαθαίμ, Vulg. *Helmondeblathaim*), the fifty-first station of the Israelites [see EXODE] between Dibongad and the well (Beer) in the wilderness east of the Dead Sea (Num. xxxiii, 46, 47); probably the same elsewhere called BETH-DIBLATHAIM (Jer. xlviii, 22) and DIBLATH (Ezek. vi, 14). See DIBLATHAIM. It appears to have lain in a fertile spot not far north of Dibon-gad, perhaps on the edge of the eminence overlooking the Wady Wâleh. See DIBON-GAD.

Almoner is the name given originally to that member of a religious order who had the distribution of the money and other things set apart for alms, which, by canonical law, was to amount to at least a tenth of the revenues of the establishment. After-

ward, those ecclesiastics also received this name who were appointed by princes to the same office in their households. The Grand Almoner of France was one of the principal officers of the court and of the kingdom, usually a cardinal, and, in right of his office, commander of all the orders, and also chief director of the great hospital for the blind. Queens, princes, and princesses had also their almoners, and bishops were usually appointed to this office. In England the office of *hereditary grand almoner* is now a sinecure, his only duty being to distribute the coronation medals among the assembled spectators. The *lord high almoner*, who is usually a bishop, distributes twice a year the queen's bounty, which consists in giving a silver penny each to as many poor persons as the queen is years of age. See ALMS.

Alms (ἐλεημοσύνη, *mercifulness*, i. e. an act of charity, Matt. vi, 1–4; Luke xi, 41; xii, 23; Acts iii, 2, 3, 10; x, 2, 4, 31; xxiv, 17; "almsdeeds," Acts ix, 36), beneficence toward the poor, from Anglo-Sax. *ælmesse*, probably, as well as Germ. *almosen*, from the corresponding Greek word ἐλεημοσύνη; Vulg. *eleemosyna* (but see Bosworth, *Anglo-Saxon Dict.*). The word "alms" is not found in our version of the canonical books of the O. T., but it occurs repeatedly in the N. T., and in the Apocryphal books of Tobit and Ecclesiasticus. The Heb. צְדָקָה, *tsedakah'*, *righteousness*, the usual equivalent for *alms* in the O. T., is rendered by the Sept. in Deut. xxiv, 13, and elsewhere, ἐλεημοσύνη, while the best MSS., with the Vulg. and Rhem. Test., read in Matt. vi, 1, δικαιοσύνη, *righteousness*. See POOR.

I. *Jewish Alms-giving.*—The regulations of the Mosaic law respecting property, and the enjoining of a general spirit of tender-heartedness, sought to prevent destitution and its evil consequences. The law in this matter is found in Lev. xxv, 35: "And if thy brother be waxen poor, and fallen into decay with thee, then shalt thou relieve him;" and it is liberally added, "yea, though he be a stranger or a sojourner, that he may live with thee." The consideration by which this merciful enactment is recommended has peculiar force: "I am the Lord your God, which brought you forth out of the land of Egypt to give you the land of Canaan, and to be your God." The spirit of the Hebrew legislator on this point is forcibly exhibited in Deut xv, 7 sq.: "If there be among you a poor man . . . . thou shalt open thine hand wide unto him . . . . Beware that thine eye be not evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this the Lord thy God shall bless thee in all thy works." The great antiquity of the practice of benevolence toward the poor is shown in Job xxix, 13 sq. How high the esteem was in which this virtue continued to be held in the time of the Hebrew monarchy may be learnt from Psa. xli, 1: "Blessed is he that considereth the poor; the Lord will remember him in time of trouble" (comp. Psa. cxii, 9; Prov. xiv, 31). The progress of social corruption, however, led to the oppression of the poor, which the prophets, after their manner, faithfully reprobated (Isa. lviii, 3); where, among other neglected duties, the Israelites are required to deal their bread to the hungry, and to bring the outcast poor to their house (comp. Isa. x, 2; Amos ii, 7; Jer. v, 28; Ezek. xxii, 29). However favorable to the poor the Mosaic institutions were, they do not appear to have wholly prevented beggary; for the imprecation found in Psa. cix, 10, "Let his children be vagabonds and beg," implies the existence of beggary as a known social condition (comp. generally Carpzov, *Eleemosynæ Judæor. ex antiquitate Jud. delineatæ*, Lips. 1728). Begging naturally led to alms-giving, though the language of the Bible does not present us with a term for "alms" till the period of the Babylonish captivity, during the calamities attendant on which the need probably introduced the practice (Gesenius, *Carm. Samar.* p. 63). In Dan. iv, 24, we find the Chald. word צִדְקָה (*tsidkah'*, lit. *righteousness*), rendered ἐλεημοσύναι in the Sept., and the ensuing member of the sentence puts the meaning beyond a question: "O king, break off thy sins by *righteousness*, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." A new idea is here presented, namely, that of merit and purchase. Alms-giving had come to be regarded as a means of conciliating God's favor and of warding off evil. At a still later period this idea took a firm seat in the national mind, and almsdeeds were regarded as a mark of distinguished virtue (Tobit ii, 14; iv, 11). That begging was customary in the time of the Saviour is clear from Mark x, 46, "Blind Bartimæus sat by the wayside begging;" and Acts iii, 2, "A lame man was laid daily at the gate of the temple called Beautiful to ask alms" (comp. ver. 10). And that it was usual for the worshippers, as they entered the temple, to give relief, appears from the context, and particularly from the fine answer to the lame man's entreaty made by the Apostle Peter. See BEGGAR.

Charity toward the poor and indigent—that is, alms-giving—was probably among the later Jews a highly-honored act of piety (see Buxtorf, *Florileg. Heb.* p. 88 sq.; Otho, *Lex. Rabb.* p. 196 sq.), and hence is named even in connection with prayer and fasting (Tobit, xii, 9). It was regarded as especially agreeable to God (comp. Acts x, 4, 31; Heb. xiii, 16; Philo, *Apocr.* p. 324), as meritorious in the divine sight (Prov. x, 2; xi, 4; Tob. ii, 14), even availing to blot out sins (Tob. iv, 10; Sir. xxix, 10–13; comp. Dan. iv, 24), in short, as a fulfilment of the whole law (Talm. Jerus. *Peah*, i). Children were early trained up to it (Tob. xiv, 11), and among the encomiums of pious persons their charitableness was almost always enumerated (Sir. xxxi, 11; Acts ix, 36; x, 2). Exhortations to this virtue are especially frequent in the Proverbs of Solomon (iii, 27 sq.; xxii, 9; xxviii, 27), and in the book of Sirach (iii, 23 sq.; vii, 36), and the latter gives practical hints for the performance of this duty (xii, 1 sq.; xviii, 14; xx, 13 sq.). Accordingly, there were arrangements in the synagogues for the collection of alms on the Sabbath (Matt. vi, 2; comp. Vitringa, *Synag.* p. 811), and in the temple was a chamber (לִשְׁכַּת חֲשָׁאִים) where alms not specially designated for the poor Jews (עֲנִיִּים בְּנֵי טוֹבִים) were deposited (Mishna, *Shek.* v, 6); on the other hand, the trumpet-shaped vessels (שׁוֹפָרוֹת), to which some have erroneously referred the term σαλπίζω in Matt. vi, 2) served for the reception of those that individuals contributed for the support of divine worship. See TEMPLE. In the community, according to Maimonides, eleemosynary contributions were so arranged that almoners (גַּבָּאֵי), *collectors*, fully גַּבָּאֵי צְדָקָה, Talm. Jerus. *Demay*, fol. xxiii, 2) sometimes took up collections of money in a box (קוּפָּה) on the Sabbath, and sometimes received daily from house to house voluntary offerings, consisting of victuals, in a vessel (תַּמְחוּי) carried for that purpose (see, [Eck or] Werner, *De fisco et paropside pauperum duab. specieb. eleemosynar. vet. Ebræor.* Jen. 1725). By far the foremost in alms-giving were the Pharisees, but they did it mostly in an ostentatious manner. The charge laid against them in Matt. vi, 2, has not yet been fully explained, on account of the obscurity of the expression "do not sound a trumpet before thee" (*μὴ σαλπίσῃς ἔμπροσθέν σου*), which can hardly refer to the modern Oriental practice (Niebuhr, *Reisen*, i, 181) of beggars (as in some parts of Switzerland) demanding charity by making music, since in that case the "trumpeting" would not proceed from the donor, nor would he be at all in fault. The language conveys the idea that the Pharisees as-

sembled the poor in the synagogues and streets by the sound of a trumpet, which naturally attracted also spectators thither; but this custom would be too ceremonious to be probable, because it would require these individuals to have an attendant with a trumpet, as they could not well have blown it themselves. By the term "synagogues" here could not be meant the audience-room, at least during divine service, but only the porch or immediate vicinity of the edifice. On the whole, the expression "sound a trumpet" may more easily be interpreted metaphorically (with the Church fathers, also Grotius, Fritzsche, Tholuck, and others), q. d., *don't make a flourish of music in front of you*, i. e. do not proclaim your liberality in a noisy manner. See generally Aster, *De Eleemosynis Judæorum* (Lips. 1728); Maimonides, *De Jure Pauperis*, vii, 10; ix, 1, 6; Jahn, *Arch. Bibl.* iv, 371; Lightfoot, *Horæ Hebr.* on Matt. vi, 2, and *Descr. Templi*, 19; and comp. Smith's *Dict. of Class. Antiq.* s. v. Tuba. See Offerings; Tithes; Temple.

II. *Apostolical.*—The general spirit of Christianity, in regard to succoring the needy, is nowhere better seen than in 1 John iii, 17: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?" With the faithful and conscientious observance of the "royal law" of love, particular manifestations of mercy to the poor seem to be left by Christianity to be determined by time, place, and circumstances; and it cannot be supposed that a religion, one of whose principles is "that, if any would not work, neither should he eat" (2 Thess. iii, 10), can give any sanction to indiscriminate alms-giving, or intend to encourage the crowd of wandering, idle beggars with which some parts of the world are still infested. The emphatic language employed by the Lord Jesus Christ and others (Luke iii, 11; vi, 30; xi, 41 [see the treatise on this text by Somnel, Lond. and Goth. 1787]; xii, 33; Matt. vi, 1; Acts ix, 37; x, 2, 4) is designed to enforce the general duty of a merciful and practical regard to the distresses of the indigent—a duty which all history shows men have been lamentably prone to neglect; while the absence of ostentation and even secrecy, which the Saviour enjoined in connection with alms-giving, was intended to correct actual abuses, and bring the practice into harmony with the spirit of the Gospel. In the inimitable reflections of Jesus on the widow's mite (Mark xii, 42) is found a principle of great value, to the effect that the magnitude of men's offerings to God is to be measured by the disposition of mind whence they proceed; a principle which cuts up by the very roots the idea that merit attaches itself to alms-giving as such, and increases in proportion to the number and costliness of our almsdeeds.

Accordingly, we find that the duty of relieving the poor was not neglected by the early Christians (Luke xiv, 13; Acts xx, 35; Gal. ii, 10). Every individual was exhorted to lay by on the Sunday in each week some portion of his profits, to be applied to the wants of the needy (Acts xi, 30; Rom. xv, 25–27; 1 Cor. xvi, 1–4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1 Tim. v, 10). One of the earliest effects of the working of Christianity in the hearts of its professors was the care which it led them to take of the poor and indigent in the "household of faith." Neglected and despised by the world, cut off from its sympathies, and denied any succor it might have given, the members of the early churches were careful not only to make provision in each case for its own poor, but to contribute to the necessities of other though distant communities (Acts xi, 29; xxiv, 17; 2 Cor. ix, 12). This commendable practice seems to have had its Christian origin in the deeply interesting fact (which appears from John xiii, 29) that the Saviour and his attendants were wont, notwithstanding their own comparative poverty, to contribute out of their small resources something for the relief of the needy. See generally Gude, *Eleemosynæ Eccles. Apostolicæ ex Antiquitate Sacra* (Lauban. 1728).—Winer, i, 46; Kitto, s. v.; Smith, s. v.

III. *Ecclesiastical Alms-giving.*—In the early ages of Christianity alms were divided in some provinces into four portions; one of which was allotted to the bishops, another to the priests, a third to the deacons and sub-deacons, which made their whole subsistence, and a fourth part was employed in relieving the poor and in repairing churches. These alms were given to the poor at their entrance into the church. The reasons assigned for this practice by Chrysostom indicate on his part a very defective view of Gospel truth. He says, "For this reason our forefathers appointed the poor to stand before the door of our churches, that the sight of them might provoke the most backward and inhuman soul to compassion. And as, by law and custom, we have fountains before our oratories, that they who go in to worship God may first wash their hands, and so lift them up in prayer, so our ancestors, instead of fountains and cisterns, placed the poor before the door of the church, that, as we wash our hands in water, we should cleanse our souls by beneficence and charity first, and then go and offer up our prayers. For water is not more adapted to wash away the spots of the body than the power of almsdeeds is to cleanse the soul. As, therefore, you dare not go in to pray with unwashen hands, though this be but a small offence, so neither should you without alms ever enter the church for prayer" (*Hom.* xxv, *de verb. Apost.*). The period of Lent was particularly fruitful in alms. During the last week Chrysostom enjoins a more liberal distribution than usual of alms to the poor, and the exercise of all kinds of charity. The reason he assigns is, the nearer men approach to the passion and resurrection of Christ, by which all the blessings of the world were poured forth on men, the more they should feel themselves obliged to show all manner of acts of mercy and kindness toward their brethren (Bingham, bk. xxi, ch. i, § 25). At the time of marriage, as a substitute for the old Roman practice of throwing about nuts, the early Christians were accustomed to distribute alms to the poor and to children. The distribution of alms at funerals was associated with the unscriptural practice of praying for the dead. In one of Chrysostom's "Homilies," he says, "If many barbarous nations burn their goods together with their dead, how much more reasonable is it for you to give your child his goods when he is dead! Not to reduce them to ashes, but to make him the more glorious; if he be a sinner, to procure him pardon; if righteous, to add to his reward and retribution." In several of the fathers alms-giving is recommended as meritorious; and the germ of Romish teaching on the subject of salvation by the merit of good works may be clearly found in them.—Bingham, *Orig. Eccl.* xiii, viii, § 14; Coleman, *Anc. Christianity*, ch. iv, § 3; Höfling, *Lehre d. ält. Kirche v. Opfer.* See Almoner.

The order in the Church of England is, that alms should be collected at that part of the communion-service which is called the offertory, while the sentences are reading which follow the place appointed for the sermon.

In the Methodist Episcopal Church alms are collected at the sacrament of the Lord's Supper and at the love-feasts.

On the Christian duty of alms-giving see Taylor, *Holy Living and Dying*, ch. iv, § 8; Saurin, *Sermons* (Serm. ix); Barrow's *Sermon on Bounty to the Poor* (*Works*, ii, 69); Wayland's *Moral Science*, p. 376 sq. See Charity, and Poor.

IV. *Civil.*—The *poor-laws* of modern times have brought up anew the whole question of alms-giving in its relation to Christian ethics, and it requires a

thorough investigation.—Chalmers *on the Scottish Poor-laws* (*Ed. Rev.* xli, 228). See HOSPITALS; PAUPER.

Al'mug (Heb. only in the plural *almuggim'*, אַלְמֻגִּים, according to Bohlen, from the Sanscrit *micata*, a similar wood, *al-* being the Arab. article, 1 Kings x, 11, 12; Sept. *τὰ ξύλα τὰ πελεκητά*, Vulg. *ligna thyina*, Auth. Vers. "almug-trees"), or ALGUM (Heb. likewise only in plur. *algummim'*, אַלְגֻּמִּים, by transposition from the preceding, 2 Chron. ii, 8, Vulg. *ligna pinea;* 2 Chron. ix, 10, 11, *ligna thyina;* Sept. *ξύλα τὰ πεύκινα*, Auth. Vers. "algum-trees"), a kind of precious wood brought along with gold and precious stones from Ophir by the navy of Hiram in the time of Solomon, and employed by him for the ornaments of the temple and palace, as well as for making musical instruments (1 Kings x, 11, 12), and previously unknown to the Israelites (2 Chron. ix, 10, 11), although it is stated to have been also procured from Lebanon (2 Chron. ii, 8). The Sept. translators of Kings understand "*hewn wood*" to be meant, but in Chron. it is rendered "*pine wood*," as by the Vulg. in one passage, although elsewhere "*thyine-wood*" (comp. Rev. xviii, 12), or citron-wood. See THYINE. Its occurrence in 2 Chron. ii, 8 (whence the inference that it was a species of *pine*, see Biel, *De lignis ex Libano petitis*, in the *Museum Hagan.* iv, 1 sq., or *cedar*, as Abulwalid, in loc.) among the trees procurable from Lebanon (comp. its omission in the parallel passage, 1 Kings v, 8) is probably an interpolation (Rosenmüller, *Bib. Bot.* p. 245), since it would not in that case have afterward become unknown (1 Kings x, 12). Dr. Shaw supposes it to have been the *cypress*, because the wood of that tree is still used in Italy and elsewhere for violins, harpsichords, and other stringed instruments. Hiller (*Hierophyt.* xiii, § 7) supposes a gummy or resinous wood to be meant, but this would be unfit for the uses to which the almug-tree is said to have been applied. Josephus (*Ant.* viii, 7, 1) describes the wood as that of a kind of *pine*, which he distinguishes from the pine of his own days. Many of the rabbins (e. g. R. Tanchum) understand *pearls*, for which the word in the sing. (*almug*, אַלְמֻג) occurs in the Talmud (Mishna, *Kelim*, xiii, 6; comp. Maimonides and Bartinora, in loc.); but these are not a wood (עֵצִים), and are obtained from the Red and Mediterranean seas, whence they are even exported to India (Pliny, xxxii, 2); so that we must probably understand the Talmudists as only referring to the red or *coralline* hue of the wood. The interpretation of Kimchi (*Targum*, in loc. 2 Chron.), that it was a red dye-wood, called *albaccum* in Arabic, and commonly *Brazil-wood* (Abulfadli and Edrisi, ap. Celsius), has been followed by most moderns since Celsius (*Hierobot.* i, 171 sq.), who refer it to the *sandal-wood* of commerce (in Sanscrit, *rakta*), a view which is corroborated by the position of Ophir (q. v.), probably southward and eastward of the Red Sea, in some part of India (*Pict. Bible*, ii, 349–366), whence alone the associated products, such as gold, precious stones, ivory, peacocks, apes, and tin, could have been procured. Among those, however, who have been in favor of sandal-wood, many have confounded with the true and far-famed kind what is called "red sandal-wood," the product of *Pterocarpus santalinus*, as well as of *Adenanthera pavonina* (Beckmann, *Waarenkunde*, II, i, 112 sq.; Wahl, *Ostindien*, ii, 802; Faber, *Archäologie*, p. 374). But the most common sandal-wood is that which is best known and most highly esteemed in India. It is produced by the *Santalum album*, a native of the mountainous parts of the coast of Malabar, where large quantities are cut for export to China, to different parts of India, and to the Persian and Arabian gulfs. The outer parts of this tree are white and without odor; the parts near the root are most fragrant, especially of such trees as grow in hilly situations and stony ground. The trees vary in diameter from 9 inches to a foot, and are about 25 or 30 feet in height, but the stems soon begin to branch. This wood is white, fine-grained, and agreeably fragrant, and is much employed for making rosaries, fans, elegant boxes, and cabinets. The Chinese use it also as incense both in their temples and private houses, and burn long slender candles formed by covering the ends of sticks with its sawdust mixed with rice-paste. As sandal-wood has been famed in the East from very early times, it is more likely than any other to have attracted the notice of, and been desired by, more northern nations. We do not, however, trace it by its present or any similar name at a very early period in the writings of Greek authors; it may, however, have been confounded with agila-wood, or agallochum, which, like it, is a fragrant wood and used as incense. See ALOE. Sandal-wood is mentioned in early Sanscrit works, and also in those of the Arabs. Actuarius is the earliest Greek author that expressly notices it, but he does so as if it had been familiarly known. In the Periplus of Arrian it is mentioned as one of the articles of commerce obtainable at Omana, in Gedrosia, by the name *ξύλα σαγάλινα*, which Dr. Vincent remarks may easily have been corrupted from *σανδάλινα*. As it was produced on the Malabar coast, it could readily be obtained by the merchants who conveyed the cinnamon of Ceylon and other Indian products to the Mediterranean (comp. Gesenius, *Thes. Heb.* p. 93; *Penny Cyclopædia*, s. v. Santalaceæ, Santalum). See BOTANY, and comp. SANDAL-WOOD.

Branch of the Sandal-tree (*Santalum Album*).

Al'nathan (Ἀλναθάν v. r. Ἐλναθάν), one of the popular chiefs at the return from Babylon (1 Esdr. viii, 16); evidently the first ELNATHAN (q. v.) of the parallel text (Ezra viii, 44).

Aloe, Aloes, or **Lign-Aloe,** an Oriental tree, having a fragrant wood, but entirely different from the plant from which the bitter resin *aloes* is obtained, used in medicine. The Hebrew words *ahalim'* and *ahaloth'* (אֲהָלִים, אֲהָלוֹת) occur in Psa. xlv, 8, "All thy garments smell of myrrh, and *aloes* (Sept. *σταχτή*), and cassia;" Prov. vii, 17, "I have perfumed my bed with myrrh, with cinnamon and *aloes*" (Sept. omits); Cant. iv, 14, "Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and *aloes* (Sept. *ἀλώθ*), with all the chief spices." From the articles which are associated with them (both names indicating the same thing), it is evident that it was some odoriferous substance probably well known in ancient times. See AROMATICS.

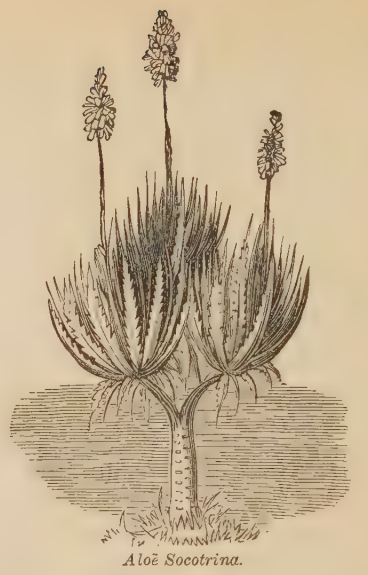
This tree or wood was called by the Greeks *ἀγάλλοχον*, and later *ξυλαλόη* (Dioscor. i, 21), and has been known to moderns by the names of aloe-wood, paradise-wood, eagle-wood, etc. Modern botanists distinguish two kinds; the one genuine and most precious, the other more common and inferior (Ains-

lie, *Materia Indica*, i, 479 sq.). The former (*Cynometra agallocha*, or the *Aquilaria ovata* of Linn.) grows in Cochin-China, Siam, and China, is never exported, and is of so great rarity in India itself as to be worth its weight in gold (Martius, *Lehrbuch der Pharmakognosie*, p. 83 sq.). Pieces of this wood that are resinous, of a dark color, heavy, and perforated as if by worms, are called *calambac;* the tree itself is called by the Chinese *sŭk-hiang*. It is represented as large, with an erect trunk and lofty branches. The other or more common species is called *garo* in the East Indies, and is the wood of a tree growing in the Moluccas, the *Excœcaria agallocha* of Linnæus (Oken, *Lehrb. d. Naturgesch.* II, ii, 609 sq.; Lindley, *Flora Med.* p. 190 sq.). The leaves are like those of a pear-tree; and it has a milky juice, which, as the tree grows old, hardens into a fragrant resin. The trunk is knotty, crooked, and usually hollow (see Gildemeister, *De Rebus Indicis*, fasc. i, 65). The domestic name in India is *aghil* (Sanscrit, *agaru*); whence the Europeans who first visited India gave it the name of *lignum aquilæ*, or eagle-wood. From this the Hebrew name seems also to be derived (Gesenius, *Thes. Heb.* p. 33), which the Vulgate, in Numb. xxiv, 6, has translated, "As *tents* which the Lord hath spread;" instead of "As aloe-trees which the Lord hath planted"—in our version, "lign-aloes." Aloe-wood is said by Herodotus to have been used by the Egyptians for embalming dead bodies; and Nicodemus brought it, mingled with myrrh, to embalm the body of our Lord (John xix, 39). By others, however, the aloes (ἀλόη) with which Christ's body was embalmed is thought to have been an extract from a different plant, the prickly shrub known among us by that name (*Penny Cyclopædia*, s. v. Agave). Some, again, consider the lign-aloe of the Old Testament to be a different East-Indian tree from the above, namely, the *Aquilaria agallochum*, but whether it be the same with the more precious

Branch of Eagle-wood.

variety above spoken of is uncertain (Celsius, *Hierobot.* i, 135). An inferior kind of aloes is also said to be obtained from the *Aquilaria Malaccensis* (Rumphius, *Herbar. Amboin.* ii, 29 sq.). The aloes of the ancients were procured from Arabia and India (Salmasius, *Exerc. ad Plin.* ii, 1054 sq.). It is still highly prized as an article of luxury in the East (Harmar, *Observ.* ii, 149; Kämpfer, *Amœn.* p. 904; Burckhardt, *Arabia*, i, 216; Hartmann, *Hebr.* i, 315 sq.; Lamarck, *Enc. Meth.* i, 422–429; Roxburgh, *Flora Ind.* ii, 423).

The plant which has the reputation of producing the best aloes of modern shops is the *Aloë Socotrina*, a native of the Cape of Good Hope and the island of Socotra, but now commonly cultivated in the West Indies. The resin is obtained by inspissation from the juice of the leaves (*Penny Cyclopædia*, s. v. Aloe). See Botany, and comp. Lign-aloe.



Aloë Socotrina.

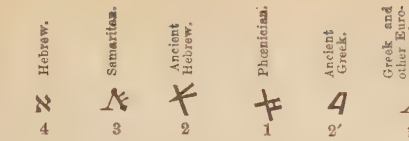
Alŏgi or **Alogians** (ἀ privative, and λόγος, *denying the Logos;* or from ἄλογοι, *unreasonable*), a sect of heretics in the second century, who were ardent opponents of the Montanists. According to Epiphanius (*Hær.* 51) they denied that Jesus Christ was the *Logos*, and did not receive either the Gospel according to John or the Apocalypse, both of which they ascribed to the Gnostic Cerinthus. Lardner doubts their existence. It does appear, however, that certain opponents of the Montanists not only denied the prophetic gifts claimed by these heretics, but began also to reject from the creed all those things out of which the error of the Montanists had sprung; hence they denied the continuance of the gifts of the Holy Ghost in the Church; and from thus rejecting the doctrine of the *Logos*, so clearly taught in the earlier part of the Gospel, they acquired their name. They are said to owe their origin to Theodotus of Byzantium, a currier. See Euseb. *Ch. Hist.* v, 28; Lardner, *Works*, iv, 190; viii, 627; Heinichen, *De Alogis*, etc. (Lips. 1829); Neander, *Ch. Hist.* i, 526, 583.

Alombrados (prop. **Alumbrados**, i. e. *enlightened*), a mystic sect in Spain since 1575, who considered neither the sacraments nor good works necessary, and rejected the ministerial office. They were exterminated in Spain by the Inquisition in 1623. A part of them emigrated to France, where they were likewise suppressed by royal order in 1635. See Illuminati.

A'loth. See Bealoth.

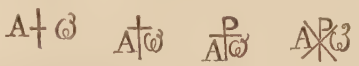
Aloysius (or **Louis**) of Gonzaga, a saint of the Roman calendar, born in Castiglione, 1568, noted in his youth for devotion and severity, entered the order of Jesuits 1587. In 1591, during an epidemic at Rome, he distinguished himself by labors and sacrifices, and finally fell a victim to the pestilence. He was canonized 1726 by Benedict XIII, and is commemorated in the Roman Church June 21.—Butler, *Lives of Saints*, June 21.

Al'pha or **A**, the first letter in almost all alphabets. In Hebrew it is called *aleph* (א), which signifies *ox*, from the shape of it in the old Phœnician alphabet, where it somewhat resembles the head and horns of that animal (Plutarch, *Quæst. Sympos.* ix, 2; Gesenii *Thesaur. Heb.* p. 1). The following figures illustrate the steps by which this letter reached its form in various languages. See Alphabet. Its predominant sound in nearly all languages is very simple, being little more than a mere opening of the mouth as in *ah!* In Hebrew, however, it is treated in gram-



mar as a consonant of the *guttural* class, although a very soft one, corresponding to the "smooth breathing" in Greek (᾽), and cannot therefore be readily represented in English. Like all the other letters of the Hebrew alphabet, it is frequently employed in the Psalms and Lamentations to indicate a division of the stanzas in the manner of an *acrostic* (q. v.). A remarkable instance occurs in Psa. cxix, which is divided into as many sections of several verses each as there are letters in the alphabet, the first word of each verse beginning with the letter appropriate to the section. The Hebrew name has passed over along with the letter itself into the Greek *alpha*. Both the Hebrews and Greeks employed the letters of their alphabets as numerals; and A, therefore (*aleph* or *alpha*), denoted *one, the first*. Hence our Lord says of himself that he is (τὸ Α) *Alpha and* (τὸ Ω) *Omega*, i. e. the first and the last, the beginning and the ending, as he himself explains it (Rev. i, 8, 11; xxi, 6; xxii, 13).

This expression, which in the O. T. had already been employed to express the eternity of God (Isa. xliv, 6), was in the patristic period more definitely employed with the same significance (Tertul. *De monog.* c. 5; Prudentius, *Cathemer. Hymn*, ix, 11); and its applications were traced out with puerile minuteness (see Primasius, in the *Bibl. Patr. Max.* x, 338), especially by the Gnostic Marcus (Iren. *Hæres.* i, 14; Tertul. *Præscr.* c. 50). Traces of this significance as a symbol of the divinity of Christ (Rhaban, *De laud. s. Crucis*, i, fig. 1; Didron, *Iconogr. Chrét.* p. 501) have been found in the following interesting monograms, which occur on the catacombs of Melos (Ross, *Reisen auf d. Inseln d. ägeischen Meeres*, iii, 149) and Naples (Aginc. *Pitt.* xi, 9), and in the cemeteries of Rome (Mamachi *Orig. et antiq. Christ.* iii, 75), as well as on coins and inscriptions elsewhere.

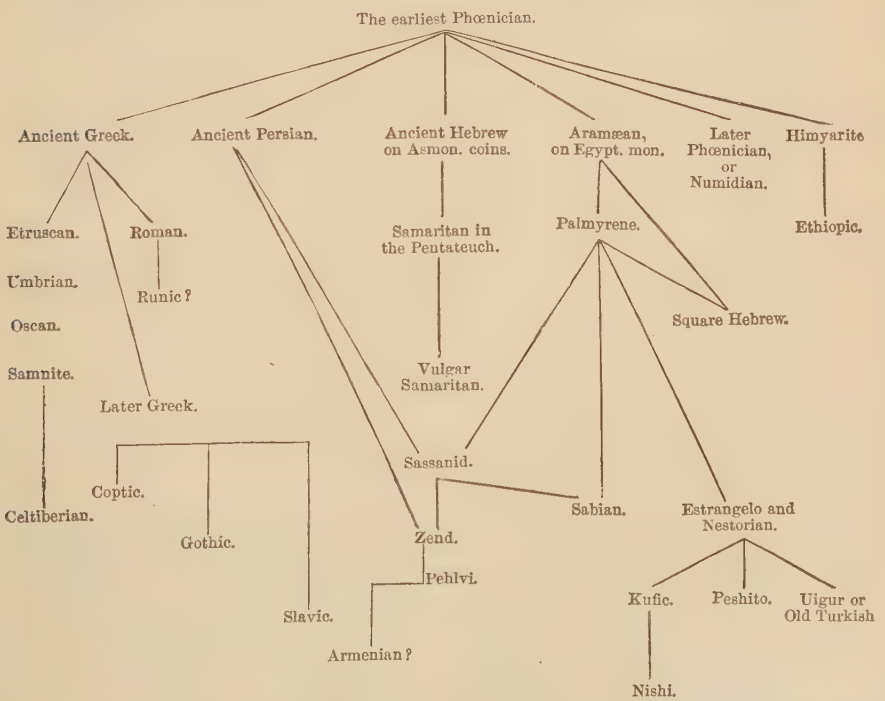


Early Christian Symbols, containing the Greek letters Α and Ω, with the cross or the sign ΧΡ (for Χριστός).

They are sometimes enclosed in a circle. See Beyschlag, *De sigillo nominis Dei hominis* (Viteb. 1692); Ewald, *De α et ω nomine Chr. mystico*, in his *Embl.* ii, 169 sq.; Pfeiffer, *De α et ω* (Regiom. 1677); Rüdiger, *De Christo per primum* (בְּרֵאשִׁית) *et ultimum* (Ἀμήν) *S. S. vocem indicato* (Giess. 1724). See Omega.

Alphabet (from the first two Greek letters, *alpha* and *beta*), the series of characters employed in writing any language. The origin of such written signs is unknown, having been ascribed by some to Adam and other antediluvians (Bangii *Exercitationes de ortu et progressu literarum*, Hafniæ, 1657, p. 99 sq.), and lately to an astronomical observation of the relative position of the planets in the zodiac by Noah at the deluge (Seyffarth, *Unser Alphabet ein Abbild des Thierkreises*, Leipz. 1834). See Language.

The earliest and surest data, however, on which any sound speculation on this subject can be based, are found in the genuine palæographical monuments of the Phœnicians; in the manifest derivation of all other Syro-Arabian and almost all European characters from that type, and in the testimony which history bears to the use and transmission of alphabetical writing (Carpzov, *Crit. Sacr.* p. 227; Kopp, *Bilder und Schriften der Vorzeit*, Mannh. 1819; and especially Gesenius, *Scripturæ linguæque Phœnicæ monumenta*, Lips. 1837). See Writing.



Historical derivation of Alphabets.

There are only three nations which can compete for the honor of the discovery, or rather the use and transmission of letters—the Babylonians, the Phœnicians, and the Egyptians. The chief arguments in favor of the first (Kopp, *Bilder und Schriften*, ii, 147; Hoffmann, *Gram. Syr.* p. 61) are based on the very early civilization of Babylon; on numerous passages which attribute the discovery to the Σύροι, Syri, and

Χαλδαῖοι (quoted in Hoffmann, l. c.); and especially on the existence of a Babylonian brick containing an inscription in characters resembling the Phœnician. To these arguments Gesenius has replied most at length in the article *Palæographie*, in Ersch and Gruber's *Allgemeine Encyclopädie*.

Nearly an equal number of ancient authorities might be cited as testimonies that the discovery of letters was ascribed to the Phœnicians and to the Egyptians (Walton's *Prolegomena*, ii, 2). And, indeed, there is a view, suggested by Gesenius (*Palæographie*, l. c.), by which their rival claims might, to a certain extent, be reconciled—that is, by the supposition that the hieroglyphical was, indeed, the earliest kind of all writing; but that the Phœnicians, whose commerce led them to Egypt, may have borrowed the first germ of alphabetical writing from the *phonetic* hieroglyphs. There is at least a remarkable coincidence between the Syro-Arabian alphabet and the phonetic hieroglyphs, in that in both the figure of a material object was made the sign of that sound with which the name of the object began. See ALPHA. But, if this theory were true, it would still leave the Phœnicians the possibility of having actually developed the first alphabetical writing; and that, together with the fact that the earliest monuments of the Syro-Arabians have preserved *their* characters, and the unanimous consent with which ancient writers ascribe to them the transmission of the alphabet to the Greeks (Herod. v, 58; Diod. Sic. v, 74), may make the probabilities preponderate in their favor.—Kitto, *Cyclop.* On this assumption, the following table exhibits the probable derivation of the alphabets of the three leading types, the Shemitic, the Indo-Germanic, and the

HEBREW.			GREEK.			ENGLISH.		
No.	Form.	Name.	No.	Form.	Name.	No.	Roman.	Italic.
1	א	A'leph.	1	Α α	Al'pha.	1	A a	*A a*
2	ב	Beyth.	2	Β β	Be'ta.	2	B b	*B b*
3	ג	Gi'mel.	3	Γ γ	Gam'ma.	7	G g	*G g*
4	ד	Da'leth.	4	Δ δ	Del'ta.	4	D d	*D d*
5	ה	He.	5	Ε ε	Ep'silon.	5	E e	*E e*
6	ו	Vav.		Ϝ	Digam'ma.	6	F f	*F f*
7	ז	Za'yin.	6	Ζ ζ	Ze'ta.	26	Z z	*Z z*
8	ח	Cheyth.	7	Η η	E'ta.	8	H h	*H h*
9	ט	Teyth.	8	Θ ϑ or θ	The'ta.			
10	י	Yod.	9	Ι ι	Io'ta.	9 10 25	I i J j Y y	*I i* *J j* *Y y*
11	כ (final ך)	Kaph.	10	Κ κ	Kap'pa.	11	K k	*K k*
12	ל	La'med.	11	Λ λ	Lamb'da.	12	L l	*L l*
13	מ (final ם)	Mem.	12	Μ μ	Mu.	13	M m	*M m*
14	נ (final ן)	Nun.	13	Ν ν	Nu.	14	N n	*N n*
15	ס	Sa'mek.	18	Ξ σ (final ς)	Sig'ma.	3	C c	*C c*
16	ע	A'yin.	15	Ο ο	Om'icron.	15	O o	*O o*
17	פ (final ף)	Pe.	16	Π π	Pi.	16	P p	*P p*
18	צ (final ץ)	Tsadey'.						
19	ק	Koph.		Ϛ or Ϙ	Koppa.	17	Q q	*Q q*
20	ר	Reysh.	17	Ρ ρ	Rho.	18	R r	*R r*
21	שׁ שׂ	Sin. Shin.		Ϡ	San.	19	S s	*S s*
22	ת	Tav.	19	Τ τ	Tau.	20	T t	*T t*
	(Compound)		14	Ξ ξ	Xi.			
	ה (as "mater lectionis")		20	Υ υ	U'psilon.	21 22 23	U u V v W w	*U u* *V v* *W w*
	ּפ (without Dagesh)		21	Φ φ	Phi.			
	ח (harder sound)		22	Χ χ	Chi.	24	X x	*X x*
	(Compound)		23	Ψ ψ	Psi.			
	ו (as "mater lectionis")		24	Ω ω	O'mega.			

modern European, as represented by the three forms of character employed in this work, namely, the Hebrew, Greek, and English, to which all the others bear a well-known and mostly obvious relation. The *sounds* attributed to them respectively, however, were in many cases different. Another and more fundamental variation arises from the fact that in the Hebrew all the letters are regarded as *consonants*, the vowels being designated by certain additional marks called "points," of late invention. See HEBREW LANGUAGE. For a view of the printed characters of all languages with their powers, see Ballhorn, *Alphabete orientalischer und occidentalischer Sprachen* (Leipz. and Lond. 1859). This (and still more the above) classification must be understood as applying only to the written symbols, and not to the etymological affinities of languages, which depend upon national derivation. See ETHNOLOGY.

Alphabetical Poems. See ABECEDARIAN HYMNS.

Alphæ'us (Ἀλφαῖος), the name of two men.

1. The putative father of James the Less (Matt. x, 3; Mark iii, 18; Luke vi, 15; Acts i, 13), and husband of Mary, the sister-in-law of our Lord's mother (John xix, 25) [see MARY]; for which reason James is called "the Lord's brother" (Gal. i, 19). See JAMES. A.D. ante 26. It seems that he was a (perhaps elder) brother of Joseph, to whom, on his decease without issue, his widow was married according to the Levirate Law (q. v.). By comparing John xix, 25, with Luke xxiv, 10, and Matt. x, 3, it appears that *Alphæus* is the Greek, and *Cleophas* or *Clopas* (q. v.) the Hebrew or Syriac name of the same person, according to the custom of the provinces or of the time, when men had often two names, by one of which they

were known to their friends and countrymen, and by the other to the Romans or strangers. More probably, however, the double name in Greek arises, in this instance, from a diversity in pronouncing the ח in his Aramæan name, חַלְפַּי (*chalphay'*, *changing*, as in the Talmudists, Lightfoot, *ad Acts*, i, 13), a diversity which is common also in the Septuagint (Kuinöl, *Comment.* on John xix, 25). See NAME. Or rather, perhaps, *Cleopas* was a Greek name adopted out of resemblance to the Jewish form of *Alphæus* (like "Paul" for "Saul"), if, indeed, the former be not the original from which the latter was derived by corruption.

2. The father of the evangelist Levi or Matthew (Mark ii, 14). A.D. ante 26.

Alphage or Elphegus, archbishop of Canterbury, distinguished for humility and piety. Being infected with the views of the age, he took the habit in the monastery of the Benedictines, and afterward shut himself up in a cell at Bath. Here he remained until, the see of Winchester being vacated by the death of Ethelwold, Dunstan, archbishop of Canterbury, called him to the vacant bishopric. In 1005 he was elevated to the see of Canterbury. After he had governed this metropolitan see some years, the Danes made an irruption into the city, burned the cathedral, and having put to death upward of seven thousand of the inhabitants, seized the archbishop, whom they kept in bonds seven months, and then murdered; this was on the 19th April, 1012. Godwin remarks that the murderers did not escape the penalty of their sacrilegious act, scarcely one in the whole Danish army having escaped.—Collier, *Eccl. Hist.* i, 487–493.

Alphen, JEROME SIMON VAN, a Dutch theologian, was born at Hanau, May 23, 1665; studied at Franeker and Leyden; became pastor at Warmond, and afterward at Amsterdam; and finally, in 1715, professor of theology at Utrecht, which office he filled until his death at Utrecht, Nov. 7, 1742. His principal work is *Specimina Analytica*, in *Epist. Pauli* (Utrecht, 1742, 2 vols. 4to).—Drakenborch, *Oratio Funebris in Van Alphen* (Utrecht, 1743); Hoefer, *Biog. Générale*, i, 210.

Alphery, NICEPHORUS (or NIKIPHER), a Russian, allied by birth to the imperial family. In consequence of political troubles, he went to England, studied theology, and, in 1618, became curate of Warlen, Huntingdonshire. It is said that he was repeatedly called from his retirement to return to Russia, even with offers of the imperial throne; but he preferred his quiet duties in England. In 1643 he was deprived of his living, but it was restored to him after the Restoration, and he lived, greatly respected, to a great age.—*Biographia Britannica*, s. v.; Walker, *Sufferings of the Clergy in the Great Rebellion*, pt. ii.

Alphitomancy, a kind of divination (q. v.) performed with barley, first among the pagans, and from them introduced among Christians. A person suspected of crime was brought before a priest, who made him swallow a piece of barley-cake; if this was done without difficulty, he was declared to be innocent; otherwise, not.—Delrio, *Disq. Magic*, lib. iv, cap. 11; Landon, *Eccl. Dict.* s. v.

Alphonso de Alcala (in Latin ALPHONSUS COMPLUTENSIS), a Spanish rabbi, was a native of Alcala de Henares, and lived in the beginning of the 16th century. He embraced Christianity, and was employed by Cardinal Ximenes in the revision of the celebrated Polyglot.—Wolf, *Bibl. Hebr.* i, 193.

Alphonso de Zamora, a Spanish Jew and distinguished rabbi, converted to the Catholic faith, and baptized in 1506. Cardinal Ximenes employed him for fifteen years upon his celebrated Polyglot, after which he composed a Dictionary of the Chaldee and Hebrew words of the Old Testament, and other works relating to the text of the Holy Scriptures. In these labors he had some assistance from others; but he composed many other works by himself, mostly on the Hebrew tongue. He wrote also, from Spain, a letter to the Roman Jews, in Hebrew and Latin interlined, reproaching them for their obstinacy.—Cave, *Hist. Lit* anno 1506; Wolf, *Bibl. Hebr.* i, 193.

Alphonsus of Liguori. See LIGUORI.

Alsted, JOHANN HEINRICH, a German Protestant divine, born in 1588 at Herborn, in Nassau, professor of philosophy and theology in his native town, and subsequently at Weissembourg, in Transylvania, where he died in 1638. He represented the Reformed Church of Nassau at the Synod of Dort. Among his numerous works may be mentioned, *Tractatus de Mille Annis* (1618; a treatise on the Millennium, translated and published in London in 1643, 4to); *Encyclopædia Biblica* (Francof. 1620, 1642), in which he attempts to prove that the principles and materials of all the arts and sciences should be sought for in the Scriptures. He wrote also a general *Encyclopædia* (Lyons, 1649, 4 vols. fol.), and other works, of which a list may be found in Niceron, *Mémoires*, t. xli.

Altanæ'us (Ἀλταναῖος, prob. for Μαλταναῖος, and this, by resolution of the dagesh, for Ματταναῖος), one of the "sons" of Asom (or Hashum), who divorced his Gentile wife after the captivity (1 Esdr. ix, 33); evidently the MATTENAI (q. v.) of the genuine text (Ezra x, 33).

Altar (מִזְבֵּחַ, *mizbe'ăch*, from זָבַח, to *slay* in sacrifice; *βωμός*), a structure on which sacrifices of any kind are offered. In ancient times this was always done by slaughter or by fire. The term is borrowed in modern times to signify a table or other erection in a church on which the sacraments are administered, or near which prayer is offered and other religious exercises performed (comp. Heb. xiii, 10). They were originally of earth (Exod. xx, 24; comp. Lucan. ix, 988; Horace, *Od.* iii, 8, 4; Ovid, *Metam.* iv, 752; *Trist.* v, 5, 9; Pliny, v, 4) or unwrought stone (Exod. xx, 25), erected on such spots as had been early held sacred (Gen. xii, 7 sq.; xiii, 18; xxvi, 25; xxxv, 1; Exod. xvii, 15; xxiv, 4 sq.), especially hill-tops and eminences (Gen. xxii, 9; Ezek. xviii, 6; comp. Herod. i, 131; Homer, *Iliad*, xxii, 171; Apollon. Rhod. 524; Livy, xxi, 38; Philostr. *Apol.* i, 2), also house-tops (2 Kings xxiii, 12), as being nearer the sky (Tacit. *Anal.* xiii, 57; Philostr. *Apol.* ii, 5); occasionally under remarkable trees (2 Kings xvi, 4). See Smith's *Dict. of Class. Antiq.* s. v. Ara; Selden, *Synedr.* iii, 260 sq.; Jahn, *Archäol.* pt. iii, c. 2, 5; Bähr, *Symbolik*, i, 157, 233; Lakemacher, *Antiq. Grac. sacr.* p. 221 sq. The stone altars erected to the true God (Josh. viii, 31; 1 Kings xviii, 31; 1 Sam. vi, 14) were imitated by the Gentiles, as appears from Pausanias (vi, 382), where he mentions "an altar of white stone," and Apollonius Rhodius, in speaking of the temple of Mars (*Argon.* ii). Altars were generally erected at the gates of the city (2 Kings xxiii, 8). We may refer to this Acts xiv, 13, where the priest of Jupiter is said to have brought filleted oxen *to the gates* to perform sacrifice. An altar, both among the Jews and the heathen, was an asylum, a sanctuary, for such persons as fled to it for refuge (Exod. xxi, 14; 1 Kings i, 50; ii, 28, etc.). As to the practice of the heathen in this respect, all the Greek writers are more or less copious. See HORNS.

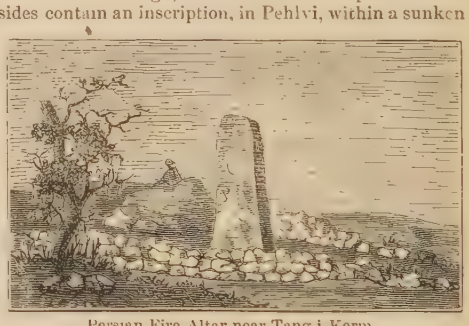
Heb. xiii, 10, "We have an altar," etc., Macknight explains thus: "Here, by a usual metonymy, the altar is put for the *sacrifice*, as is plain from the apostle's adding 'of which they have no right to *eat*.' This is the sacrifice which Christ offered for the sins of the world; and the *eating* of it does not mean *corporeal* eating, but the partaking of the pardon which Christ, by that sacrifice, had procured for sinners" (comp. Olshausen, *Comment.* in loc.). See LORD'S SUPPER.

One wooden table was wont to be placed in the

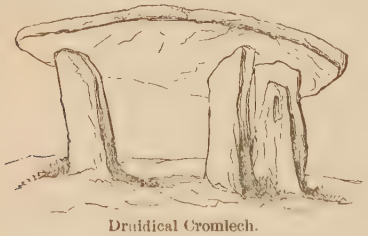
midst of every meeting-place of the primitive Christians, upon which each of them laid what he bestowed for the use of the poor, as we are informed by Theodoret (v. 18; see Heb. xii, 16); and because alms are noted with the name of *sacrifice*, that table upon which they were laid was called by the ancient Christians an altar. Compare SACRIFICE.

Druidical Circle in the Isle of Jersey.

I. *Pagan.*—There is a strong probability that some of those ancient monuments of unhewn stone, usually called Druidical remains, which are found in all parts of the world, were derived from the altars of primitive times. See STONE. These are various in their forms, and their peculiar uses have been very much disputed. (See *Penny Cyclopædia*, s. v. Avebury, Carnac, Stonehenge.) Dr. Kitto has elaborately examined the subject (*Pict. Hist. of Palest.* append. to bk. iii, ch. iii and iv), and comes to the conclusion that the *cromlechs* are representatives of ancient altars, while the *kist-vaens*, or stones disposed in a chest-like form, are analogous to the arks of Jewish and Egyptian worship [see ARK], and are remnants of the so-called arkite traditions. See FLOOD. Cromlechs are somewhat in the form of a table, one large stone being supported in a horizontal or slightly inclined position upon three or more, but usually three stones, set upright. That they were used as altars is almost instinctively suggested to every one that views them; and this conclusion is strengthened when, as is often the case, we observe a small circular hole through which probably the rope was run by which the victims, when slaughtered, were bound to the altar, as they were to the angular projections or "horns" of the Jewish altar (Psa. cxxiii, 27). It was natural that when a sufficiency of large stones could not be found, heaps of smaller ones should be employed, and that, when practicable, a large flat stone would be placed on the top, to give a proper level for the fire and the sacrifice. Such are the *cairns* of altar-like form, many of which still remain; but as they are sometimes found in places where stones of large size might have been obtained, it seems that in later times *such* altars had a special appropriation; and Toland shows (*Hist. of Brit. Druids*, p. 101) that the sacred fires were burned on them, and sacrifices offered to Bel, Baal, or the Sun. In many instances, as at Stonehenge, a circle of stones is ranged around a central one in an amphitheatrical manner, an arrangement which has been found to take place likewise even in Persia, as at Darab (Ouseley's *Travels*, ii, 124). Cæsar refers to such consecrated circles for national deliberation among the Gauls (*Bell. Gall.* vi), and Homer alludes to Grecian councils held within circles of stones (*Il.* xviii, 585; comp. *Od.* viii, 5). The following, figured from Ouseley (*Trave's in Persia*, ii, 80–83), was called by the natives "Stone of the Fire Temple," and is surrounded by a low wall. It is ten or eleven feet high, and about three square. Two sides contain an inscription, in Pehlvi, within a sunken circle. There is a small cavity on the top, as if to contain fire. The pyramids (q. v.) of Egypt may likewise have been originally sites of worship.



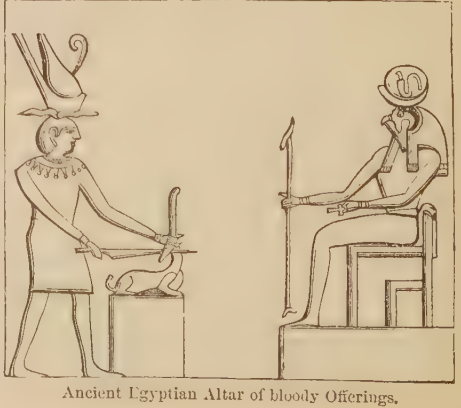
Persian Fire-Altar near Tang-i-Kerm.



Druidical Cromlech.

Druidical Cairn.

Passing by the early and rude forms of altars still extant of the Mexican worship, since too little is known of the history and application of these to illustrate our subject in any definite manner, we notice those of Egypt as being first both in point of aptness



Ancient Egyptian Altar of bloody Offerings.

and antiquity. The first of the accompanying specimens is of a purely Egyptian character, and is taken from the representations of sacrifice upon the monuments.

Egyptian Altar of Burnt-offering.

Among the ancient Egyptian pictures that have been discovered at Herculaneum are two of a very curious description, representing sacred ceremonies of the Egyptians, probably in honor of Isis. In one the scene is in the area before a temple (as usual); the congregation is numerous, the music various, and the priests engaged are at least nine persons. The temple is raised, and an ascent of eleven steps leads up to it. In the entire painting, of the birds or *ibises* one is lying down at ease, another is standing up without fear or apprehension; a third, perched on some paling, is looking over the heads of the people; and a fourth is standing on the back of a Sphinx, nearly adjacent to the temple, in the front of it. It deserves notice that this altar (and the other also) has at each of its four corners a rising, which continues square to about half its height, but from thence is gradually sloped off to an edge or a point. These are no doubt the *horns of the altar*, and probably this is their true figure (see Exod. xxvii, 2, etc.; xxix, 12; Ezek. xliii, 15). The priest is blowing up the fire, apparently with a fan, so as to avoid the pollution of the breath. The other figure, which we give more in full, shows the horns of the altar, formed on the same principle as the foregoing; but this is seen on its angle, and its general form is more elevated. It has no garlands, and perfumes appear to be burning on it. In this picture the assembly is not so numerous as in the other; but almost all, to the number of ten or a dozen persons, are playing on musical instruments.

Græco-Egyptian Altar of Incense

The idolaters in the first ages of the world, who generally worshipped the sun, appear to have thought it improper to confine the supposed infinity of this imaginary deity within walls, and therefore they generally made choice of woods and mountains, as the most convenient places for their idolatry; and when, in later times, they had brought in the use of temples, yet for a long time they kept them open-roofed. With such a form of worship notions of gloomy sublimity were associated, and so prevalent was the custom, that the phrase "worshipping on high places," is frequently used to signify idolatry in the Old Testament. The worshipping on high-places was strictly forbidden to the Jews; not merely because the custom had a tendency to produce idolatry, but also because the customary form of that idolatry was the worst, the most cruel, and the most debasing. See HIGH-PLACE. It was before these altars, in groves and mountains, that human sacrifices were most frequently offered, that parents whose natural affections were blighted and destroyed by dark superstitions made their children pass through the fire to Moloch; and it was in such places that licentiousness and depravity were systematically made a part of public worship. See IDOLATRY. It does not appear from the monuments that altars on high-places were common in Egypt, though there are some traces of worship in groves. See ASHERAH.

Antique Altars on High-places. From Ker Porter's *Travels in Persia.*

The heathens at first made their altars only of turf, afterward of stone, marble, wood, and other materials. They differed in form as well as material, some being round, some square, and others triangular. All their altars turned toward the east, and stood lower than the statue of the god, and were adorned with sculptures representing the deity to whom erected, or the appropriate symbols. These altars were of two kinds, the higher and the lower; the higher were intended for the celestial gods, and were called by the Romans *altaria;* the lower were for the terrestrial and infernal gods, and were called *aræ*. Those dedicated to the heavenly gods were raised a great height above the ground; those of the terrestrial gods were almost even with the surface, and those for the infernal deities were only holes dug in the ground, called *scrobiculi*. Most of the ancient Greek altars were of a cubical form; and hence, when the oracle of Apollo at Delphi commanded that a new altar should be pre-

pared exactly double the size of that which already stood in the temple, a problem was given surpassing the powers of science in those days, which is well known to mathematicians under the name of *the duplication of the cube*. The great temples of Rome generally contained three altars; the first, in the sanctuary at the foot of the statue, for incense and libations; the second, before the gate of the temple, for the sacrifice of victims; and the third, like the table of shew-bread, was a portable one for the offerings and vessels to lie upon.

Altars represented on Roman Coins.

The ALTAR AT ATHENS, inscribed "*to the unknown God*."—Paul, discoursing in that city on the resurrection of the dead, was carried by some of the philosophers before the judges of the Areopagus, where he uses this expression (Acts xvii, 22, 23): "Ye men of Athens, I perceive that in all things ye are too superstitious" (over-fond of gods); "for as I passed by, and beheld your sacred instruments, I found an altar with this inscription, 'To the unknown god;' him, therefore, whom ye worship as '*unknown*,' him declare" (represent, announce) "I unto you." The question is, What was this altar thus consecrated to the "unknown god?" Jerome says that it was inscribed "to the gods of Asia, Europe, and Africa—to the unknown and strange gods;" and that the apostle uses the singular form because his design was only to demonstrate to the Athenians that they adored an unknown god (*Comment. ad Tit.* i, 12). Some, as Grotius, Vossius, Beza, believe that Paul speaks of altars extant in several places of Attica, without any inscription, erected after a solemn expiation for the country, by the philosopher Epimenides (Diog. Laert. *Vit. Epim.* i, 29). Others conceive that this altar was the one mentioned by Pausanias (i, 1) and Philostratus (*Vit. Ap.* vi, 3), who speak of altars at Athens consecrated "to the unknown gods." Lucian (*Philopatr.* § 9) swears "by the *unknown god* at Athens." He adds, "Being come to Athens, and finding there the *unknown god*, we worshipped him, and gave thanks to him, with hands lifted up to heaven" (but see Niemeyer, *Interp. Orat. Pauli in Areop. hab.*). Peter Comestor relates that Dionysius the Areopagite, observing while he was at Alexandria the eclipse which, contrary to nature, happened at the death of our Saviour, from thence concluded that some unknown god suffered; and not being then in a situation to learn more of the matter, he erected at his return to Athens this altar "to the unknown god," which gave occasion to Paul's discourse at the Areopagus. Theophylact, Œcumenius, and others, give a different account of its origin and design, but each of their opinions, as also those we have noticed, has its difficulties. Augustine had no doubt that the Athenians, under the appellation of the *unknown God*, really worshipped the true one (comp. Hales, *Analysis*, iii, 519-531). See ATHENS. The most probable appears to be the conjecture of Eichhorn (*Allgem. Biblioth.* iii, 414), to which Niemeyer subscribes, that there were standing at Athens several very ancient altars, which had originally no inscription, and which were afterward not destroyed, for fear of provoking the anger of the gods to whom they had been dedicated, although it was no longer known who these gods were. He supposes, therefore, that the inscription *ἀγνώστῳ Θεῷ*, *to an* [*some*] *unknown God*, was placed upon them; and that one of these altars was seen by the apostle, who, not knowing that there were others, spoke accordingly. To this we may add the notion of Kuinöl (*Comment.* in loc.), who considers it proved that there were several altars at Athens on which the inscription was written in the plural number, and believes that there was *also one* altar with the inscription in the singular, although the fact has been *recorded* by no *other* writer; for no argument can be drawn from this silence to the discredit of a writer, like Paul, of unimpeached integrity. The altar in question, he thinks, had probably been dedicated *ἀγνώστῳ Θεῷ* on account of some remarkable benefit received, which seemed attributable to *some* God, although it was uncertain to *whom*. See UNKNOWN GOD.

Various Forms of ancient Heathen Altars. 1, 2, 3. Greek; 4 Egyptian; 5. Babylonian; 6. Roman; 7, 8. Persian.

So much at least is certain, both from Paul's assertion and the testimony of Greek profane writers, that altars to an unknown god or gods existed at Athens. But the attempt to ascertain definitely whom the Athenians worshipped under this appellation must ever remain fruitless for want of sufficient data. The inscription afforded to Paul a happy occasion of proclaiming the Gospel; and those who embraced it found indeed that the Being whom they had thus "ignorantly worshipped" was the one only living and true God (Lardner's *Works*, vii, 319-321). See PAUL.

II. *Jewish.*—Cain and Abel appear to have worshipped at some primitive form of altar (Gen. iv, 3, 4); but the first altar we read of in the Bible was that erected by Noah on leaving the ark. According to a rabbinical legend, it was partly formed from the remains of one built by Adam on his expulsion from Paradise, and afterward used by Cain and Abel, on the identical spot where Abraham prepared to offer up Isaac (*Zohar*, Gen. li, 3, 4; Jonathan's *Targum*, Gen. ix, 20; xxii, 29). Mention is made of altars erected by Abraham (Gen. xii, 7; xiii, 4; xxii, 9); by Isaac (xxvi, 25); by Jacob (xxxiii, 20; xxxv, 1, 3); by Moses (Exod. xvii, 15). After the giving of the law, the Israelites were commanded to make an altar of earth; they were also permitted to employ stones, but no iron tool was to be applied to them. This has been generally understood as an interdiction of sculpture, in order to guard against a violation of the second commandment. Altars were frequently built on *high places* (q. v.), the word being used not only for the elevated spots, but for the sacrificial structures upon them (Creuzer, *Symbol.* i, 159; Gesenius, *Comment. zu Jesa.* ii, 282). Thus Solomon *built* a high-place for Chemosh (1 Kings xi, 7), and Josiah broke down and burnt the high-place, and stamped it small to powder (2 Kings xxiii, 15). Such structures, however, were forbidden by the Mosaic law (Deut. xii, 13; xvi, 5),

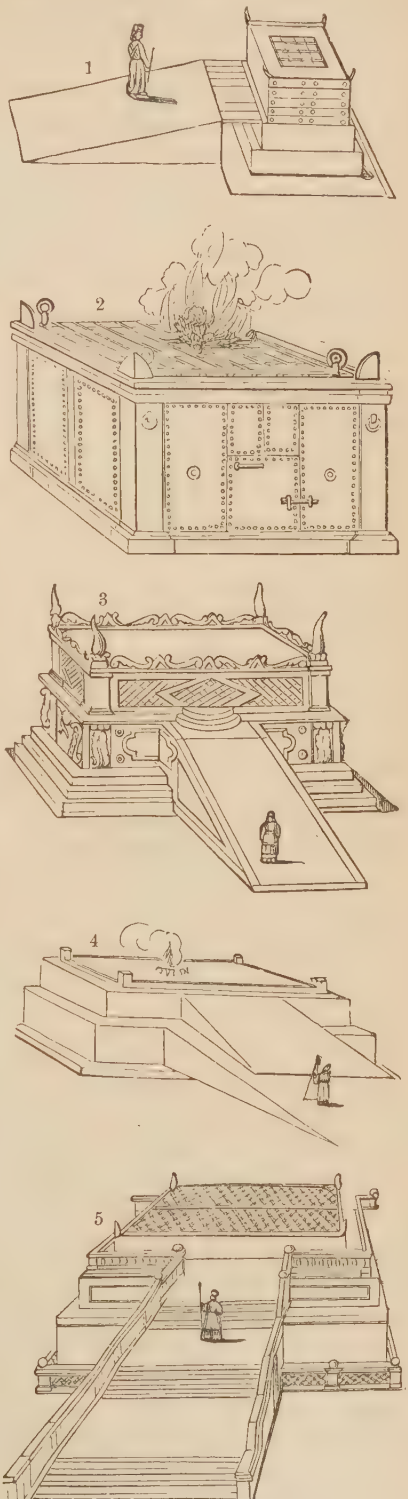
except in particular instances, such as those of Gideon (Judg. vi, 26) and David (2 Sam. xxiv, 18). It is said of Solomon that he "loved the Lord, walking in the statutes of David, his father, only he sacrificed and burnt incense on the high-places" (1 Kings iii, 3). Altars were sometimes built on the roofs of houses: in 2 Kings xxiii, 12, we read of the altars that were on the top of the upper chamber of Ahaz. In the tabernacle, and afterward in the temple, two altars were erected, one for sacrifices, the other for incense; the table for the shew-bread is also sometimes called an altar.

1. The ALTAR OF BURNT-OFFERING (מִזְבַּח הָעֹלָה), Exod. xxx, 28, or *brazen altar* (מִזְבַּח הַנְּחֹשֶׁת), Exod. xxxix, 39, called in Mal. i, 7, 12, "the table of the Lord," perhaps also in Ezek. xliv, 16. This differed in construction at different times.

(*a.*) In the *tabernacle* (Exod. xxvii, xxxviii) this was a hollow square, five cubits in length and breadth, and three cubits in height; it was made of shittim-wood [see SHITTIM], and overlaid with plates of brass. In the middle there was a ledge or projection (כַּרְכֹּב, *karkob'*, Rosenmüller, *deambulacrum*), on which the priest stood while officiating; immediately below this a brass grating was let down into the altar to support the fire, with four rings attached, through which poles were passed when the altar was removed. Some critics have supposed that this grating was placed perpendicularly, and fastened to the outward edge of this projection, thus making the lower part of the altar larger than the upper. Others have imagined that it extended horizontally beyond the projection, in order to intercept the coals or portions of the sacrifice which might accidentally fall off the altar. To this effect is a statement by the Targumist Jonathan. But for such a purpose (as Bähr remarks, *Symbol.* i, 480) a grating seems very unsuitable (comp. Josephus, *Ant.* iii, 6, 8). As the priests were forbidden to go up by steps to the altar (Exod. xx, 26; comp. Gell. x, 15; Servius, *ad Æn.* iv, 646), a slope of earth was probably made rising to a level with the projection. According to the Jewish tradition, this was on the south side, which is not improbable; for on the east was "the place of the ashes" (Lev. i, 16), and the laver of brass was probably near the western side, so that only the north and south sides were left (Ezek. viii, 5). Those critics who suppose the grating to have been perpendicular or on the outside consider the injunction in Exod. xx, 24, as applicable to this altar, and that the inside was filled with earth; so that the boards of shittim-wood formed merely a case for the real altar. So Jarchi, on Exod. xxvii, 5. Its corners were ornamented with "horns" (Exod. xxix, 12; Lev. iv, 18 sq.). See HORN.

In Exod. xxvii, 3, the following utensils are mentioned as belonging to the altar, all of which were to be made of brass. 1. סִירוֹת, *siroth'*, *pans* or dishes to receive the ashes (q. v.) that fell through the grating. 2 יָעִים, *yaim'*, *shovels* (Vulg. *forcipes*), for cleaning the altar. 3. מִזְרָקוֹת, *mizrakoth'* (Auth. Vers. *basins;* Sept. φιάλαι; Gesenius, *patera sacrifica*), vessels for receiving the blood and sprinkling it on the altar. 4. מִזְלָגוֹת, *mizlagoth'* (Auth. Vers. "*flesh-hooks;*" Sept. κρεάγραι; Vulg. *fuscinulæ*), large *forks* to turn the pieces of flesh, or to take them off the fire (see 1 Sam. ii, 13). 5. מַחְתּוֹת, *machtoth'* (Auth. Vers. "*fire-pans;*" Sept. τὸ πυρεῖον); the same word is elsewhere translated *censers* (Num. xvi, 17); but in Exod. xxv, 38, "*snuff-dishes;*" Sept. ὑποθέματα. (Comp. Lamy, *De Tabern.* p. 439 sq.; Meyer, *Bibeldeut.* p. 201 sq.; Van Til, *De Tabernac.* p. 57.)

(*b.*) The altar of burnt-offerings in *Solomon's temple* was of much larger dimensions, "twenty cubits in length and breadth, and ten in height" (2 Chron. iv, 1; comp. 1 Kings viii, 22, 64; ix, 25), and was made entirely of brass, i. e. bronze plates covering a structure of earth or stone (Cramer, *De Ara exter.* p. 29 sq.). It is said of Asa that he renewed (חִדֵּשׁ), that is, either



Supposed Forms of the Jewish Altar of Burnt-offerings. 1. According to Lamy. 2. Kitto (*Pict. Bible*). 3. Rabbins. 4. Calmet. 5. Surenhusius (*Mischna*, ii, 260).

repaired (in which sense the word is evidently used in 2 Chron. xxiv, 4) or *reconstructed* (Sept. ἐνεκαίνιτε) the altar of the Lord that was before the porch of the Lord (2 Chron. xv, 8). This altar was removed by King Ahaz (2 Kings xvi, 14); it was "cleansed" by Hezekiah; and in the latter part of Manasseh's reign was rebuilt. It is not certain whether this was one of the sacred utensils which the Babylonians broke up and removed their materials (Jer. lii, 17 sq.).

(*c.*) Of the altar of burnt-offering in the *second temple* the canonical scriptures give us no information, excepting that it was erected before the foundations of the temple were laid (Ezra iii, 3, 6), on the same place where it had formerly been built (Josephus, *Ant.* xi, 4, 1). From the Apocrypha, however, we may infer that it was made, not of brass, but of unhewn stone (comp. Spencer, *Leg. rit.* p. 418 sq.; Bähr, *Symbol.* i, 489; Cramer, p. 32 sq.), for in the account of the restoration of the temple service by Judas Maccabæus, it is said, "They took whole stones, according to the law, and built a new altar according to the former" (1 Macc. iv, 47). When Antiochus Epiphanes pillaged Jerusalem, Josephus informs us that he left the temple bare, and took away the golden candlesticks, and the golden altar (of incense), and table (of shew-bread), and the altar of burnt-offering (*Ant.* xii, 5, 4).

(*d.*) The altar of burnt-offering erected by *Herod* is thus described by Josephus (*Wars*, v, 5, 6): "Before this temple stood the altar, fifteen cubits high, and equal both in length and breadth, each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns, and the passage up to it was by an insensible acclivity from the south. It was formed without any iron tool, nor did any iron tool so much as touch it at any time." The dimensions of this altar are differently stated in the Mishna (*Middoth*, iii, 1). It is there described as a square 32 cubits at the base; at the height of a cubit it is reduced 1 cubit each way, making it 30 cubits square; at 5 cubits higher it is similarly contracted, becoming 28 cubits square, and at the base of the horns 26 cubits; and, allowing a cubit each way for the deambulacrum, a square of 24 cubits is left for the fire on the altar. Other Jewish writers place the deambulacrum 2 feet below the surface of the altar, which would certainly be a more suitable construction. The Mishna states, in accordance with Josephus, that the stones of the altar were unhewn, agreeably to the command in Exod. xx, 25; and that they were whitewashed every year at the Passover and the feast of tabernacles. On the south side was an inclined plane, 32 cubits long and 16 cubits broad, made likewise of unhewn stones. A pipe was connected with the south-west horn, through which the blood of the victims was discharged by a subterraneous passage into the brook Kedron. Under the altar was a cavity to receive the drink-offerings, which was covered with a marble slab, and cleansed from time to time. On the north side of the altar several iron rings were fixed to fasten the victims. Lastly, a red line was drawn round the middle of the altar to distinguish between the blood that was to be sprinkled above and below it (Reland, *Antiq. Sacr.* p. 97 sq.; Lamy, *De Tabernac.* table 16; L'Empereur, in the *Mishna*, in loc.; Cramer, *De Ara exteriore Templi secundi*, Lugd. Bat. 1697, and in Ugolini *Thesaur.* x; Ugolini *Altare exter.* in his *Thesaur.* x; Otho, *Lex. Rabb.* p. 32 sq.).

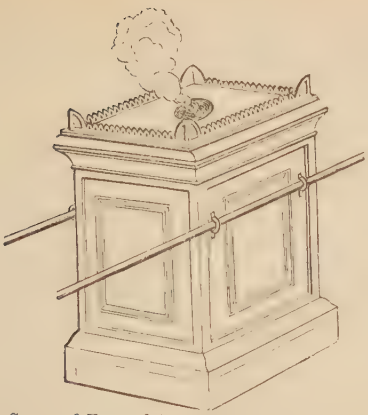
According to Lev. vi, 6, the fire on the altar of burnt-offerings was not permitted to go out (Buxtorf, *Historia ignis sacri*, in his *Exercit.* p. 288 sq.; and in Ugolini *Thesaur.* x; Horeb, *De igne Sacro*, in Ugolini *Thesaur.* xxxii; Bohn, *De igne Gentilium sacro in Israel. sacra injurio*, in Ugolini *Thesaur.* x; comp. Deyling, *Observ.* ii, 164 sq.; v, 47 sq.; Carpzov, *Appar.* p. 286; Schacht, *An. mudv. ad Iken.* p. 293; Rosenmüller, *Morgenl.* ii, 156 sq.; Spanheim, *De Vesta et Prytaneis Græc.* in Grævii *Thesaur.* v, 660 sq.; Hyde, *Relig. vet. Pers.* viii), as having originally fallen from heaven (Lev. ix, 24; πῦρ οὐρανοπετές, comp. Curt. iii, 3; Ammian. Marcel. xxiii, 6; Pausan. v, 15, 5; viii, 9, 1; Plutarch, *Numa*, ix; Solin. v; Serv. *ad Æn.* xii, 200; Val. Max. i, 1, 7; Zendavesta, iii, 237), and, according to the rabbinical traditions, renewed in like manner on several occasions (Gemara, *Yoma*, 21; *Zebach*, 61, 2; 2 Macc. i, 19 sq.; comp. Van Dale, *De Idolatr.* c. viii, p. 149 sq.). See BURNT-OFFERING.

2. The second altar belonging to the Jewish Cultus was the ALTAR OF INCENSE (מִזְבַּח הַקְּטֹרֶת and מִקְטַר קְטֹרֶת, Exod. xxx, 1; Sept. *θυσιαστήριον θυμιάματος*), called also the *golden altar* (מִזְבַּח הַזָּהָב, Exod. xxxix, 38; Num. iv, 11) to distinguish it from the altar of burnt-offering, which was of less costly materials (Exod. xxxviii, 30). Probably this is meant by the "altar of wood" spoken of in Ezek. xli, 22, which is further described as the "table that is *before the Lord*," an expression precisely suitable to the altar of incense (see Delitzsch, *Brief an die Hebr.* p. 678). The name מִזְבֵּחַ, "altar," was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of atonement, the high-priest sprinkled upon the horns of it the blood of the sin-offering (Exod. xxx, 10). It was placed between the table of shew-bread and the golden candlestick (Lev. xvi, 18), i. e. in the holy place, "before the vail that is by the ark of the testimony" (Exod. xxx, 6; xl, 5). Philo, too, speaks of it as "within the first vail," and as standing between the candlestick and the table of shew-bread. In apparent contradiction to this, the author of the Epistle to the Hebrews enumerates it among the objects which were within the second vail, i. e. in the Holy of Holies. It is true that by *θυμιατήριον* in this passage *may* be meant "a censer," in accordance with the usage of the Sept., but it is better understood of the altar of incense, which by Philo and other Hellenists is called *θυμιατήριον*. It is remarkable also that in 1 Kings vi, 22, this same altar is said to belong to "the oracle" (הַמִּזְבֵּחַ אֲשֶׁר לַדְּבִיר), or most holy place. This may perhaps be accounted for by the great typical and symbolical importance attached to this altar, so that it might be considered to *belong* to the "second tabernacle." (See Bleek on Heb. ix, 4, and Delitzsch, in loc.)

(*a.*) This altar in the *tabernacle* was made of shittim-wood overlaid with gold plates, and was one cubit in length and breadth, and two cubits in height. It had horns (Lev. iv, 7) of the same materials; and round the flat surface (גַּג, *gag*, "top") was a border (זֵר, *zer*, Auth. Vers. "crown;" Sept. *στρεπτὴν στεφάνην*) of gold, underneath which were the rings to receive "the staves (בַּדִּים, *baddim'*, *parts;* Sept. *σκυτάλαι*) made of shittim-wood overlaid with gold, to bear it withal" (Exod. xxx, 1–5; Josephus, *Ant.* iii, 6, 8).

(*b.*) The altar in *Solomon's temple* was similar, but made of cedar (1 Kings vi, 20; vii, 48; 1 Chron. xxix, 18) overlaid with gold (comp. Isa. vi, 6).

(*c.*) The altar in the *second temple* was taken away by Antiochus Epiphanes (1 Macc. i, 23), and restored by Judas Maccabæus (1 Macc. iv, 49). On the arch of Titus there appears no altar of incense; it is not mentioned in Heb. ix, nor by Joseph. *Ant.* xiv; 4, 4. According to the Mishna (*Chagigah*, iii, 8; *Tamid*, vi, 2), it was overlaid with metal. From the circumstance that the sweet incense was burnt upon it every day, morning and evening (Exod. xxx, 7, 8), as well as that the blood of atonement was sprinkled upon it (v, 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (Isa. vi, 6; Rev. viii, 3, 4). It was



Supposed Form of the Jewish Altar of Incense.

doubtless this altar at which Zacharias was ministering when the angel appeared to him (Luke i, 11).

See generally Hamm, *De Ara suffitus* (Herborn, 1715); Cremer, *Antiq. Sacr.* i, 297 sq.; Schlichter, in the *Symbol. Lit. Brem.* ii, 401 sq.; Ugolini *Altare Interius*, in his *Thesaur.* xi; Bähr, *Symbol.* i, 419 sq., 470 sq. See INCENSE.

3. Of other Jewish altars, we read only of (1.) Altars of brick. There seems to be an allusion to such in Isa. lxv, 3. The words are, מְקַטְּרִים עַל הַלְּבֵנִים, "offering incense *on the bricks*," generally explained as referring to altars made of this material, and probably situated in the "gardens" mentioned just before. Rosenmüller suggests, however, that the allusion is to some Babylonish custom of burning incense on bricks covered over with magic formulæ or cuneiform inscriptions. This is also the view of Gesenius and Maurer.

Various Altars. 1, 2. Egyptian, from bass-reliefs (Rossellini). 3. Assyrian, found at Khorsabad (Layard). 4. Babylonian, *Bibliothèque Nationale* (Layard). 5. Assyrian, from Khorsabad (Layard).

(2.) The Assyro-Damascene altar erected by Ahaz for his own use (2 Kings xvi, 10 13). See AHAZ. It probably resembled one of those in the annexed cut.—Winer, i, 49, 194 sq.; ii, 303.

III. *Christian.*—1. *Significance.*—The word *altar* is used, figuratively, to denote the Lord's table, not, however, in a sacrificial sense. As there is but the one sacrificing priest, the Lord Jesus, and the one propitiatory sacrifice, namely, the sacrifice of himself, so there is but the one altar, that upon which he gave himself a ransom for all. The apostles in no instance call the bread and wine a sacrifice, or the Lord's table an altar, or the Christian minister a priest. And this is the more remarkable in this case; for they do speak of priests, and sacrifices, and altars under the Christian dispensation, but never in reference to the Lord's Supper. There cannot but have been design in this omission. In the earliest age of Christianity the table was not called altar (Lardner, *Works*, iv, 212); at a later period both *altar* and *table* were used indifferently, the former word, however, not in a Jewish or pagan sense. When the ancient apologists were reproached with having no temples, no altars, no shrines, they simply replied, "Shrines and altars we have not." The more common word employed was *table*, with the addition of some epithet implying the peculiar use of it in a Christian church. In Chrysostom it is termed the mystical and tremendous table; sometimes the spiritual, divine, royal, immortal, heavenly table. Wherever the word altar was used, it was carefully distinguished from the Jewish altar on which bloody sacrifices were laid, and from heathen altars, connected with absurd idolatries.

The Church of England never uses the word "altar" for communion-table in her rubrics, and she carefully excludes the notion of a literal sacrifice, which *altar* would imply, by expressly referring in her communion-service to the sacrifice of Christ ("who, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice for the sins of the whole world"); and by studiously introducing into the same service the word "sacrifice" in the several figurative senses (warranted by Scripture) which it will bear; applying the word to our alms, to our offering of praise and thanksgiving, to the offering of ourselves, souls and bodies, but never applying it to the elements. That the English reformers wished to discountenance the notion of altars, and sacrifices thereon, appears from the fact that at the Reformation altars were ordered henceforth to be called tables, in consequence of a sermon preached by Bishop Hooper, who said, "that it would do well, that it might please the magistrate to turn 'altars' into 'tables,' according to the first institution of Christ; to take away the false persuasion of the people, which they have of sacrifice to be done upon the altars; for as long as altars remain, both the ignorant people and the ignorant and evil-persuaded priest will always dream of sacrifice" (*Hooper's Writings*, Parker Society, p. 488; Burnet, *Hist. of Reformation*, ii, 252, 253). Other Protestant Churches, in particular the Lutheran, have retained the use of an altar, at which the Liturgy is read, the Lord's Supper celebrated, and other ecclesiastical actions performed.

2. *Material and Form.*—In the time of Augustine it appears that the altars in the churches of Africa were of wood, and it is commonly thought that stone altars began to be used about the time of Constantine. In the time of Gregory Nyssen altars began to be made generally of stone; and the twenty-sixth canon of the council of Epaone, A.D. 517, forbids to consecrate any but a stone altar; from which and other evidence (see Martene, lib. i, cap. iii, art. 6, No. 5) it appears that wooden altars were in use in France till that and a much later period. In England wooden altars were originally in common use (William of Malmesbury, iii, 14, *De Vita Wulstani, Ep. Wigorn.*: "Erant tunc temporis altaria lignea, jam inde à priscis diebus in Anglia, ea ille per diœcesin demolitus, ex lapidibus compaginavit alia"). At the English Reformation stone altars were removed and wooden tables substituted. The eighty-second canon of the synod of London, 1603, orders that a convenient and decent table shall be provided for the celebration of the holy communion, covered with a carpet of silk, or other decent stuff, and with a fair linen cloth at the time of communion. As to its position, the rubric before the communion-service states that it may stand in the body of the church, or in the chancel.

Altars in the Romish Church are built of stone, to represent Christ, the foundation-stone of the spiritual building, the Church. Every altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year, and no cost is spared in adorning it with gold, silver, and jewels. The tabernacle of the Holy Sacrament is placed on the holy altar, on each side of which are tapers of white wax, except at all offices for the dead, and during the last three days of Passion-week, at which time they are yellow. A crucifix is placed on the altar. There is a copy, written in a

legible hand, of the *Te igitur*, a prayer addressed only to the first Person of the Trinity. The altar is furnished with a little bell, which is rung thrice when the priest kneels down, thrice when he elevates the host, and thrice when he sets it down. There is also a portable altar or consecrated stone, with a small cavity in the middle of the front side, in which are put the relics of saints, and it is sealed up by the bishop. Should the seal be broken, the altar loses its consecration. The furniture of the altar consists of a chalice and paten for the bread and wine, both of gold or silver; a pyx for holding the wafer, at least of silver-gilt; a veil, in form of a pavilion, of rich white stuff to cover the pyx; a thurible, of silver or pewter, for the incense; a holy-water pot, of silver, pewter, or tin; also corporals, palls, purificatories, etc. About the time of Charlemagne it became common to have several altars in one church, a custom which spread, especially since the eleventh century. The side altars were usually erected on pillars, side walls, or in chapels, while the main or high altar stands always in the choir.—The Greek churches have generally only one altar.

3. The *portable altar* (*altare portatile*, *gestatorium*, or *itinerarium*) was one that might be carried about at convenience. These altars Martene refers to the very earliest ages of the Church, maintaining, with some reason, that during times of persecution portable altars were much more likely to be used than those which were fixed and immovable. The use of such portable altars was afterward retained in cases of necessity. The order of benediction is given by Martene, *De Ant. Eccl. Rit.* (ii, 291).—Bingham, *Orig. Eccl.* bk. viii, ch. vi, § 11–15; Procter, on *Common Prayer*, p. 29, 58; Collier, *Eccl. Hist.* vi, 257; Butler, *Lives of* Saints, iv. 418; Neal, *Hist. of Puritans*, i, 44, ii, 306.

4. The *privileged altar* (*ara prærogativa*) was one to which peculiar privileges are granted: e. g. an altar at which, by privilege of the pope, masses for the dead may be said on days when they are not permitted at other altars. and where, according to the modern Roman doctrine, the Church applies, in a peculiar manner, the merits of Jesus Christ and the saints to the souls in purgatory; "but not so that a soul is infallibly delivered from purgatory at each mass that is said, as some may imagine, because indulgences can only avail the dead in the way of suffrages."—Richard and Giraud.

The origin of privileged altars in the Roman Church dates as lately as the time of Gregory XIII; i. e. between 1572 and 1585, although some writers have endeavored to assign them to an earlier period.—Landon.

In the earliest ages, the clergy only were allowed to approach the altar; not even the emperor himself, at first, was allowed this privilege, but afterward the rule was relaxed in favor of the imperial dignity (Canon 69, *in Trullo*). The approach of women to the altar was, if possible, even more strictly prohibited than that of men (Can. 44 of Laodicea, can. 4 of Tours, etc.). "In these days," says Martene, "the licentiousness of men has arrived at that pitch in the churches, that not only emperors and princes, but the very common people so fill the choir that scarcely is there sitting room left for the ministering clergy. Nay, more; with shame be it spoken, often *women* are found so lost to all reverence and shame, as not to hesitate to sit on the very steps of the altar!"—Martene, *De Ant. Eccl. Rit.* lib. i, cap. 3; Landon, *Eccl. Dict.* s.v.

Further literature on the subject of altars is contained in the treatises of Batellus, *Ablutio basilicæ Vat.* (Rom. 1702); Bebel, *De mensis euch. vett.* (Argent. 1668); Chladenius, *De altaragio*, (Vit. 1746); Cleffel, *De expurg. altaris* (Viteb. 1718); Fabricius, *De altaribus* (Helm. 1698); Fries, *Altäre in ev. Kirchen* (Flensb. 1776); Gattico, *De oratoriis* (Rom. 1741); Geret, *De vet. Chr. altaribus* (Onold. 1755); Maii, *Diss. de aris et altaribus vett.* (Giess. 1732); Mizler, *De aris et altaribus* (Viteb. 1696); Molinæus, *De altaribus vet. Chr.* (Hannov. 1607); Orland, *De expiando altaria* (Flor. 1709); Schmid, *De altar. portatilibus* (Jen. 1695); Schönland, *Nachricht von Altären* (Leipz. 1716); Slevogt, *Rechte der Altäre* (Jena, 1726, 1732); Tarpagius, *De sepulchro altarium* (Hafn. 1702); Thiers, *Autels des églises* (Par. 1688); Tilemann, *De altellis* (Ulad. 1743); Treiber, *De situ altarium* (Jen. 1668); Voigt, *Thysiasteriologia* (Hamb. 1709); Wildvogel, *De jure altarium* (Jen. 1716); Hoffmann, *De Ara Victoriæ Imperatoribus Christ. odosa* (Wittenb. 1760); Heideloff, *D. Christl. Altar* (Nürnb. 1838). See Temple.

Al-tas'chith (Heb. *al-tashcheth'*, אַל־תַּשְׁחֵת, *destroy not*; Sept. *μὴ διαφθείρῃς*), in the title of Psalms lvii, lviii, lxix, lxxv, seems to have been the commencement or name of a kind of poem or song, to the melody of which these Psalms were to be sung or chanted. This is the view taken by Aben-Ezra (*Comment.* on Psa. lvii). Others, however, of the Jewish interpreters (e. g. Rashi and Kimchi) regard these words as a compendium or motto to the contents of the Psalms to which it is prefixed. See Psalms.

Altenburg, Duchy of. See Saxe-Altenburg.

Alter, Franz Carl, a German Jesuit, and professor of Greek at the gymnasium in Vienna, was born at Engelberg, in Silesia, Jan. 27, 1749, and died March 29, 1804. He published a new critical edition of the New Testament (*Novum Testamentum*, 2 vols. Vienna, 1786-87) on the basis of the Codex Lambecii I, with which he collated 24 manuscripts, and the Slavic and Coptic versions of some parts of the N. T. Bishop Marsh, in his supplement to the Introduction of Michælis, lays down the advantages and disadvantages of this edition. He also wrote an essay on Georgian Literature (in German, Vienna, 1798), published an edition of a number of Latin and Greek classics, and translated into German "The Classical Bibliography of Edward Harwood." He was a frequent contributor to the *Memorabilien* of Paulus and the Leipzig *Allgemeiner Literatur-Anzeiger*, two Protestant papers.—Hoefer, *Biographie Générale*, ii, 229; Landon, *Eccl. Dictionary*, s. v.

Althamer, Andreas, one of the German reformers, was born in 1498, at Brenz, in Suabia, and from this circumstance he is sometimes called *Andreas Brentius*. In 1527 and 1528 he assisted at the conferences at Berne on the mode of Christ's presence in the Eucharist, where he held with Luther the doctrine of consubstantiation. He died in 1564. Althamer published, 1. *Conciliationes locorum scripturæ* (1528, 8vo): — 2. *Annotationes in Jacobi Epistolam*: — 3. *De Peccato Originali*: — 4. *De Sacramento Altaris*: — 5. *Scholia in Taciti Germania*:—6. *Sylva bibl. nominum* (1530). J. A. Ballenstädt published a life of him in 1740 (Wolfenbüttel).—Hook, *Eccl. Biog.* i, 151; Ballenstädt, *Vita Althameri*, 1740; Bayle, *Dictionary*, s. v.

Alting, Jacob, a reformed theologian, son of the following, was born at Heidelberg, Dec. 27, 1618; made professor of Hebrew at Groningen 1667; died Aug. 20, 1679. He was an eminent Oriental scholar. His works are published under the title, *Opera omnia theologica, analytica, exegetica, practica, problematica, et philologica* (Amst. 1687, 5 vols. fol.). They include, among other writings, 1. *Historia Academicarum in Populo Hebræorum*:—2. *Dissertatio maxime de Rebus Hebræorum*:—3. Commentaries on most of the Books of the Bible:—4. A Syro-Chaldaic Grammar:—5. A Treatise on Hebrew Points.—Hoefer, *Nouv. Biog. Générale*, ii, 235.

Alting, Joh. Heinrich, a learned reformed divine, was born at Emden, in Friesland, Feb. 17, 1583. In 1612 he went over into England with the electoral prince palatine; when he returned to Germany he was appointed professor of theology at Heidelberg. He was one of the deputies to the synod of Dort. After the sacking of Heidelberg by Tilly he retired to

Emden, and afterward to Groningen, where he became professor in 1627, and died Aug. 25, 1644. Among his works are, *Methodus Theologiæ didacticæ* (Amst. 1650): —*Scriptorum Theologicorum Heidelbergensium* (3 vols. 4to, Amst. 1646):—*Exegesis logica et theologica Augustanæ Confessionis* (Amst. 1647, 4to):—*Theologia problematica nova* (Amst. 1662, 4to):—*Theologia historica* (Ibid. 1664):—*Theologia elenctica nova* (Basle, 1679, 4to).—Bayle, *Dictionary*, s. v.; Hoefer, *Biog. Générale*, ii. 234.

Alukah. See Horse-leech.

A'lush (Heb. *Alush'*, אָלוּשׁ; perhaps *desolation*, according to the Talmud, a *crowd* of men; Sept. Ἀλούς), the eleventh place at which the Hebrews rested on their way to Mount Sinai (Num. xxxiii, 13). It was between Dophkah and Rephidim, and was probably situated on the shore of the Red Sea, just south of *Ras Jehan*. See Exode. The Jewish chronology (*Seder Olam*, ch. v, p. 27) makes it twelve miles from the former and eight from the latter station. The Targum of Jonathan calls it "a strong fort;" and it is alleged (upon an interpretation of Exod. xvi, 30) that in Alush the Sabbath was instituted, and the first Sabbath kept. Eusebius (*Onomast.* s. v. Ἀλλούς) has only this notice, "a region of leaders (?) in what is now Gebalene, near the city Petra."—Kitto, s. v.

Alva y Astorga, Pedro de, a Spanish Franciscan, who assumed the habit of that order in Peru, and flourished in the seventeenth century. Upon his return to Spain, he spent his time chiefly in traveling about to obtain all the information in his power which might tend to support the privileges of his order. He published at Madrid in 1651 an absurd work, similar in design to the notorious *Conformities* of Albizzi (see Albizzi): it is entitled *Naturæ Prodigium et Gratiæ Portentum*, and contains 4000 pretended conformities between our Lord and St. Francis. Some years after he published another extraordinary work, "Funiculi nodi indissolubiles de conceptu mentis et conceptu ventris . . . . . ab Alexandro Magno VII, Pont. Max. solvendi aut scindendi" (Brussels, 1661, 8vo). It is a collection of all the opinions and disputes on the subject of the conception of the Blessed Virgin. He published on these and other matters an immense mass of writings, which amount to forty folio volumes. He died in the Low Countries in 1667.—Richard and Giraud, who cite Antonio, *Bibl. Script. Hisp.*; Landon, *Eccl. Dict.* s. v.

Al'vah (Heb. *Alvah'*, עַלְוָה, perh. *evil;* Sept. Γωλά), the second named of the Edomitish chieftains descended from Esau (Gen. xxxvi, 40; 1 Chron. i, 51, in which latter passage the name is Anglicized, "Aliah," after the text עַלְיָה, *Alyah'*), B.C. post 1905.

Al'van (Heb. *Alvan'*, עַלְוָן, *tall;* Sept. Γωλάμ), the first named of the five sons of Shobal the Horite, of Mount Seir (Gen. xxxvi, 23); called less correctly Alian (Heb. *Alyan'*, עַלְיָן, Sept. Ἰωλάμ) in the parallel passage (1 Chron. i. 40). B.C. cir. 1927.

Alvarez of Cordova, (St.), was born at Cordova; a scion of the ancient house of the dukes of Cordova. He took the habit of the Dominicans in the convent of St. Paul, at Cordova, in 1368. Far from being satisfied with closely adhering to the rule of his order, he added to the strictness of it whatever was not actually forbidden. To the hair shirt he added commonly a chain of iron round his body; his fasts were rigorous, his watchings long, and his self-mortification continual; and he went throughout Spain, and even into Italy, proclaiming the Gospel (as he understood it) with the fervor of an apostle. He afterward proceeded to the Holy Land, and upon his return was selected first by Catherine, the wife of King Henry II, of Castile, and afterward by her son John II, to be their confessor. Alvarez, however, pined to be released from the worldly pomp and splendor of a court, and obtained permission to depart, for the purpose of building a new convent according to his own views and plan. This he did upon a mountain a short distance from Cordova, and gave to the new sanctuary the name of *Scala cœli*. He died Feb. 19, 1420. His tomb became a great place of resort to persons of all ranks, even to ecclesiastics and bishops. Benedict XIV authorized the worship of this saint (!), and extended the worship to the whole order of St. Dominic. His festival is held on the 19th of February.—Touron, *Hist. of Illustrious Men of the Order of St. Dominic;* Landon, *Eccl. Dict.* s. v.

Alvarez, Diego (Jesuit), born at Toledo, 1560; after finishing his studies he went to Peru, and there became provincial of his order, which office he held until his death in 1620. A complete edition of his works was published under the title, *Opera recognita et nunc primum in Germania edita* (Mogunt. 1614–19, 3 vols. fol.).

Alverson, John B., a Methodist Episcopal minister, was born in Ontario County, N. Y., in 1793, and died at Perry, N. Y., April 21, 1850. At the age of twenty he joined the Church, and at twenty-four was admitted into the Genesee Conference as an itinerant preacher. After twenty years' service in circuits and stations he was appointed presiding elder of Genesee district in 1838, and of Rochester district in 1842. He possessed a discriminating mind, a prompt yet cautious judgment, a high sense of honor and integrity, a correct taste, and a well-furnished understanding, by which he secured for himself a high position in the confidence and affection of his brethren; in testimony of which he was intrusted with many offices of responsibility. In 1824, 1844, and 1848, he was a delegate to the General Conference, by the last of which he was appointed a member of the committee for the revision of the hymn-book. He was a man of commanding eloquence and power in the pulpit. For eight years he was president of the board of trustees of Genesee Wesleyan Seminary. — *Minutes of Conferences*, iv, 522.

Alypius, *St.*, of Tagaste, in Numidia, was some years younger than Augustine, to whom he was strongly attached. From Carthage, whither he followed Augustine, he went to Rome to study the law, and there obtained a place in the imperial treasury. This charge he gave up in order to follow Augustine to Milan. Both of them up to this time had been Manichæans, and both were at this time converted to the Catholic faith, and baptized in the church of St. Ambrose on Easter-eve, A.D. 387. Upon their return to Africa they withdrew into a solitude near Tagaste; but when Augustine was ordained a priest of the church of Hippo, he drew Alypius from his solitude to take charge of the monastery which he had just built in Hippo. After this Alypius visited the Holy Land, and upon his return in 394 was elected bishop of Tagaste. In 403 he was present at a council held at Carthage in which the Donatists were invited to a conference, but refused; and in 411 he was named, with six others, to represent the Catholics in the celebrated conference between the Catholics and Donatists which the Emperor Honorius enjoined. It is believed that he was with Augustine at Hippo at the time of his death in 430, and it is uncertain how long he survived him. The Roman Martyrology commemorates him on the 15th of August.—S. August. *Confess.* lib. vi; *Ep.* 22, etc.; S. Jerome, *Ep.* 81; Baillet, Aug. 15; Butler, *Lives of Saints*, iii, 375.

Alypius, St., *the Stylite*, so called because he remained for more than fifty years on the top of a pillar, like Simeon and the other Stylites. He was born at Adrianople. At thirty-two years of age, having distributed to the poor all his property, he took up his abode at the top of a pillar, where he remained till his death, about 610, the precise date being un-

known. His day in the Greek calendar is Nov. 26.—Baillet, Nov. 26.

A'mad (Heb. *Amad'*, עַמָּד, *people of duration;* Sept. Ἀμαάθ v r. Ἀμιήλ, Vulg. *Amaad*), a town near the border of Asher mentioned between Alammelech and Misheal, as if in a southerly or westerly course (Josh. xix, 26). Schwarz (*Palest.* p. 192) thinks it is the modern village *Al-Mead*, a few miles north of Acco, meaning apparently the place called *Em el-Amed*, with extensive ruins near the sea-coast, the identity of which with the ancient Amad is also suggested by Thomson (*Land and Book*, i, 469); but we should otherwise look for a more south-easterly position, and one on the boundary. The same objection applies to the location proposed by Van de Velde (*Memoir*, p. 284) at *Um el-'Amad*, on the shore south of Tyre, which, however, contains no ruins (Robinson, later *Researches*, iii, 113). It may not improbably be identified with *Shefa 'Omar* or Shefa 'Amar (perhaps עמר for יעמד), a large market-town on a ridge east of Haifa, with streets of shops and a large deserted castle (Robinson, later *Researches*, iii, 103).

Amad'atha (Ἀμαδαθά, Esth. xvi, 10, 17) or **Amad'athus** (Ἀμαδαθός, Esth. xii, 6), the form of the name HAMMEDATHA (q. v.) as given in the apocryphal additions to the book of Esth. (these portions being found only in the Vulg. in most editions, although the name is given in the genitive, Ἀμαδαθοῦ, throughout the book).

Amadeists. See AMEDIANS.

Amadeus. See BASLE, COUNCIL OF.

A'mal (Heb. *Amal'*, עָמָל, *toil;* Sept. Ἀμάλ), the last named of the four sons of Helem, of the tribe of Asher (1 Chron. vii, 35). B.C. prob. post 1658.

Amalarius, a priest of Metz in the 9th century. He wrote a treatise, *De Divinis Officiis libri quatuor*, giving an account of the church services, and a rationale of their meaning. Some passages in it favor the idea that he was free from the superstitions of his times as to the Lord's Supper. He also wrote *De ordine Antiphonarii*. Both this and the former treatise are given in *Bibl. Max. Patr.* xiv. He wrote many *Letters*, to be found in D'Achery, *Spicileg.* iii, 320. The *sixth* letter is occupied with a curious discussion, arising from the notion of our Lord's body being actually present in the sacrament. Amalarius was consulted about a person who had *spit* immediately after receiving the sacrament, whether he had thus spit away some of our Lord's body and blood, and whether he could be saved after such an act; he does not decide whether the person had voided some particles of Christ's body, but says that the health of the soul will not be endangered by this act which was done for the health of the body.—Clarke, *Sac. Lit.* ii. 471; Cave, *Hist. Lit.* anno 812.

Am'alek (Heb. *Amalek'*, עֲמָלֵק, according to Fürst, from the Arabic, *dweller in a valley;* Sept. Ἀμαλήκ, Vulg. *Amalech*, *Amalec*), the son of Eliphaz (the first-born of Esau) by his concubine Timna (Gen. xxxvi, 12; 1 Chron. i, 36); he was the chieftain, or emir ("*Duke*"), of an Idumæan tribe (Gen. xxxvi, 16); which, however, was probably not the same with the AMALEKITES (q. v.) so often mentioned in Scripture (Num. xxiv, 20, etc.). B.C. post 1905. His mother came of the Horite race, whose territory the descendants of Esau had seized; and, although Amalek himself is represented as of equal rank with the other sons of Eliphaz, yet his posterity appear to have shared the fate of the Horite population, a "remnant" only being mentioned as existing in Edom in the time of Hezekiah, when they were dispersed by a band of the tribe of Simeon (1 Chron. iv. 43).

Am'alekite (Heb. *Amaleki'*, עֲמָלֵקִי, also the simple AMALEK, used collectively; Sept. Ἀμαλήκ, Josephus Ἀμαληκίτης, Auth. Vers. often "Amalekites"), the title of a powerful people who dwelt in Arabia Petræa, between the Dead Sea and the Red Sea, or between Havilah and Shur (1 Sam. xv. 7), south of Idumæa, and east of the northern part of the Red Sea. The Amalekites are generally supposed to have been the descendants of Amalek, the son of Eliphaz and grandson of Esau (Vater, *Comm. üb. Pent.* i, 140 sq.); but Moses speaks of the Amalekites long before this Amalek was born, i. e. in the days of Abraham, when Chedorlaomer, king of Elam, devastated their country (Gen. xiv, 7); from which Le Clerc inferred that there was some other and more ancient Amalek from whom this people sprung. The supposition that this people are there *proleptically* spoken of (Hengstenberg, *Genuineness of the Pentateuch*, ii, 247 sq.) is hardly a satisfactory solution of the difficulty (Kurtz, *Hist. of the Old Covenant*, iii, 1 sq.). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westward by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. This account of their origin harmonizes with Gen. xiv, 7; it throws light on the traces of a permanent occupation of central Palestine in their passage westward, as indicated by the names Amalek and mount of the Amalekites (Judg. v, 14; xii, 15); and it accounts for the silence of Scripture as to any relationship between the Amalekites and either the Edomites or the Israelites (Gen. xxxvi, 16, does not refer to the whole nation).

The physical character of the district which the Amalekites occupied [see ARABIA] necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (Judg. vi, 5). Their wealth consisted in flocks and herds. Mention is made of a nameless "town" (1 Sam. xv, 5), and Josephus gives an exaggerated account of the capture of several towns by Saul (*Ant.* vi, 7, 2); but the towns could have been little more than stations, or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (Num. xxiv, 7; 1 Sam. xv, 8). Two important routes led through the Amalekite district, viz., from Palestine to Egypt by the *Isthmus of Suez*, and to Southern Asia and Africa by the Elanitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (Gen. xiv) had for its object the opening of the latter route; and it is in connection with the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop, adopting a *guerrilla* style of warfare (Deut. xxv, 18). The Amalekites, suspecting that the Israelites were advancing to take possession of the land of Canaan, did not wait for their near approach to that country, but came down from their settlements on its southern borders to attack them at Rephidim. Moses commanded Joshua with a chosen band to attack the Amalekites, while he, with Aaron and Hur, went up to the mount of Horeb. During the battle Moses held up his hands to heaven; and as long as they were maintained in this attitude the Israelites prevailed, but when through weariness they fell, the Amalekites prevailed. (See Verpoorten, *De bello in Amalek*, Ged. 1736; Sartorius, *De bello Domini in Amalek*, Danz. 1736.) Aaron and Hur, seeing this, held up his hands till the latter were entirely defeated with great slaughter (Exod. xvii, 8–13; comp. Deut. xxv, 17; 1 Sam. xv, 2). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num. xiv, 45). Thenceforward we hear of them only as a secondary power, at one time in league with the Moabites (Judg. iii, 13), when they were defeated by Ehud near Jericho; at another time in league with the Midianites (Judg. vi, 3), when they penetrated into the

plain of Esdraelon, and were defeated by Gideon. Saul in his expedition overran their whole district and inflicted immense loss upon them, but spared Agag, their king, and the best of the cattle and the movables, contrary to the divine command (1 Sam. xiv, 48; xv, 2 sq.). After this the Amalekites scarcely appear any more in history (1 Sam xxvii, 8; 2 Sam. viii, 12). Their power was thenceforth broken, and they degenerated into a horde of banditti (גְּדוּד, predatory *band*). Such a "troop" came and pillaged Ziklag, which belonged to David (1 Sam. xxx); but he returned from an expedition which he had made in the company of Achish into the valley of Jezreel, pursued them, overtook and dispersed them, and recovered all the booty which they had carried off from Ziklag. This completed their political destruction, as predicted (Num. xxiv, 20); for the small remnant of Amalekites whose excision by the Simeonites is spoken of in 1 Chron. iv, 43, were the descendants of another family See AMALEK. Yet we meet again with the name of Amalek (according to Josephus, *Ant.* xi, 6, 5) in the history of Esther, in the person of Haman the Agagite, in Esth. iii, 1, 10; viii, 3, 5, who was most likely an Amalekite of the royal house of Agag (Num. xxiv, 7; 1 Sam. xv, 8), that fled from the general carnage, and escaped to the court of Persia.

The Arabians relate of the Amalek destroyed by Saul that he was the father of an ancient tribe in Arabia, which contained only Arabians called pure, the remains of whom were mingled with the posterity of Joktan and Adnan. According to Josephus (*Ant.* iii, 2, 1), the Amalekites inhabited Gobolitis (Psa. lxxiii, 8) and Petra, and were the most warlike of the nations in those parts (comp. *Ant.* ii, 1, 2); and elsewhere he speaks of them as "reaching from Pelusium of Egypt to the Red Sea" (*Ant.* vi, 7, 3). We find, also, that they had a settlement in that part of Palestine which was allotted to the tribe of Ephraim (Judg. xii, 15; see also v, 14). According to Schwarz (*Palæst.* p. 219), traces of this name are preserved in that region to this day. The editor of Calmet supposes that there were no less than three distinct tribes of Amalekites: (1.) Amalek the ancient, referred to in Gen. xiv; (2.) A tribe in the region east of Egypt, between Egypt and Canaan (Exod. xvii, 8; 1 Sam. xv, etc.); (3.) Amalek, the descendants of Eliphaz. No such distinction, however, appears to be made in the biblical narrative, at least as regards the former two of these tribes; their national character is everywhere the same, and the different localities in which we find these Amalekites may be easily explained by their habits, which evidently were such as belong to a warlike nomade people (Reland. *Palæst.* p. 78 sq.; Mannert, *Geogr.* VI, i, 183 sq.). Arabian writers mention *Amalika*, *Amalik*, *Imlik*, as an aboriginal tribe of their country, descended from Ham (Abulfeda says from Shem), and more ancient than the Ishmaelites (D'Herbelot, *Bibl. Orient.* s. v. Amlac; De Sacy, *Excerpta ex Abulf.* in Pococke's *Specim.* p. 543 sq.; Michaelis, *Spicileg.* i, 170 sq.). They also give the same name to the Philistines and other Canaanites, and assert that the Amalekites who were conquered by Joshua passed over to North Africa (Ewald, *Isr. Gesch.* i, 300, 450). Philo (*Vita Moysis*, i, 39) calls the Amalekites who fought with the Israelites on leaving Egypt Phœnicians. The same writer interprets the name Amalek as meaning "a people that licks up or exhausts" (*Legis Allegor.* iii, 66). From the scriptural notices of their location south of Palestine (Num. xiii, 29), in the region traversed by the Israelites (Exod. xvii, 8 sq.), and their connection with the Ammonites (Judg. iii, 13), Midianites (Judg. vi, 3; vii, 12), Kenites (1 Sam. xv, 6), as well as their neighborhood to the Philistines (1 Sam. xxvii, 8), Mount Seir (1 Chron. v, 43), and the city of Shur or Pelusium (1 Sam. xv, 7), it is evident that their proper territory was bounded by Philistia, Egypt, Idumæa, and the desert of Sinai.—Van Iperen, *Histor. Crit. Edom. et Amalecitar.* (Leonard. 1768); *Jour. of Sac. Lit.* Apr. 1852, p. 89 sq.; Nöldeke, *Ueber die Amalekiter.* etc. (Götting. 1863). See CANAANITE.

On the apparent discrepancy between Deut. i, 44 and Num. xiv, 45, see AMORITE.

Amalric OF BENA, or of Chartres (in Latin, Amalricus or Emelricus; in French, Amaury), a celebrated theologian and philosopher of the Middle Ages, born at Bena, a village near Chartres, lived at Paris toward the close of the twelfth and the beginning of the thirteenth century. He gave instruction in dialectics and other liberal arts comprised in the *Trivium* and *Quadrivium*. He undertook to explain the metaphysical works of Aristotle, which had just been translated into Latin, partly from some new copies, partly from Arabic versions, which had been imported from the East. In these works Amalric advances the opinion that all beings proceed from a first matter, which in itself has neither form nor figure, but in which the motion is continual and necessary. The Arabs had long before begun to introduce this philosophy into Western Europe; for as early as the ninth century Scotus Erigena (q. v.) taught that the first matter was every thing, and that it was God. Although the temerity of this language was frequently complained of, the doctrine of Erigena was never expressly condemned, and Amalric was therefore not afraid of again professing it. He also maintained the ideality of God and the first matter, but he pretended to reconcile this view with the writings of Moses and the theology of the Catholic Church. From the continual and necessary movement of the first matter, he concluded that all particular beings were ultimately to re-enter the bosom of the Being of Beings, which alone is indestructible, and that before this ultimate consummation the vicissitudes of nature would have divided the history of the world and of religion into three periods corresponding to the three persons of the Trinity. See ALMERICIANS. He developed his ideas especially in a work entitled "*Physion, a Treaty of Natural Things*" This book was condemned by the University of Paris in 1204. Amalric appealed from this sentence to the pope, and went himself to Rome; but Pope Innocent III confirmed the sentence in 1207. Amalric was compelled to retract, which he did with great reluctance. He died from grief in 1209. In 1210, when ten of his chief followers were burned, the body of Amalric was also exhumed, and his bones burned, together with his books, inclusive of the metaphysics of Aristotle.—Herzog, *Real-Encyklopädie*, i, 268; Hoefer, *Biog. Générale*, ii, 305.

A'mam (Heb. *Amam'*, אָמָם, *gathering*, Sept. Ἀμάμ), a city in the southern part of the tribe of Judah, mentioned between Hazor and Shema (Josh. xv, 26), being apparently situated in the tract afterward assigned to Simeon (Josh. xix, 1–9); probably about midway on the southern border between the Mediterranean and the Dead Sea. The enumeration in Josh. xv, 32, shows that this name is to be taken in connection with the preceding, i. e. *Hazor-Amam* [see HAZOR], which probably designates the same place as KERIOTH-HEZROM (q. v.). See TRIBE.

Amama, SIXTIN, a Protestant theologian, and professor of Hebrew at Franecker, was born there Oct. 15, 1593, and died Nov. 9, 1639. He visited England in 1613. He wrote *Censura Vulgatæ Latinæ Editionis Pentateuchi* (1620), and, in reply to Mersenne, his *Antibarbarus Biblicus* (Franc. 1628, 4to), containing strictures on other books of the Vulgate, namely, the Historical Books, Psalms, Solomon's writings, and (in a posthumous edition) Isaiah and Jeremiah. He published also a collation of the Dutch version with the originals (*Bybelsche Conferencie*, Amst. 1623), and a Hebrew grammar (Amst. 1625); and edited some posthumous works of Drusius.

A'man ('Αμάν), the Græcized form (Tobit xiv, 10; Esth. x, 7, etc.) of the name HAMAN (q. v.).

Ama'na [many *Am'ana*] (Heb. *Amanah'*, אֲמָנָה, a *covenant*, as in Neh. x, 1), the name of a river and of a hill.

1. The marginal reading (of many codices, with the Syriac, the Targum, and the Complutensian ed. of the Sept.) in 2 Kings v, 12, of the stream near Damascus called in the text ABANA (q. v.).

2. (Sept. πίστις, Vulg. *Amana*.) A mountain mentioned in Cant. iv, 8, in connection with Shenir and Hermon, as the resort of wild beasts. Some have supposed it to be Mount *Amanus* in Cilicia, to which the dominion of Solomon is alleged to have extended northward. But the context, with other circumstances, leaves little doubt that this Mount Amana was rather the southern part or summit of Anti-Libanus, and was so called perhaps from containing the sources of the river Amana or ABANA (q. v.). The rabbins, indeed, call Mount Lebanon various names (Reland, *Palæst.* p. 320), among which appears that of *Amanon* (אֲמָנוֹן, *Gittin*, fol. viii, 1, v. r. הָמָנוּס, *Umanus*, or Mt. Hor, according to Buxtorf, *Lex. Talm.* col. 117).

Ama'nah, the correct form of the name ABANA (q. v.), which has probably crept in by an error of copyists. See AMANA.

Amandus, *St.*, bishop of Maestricht, called "the apostle of Belgium," was born in 589 in Nantes, of a Roman family, and at twenty-one entered a monastery near Rochelle. After visiting Rome, he was in 626 ordained a missionary bishop without any fixed see, and he labored first in Brabant and Flanders, then in Sclavonia near the Danube. After this he passed into Austrasia, but was driven away by Dagobert, whom he had reproved for his vices; afterward, however, the penitent prince recalled him, and made him the spiritual instructor of his son Sigebert. In the territory of Ghent, to which he went next, he was cruelly used, and, after being appointed bishop of Maestricht in 649, he resigned it at the end of three years, in order that he might resume his former mode of life. He was a great itinerant preacher, founded many monasteries, and died in 679, on the 6th of February.—Baillet, February 6; Butler, *Lives of Saints*, i, 369; Neander, *Ch. Hist.* iii, 41.

Amaranthine (ἀμαράντινος, *unfading*), occurs in the original of 1 Pet. v, 4 (Auth. Vers. "that fadeth not away;" comp. ἀμάραντος, 1 Pet. i, 4, Auth. Vers. id.), where the apostle seems to allude to the *fading sprig*, or *crown of laurel* awarded to him who came off victorious in the Grecian games (q. v.). Hence the word AMARANTH, the name of a class of flowers, so called from their *not* speedily *fading* (see Milton, *Par. Lost*, iii, in med.). They have a rich color, but dry flowers. Prince's-feather and cock's-comb are examples of the natural order of Amaranthaceæ, all the varieties of which are innocuous. To such unwithering garlands the apostle compares the Christian's crown of glory, won by faith and self-denial (1 Cor. ix, 25). See CROWN.

Amari'ah (Heb. *Amaryah'*, אֲמַרְיָה, *said* [i. e. promised] by *Jehovah*, q. d. Theophrastus; also in the paragogic form *Amarya'hu*, אֲמַרְיָהוּ, 1 Chron. xxiv, 23; 2 Chron. xix, 11; xxxi, 15), the name of several men.

1. (Sept. 'Αμαρίας, 'Αμαρία.) A person mentioned in 1 Chron. vi, 7, 52, in the list of the descendants of Aaron by his eldest son Eleazar, as the son of Meraioth and the father of Ahitub, which last was (not the grandson and successor of Eli of the same name, but) the father of that Zadok in whose person Saul restored the high-priesthood to the line of Eleazar. The years during which the younger line of Ithamar enjoyed the pontificate in the persons of Eli, Ahitub, and Abimelech (who was slain by King Saul at Nob) were doubtless more than sufficient to cover the time of this Amariah and his son Ahitub (q. v.), if they were contemporary, and it has, therefore, been thought that they never were high-priests in fact, although their names are given to carry on the direct line of succession to Zadok. But it is more probable that Amariah was the last of the high-priests of Eleazar's line prior to its transfer (for some unknown reason) to the house of Ithamar in the person of Eli (q. v.), and that the Ahitub whose son Zadok was the first to regain the lost succession was a more distant descendant in private life, the intermediate names in the genealogy being omitted. See HIGH-PRIEST. B.C. ante 1125. Josephus (*Ant.* viii, 1, 3) calls him *Arophæus* ('Αροφαῖος), and says he lived in private, the pontificate being at the time in the family of Ithamar.

2. (Sept. 'Αμαριά, 'Αμαρίας.) A Levite, second son of Hebron and grandson of Kohath of the lineage of Moses (1 Chron. xxiii, 19; xxiv, 23). B.C. 1014.

3. A "chief-priest" active in the political reformation instituted by Jehoshaphat (2 Chron. xix, 11); perhaps identical with the high-priest that appears to have intervened between Azariah and Johanan (1 Chron. vi, 9). See HIGH-PRIEST. B.C. 895. Josephus (*Ant.* ix, 1, 1) calls him "*Amasias* the priest" ('Αμασίας ὁ ἱερεύς); and says that he (as well as Zebadiah) was of the tribe of Judah, a statement probably due to the inaccuracy of the text (ἑκατέρους, "both," being evidently spurious or corrupt, see Hudson, in loc.). In the list of Josephus (*Ant.* x, 8, 6) his name does not appear.

4. (Sept. 'Αμαρίας, but Σαμαρεία v. r. Σαμαρία in Ezra.) A high-priest at a somewhat later date, the son of another Azariah (q. v.), and also father of a different Ahitub (1 Chron. vi, 11; Ezra vii, 3), or rather, perhaps, of Urijah (2 Kings xvi, 10). See HIGH-PRIEST. B.C. prob. ante 740. Josephus (*Ant.* x, 8, 6) appears to call him *Jotham* ('Ιώθαμος), as also the Jewish chronicle *Seder Olam*.

5. (Sept. 'Αμαρίας v. r. Μαρίας.) One of the Levites appointed by Hezekiah to superintend the distribution of the temple dues among the sacerdotal cities (2 Chron. xxxi, 15). B.C. 726.

6. (Sept. 'Αμορίας v. r. 'Αμορείας and 'Αμαρίας.) The son of Hizkiah and father of Gedaliah, which last was grandfather of the prophet Zephaniah (Zeph. i, 1). B.C. long ante 640.

7. (Sept. Σαμαρία.) The son of Shephatiah and father of Zechariah, which last was grandfather of Athaiah, the Judahite descendant of Pharez, resident at Jerusalem after the exile (Neh. xi, 4). B.C. long ante 536.

8. (Sept. 'Αμαρία.) One of the priests who returned from Babylon with Zerubbabel (Neh. x, 3), B.C. 536, and afterward (in extreme age, if the same) sealed the covenant with Nehemiah (Neh. xii, 2), B.C. cir. 410. He appears to have been identical with the chief-priest the father of Jehohanan (Neh. xii, 13).

9. (Sept. 'Αμαρίας v. r. 'Αμαρεία.) One of the Israelite "sons" of Bani, who divorced the Gentile wife whom he had married after the return from Babylon (Ezra x, 42). B.C. 459.

Amari'as ('Αμαρίας), the Græcized form (1 Esdr. viii, 2; 2 Esdr. i, 2) of the name AMARIAH (q. v.).

Am'asa (Heb. *Amasa'*, עֲמָשָׂא, *burden*), the name of two men.

1. (Sept. 'Αμεσσά; but v. r. 'Αμεσσαΐ, and in 1 Chron. ii, 17, even 'Αμεσσάβ.) The son of Abigail, a sister of King David, by Jether or Ithra (q. v.), an Ishmaelite (1 Chron. ii, 17; 2 Sam. xvii, 25; 1 Kings ii, 5, 32); a foreign paternity that appears to have caused his neglect in comparison with the more honored sons of David's other sister Zeruiah; until on the occurrence of Absalom's rebellion, whose party he naturally joined, and of which he was made general, his good conduct probably of the battle, although de-

feated, led David to offer him not only pardon, but the command of the army in the room of his cousin Joab (2 Sam. xix, 13), whose overbearing conduct had become intolerable to him, and to whom he could not entirely forgive the death of Absalom (q. v.). B.C. cir. 1023. But on the breaking out of Sheba's insurrection, Amasa was so tardy in his movements (probably from the reluctance of the troops to follow him) that David despatched Abishai with the household troops in pursuit of Sheba, and Joab joined his brother as a volunteer. When they reached "the great stone of Gibeon," they were overtaken by Amasa with the force he had been able to collect. Joab thought this a favorable opportunity of getting rid of so dangerous a rival, and immediately executed the treacherous purpose he had formed. See ABNER. He saluted Amasa, asked him of his health, and took his beard in his *right* hand to kiss him, while with the unheeded *left* hand he smote him dead with his sword. Joab then put himself at the head of the troops, and continued the pursuit of Sheba; and such was his popularity with the army that David was unable to remove him from the command, or call him to account for this bloody deed (2 Sam. xx, 4–12). B.C. cir. 1022. See JOAB. Whether Amasa be identical with the *Amasai* who is mentioned among David's commanders (1 Chron. xii, 18) is uncertain (Bertheau, *Erklär.* p. 140). See DAVID.

2. (Sept. 'Αμασίας.) A son of Hadlai and chief of Ephraim, who, with others, vehemently and successfully resisted the retention as prisoners of the persons whom Pekah, king of Israel, had taken captive in a successful campaign against Ahaz, king of Judah (2 Chron. xxviii, 12). B.C. cir. 738.

Am'asai [some *Amas'ai*] (Heb. *Amasay'*, עֲמָשַׂי, *burdensome*), the name of several men. See also AMASHAI.

1 (Sept. 'Αμασί and 'Αμάς v. r. 'Αμεσσί and 'Αμαδί.) A Levite, son of Elkanah, and father of Ahimoth or Mahath, of the ancestry of Samuel (1 Chron. vi, 25, 35), B.C. cir. 1410.

2. (Sept. 'Αμασαί.) The principal leader of a considerable body of men from the tribes of Judah and Benjamin, who joined David in "the stronghold," apparently the cave of Adullam; his fervent declaration of attachment instantly dispelled the apprehensions that David expressed at their coming (1 Chron. xii, 18), B.C. cir. 1061. There is not much probability in the supposition (Ewald, *Isr. Gesch.* ii, 544) that he was the same with AMASA (q. v.), the nephew of David.

3. (Sept. 'Αμασαί.) One of the priests appointed to precede the ark with blowing of trumpets on its removal from the house of Obed-edom to Jerusalem (1 Chron. xv, 24), B.C. cir. 1043.

4. (Sept. 'Αμασί.) Another Levite, father of a different Mahath, and one of the two Kohathites that were forward at the instance of Hezekiah in cleansing the temple (2 Chron. xxix, 12), B.C. 726.

Am'ashai (Heb. *Amashsay'*, עֲמַשְׁסַי, prob. an incorrect form of the name AMASAI; Sept. 'Αμεσαί, 'Αμασία, Vulg. *Amassai*), the son of Azareel, and chief of the valiant priests of his family, appointed by Nehemiah to reside at Jerusalem and do the work of the temple (Neh. xi, 13), B.C. cir. 440.

Amasi'ah (Heb. *Amasyah'*, עֲמַסְיָה, *burden of* [i. e. sustained by] *Jehovah;* Sept. 'Αμασίας v. r. Μασαίας), the son of Zichri, and chieftain of the tribe of Judah, who volunteered to uphold King Jehoshaphat in his religious efforts, at the head of 200,000 chosen troops (2 Chron. xvii, 16), B.C. cir. 910.

Amāsis, supposed to be the Pharaoh whose house in Tahpanhes is mentioned in Jer. xliii, 9, and who reigned B.C. 569–525; he was the successor of Apries, or Pharaoh Hophra. Amasis, unlike his predecessors, courted the friendship of the Greeks; and, to secure their alliance, he married Laodice, the daughter of Battus, the king of the Grecian colony of Cyrene (Herod. ii, 161–182; iii, 1–16; Diod. i, 68, 95). He also contributed a large sum toward the rebuilding of the temple of Delphi, and is said to have been visited by Solon (Herod. i, 30; Plut. *Solon*, 26; Plato, *Timæus*, p. 21).—Smith's *Dict. of Class. Biog.* s. v. See EGYPT.

Amath. See HAMATH; BORCEOS.

Amătha ('Αμαθά, i. q. *Hamath*, q. v.; comp. Josephus, *Ant.* x, 5, 2), a place named by Jerome and Eusebius ('Εμμαθά) in the *Onomasticon* (s. v. Æmath, Αἰθάμ) as one of several places by that name, this being situated near Gadara, and having warm springs. It is apparently the modern ruin *Amateh*, discovered by Seetzen (Ritter, *Erdk.* xv, 372), on the Nahr Yarmuk, not far from Um Keis (Burckhardt, *Travels*, p. 273, 276–278). See also AMATHUS.

Amathe'ïs (rather *Amath 'as*, 'Αμαθίας), one of the "sons" of Bebai, who divorced his Gentile wife after the captivity (1 Esdr. ix, 29); evidently a corruption for the ATHLAI (q. v.) of the genuine text (Ezra x, 28).

Am'athis (1 Macc. xii, 25). See AMATHITIS.

Amathi'tis ('Αμαθῖτις, Eng. Vers. "Amathis"), a district to the north of Palestine, in which Jonathan Maccabæus met the forces of Demetrius (1 Macc. xii, 25); not around the city AMATHUS (q. v.) beyond the Jordan (Josephus, *Ant.* xiii, 13, 3; *War*, i, 4, 3); but the neighborhood of the metropolis Amath or HAMATH (q. v.), on the Orontes (Drusius; Michaelis, in loc. Macc.). So the Sept. gives 'Αμαθί for חֲמָתִי in Gen. x, 17.

Amăthus ('Αμαθούς, -οῦντος, also τὰ 'Αμαθά), a strongly-fortified town beyond the Jordan, which Eusebius and Jerome (*Onomast.* s. v. Ætham) place twenty-one Roman miles south of Pella. It was taken by Alexander Jannæus (Josephus, *War*, i, 4, 3; *Ant.* xiii, 13, 3), and its importance is shown by the fact that Gabinius made it the seat of one of the five jurisdictions (συνέδρια) into which he divided the country (*Ant.* xiv, 5, 4; *War*, i, 8, 5). Josephus elsewhere (*Ant.* xvii, 10, 6) mentions that a palace was burnt at *Amatha* (q. v.) on the Jordan, which was probably the same place. It is mentioned as the seat of a Christian bishopric at the Council of Chalcedon (*Concil.* iv, 118). Reland (*Palæst.* p. 559 sq.) thinks it is mentioned in the Talmud by the name of *Amathu* (עַמָּתוּ), and that it may be the same with Ramoth-Gilead. Burckhardt passed the ruins of an ancient city standing on the declivity of the mountain, called *Amata*, near the Jordan, and a little to the north of the Zerka or Jabbok; and was told that several columns remain standing, and also some large buildings (*Travels*, p. 346). This is doubtless the site (Van de Velde, *Memoir*, p. 284), although not quite so far south as the *Onomasticon* would make it (Raumer, *Palästt.* p. 213).

Amaury. See AMALRIC.

Amazi'ah (Heb. *Amatsyah'*, אֲמַצְיָה, *strengthened by Jehovah*, 2 Kings xii, 21; xiii, 12; xiv, 8; xv, 1; 1 Chron. iv, 34; vi, 45; Amos vii, 10, 12, 14; elsewhere in the prolonged form *Amatsya'hu*, אֲמַצְיָהוּ; Sept. 'Αμασίας, but Μασσίας in 1 Chron. vi, 45), the name of four men.

1. A Levite, son of Hilkiah and father of Hashabiah, of the ancestry of Ethan the Merarite (1 Chron. vi, 45), B.C. considerably ante 1014.

2. The son and successor of Joash (by Jehoaddan, a female of Jerusalem), and the ninth king on the separate throne of Judah; he was twenty-five years old at his accession, and reigned twenty-nine years, B.C. 837–808 (2 Kings xiv, 1, 2; 2 Chron. xxv, 1). His reign was marked, in general, by piety as well as energy, but was not without its faults (2 Kings xiv, 3, 4; 2 Chron. xxv, 2). He commenced his sovereignty by punishing the murderers of his father; and it is

mentioned that he respected the law of Moses by not including the children in the doom of their parents, which seems to show that a contrary practice had previously existed (2 Kings xiv, 5–7; 2 Chron. xxv, 3–5). The principal event of Amaziah's reign was his attempt to reimpose upon the Edomites the yoke of Judah, which they had cast off in the time of Jehoram (2 Kings viii, 20; comp. 1 Kings xxii, 48). The strength of Edom is evinced by the fact that Amaziah considered the unaided power of his own kingdom, although stated to have consisted of 300,000 troops, unequal to this undertaking, and therefore hired an auxiliary force of 100,000 men from the king of Israel for 100 talents of silver (2 Chron. xxv, 5, 6). This is the first example of a mercenary army that occurs in the history of the Jews. It did not, however, render any other service than that of giving Amaziah an opportunity of manifesting that he knew his true place in the Hebrew Constitution, as the viceroy and vassal of the King JEHOVAH. A prophet commanded him, in the name of the Lord, to send back the auxiliaries, on the ground that the state of alienation from God in which the kingdom of Israel lay rendered such assistance not only useless, but dangerous. The king obeyed this seemingly hard command, and sent the men home, although by doing so he not only lost their services, but the 100 talents, which had been already paid, and incurred the resentment of the Israelites, who were naturally exasperated at the indignity shown to them (2 Chron. xxv, 7–10, 13). This exasperation they indicated by plundering the towns and destroying the people on their homeward march (Kitto's *Daily Bible Illustr.* in loc.). The obedience of Amaziah was rewarded by a great victory over the Edomites (2 Chron. xxv, 14–16), ten thousand of whom were slain in battle, and ten thousand more savagely destroyed by being hurled down from the high cliffs of their native mountains (2 Chron. xxv, 11, 12). He even took the city of Petra (q. v.) by assault, and changed its name from Selah to Joktheel (2 Kings xiv, 7). But the Edomites afterward were avenged; for among the goods which fell to the conqueror were some of their idols, which, although impotent to deliver their own worshippers, Amaziah betook himself to worship (Withof, *De Amasia deos Edom. secum abducente*, Ling. 1768). This proved his ruin (2 Chron. xxv, 14–16). Puffed up by his late victories, he thought also of reducing the ten tribes under his dominion, and sent a challenge to the rival kingdom to meet him in a pitched battle. After a scornful reply, he was defeated by King Joash of Israel, who carried him a prisoner to Jerusalem, which, according to Josephus (*Ant.* ix, 9, 3), opened its gates to the conqueror under a threat that otherwise he would put Amaziah to death—a statement evidently made conjecturally to explain the fact that the city was taken apparently without resistance (2 Kings xiv, 13). Joash broke down a great part of the city wall on the side toward the Israelitish frontier, plundered the city, and even laid his hands upon the sacred things of the temple. He, however, left Amaziah on the throne, but not without taking hostages for his good behavior (2 Kings xiv, 8–14; 2 Chron. xxv, 17–24), B.C. cir. 824. The disasters which Amaziah's infatuation had brought upon Judah probably occasioned the conspiracy in which he lost his life, although a space of fifteen years intervened (2 Kings xiv, 17). On receiving intelligence of this conspiracy he hastened to throw himself into the fortress of Lachish; but he was pursued and slain by the conspirators, who brought back his body "upon horses" to Jerusalem for interment in the royal sepulchre (2 Kings xiv, 19, 20; 2 Chron. xxv, 27, 28). His name, for some reason, is omitted in our Saviour's genealogy (Matt. i, 8; comp. 1 Chron. iii, 12). See JUDAH, KINGDOM OF.

3. The priest of the golden calves at Bethel, who, in the time of Jeroboam II, complained to the king of Amos's prophecies of coming evil, and urged the prophet himself to withdraw into the kingdom of Judah and prophesy there; for which he was threatened with severe family degradation in the approaching captivity of the northern kingdom (Amos vii, 10–17), B.C. cir. 790.

4. The father of Joshah, which latter was one of the Simeonite chiefs who expelled the Amalekites from the valley of Gedor in the time of Hezekiah (1 Chron. iv, 34). B.C. cir. 712.

Ambassador, a public minister sent from one sovereign prince, as a representative of his person, to another. At Athens ambassadors mounted the pulpit of the public orators, and there acquainted the people with their errand. At Rome they were introduced to the senate, and there delivered their commissions (Smith's *Dict. of Class. Antiq.* s. v. Legatus).

In the Old Testament, the word צִיר, *tsir*, one who goes on an *errand*, is thus rendered in Josh. ix, 4; Prov. xiii, 17; Isa. xviii, 2; Jer. xlix, 14; Obad. 1; and this translation is used for מֵלִיץ, *melits'*, *an interpreter*, in 2 Chron. xxxii, 31; also for מַלְאָךְ, *malak'*, *messenger*, in 2 Chron. xxxv, 21; Isa. xxx, 4; xxxiii, 7; Ezek. xvii, 15. Ministers of the Gospel in the New Testament are said to be *ambassadors* (πρεσβεύω), because they are appointed by God to declare his will to men, and to promote a spiritual alliance with Him (2 Cor. v, 20; Eph. vi, 20). See ALLIANCE.

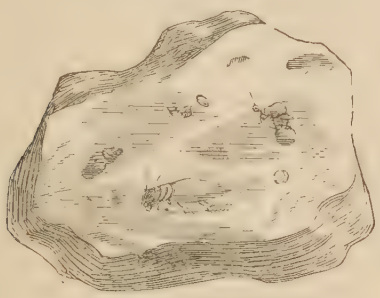
The relations of the Hebrews with foreign nations were too limited to afford much occasion for the services of ambassadors. Still, the long course of their history affords some examples of the employment of such functionaries, which enable us to discover the position which they were considered to occupy. Of ambassadors resident at a foreign court they had, of course, no notion, all the embassies of which we read being "extraordinary," or for special services and occasions, such as to congratulate a king on his accession or victories, or to condole with him in his troubles (2 Sam. viii, 15; x, 2; 1 Kings v, 1), to remonstrate in the case of wrong (Judg. xi, 12), to solicit favors (Num. xx, 14), or to contract alliances (Josh. ix, 3 sq.; 1 Macc. viii, 17).

The notion that the ambassador represented the *person* of the sovereign who sent him, or the dignity of the state from which he came, did not exist in ancient times in the same sense as now. He was a highly distinguished and privileged *messenger*, and his dignity (2 Sam. x, 1–5) was rather that of our heralds than of our ambassadors. It may have been owing, in some degree, to the proximity of all the nations with which the Israelites had intercourse that their ambassadors were intrusted with few, if any, discretionary powers, and could not go beyond the letter of their instructions. In general, their duty was limited to the delivering of a message and the receiving of an answer; and if this answer was such as required a rejoinder, they returned for fresh instructions, unless they had been authorized how to act or speak in case such an answer should be given.

The largest act performed by ambassadors appears to have been the treaty of alliance contracted with the Gibeonites (Josh. ix), who were supposed to have come from "a far country;" and the treaty which they contracted was in agreement with the instructions with which they professed to be furnished. In allowing for the effect of proximity, it must be remembered that the ancient ambassadors of other nations, even to countries distant from their own, generally adhered to the letter of their instructions, and were reluctant to act on their own discretion. Generals of armies must not, however, be confounded with ambassadors in this respect. The precept given in Deut. xx, 10, seems to imply some such agency; rather, however, that of a mere nuncio, often bearing a letter (2 Kings v, 5; xix, 14), than of a legate empowered to

treat. The inviolability of such an officer's person may perhaps be inferred from the only recorded infraction of it being followed with unusual severities toward the vanquished, probably designed as a condign chastisement of that offence (2 Sam. x, 2–5; comp. xii, 26–31). The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (Num. xx, 14; xxi, 21; Judg. xi, 17–19), afterward in that of the fraudulent Gibeonites (Josh. ix, 4, etc.), and in the instances of civil strife mentioned in Judg. xi, 12, and xx, 12 (see Cunæus *de Rep. Hebr.* ii, 20, with notes by Nicolaus in Ugolini *Thesaur.* iii, 771–774). They are mentioned more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, etc., with those of Judah and Israel, e. g. in the invasion of Sennacherib. They were usually men of high rank, as in that case the chief captain, the chief cup-bearer, and chief of the eunuchs were deputed, and were met by delegates of similar dignity from Hezekiah (2 Kings xviii, 17, 18; see also Isa. xxx, 4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (2 Kings xiv, 8; 1 Kings xx, 2, 6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2 Kings xiv, 8; xvi, 7; xviii, 14; 2 Chron. xxxii, 31). The dispatch of ambassadors with urgent haste is introduced as a token of national grandeur in the obscure prophecy in Isa. xviii, 2. See Messenger.

Amber (Heb. חַשְׁמַל, *chashmal'*, Ezek. i, 4, 27; viii, 2) is a yellow or straw-colored gummy substance, originally a vegetable production, but reckoned to the mineral kingdom. It is found in lumps in the sea and on the shores of Prussia, Sicily, Turkey, etc. Externally it is rough; it is very transparent, and on being rubbed yields a fragrant odor. It was formerly supposed to be medicinal, but is now employed in the manufacture of trinkets, ornaments, etc. (*Penny Cyclopædia*, s. v).



Piece of Amber with Flies imbedded.

In the above passages of Ezekiel, the Hebrew word is translated by the Sept. ἤλεκτρον, and Vulgate *electrum*, which signify not only "amber," but also a very brilliant metal, composed of silver and gold, much prized in antiquity (Pliny, xxxiii, 4, p. 23). Others, as Bochart (*Hieroz.* ii, p. 877), compare here the mixture of gold and brass, *aurichalcum*, of which the ancients had several kinds; by which means a high degree of lustre was obtained; e. g. *æs pyropum*, *æs Corinthium*, etc. (Smith's *Dict. of Class. Antiq.* s. v. Bronze). Something similar to this was probably also denoted by the difficult term χαλκολίβανον, "fine brass," in Rev. i, 15 (comp. Ezra viii, 27). See Brass. The Hebrew word *chashmal* probably signifies *smooth* (i. e. *polished*) *brass*. See Metal.

Ambidexter. See Left-handed.

Ambivius (a Latin name, signifying *doubtful* as to the way; Græcized Ἀμβιούϊος), surnamed Marcus, procurator of Judæa, next after Coponius, and before Rufus, A.D. 9 to 12 (Josephus, *Ant.* xviii, 2, 2).

Ambo, a raised platform or reading-desk, from which, in the primitive Church, the gospel and epistle were read to the people, and sometimes the sermon preached. Its position appears to have varied at different times; it was most frequently on the north side of the entrance into the chancel. The singers also had their separate ambo.—Bingham, *Orig. Eccl.* bk. iii, ch. vii.

Baldus and Durandus derive the name from the circumstance of there being a double flight of steps to the ambo; others, with more probability, from the Greek ἀναβαίνω, *to ascend*. Treatises on this subject

Ambo in the Church of St. Clement at Rome.

are by Geret, *De vet. ecclesiæ ambonibus* (Onold. 1757); Weidling, *De ambonibus vet. ecclesiæ* (Lips. 1687). See Lesson; Pulpit.

Ambrose, deacon of Alexandria, flourished chiefly about the year 230; he was a man of wealth, and by his wife, Mavella, had many children. For some time he was entangled in the errors of the Valentinians and Marcionites, but Origen brought him to the true faith. With Origen he became closely intimate, and they studied together. He is said to have furnished Origen with seven secretaries, whom he kept constantly at work. Ambrose died about 250, after the persecution of Maximinus, in which he confessed the faith boldly with Protoctetes, a priest of Cæsarea in Palestine. His letters to Origen, which St. Jerome commends highly, are lost. The Roman Church commemorates him as confessor on March 17.—Euseb. *Ch. Hist.* vi, 18; Landon, *Eccl. Dictionary*, i, 302.

Ambrose, bishop of Milan, was born about 340, at Treves (Augusta Trevirorum), where his father resided as prefect of the Prætorium, among the Gauls. It is said that while he was yet an infant a swarm of bees settled upon his mouth, which his father interpreted as a portent of future greatness. After his father's death his mother took him to Rome, where he received the education of an advocate under Anicius Probus and Symmachus. For some time he pleaded at the bar, and his success, together with his family influence, led to his appointment (about A.D. 370) as consular prefect of Liguria and Emilia, a tract of Northern Italy which extended, as near as can be ascertained, to Bologna. It is said that Anicius Probus, the prefect, when he sent him to his government, did so in these remarkable words, which may well be called prophetic, "Go, then, and act, not as a judge, but as a bishop." Ambrose made Milan his residence; and when Auxentius the bishop died, the people of Milan assembled to elect a successor. This the cruel divisions made in the Church by the Arian heresy rendered no easy matter; and the contest was carried on between Catholics and Arians with such violence that Ambrose was obliged to proceed himself to the church to exhort the people to make their election quietly and in order. At the close of his speech the whole assembly, Arians and Catholics, with one voice demanded him for their bishop. Believing himself to be unworthy of so high and responsible an office, he tried all means in his power to evade their call, but

'n vain, and he was at last constrained to yield (A.D. 374). He was yet only a catechumen; he had then to be baptized, and on the eighth day after he was consecrated bishop. He devoted himself to his work with unexampled zeal; gave all his property to the Church and poor, and adopted an ascetic mode of life. He opposed the Arians from the very beginning of his episcopacy, and soon acquired great influence both with the people and the Emperor Valentinian. In 382 he presided at an episcopal synod in Aquileia (summoned by the Emperor Gratian), at which the Arian bishops Palladius and Secundianus were deposed. In 385 he had a severe conflict with Justina (mother of Valentinian II), who demanded the use of at least one church for the Arians; but the people sided with Ambrose, and Justina desisted. In the year 390 he excommunicated the Emperor Theodosius for the massacre at Thessalonica, and did not absolve him till after a penance of eight months and a public humiliation. Ambrose was the principal instructor of Augustine in the Christian faith. He died at Milan, April 4, 397, and is commemorated in the Roman Church as a saint Dec. 7. His writings abound in moral lessons, plentifully interspersed with exhortations to celibacy and the other superstitions of the day. It is also recorded that he performed many astonishing miracles—stories that throw disgrace on an elevated character, which really needed not the aid of imposture to secure respect or even popularity. He has deserved from succeeding generations the equivocal praise that he was the first effectual assertor of those exalted ecclesiastical pretensions so essential to the existence of the Romish system, and so dear to the ambitious ministers of every Church. His services to church music were very great; he was the father of "hymnology" in the Western Church. The writings of the early fathers concur in recording the employment of music as a part of public worship, although no regular ritual was in existence to determine its precise form and use. This appears to have been first supplied by Ambrosius, who instituted that method of singing known by the name of the "cantus Ambrosianus," which is said to have had a reference to the modes of the ancients, especially to that of Ptolemæus. This is rather matter of conjecture than certainty, although the Eastern origin of Christianity and the practice of the Greek fathers render the supposition probable. The effect of the Ambrosian chant is described in glowing terms by those who heard it in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled into my heart, and the affection of piety overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful; the style of singing it may, however, have been preserved; and this is still said to be applied at Milan to compositions of a date comparatively recent (*Biog. Dict. Soc. Useful Knowledge*). His writings are more numerous than valuable. Ten of the many hymns which are ascribed to him are generally admitted to be genuine, but it is doubtful whether the *Ambrosian Hymn* or the *Te Deum* is by him. The best edition of his complete works has been published by the Benedictines under the title, *Opera, ad manuscriptos codices Vaticanos, Gallicanos, Belgicos, etc., necnon ad editiones veteres emendata, studio monachorum ordinis Benedicti* (Par. 1686–90, 2 vols. fol.; also reprinted without the Indexes, Paris, 1836, 4 vols. large 8vo). The Appendix contains three lives of Ambrose. His writings are arranged as follows in the edition of 1686, 2 vols.: Vol. I contains *Hexameron, lib.* 3; *De Paradiso; De Cain et Abel; De Noe et Arca; De Abraham; De Isaac et Anima; De Bono Mortis; De Fuga Sæculi; De Jacob et Vita beata; De Josepho Patriarcha; De Benedictionibus Patriarcharum; De Elia et Jejunio; De Nabuthe Israelita; De Tobia; De Interpellatione Job et David; Apologia Prophetæ David; Enarrationes in Psalmos i, xxxv-xl, xliii, xlv, xlvii, xlviii, lxi, Expositio in Psalmum cxviii; Expositio in Lucam.* Vol. II contains *De Officiis Ministrorum; De Virginibus; De Viduis; De Virginitate; De Institutione Virginis; Exhortatio Virginitatis: De Lapsu Virginis; De Mysteriis: De Sacramentis; De Pœnitentia; De Fide; De Spiritu Sancto; De Incarnationis Dominicæ Sacramento; Frag. Ambrosianum ex Theodoreto desumptum; Epistolæ; De excessu Fratris sui Satyri; De Obitu Valentiniani Consolatio; De Obitu Theodosii Oratio; Hymni aliquot Ambrosiani.*—Waddington, *Ch. Hist.* ch. iv; Heinze, *Beschr. d. Bücher d. Ambrosius "de officiis"* (Weimar, 1790); Michelsen, *De Ambrosio fidei vindice* (Hann. 1825); Böhringer, *Kirche Christi*, I, iii, 1-98.

Ambrose THE CAMALDULE, a French ecclesiastical writer, was born at Portico, near Florence, Sept. 24, 1378. He was but fourteen years of age when he entered the order of Camaldules, and afterward became one of the first men of his age in theology and Greek literature; his master in the latter was Emmanuel Chrysolares. In 1431 he became general of his order, and afterward was several times appointed to the cardinalate; but, whether or not he refused it, he never possessed that dignity. Eugenius IV sent him to the Council of Basle, where, as well as at Ferrara and Florence, he supported the pope's interests. He did all in his power to bring about the union of the Greek and Latin Churches, and he drew up the formula of union at the desire of the council. He died October 21, 1439. His works are, 1. *Hodœporicon; an Account of a Journey taken to visit the various Monasteries of Italy, by the Pope's command* (1678; Florence and Lucca, 1681. 4to):—2. *Formula of union between the Churches* (in the Coll. of Councils):—3. *Life of St. Chrysostom, by Palladius; translated from the Greek into Latin* (Venice, 1533):—4. *The Four Books of Manuel Calecas against the Errors of the Greeks* (Ingolstadt, 1608):—5. *Nineteen Sermons of St. Ephrem Syrus*:—6. *St. Dionysius the Areopagite on the Celestial Hierarchy*:—7. *The Book of St. Basil on Virginity*, and many other translations of the Greek Fathers, which have been printed at different times. The library of St. Mark at Florence contains also many MSS. by this writer, viz.: 1. *A Chronicle of Monte-Cassino*:—2. *Two Books of his Proceedings while General of the Camaldules*:—3. *The Lives of certain Saints*:—4. *A Treatise of the Sacrament of the Body of Christ*:—5. *A Treatise against the Greek Doctrine of the Procession*:—6. *A Discourse made at the Council of Florence*:—7. *A Treatise against those who blame the monastic state.* Besides these, Mabillon and Martene have discovered various other smaller works by this author, exclusive of twenty books of his letters given in the third volume of the *Veterum Scriptorum, etc. . . . . Ampl. Collectio*, of the latter.—Landon, *Eccl. Dict.* i, 306; Hoefer, *Biog. Générale*, ii, 343.

Ambrose, Autpert, a French Benedictine monk, and abbot of St. Vincent de Voltorne, about 760, in the time of Pope Paul, and Desiderius, king of the Lombards, as he himself tells us. He died July 19, 778. He wrote a *Commentarius in Apocalypsin* (Col. 1536, fol.), also published in the *Bibl. Patrum*. xiii, 403, and some other works, viz., *Commentaries on the Psalms and Song of Solomon*, the *Combat between the Virtues and Vices*, which goes under the names of St. Ambrose, and is inserted in the works of Augustine; a *Homily on the Reading of the Holy Gospel* (among the works of St. Ambrose), and another on the *Assumption of the Virgin* (which is the eighteenth of Augustine de Sanctis), and others. Mabillon gives as his, the *Lives of SS. Paldo, Tuto, and Vaso*, together with the *History of his Monastery.*—Cave, *Hist. Lit.* i, 631; *Hist. Lit. de la France*, t. iv; Landon, *Eccl. Dict.* i, 305.

Ambrose, Isaac, a Presbyterian minister, born in Lancashire, 1592, and educated at Oxford. He officiated as minister in Preston, and afterward at Garstang in Lancashire, from which he was ejected in

1662 for non-conformity. He was a man of great learning, which he adorned by sincere and ardent piety. He died in 1664. Amid the labors of an active ministry he found time to prepare several works of practical religion for the press. He was the author of *The First, Middle, and Last Things*, viz. *Regeneration, Sanctification, and Meditations on Life, Death, and Judgment*, etc. But his book entitled *Looking unto Jesus* is the one which has most of all received, and longest retained, the award of popular favor. Both these, with other writings, may be found in his *Complete Works* (Dundee, 1759, fol.).

Ambrose, archbishop of Moscow, with his family name *Andrew Sertis-Kamensky*, was born at Nejine, in the government of Tchernigoff, in 1708. After studying at the seminary of St. Alexander Nevski, he became, in 1735, one of its teachers. In 1739 he entered a monastic order, and, according to custom, changed his Christian name, assuming that of Ambrose. After being for some time prefect of studies at the academy of St. Alexander, he was transferred as archimandrite to the convent of New Jerusalem at Vosnecensk, and, in 1758, was consecrated bishop, first of Pereiaslavl, and later, of the diocese of Krusitzy, near Moscow. He was appointed archbishop of Moscow in 1761, and retained his dignity until his death. He had also been from 1748 a member of the Holy Synod. Ambrose displayed great zeal in the service of his Church. He established a number of new churches and monasteries, and distinguished himself by his zeal for the benevolent institutions of Moscow. His death was very tragical. In 1771 the pestilence raged in Moscow with extraordinary fury, and carried off, it is reported, nearly one hundred thousand people. The people, attributing a miraculous healing power to a sacred image of the Virgin (called "the Iberian"), the whole population of the city crowded around the chapel where this image was preserved. Ambrose, who was sufficiently enlightened to see that the contagion in this way would spread more rapidly than before, had the miraculous image removed during the night. On the next day the populace, charging at once the archbishop with the removal, rushed toward his house. The archbishop had retired to a monastery outside of the city. The populace followed him, and broke open the gates of the monastery. The archbishop concealed himself in the sanctuary of the church, where only priests are allowed to enter; but they found him out, and dragged him to the gate of the temple. The archbishop begged them for enough time to receive once more the eucharist; this was granted to him. The populace remained silent spectators of the ceremony; the archbishop was then dragged out of the church and strangled, Sept. 16. Ambrose published a large number of translations from the Church fathers, some sermons, and a liturgy.—Hoefer, *Biog. Générale*, ii, 341.

Ambrosian Chant. See Ambrose.

Ambrosian Hymn. See Te Deum.

Ambrosian Music. See Music (Church).

Ambrosiaster, a Pseudo-Ambrosius, the usual name of the unknown author of the *Commentaria in xiii Epistolas B. Pauli*, which is contained in the second volume of the Benedictine edition of the works of Ambrose. It appears from the book itself that it was compiled while Damasus was bishop of Rome. Augustine quotes a passage from this book, but ascribes it to St. Hilary, from which circumstance many have concluded that Hilary, a deacon of the Roman Church under Damasus, who joined the schism caused by Bishop Lucifer of Cagliari, was the author. But against this opinion it may be adduced that Augustine would not have given to a follower of Lucifer the title of saint.—Herzog, i, 277.

Ambrosius-ad-Nemus (Ambrose-at-the-Wood), Order of, monks of. The origin of the order is known from a bull of Gregory XI, addressed in 1375 to the monks of the church of St. Ambrose without the walls of Milan; from which it appears that these monks had for a long time been subject to a prior, but had no fixed rule, in consequence of which the pope, at the prayer of the archbishop, had ordered them to follow the rule of Augustine, permitted them to assume the above name, to recite the Ambrosian office, and directed that their prior should be confirmed by the archbishop of Milan. They afterward had many establishments in different parts of Italy; but they were independent of one another until Eugenius IV, in 1441, united them into one congregation, and exempted them from the jurisdiction of the ordinaries, making the convent at Milan the chief of the order. In 1579 they applied to St. Charles Borromeo to aid them in the reformation of their houses, whose discipline had become somewhat relaxed. In 1589 Sixtus V united them to the congregation of St. Barnabas; but in 1650 both were dissolved by Pope Innocent X. —Helyot, ed. Migne, i, 203.

Ambuscade and **Ambush** (Heb. אָרַב, *arab'*, to *lie in wait*), in military phraseology, are terms used promiscuously, though it is understood that the first more properly applies to the act, and the second to the locality of a stratagem which consists mainly in the concealment of an army, or of a detachment, where the enemy, if he ventures, in ignorance of the measure, within the sphere of its action, is suddenly taken at a disadvantage, and liable to be totally defeated. The principles which must guide the contrivers of an ambuscade have been nearly the same in all ages; embracing concealment from the observation of an enemy so as to create no suspicion; a position of advantage in case of being attacked by superior forces; and having the means of retreating, as well as of issuing forth to attack, without impediment, when the proper moment is arrived. The example of Joshua at the capture of Ai (Josh. viii) shows the art to have been practised among the Jews on the best possible principles. The failure of a first attempt was sure to produce increased confidence in the assailed, who, being the armed, but not disciplined inhabitants of a strong place, were likely not to be under the control of much caution. Joshua, encamping within sight, but with a valley intervening, when he came up to make a false attack, necessarily appeared to disadvantage, the enemy being above him, and his retreat toward his own camp rendered difficult by its being likewise above him on the other side, and both sides no doubt very steep, as they are in general in the hills of this region. His men therefore fled, as directed, not toward the north, where the camp was, but eastward, toward the plain and desert; while in the hills, not behind, but on the west side, lay the ambuscade, in sufficient force alone to vanquish the enemy. This body of Israelites had not therefore the objectionable route to take from behind the city, a movement that must have been seen from the walls, and would have given time to close the gates, if not to warn the citizens back; but, rising from the woody hills, it had the shortest distance to pass over to come down directly to the gate; and, if an accident had caused failure in the army of Joshua, the detachment could not itself be intercepted before reaching the camp of the main body; while the citizens of Ai, pursuing down hill, had little chance of returning up to the gates in time, or of being in a condition to make an effectual onset (see Stanley, *Sinai and Palest.* p. 198). In the attempt to surprise Shechem (Judg. ix, 30 sq.) the operation, so far as it was a military manœuvre, was unskilfully laid, although ultimately successful in consequence of the party spirit within, and the intelligence which Abimelech (q. v.) maintained in the fortress. Kitto, s. v. See War.

Amedians, Amadeists, an order of minor friars, instituted about 1452; so called from their professing themselves *amantes Deum*, loving God; or *amati Deo*, loved by God. Others derive the name from their founder, Amadeus or Amedeus, a Portuguese nobleman. They wore a gray habit and wooden shoes, and girt themselves with a cord. They had twenty-eight convents in Italy, besides others in Spain, and were united by Pope Pius V partly with the Cistercian order, and partly with that of the Soccolanti, or wooden-shoe wearers.—Helyot, ed. Migne, i, 200.

A'men' (Heb. *amen'*, אָמֵן, *ἀμήν*), a particle of attestation adopted into all the languages of Christendom.

(I.) This word is strictly an adjective, signifying "*firm*," and, metaphorically, "faithful." Thus, in Rev. iii, 14, our Lord is called "the *amen*, the *faithful* and *true* witness." In Isa. lxv, 16, the Heb. has "the God of amen," which our version renders "the God of *truth*," i. e. of *fidelity*. In its adverbial sense amen means *certainly*, *truly*, *surely*. It is used in the beginning of a sentence by way of emphasis—rarely in the Old Test. (Jer. xxviii, 6), but often by our Saviour in the New, where it is commonly translated "*verily*." In John's Gospel alone it is often used by him in this way double, i. e. "verily, verily." In the end of a sentence it often occurs singly or repeated, especially at the end of hymns or prayers, as "amen and amen" (Psa. xli, 14; lxxii, 19; lxxxix, 53). The proper signification of it in this position is to confirm the words which have preceded, and invoke the fulfilment of them: "so be it," *fiat*; Sept. *γένοιτο*. Hence in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the *amen* bind themselves by the oath (Num. v, 22; Deut. xxvii, 15, 17; Neh. v, 13; viii, 6; 1 Chron. xvi, 36; comp. Psa. cvi, 48).—Kitto, s. v. See OATH.

(II.) In the public worship of the primitive churches it was customary for the assembly at large to say *Amen* at the close of the prayer; a custom derived from apostolic times (1 Cor. xiv, 16). Several of the fathers refer to it. Jerome says that in his time, at the conclusion of public prayer, the united voice of the people sounded like the fall of water or the noise of thunder. Great importance was attached to the use of this word at the celebration of the eucharist. At the delivery of the bread the bishop or presbyter, according to the Apostolical Constitutions, is directed to say, "The body of Christ;" at the giving of the cup the deacon is instructed to say, "The blood of Christ, the cup of life;" the communicant is directed on each occasion to say "*Amen*." This answer was universally given in the early Church. See RESPONSE.

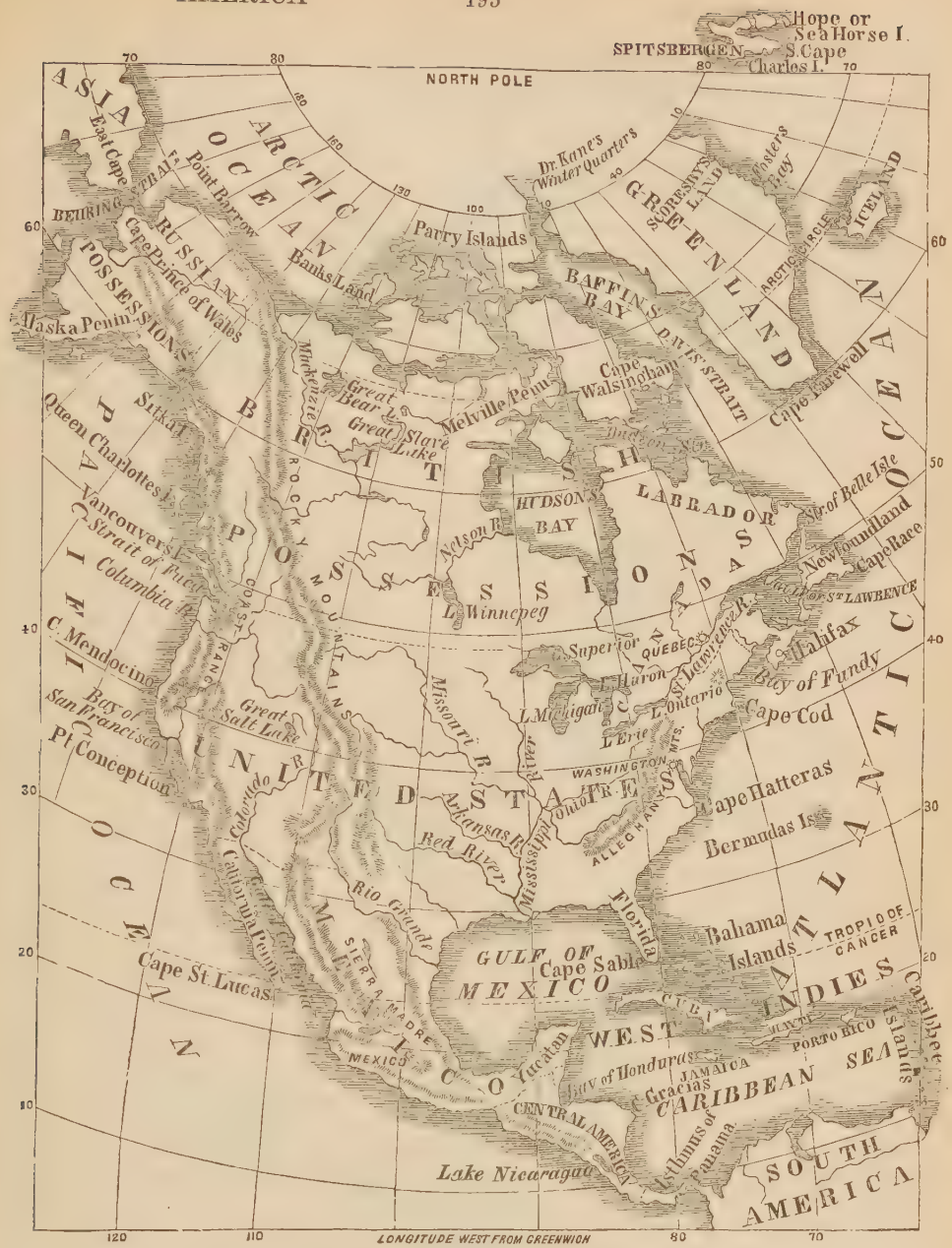
(III.) It is used as an emphatic affirmation, in the sense "so be it," at the end of all the prayers of the Church of England. It is sometimes said in token of undoubting assent, as at the end of the creed, Amen, "So I believe." The order of the Church of England directs that "the people shall, at the end of *all* prayers, answer Amen."—Bingham, bk. xv, ch. iii. § 25.

Special treatises on the subject are Kleinschmidt, *De particula Amen* (Rint. 1696); Weber, *De voce Amen* (Jen. 1734); Wernsdorf, *De Amen liturgico* (Viteb. 1779); Brunner *De voce Amen* (Helmst. 1678); Fogelmark, *Potestas verbi* אָמֵן (Upsal. 1761); Meier, *Horæ philol. in Amen* (Viteb. 1687); Treffentlich, *De* אָמֵן (Lips. 1700); Vejel, *De vocula Amen* (Argent. 1681); Bechler, *Horæ philol. in Amen* (Wittemb. 1687).

Amenites, a subdivision of the Mennonites, so named from JACOB AMEN, a Mennonite minister of Amenthal, Switzerland. He was not a man of note, nor was he considered the founder of a sect. The perpetuation of his name in this way is due to a controversy in 1670 on minor points of doctrine between Jacob Amen and John Heisly, another Mennonite, which produced, finally, a schism in the Mennonite body. By a corruption of the name *Amenite*, the members of the sect in Pennsylvania, where they abound, are called *Amish*, *Awmish*, or *Omishers*. See MENNONITES.

America. I. *Church History.*— Of the religious creeds of the American aborigines we treat in the article INDIANS (AMERICAN). The introduction of Christianity coincides with the discovery of America by Europeans. About the year 1000 the Icelanders and Norwegians are said to have established in Greenland twelve churches, two convents, and one bishopric (of Gandar) on the eastern shore, and four churches on the western; and in 1266 some priests are said to have made a voyage of discovery to regions which have recently become more known by Parry, John and James Ross and others. All traces of Christianity, however, had disappeared when, in the sixteenth century, North America, and in particular Greenland, were discovered again. The discovery of America by Columbus was followed by the establishment of the Roman Church in South and Central America, in the West Indies, and on the southern coast of North America. Canada, the northern lakes, and the Mississippi valley were for a century under the sway of the French, and thus likewise under the influence of the Roman Church. But the temperate zone, the heart of the continent, was reserved for the Protestants of England, Germany, Holland, and the persecuted Huguenots. The Church of England was established in Virginia, the Carolinas, and Georgia; in Maryland after the decline of the Roman Catholic influence, and in New York after its cession by the Dutch. Its attempts at gaining ground in other colonies failed; and at the time of the Revolution its growth had remained far behind that of the persecuted and dissenting bodies of the Old World, which soon became the strength of the New The Puritans and non-conformists occupied New England, the Quakers planted Pennsylvania, the Presbyterians and Methodists became numerous in the Middle States, and a number of minor denominations found here religious toleration, and helped to foster the spirit of religious liberty. The Declaration of Independence, by which thirteen British colonies freed themselves from the mother country in 1776, marks a new era not only in the church history of America, but in the general history of Christianity. The union between church and state was dissolved; the state renounced its claims over the consciences of men, and the church sought its support no longer from the state, but from the voluntary contributions of its members. See UNITED STATES. This principle, which was originally established in the United States only, soon began to exert an influence over the churches of the whole country, and even to spread across the Atlantic, where it prepared, slowly but steadily, an entire transformation of the relation between church and state. Protestantism has since not only brought the whole of North America and a part of the West Indies under its influence, but it is steadily pressing forward toward the south, and narrowing the territory of the Roman Church. The states of Central and South America have nominally remained connected with the Roman Church, but religious toleration has been established in most of them, and every where the Roman clergy has a hard stand against an advanced liberal party, which is determined to abolish all the privileges of the Roman Church, and to introduce unlimited religious liberty. For the details of American Church History, see the articles on the various states, UNITED STATES, MEXICO, etc. A brief and comprehensive survey of the development of American Church History is given in Smith's *Tables of Church History*.

II. *Religious Statistics.*—The latest available returns



Map of North America.

give approximately the following details as to the denominational status of America:

Countries.	Total Population.	Protestants.	Roman Catholics.	Christians.
United States....	65,000,000	35,000,000	8,200,000	43,200,000
Mexico.....	9,577,279	5,000	9,570,000	9,575,000
Central America.	2,636,785	....	2,636,785	2,636,785
British Possessions in North America.....	4,545,719	2,592,000	1,780,000	4,372,000
Danish Possess'ns	9,752	9,750	....	9,750
French "	5,224	....	5,224	5,224
West Indies.....	4,672,979	150,000	4,522,000	4,672,000
South America..	31,005,315	76,250	22,386,991	22,463,241
Total....	117,453,053	37,833,000	49,101,000	86,934,000

It appears from the above table that Protestant Christianity prevails in the United States, in British America, and in the Dutch, Danish, and Swedish possessions in the West Indies and South America. In the rest of America the Protestant population consists mostly of foreigners. But in Brazil a large immigration from Germany and Switzerland has already established the foundation of a native Church; and in New Granada, Chili, the Argentine Confederation, Uruguay, and Hayti flourishing congregations labor for the same end. The Roman Church prevails in Mexico, the West Indies, and all the Central and South American states, and is also numerously represented in the United States and in the British possessions. In Russian America all the native Russian population belongs to the Greek Church. A number of pagan In-

Map of South America.

dians still live in nearly all parts of America. Their number is estimated at about 1,000,000. Jews, Mormons, and Spiritualists are found almost only in the United States, where there are also a number of other congregations which expressly place themselves outside of Christianity, without having established any other positive creed (see Schem, *Ecclesiastical Yearbook*

American and Foreign Bible Society. See BIBLE SOCIETIES.

American and Foreign Christian Union, a religious association of the United States, organized in the city of New York in May, 1849. It was formed by the fusion of three societies which had existed for several years, the *Foreign Evangelical Society*, the *American Protestant Society*, and the *Philo-Italian Society*. The *Foreign Evangelical Society* was organized in 1839 to advance the work of evangelization in papal countries generally. It had been preceded by the *French Association*, which was founded in 1834, in order to assist the evangelical efforts made by the French Protestants, and, in 1836, changed its name into that of *Evangelical Association*. The receipts of the *French Association* and the *Evangelical Association* were $19,759, those of the *Foreign Evangelical Society* during the ten years of its existence, $154,345. At the request of the *French Association*, Rev. Dr. Baird went, in 1835, for three years to Paris, for the purpose of learning what could be done by the American

churches to aid their Protestant brethren in France, and later, at the request of the *Foreign Evangelical Society*, travelled for four more years extensively on the Continent in prosecution of the same work. In 1849 the society had missionaries in France, Belgium, Sweden, Canada, Hayti, and South America, besides having aided the work in Germany, Poland, Russia, and Italy. The *American Protestant Society* was formed in 1843 in consequence of the large immigration of Roman Catholics into the United States. Its objects were: To enlighten Protestants of this country in regard to the errors of Rome, and to convert and save the members of the Roman Church in the United States. A number of colporteurs and other missionaries were maintained, laboring mostly among the Irish and German immigrants. The total receipts from 1843 to 1849 were $92,160. The *Philo-Italian Society*, which later took the name of the *Christian Alliance*, was also founded in 1843. As the proceedings of this society were not published, little is known of it farther than that it employed an active agent, a Protestant Italian, for years on the confines of Italy. The *American and Foreign Christian Union*, which arose in 1849 out of a union of these three societies, undertook the work and assumed the responsibilities of them all combined. Its objects are "to diffuse and promote, by missions, colportage, the press, and other appropriate agencies, the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists." In the first two years of its existence, 1850 and '51, it expended nearly $15,000 for the removal to Illinois of some 500 or 600 Portuguese exiles, who had been exiled from Madeira for having embraced Protestantism. The receipts from 1849 to 1859 have ranged from $45,000 to $80,000, making a total of over $600,000 in ten years. In 1863 they were $59,063; in 1864, $73,778. It publishes a monthly magazine of 32 pages, the "*Christian World*" (formerly the "*Am. and For. Chr. Un.*"), which has a large circulation. The society has also published a Sabbath-school library, consisting of 21 volumes, mostly exposing the doctrines and usages of the Roman Church. The agents of the society in the home field preach the Gospel to Roman Catholics, viz., English, Irish, French, Italian, Spanish, German, and Bohemian. In the foreign field, the society sustains missionaries itself, or supports the Protestant missions of other societies in Canada, Hayti, Mexico, South America, Ireland, Western or Azore Islands, Sweden, Belgium, Switzerland, Piedmont, France. The number of laborers employed in the home field was, in 1859, 63; the number of teachers, male and female, 375; making a force of 438 persons endeavoring to counteract the influence of the papacy. Up to May, 1859, the association had brought 14,250 youths under evangelical influence, and had been the means of the conversion of 1404 persons from Roman Catholicism. In 1885 the publication of the *Christian World* was discontinued, and since that time the society has suspended active operations.

American Baptist Missionary Union. See MISSIONS (BAPTIST).

American Baptist Publication Society. See BAPTISTS.

American Bible Society. See BIBLE SOCIETIES.

American Bible Union. See BIBLE SOCIETIES.

American Board of Commissioners for Foreign Missions. See MISSIONS (AMERICAN BOARD).

American Home Mission Society. See MISSIONS.

American Missionary Society. See MISSIONS (AMERICAN MISSIONARY SOCIETY).

American Reform Tract and Book Society. See TRACT SOCIETIES.

American Sunday-school Union. See SUNDAY-SCHOOL.

American Tract Society. See TRACT SOCIETIES.

Amerÿtha (Ἀμερυθά according to some copies, see Hudson, in loc., while others have Ἀμερώθα; according to Reland, *Palæst.* p. 560, both by erroneous transcription for Μηρώθ, which most editors give; see ACHABARA), a town of Upper Galilee, which Josephus fortified against the Romans (*Life*, 37); probably the same as MEROTH (q. v.), which terminated Upper Galilee westward (Josephus, *War*, iii, 3, 1); and conjectured by Reland (*Palæst.* p. 875) to have been the *Mearah* of the Sidonians (Josh. xiii, 4).

Ames (or AMESIUS), WILLIAM, a celebrated Puritan divine, born in Norfolk, 1576, and educated at Christ's College, Cambridge, under Dr. Perkins, by whom he was taught evangelical religion. Appointed chaplain to the university, he gave great offence by a sermon in which he inveighed against some of the bad practices of the university, e. g. card-playing, etc., and, to avoid expulsion, he left England and became English chaplain at the Hague, and afterward divinity professor at Franeker in Friesland. He attended the synod of Dort, and died at Rotterdam, Nov. 14, 1633. He wrote many works, among them, 1. *Puritanismus Anglicanus* (1623, in English, 1641):—2. *De Conscientia* (1630, in English, 1643):—3. *A Reply to Bishop Morton* (on Ceremonies):—4. *Fresh Suit against human Ceremonies in God's Worship* (1633):—5. *Antisynodalia*, 1629 (against the Remonstrants):—6. *Medulla Theologica* (1623 and often after, both Lat. and Eng.). His Latin works are collected under the title *Opera, quæ Lat. scripsit, omnia* (Amst. 1658, 5 vols. 12mo). Ames was eminent in casuistry (q. v.), and was a strong opponent of Arminianism.—Neal, *Hist. of Puritans*, i, 572 sq.; Brooks, *Lives of Puritans*, ii, 405; Mosheim, *Ch. Hist.* c. xvi, sec. iii, pt. ii, ch. ii, § 371 n.

Am'ethyst (אַחְלָמָה, *achlamah'*; Sept. and N. T. ἀμέθυστος, Vulg. *amethystus*), a precious stone mentioned in Scripture as the ninth in the breastplate of the high-priest (Exod. xxviii, 19; xxxix, 12), and the twelfth in the foundations of the New Jerusalem (Rev. xxi, 20). The transparent gems to which this name is applied are of a color which seems composed of a strong blue and deep red, and, according as either of these prevails, exhibit different tinges of purple, sometimes approaching to violet, and sometimes declining even to a rose color. From these differences of color the ancients distinguished five species of the amethyst; modern collections afford at least as many varieties, but they are all comprehended under two species—the *Oriental amethyst* and the *Occidental amethyst*. These names, however, are given to stones of essentially different natures, which were, no doubt, anciently confounded in the same manner. The Oriental amethyst is very scarce, and of great hardness, lustre, and beauty. It is, in fact, a rare variety of the adamantine spar, or corundum. Next to the diamond, it is the hardest substance known. It contains about 90 per cent. of alumine, a little iron, and a little silica. Of this species emery, used in cutting and polishing glass, etc., is a granular variety. To this species also belongs the sapphire, the most valuable of gems next to the diamond, and of which the Oriental amethyst is merely a violet variety. Like other sapphires, it loses its color in the fire, and comes out with so much of the lustre and color of the diamond that the most experienced jeweller may be deceived by it. The more common, or Occidental amethyst, is a variety of quartz, or rock crystal, and is found in various forms in many parts of the world, as India, Siberia, Sweden, Germany, Spain; and even in England very beautiful specimens of tolerable hardness have been discovered. This also loses its color in the fire (*Penny Cyclopædia*, s. v.). Amethysts were much used

by the ancients for rings and cameos; and the reason given by Pliny, because they were easily cut (*Hist. Nat.* xxxvii, 9), shows that the Occidental species is to be understood. The ancients believed that the amethyst possessed the power of dispelling drunkenness in those who wore or touched it (*Anthol. Gr.* iv, 18, Pliny, xxxvii, 9; Marbodius, *De Gemmis*, c. 4) and hence its Greek name (" from *a* privative, and *μεθύω*, *to get drunk*," Martini, *Excurs.* p. 158). In like manner the rabbins derive its Jewish name (from חָלַם, *to dream*), from its supposed power of procuring dreams to the wearer. (See Brückmann, *Abhandlung von den Edelsteinen;* Hill's *Theophrastus*, notes; Hillier, *De gemmis in pector. pontif.*, Rosenmüller, *Mineralogy of the Bible;* Braun, *De vestitu sacerd.* ii, 16; Bellarmin, *Urim und Thummim*, p. 55; Moore's *Anc. Mineralogy*, p. 168.) See GEM.

Amharic Language, a degenerate Shemitic dialect, mixed with many African words, spoken with the greatest purity in Amhara, one of the principal divisions of the Abyssinian empire. See ABYSSINIA. It is apparently referred to by Agatharcides (Hudson, *Geogr. Min.* i, 46), about B.C. 120, under the name Καμάρα λέξις, as the language of the Troglodytes of Ethiopia. It began to prevail in Abyssinia over the Geez language about A.D. 1300, and is more or less prevalent throughout that country to the present day. Its literature is nearly confined to a few theological treatises and translations of portions of the Holy Scriptures, which have been printed mostly by the British and Foreign Bible Society, in Ethiopic characters. (See Gesenius, in Ersch and Gruber's *Encyclopädie*, s. v. Amharische Sprache.) The Amharic has the same alphabet as the Ethiopic, with the addition of seven characters, which have, respectively, the sound nearly of *sh*, *ch* (soft), nasal *n*, guttural (German) *ch*, weak (French) *ch*, *g* (soft), and *z* (as in *azure*). The vowels and diphthongs are the same in number and sound as in Ethiopic; also the same rules of pronunciation prevail as in that language. The formation of nouns differs very little from the Ethiopic. The indication of gender is the same. Declension takes place by means of certain particles; but the *accusative* case exhibits the peculiar Arabic "nunnation." See ARABIC LANGUAGE. The verb appears in four modifications, as *active* (neuter), a two-form *factive*, and *passive*. The *præterite*, *present*, and *future* are clearly distinguished by a change in formation. Besides the "conjunctive" form of the present imperative and infinitive, there is also a peculiar kind of *participle*. Numerals and pronouns are, as to their form and use, entirely after the Shemitic analogies. The same is almost universally true of the particles. In the arrangement of words the nominative follows the other cases, and some of the conjunctions are placed at the end of the sentence. The best known specimens of Amharic literature are contained in Ehlragzer's *Catechesis Christ. linguæ Amharicæ* (Rome, 1787). Ludolph prepared a brief *Grammatica linguæ Amharicæ*, with a *Lexicon Amharico-latinum* attached (Frcf. 1698, fol.). The Church Mission Society (of Great Britain) has published a *Grammar of the Amharic Language*, by Isenberg (Lond. 1842, 8vo). Further details may be found in Jowett's *Christian Researches*, p. 197-213; Platt, *Ethiopic MSS.* (Lond. 1823); Seetzen, *Linguistischer Nachlass* (Leipz. 1816-18), p. 145 sq.; Schmid's *Bibl. f. Kritik.* i, 307-310. See ETHIOPIC LANGUAGE.

A'mi (Heb. *Ami'*, אָמִי, prob. a corrupted form of the name *Amon;* Sept. Ἠμεί), the chief of a family that returned from Babylon (Ezra ii, 57); more properly called AMON (q. v.) in the parallel passage (Neh. vii, 59).

Amianthus (*ἀμίαντος*, *unstained*, i. e. by sin; Heb. vii, 3, "undefiled," and so tropically, Jas. i, 27; undecaying, 1 Pet. i, 4; chaste, Heb. xiii, 4), the name of a fibrous mineral substance commonly called *asbestos*. This extraordinary mineral was well known to the ancients. It occurs in long, parallel, extremely slender and flexible fibres, it is found in all countries more or less abundantly, and exists, forming veins, in serpentine, mica, slate, and primitive limestone rocks, the most delicate variety comes most plentifully from Savoy and Corsica. Its fibrous texture, and the little alteration it undergoes in strong heats, caused it to be used by the Eastern nations as an article for the fabrication of cloth, which, when soiled, was purified by throwing it into the fire, from whence it always came out clear and perfectly white; hence it obtained the name of *amianthus*, or *unsoiled*. By the Romans this cloth was purchased at an exorbitant price, for the purpose of wrapping up the bodies of the dead, previous to their being laid upon the funeral pile, in order to prevent their ashes from being mingled with those of the wood.—Smith's *Dict. of Class. Ant.* and *Penny Cyclopædia*, s v Asbestus.

Amiatine Manuscript (CODEX AMIATĪNUS), the most valuable of the Latin uncial MSS. of the Vulgate translation, of which it is designated as *am* (Tischendorf, *N. T. Gr.* 7th ed. proleg. p. ccxlvii; Scrivener, *Introd. to N. T. Crit.* p. 264). Its name is derived from the Cistercian Monastery of Monte Amiatino in Tuscany, whence it was brought into the Laurentian Library at Florence, where it still remains. It was written by the Abbot Servandus about A.D. 541, and contains both Testaments, with scarcely any defect, in one very large volume, stichometrically written in a good bold hand. Bandini first pointed out its value, although it had been slightly used for the Sixtine ed. of the Vulg in 1587-90. Fleck wretchedly edited the N. T. part in 1840; Tischendorf collated it in 1843, and Tregelles in 1846 (Del Furea comparing it for the differences); and it was published by Tischendorf in 1850 (*Testamentum Novum, Latine interprete Hieronymo; ex celeberrimo cod. Amiatino*, etc., Lips. 4to), and again in 1854. The O. T. has been but little examined. The Latin text of Tregelles' N. T. is taken from this MS. (Davidson, *Bib. Criticism*, ii, 254; Tregelles, in Horne's *Introd.* iv, 253) See VULGATE.

Amice (*amictus*, *amiculum sacrum*). In Roman antiquity, this was an upper garment worn over the tunic. In ecclesiastical writers, it is a square-shaped linen cloth worn by the clergy. It is called by Isidore the *anabolagium*, and, he says, was originally a veil worn by women to cover the shoulders. Its use was formerly, as now, different in different places; sometimes it was worn round the neck, and sometimes over the head. When worn over the shoulders and neck, it was called the *super-humerale*, or simply *humerale*. It was originally worn under the alb, not, as now, over it—a custom which is still preserved among the Maronites. It is still in use in the Roman Catholic Church, but not in the Church of England.

Amin'adab (Ἀμιναδάβ), a Græcized form (Matt. i, 4) of the name of AMMINADAB (q. v.).

Am'inon (2 Sam. xiii, 20). See AMNON.

Amir. See BOUGH.

Amit'tai (Heb. *Amittay'*, אֲמִתַּי, *true;* Sept. Ἀμαθί), the father of the prophet Jonah, a native of Gathhepher (2 Kings xiv, 25; Jon. i, 1). B.C. ante 820.

Am'mah (Heb. *Ammah'*, אַמָּה, *a cubit*, as often; Sept. Ἀμμά v. r. Ἀμμάν), a hill "that lieth before Giah by the way of the wilderness of Gibeon:" the sun went down as Joab and Abishai reached this place in pursuit of Abner (2 Sam. ii, 24). The description appears to indicate some eminence immediately east of Gibeon (q. v.). Josephus (*Ant.* vii, 1, 3) renders, "a place called Ammata" (*τόπος τις, ὃν Ἀμμάταν καλοῦσι*); compare the *Amta* (אַמְתָּא) of Jonathan's *Targum*. Both Symmachus (*νάπη*) and Theodotion (*ὑδρα-*

γωγός) agree with the Vulgate in an allusion to some water-course here. It is possibly to the "excavated fountain" "under the high rock," described as near Gibeon (*El-Jîb*) by Robinson (*Researches*, ii, 136). See also METHEG-AMMAH.

Ammah. See CUBIT.

Ammaïus. See HAMMATH; EMMAÜS.

Am'mi (Heb. *Ammi'*, עַמִּי, *my people*, Sept. λαός μου), a figurative name given by Jehovah to the people of Israel (Hos. ii, 1) to denote their restoration from Babylon (Henderson, *Comment.* in loc.). See LO-AMMI.

Ammiānus MARCELLINUS, a Latin historian, "the last subject of Rome who composed a profane history in the Latin language," was a native of Antioch, born in the fourth century, and, in his youth, served with distinction in Germany, Gaul, and Persia. Retiring from a military life, he went to reside at Rome, where he wrote a valuable history of the Roman emperors, from Nerva, A.D. 91, where the *Annals* of Tacitus end, to Valens, A.D. 378. It consisted of thirty-one books, of which the first thirteen are lost. He died A.D. 390 or 410. The value of his writings for general history are fully acknowledged by Gibbon (ch. xxvi), and they are important to Church history for their details as to Julian and the state of Christianity in his time. There has been much controversy as to the question whether Ammianus himself was a Christian or not. Chifflet (*De Ammiani Marcellini vita et libris rerum gestarum monobiblion*, Lovan. 1627) advocated the opinion that Ammianus was a Christian; while Moller (*Dissertat. de Ammiano Marcellino*. Altdorf. 1685, 4to), Ditki (*De Ammiano Marcell. Comment.* Rössel, 1841), and Heyne (*Censura Ingenii et Historiar. Ammian. Marcell.* p. 3 sq.) combated it. It is now generally admitted that he was not a member of the Christian Church. His work contains many caustic remarks on the doctrines of Christianity. When speaking of the martyrs, of synods and other points of the Christian system, he frequently adds remarks which clearly point to a non-Christian author. It is, however, on the other hand, equally certain that he was not addicted to the then common belief of paganism. He recognised a supreme *numen* which curbs human arrogance and avenges human crime, and, in general, professes views which we find in Herodotus, Sophocles, and others of the best Greek writers, and which approach a monotheistic stand-point. It seems probable that he believed primitive, unadulterated Christianity to have been, as well as the philosophy of enlightened pagans, a form of deism. From this point of view Ammianus could consistently speak favorably of many things he found among the Christians. He censures Constantine's interference in the Arian controversy, and calls it a confusion of the absolute and plain Christian religion with obsolete superstition (*Christianam religionem absolutam et simplicem anili superstitione confundens*). By this obsolete superstition, as the connection shows, he meant in particular the controversy concerning the Trinity and Divinity of Christ. He censured Julian the Apostate for forbidding the Christians to receive instruction in liberal studies, while he did not blame the restoration of pagan sacrifices. He was not opposed to the paganism of Julian, but to the violation of religious toleration.—See Rettberg, in Herzog, *Real-Encyklopädie*, i, 279 sq. The best edition of his history is that of Wagner (Leipz. 1808, 3 vols. 8vo). An English translation was published by Philemon Holland (Lond. 1609). Bähr, *Gesch. der röm. Literatur* (Carlsruhe, 1845), ii, 194.

Ammid'ioi [some editions corruptly AMMIDIOR] (Ἀμμίδιοι v. r. Ἀμμιδαῖοι), one of the persons whose descendants (or rather places whose inhabitants) are said to have returned from the captivity (1 Esdr. v, 20); but the name is apparently an interpolation, or at least inextricably confused, as nothing corresponding to it is found in the genuine texts (Ezra ii, 25; Neh. vii, 29); this, with the previous two names (Pira and Chadias), being inserted between Beroth (Beeroth) and Cirama (Ramah). Perhaps it is compounded of the following names, Harim and Hadid, which otherwise are not given in the list of Esdras.

Am'miël (Heb. *Ammiel'*, עַמִּיאֵל, *people* [i. e. *friend*] *of God*: Sept. Αμιηλ), the name of four men:

1. The son of Gemalli, of the tribe of Dan, one of the twelve spies sent by Moses to explore the land of Canaan (Num. xiii, 12), B.C. 1657. He was, of course, among the ten who perished by the plague for their unfavorable report (Num. xiv, 37).

2. The father of Machir of Lo-debar, which latter was one of David's friends (2 Sam. ix, 4, 5; xvii, 27). B.C. ante 1023.

3. The father of Bathsheba, wife of Uriah, and afterward of David (1 Chron. iii, 5). In 2 Sam. xi, 3, he is called (by transposition) ELIAM (q. v.).

4. The sixth son of Obed-edom, the Levite (1 Chron. xxvi, 5), B.C. 1014.

Ammi'hud (Heb. *Ammihud'*, עַמִּיהוּד, *people of glory*, i. e. *renowned*: Sept. Ἐμιούδ, but in 1 Chron. Ἀμιούδ), the name of five men.

1. The father of Elishama, which latter was the Ephraimite chief in the time of the Exode (Num. i, 10; ii, 18; vii, 48, 53; x, 22). He was the son of Laadan, and the fifth or sixth in descent from Ephraim (1 Chron. vii, 26). B.C. ante 1658.

2. The father of Shemuel, which latter was a Simeonite chief of the period of the Exode (Num. xxxiv, 20). B.C. ante 1618.

3. The father of Pedahel, which latter was the chief of the tribe of Naphtali at the same period (Num. xxxiv, 28). B.C. ante 1618.

4. The father of Talmai, the king of Geshur, to whom Absalom fled after his murder of Amnon (2 Sam. xiii, 37, where the text has עַמִּיחוּר, *Ammihur'*, margin "Ammihur"). B.C. ante 1033.

5. The son of Omri the descendant of Pharez, and the father of Uthai, which last was one of those who lived at Jerusalem on the return from Babylon (1 Chron. ix, 4). B.C. ante 536.

Ammin'adab (Heb. *Amminadab'*, עַמִּינָדָב, *kindred of* the *prince*, Gesen.; *man of generosity*, Fürst, who ascribes to עַם the sense "homo" as its primitive meaning; the passages, Psa. cx, 3; Cant. vi, 12, margin, seem, however, rather to suggest the sense *my people* is *willing*; Sept. and New Test. Ἀμιναδάβ, but in Exod. vi, 23, Ἀμιναδάβ), the name of three men. See AMMINADIB.

1. The father of Nahshon, which latter was phylarch of the tribe of Judah at the time of the Exode (Num. i, 7; ii, 3; vii, 12, 17; x, 14). B.C. ante 1658. His father's name was Ram, and he was the fourth in descent from Judah, the sixth in ascent from David, and the forty-sixth from Christ (Ruth iv, 19, 20; 1 Chron. ii, 10; Matt. i, 4; Luke iii, 33). His daughter Elisheba was married to Aaron (Exod. vi, 23).

2. A son of Kohath, the second son of Levi (1 Chron. vi, 22, 2, 18, in which latter two verses he seems to be called IZHAR, q. v.).

3. A leader of the 112 descendants of Uzziel the Levite, who were appointed by David to remove the ark to Jerusalem (1 Chron. xv, 10, 11), B.C. cir. 1043.

Ammin'adib (עַמִּי־נָדִיב, perhaps another form of the name AMMINADAB; Sept. Ἀμιναδάβ), a person whose chariots are mentioned as proverbial for their swiftness (Cant. vi, 12); from which he appears to have been, like Jehu, one of the most celebrated charioteers of his day. In many MSS. the Hebrew term is divided into two words, עַמִּי נָדִיב, *ammi nadîb*, "of my willing" or "loyal people," which has been

followed in the Syriac, by the Jews in their Spanish version, and by many modern translators; but, taken in this way, it is difficult to assign any satisfactory meaning to the passage.—Good's *Song of Songs*, in loc.

Ammishad'daï (Heb. *Ammishadday'*, עַמִּישַׁדַּי, *people* [i. e. *servants*] *of* the *Almighty;* Sept. 'Αμισαδδαί), the father of Ahiezer, which latter was the chief of the Danites at the Exode (Num. i, 12; ii, 25). B.C. ante 1658.

Ammiz'abad (Heb. *Ammizabad'*, עַמִּיזָבָד, *people of* the *Giver*, i. e. *servant of Jehovah;* Sept. 'Αμιραζάδ v. r. Ζαβάδ), the son and subaltern of Benaiah, which latter was the third and prominent captain of the host under David (1 Chron. xxvii, 6), B.C. 1014.

Am'mon (Heb. *Ammon'*, עַמּוֹן, another form of the name *Ben-Ammi;* Sept. 'Αμμάν), the son of Lot by his younger daughter (Gen. xix, 38), B.C. 2063. See BEN-AMMI. It also stands for his posterity (comp. Psa. lxxxiii, 7, 8), usually in the phrase "*children of Ammon.*" See AMMONITE. The expression most commonly employed for this nation is (in the original) "Bene-Ammon;" next in frequency comes "Ammoni" or "Ammonim;" and least often "Ammon." The translators of the Auth. Vers. have, as usual, neglected these minute differences, and have employed the three terms, children of Ammon, Ammonites, Ammon, indiscriminately. For *No-Ammon*, see AMON, and NO. The name is perpetuated in the modern ruins called *Amman*, which represent RABBAH-AMMON (q. v.).

Ammon, JUPITER. See AMON.

Ammon, CHRISTOPH FRIEDRICH VON, a German theologian, born at Bayreuth, January 16, 1766. He became, in 1789, professor of philosophy in Erlangen; in 1792, professor of theology at the same university; in 1794, professor of theology at Göttingen. In 1804 he was called back to Erlangen, and was at the same time appointed superintendent and consistorial councillor at Ansbach. In 1813 he was called as chief court-preacher (Oberhofprediger) and chief-consistorial councillor to Dresden. In 1831 he became a member of the state council of Saxony, and of the ministry of worship and public instruction, and, subsequently, vice-president of the supreme consistory. He resigned in 1849, and died at Dresden on May 21, 1850. He is chiefly known by his work on the *Development of Christianity as a Universal Religion* (*Fortbildung d. Christenthums zur Weltreligion*, 4 vols. Leip. 1833–1840), in which he argues in favor of such a development of doctrine as may keep theology in harmony with the progress of science. Ammon was a leader of the Rationalist school. He was a man of extensive learning, and a copious author. Among his writings are *Gesch'chte d. Homiletik* (Gött. 1804); *Kanzelberedtsamkeit* (1799 and 1812, 8vo); *Opuscula Theologica* (2 vols. 1793, 1803); *Bibl. Theologiæ* (2d ed. 1801–2, 3 vols. 8vo); *Summa Theologiæ* (3d ed. 1816); *Christologie* (Erl. 1794, 8vo); besides many minor works. He was regarded as one of the first pulpit orators of Germany, and is the author of many volumes of sermons. He also edited the *Magazin für christliche Prediger* (Magazine for Christian preachers, Hanover, 1816–21, 6 vols.). A biographical sketch of Ammon is given in the pamphlet "*Christoph Friedrich v n Ammon nach Leben, Ansich'en und Wirken*" (Leipsic, 1850). See also *Bibliotheca Sacra*, x, 244.—Winer, *Theol. Literatur.*

Am'monite (Heb. *Ammoni'*, עַמּוֹנִי, Sept. 'Αμμωνίτης and 'Αμμανίτης; also בְּנֵי עַמּוֹן, "children of Ammon;" Sept. *vioi* 'Αμμών), the usual designation of the people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix, 38; comp. Psa. lxxxiii, 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existence; from their earliest mention (Deut. ii) to their disappearance from the biblical history (Jud. v, 2) the brother-tribes are named together (comp. Judg. x, 10; 2 Chron. xx, 1; Zeph. ii, 8, etc.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Thus the "land of the children of Ammon" is said to have been given to the "children of Lot," i. e. to both Ammon and Moab (Deut. ii, 19). They are both said to have hired Balaam to curse Israel (Deut. xxiii, 4), whereas the detailed narrative of that event omits all mention of Ammon (Num. xxii, xxiii). In the answer of Jephthah to the king of Ammon the allusions are continually to Moab (Judg. xi, 15, 18, 25), while Chemosh, the peculiar deity of Moab (Num. xxi, 29), is called "thy god" (ver. 24). The land from Arnon to Jabbok, which the king of Ammon calls "my land" (ver. 13), is elsewhere distinctly stated to have once belonged to a "king of Moab" (Num. xxi, 26). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization—the "plentiful fields," the "hay," the "summer fruits," the "vineyards," the "presses," and the "songs of the grape-treaders"—which so constantly recur in the allusions to Moab (Isa. xv, xvi; Jer. xlviii); but, on the contrary, we find everywhere traces of the fierce habits of marauders in their incursions, thrusting out the right eyes of whole cities (1 Sam. xi, 2), ripping up the women with child (Amos i, 13), and displaying a very high degree of crafty cruelty (Jer. xli, 6, 7; Jud. vii, 11, 12) to their enemies, as well as a suspicious discourtesy to their allies, which on one occasion (2 Sam. x, 1–5) brought all but extermination on the tribe (xii, 31). Nor is the contrast less observable between the one city of Ammon, the fortified hold of Rabbah (2 Sam. xi, 1; Ezra xxv, 5; Amos i, 13), and the "streets," the "house-tops," and the "high-places" of the numerous and busy towns of the rich plains of Moab (Jer. xlviii; Isa. xv, xvi). Taking the above into account, it is hard to avoid the conclusion that, while Moab was the settled and civilized half of the nation of Lot, the Bene-Ammon formed its predatory and Bedouin section. A remarkable confirmation of this opinion occurs in the fact that the special deity of the tribe was worshipped, not in a house or on a high place, but in a booth or tent designated by the very word which most keenly expressed to the Israelites the contrast between a nomadic and a settled life (Amos v, 26; Acts vii, 43). See SUCCOTH. (See Stanley, *Palest.* App. § 89.) On the west of Jordan they never obtained a footing. Among the confusions of the times of the judges we find them twice passing over; once with Moab and Amalek, seizing Jericho, the "city of palm-trees" (Judg. iii, 13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim;" but they quickly returned to the freer pastures of Gilead, leaving but one trace of their presence in the name of Chephar ha-Ammonai, "the hamlet of the Ammonites" (Josh. xviii, 24), situated in the portion of Benjamin somewhere at the head of the passes which lead up from the Jordan valley, and form the natural access to the table-land of the west country.

Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. They originally occupied a tract of country (sometimes called *Ammonitis*, 'Αμμανίτις, 2 Macc. iv, 26; comp. Joseph. *Ant.* v, 7, 9; xi, 2, 1) east of the Amorites, and separated from the Moabites by the river Arnon, and from Bashan or Gilead by the Jabbok (Deut. iii, 16; Josh. xii, 2). The capital of this naturally well-fortified territory (Num. xxi, 24) was Rabbath-Ammon (Deut. iii, 11; Amos i, 14; comp. Reland, *Palæst.* p. 103 sq.; Cellarii *Notit.* ii, 671 sq.). It was previously in the possession of a gigantic race called Zamzummim

(Deut. ii, 20), "but the Lord destroyed them before the Ammonites, and they succeeded them and dwelt in their stead." The Israelites, on reaching the borders of the promised land, found Sihon, king of Heshbon, in possession by conquest of the district adjoining the Dead Sea (Num. xxi, 26), but were commanded not to molest the children of Ammon, for the sake of their progenitor Lot (Deut. ii, 19). But, though thus preserved from the annoyance which the passage of such an immense host through their country might have occasioned, they showed them no hospitality or kindness; they were therefore prohibited from "entering the congregation of the Lord" (i. e. from being admitted into the civil community of the Israelites) "to the tenth generation forever" (Deut. xxiii, 3). This is evidently intended to be a perpetual prohibition, and was so understood by Nehemiah (Neh. xiii, 1). The first mention of their active hostility against Israel occurs in Judges iii, 13: "The king of Moab gathered unto him the children of Ammon and Amalek, and went and smote Israel." Later we are informed that the children of Israel forsook Jehovah and served the gods of various nations, including those of the children of Ammon, and the anger of Jehovah was kindled against them, and he sold them into the hands of the Philistines and of the children of Ammon. The Ammonites crossed over the Jordan, and fought with Judah, Benjamin, and Ephraim, so that "Israel was sore distressed." In answer to Jephthah's messengers (Judg. xi, 12), the king of Ammon charged the Israelites with having taken away that part of his territories which lay between the rivers Arnon and Jabbok, which, in Joshua xiii, 25, is called "half the land of the children of Ammon," but was in the possession of the Amorites when the Israelites invaded it; and this fact was urged by Jephthah, in order to prove that the charge was ill-founded. Jephthah "smote them from Aroer to Minnith, even twenty cities, with a very great slaughter" (Judg. xi, 33; Josephus, *Ant.* v, 7, 10). The Ammonites were again signally defeated by Saul (1 Sam. xi, 11), and, according to Josephus, their king, Nahash, was slain (*Ant.* vi, 5, 3). His successor, who bore the same name, was a friend of David, and died some years after his accession to the throne. In consequence of the gross insult offered to David's ambassadors by his son Hanun (2 Sam. x, 4: Joseph. *Ant.* vii, 6, 1), a war ensued, in which the Ammonites were defeated, and their allies, the Syrians, were so daunted "that they feared to help the children of Ammon any more" (2 Sam. x, 19). In the following year David took their metropolis, Rabbah, and great abundance of spoil, which is probably mentioned by anticipation in 2 Sam. viii, 12 (2 Sam. x, 14; xii, 26-31; Joseph. *Ant.* vii, 7, 8). In the reign of Jehoshaphat the Ammonites joined with the Moabites and other tribes belonging to Mount Seir to invade Judah; but, by the divine intervention, were led to destroy one another. Jehoshaphat and his people were three days in gathering the spoil (2 Chron. xx, 25). The Ammonites "gave gifts" to Uzziah (2 Chron. xxvi, 8), and paid a tribute to his son Jotham for three successive years, consisting of 100 talents of silver, 1000 measures of wheat, and as many of barley. When the two and a half tribes were carried away captive, the Ammonites took possession of the towns belonging to the tribe of Gad (Jer. xlix, 1). "Bands of the children of Ammon" and of other nations came up with Nebuchadnezzar against Jerusalem, and joined in exulting over its fall (Ezek. xxv, 3, 6). Yet they allowed some of the fugitive Jews to take refuge among them, and even to intermarry (Jer. xl, 11; Neh. xiii, 13). Among the wives of Solomon's harem are included Ammonite women (1 Kings xi, 1), one of whom, Naamah, was the mother of Rehoboam (1 Kings xiv, 31; 2 Chron. xii, 13), and henceforward traces of the presence of Ammonite women in Judah are not wanting (2 Chron. xxiv, 26; Neh. xiii, 23; Ezra ix, 1; see Geiger, *Urschrift*, p. 47, 49, 299). In the writings of the prophets terrible denunciations are uttered against the Ammonites on account of their rancorous hostility to the people of Israel, and the destruction of their metropolis, Rabbah, is distinctly foretold (Zeph. ii, 8; Jer. xlix, 1-6; Ezek. xxv, 1-5, 10; Amos i, 13-15). See RABBAH. On the return of the Jews from Babylon the Ammonites manifested their ancient hostility by deriding and opposing the rebuilding of Jerusalem (Neh. iv, 3, 7, 8). Both Ezra and Nehemiah expressed vehement indignation against those Jews who had intermarried with the heathen (Ezra x: Neh. xiii, 25), and thus transgressed the divine command (Deut. vii, 3). The last appearances of the Ammonites in the biblical narrative are in the books of Judith (v, vi, vii) and of the Maccabees (1 Macc. v, 6, 30-43), and it has been already remarked that their chief characteristics—close alliance with Moab, hatred of Israel, and cunning cruelty—are maintained to the end. Judas Maccabæus fought many battles with the Ammonites, and took Jazer, with the towns belonging to it (1 Macc. v, 6, 3-43). In the time of Antiochus Epiphanes, Josephus (*Ant.* xiii, 8, 1) speaks of a certain Zeno Cotylas as ruler of Philadelphia (the older Rabbah). Justin Martyr affirms that in his time the Ammonites were numerous (*Dial. cum Tryph.* § 119). Origen speaks of their country under the general denomination of Arabia (*In Job.* c. i). Josephus says that the Moabites and Ammonites were inhabitants of Cœle-Syria (*Ant.* i, 11, 5; xi, 5, 8). See AMMON.

The tribe was governed by a king (Judg xi, 12, etc.; 1 Sam. xii, 12; 2 Sam. x, 1; Jer. xl, 14) and by "princes," שָׂרִים (2 Sam. x, 3; 1 Chron. xix, 3). Their national idol was Molech or Milcom (see *Jour. Sac. Lit.* 1852, p. 365 sq.), whose worship was introduced among the Israelites by the Ammonitish wives of Solomon (1 Kings xi, 5, 7); and the high-places built by that sovereign for this "abomination" were not destroyed till the reign of Josiah (2 Kings xxiii, 13). Besides Nahash and Hanun, an Ammonitish king, Baalis, is mentioned by Jeremiah (xl, 14) and Josephus (*Ant.* x, 9, 3). The following Ammonite names are preserved in the sacred text: Achior (Judith v, 5, etc.), Baalis (Jer. xl, 14), Hanun (2 Sam. x, 1, etc.), Molech, Naamah (1 Kings xiv, 21, etc.), Nachash (1 Sam. xi, 1, etc.), Shobi (2 Sam. xvii, 27), Timotheus (1 Macc. v, 6, etc.), Tobijah (Neh. ii, 10, etc.), Zelek (2 Sam. xxiii, 37); to which may probably be added the name Zamzummim, applied by the Ammonites to the Rephaim whom they dispossessed. See CANAANITE.

Am'monitess (Heb. *Ammonith'*, עַמּוֹנִית or עַמְּנִית; Sept. Ἀμμωνῖτις, in Chron. Ἀμμανῖτις and Ἀμμανίτης), a female (1 Kings xiv, 21, 31; 2 Chron. xii, 13; xxiv, 26) AMMONITE (q. v.).

Ammonītis. See AMMONITE.

Ammonius, a Christian philosopher, sometimes confounded with Ammonius Saccas, lived at Alexandria in the third century. He is the author of a "Harmony in the Gospel," a work which by several critics is attributed to Tatian, and which is said to have induced Eusebius to write his "Canons." There is a Latin translation of this work by Victor of Capua, entitled *Ammonii, vulgo Tatiani, diatessaron, sive harmoniæ in quatuor evangelia* (Mayence, 1524, 8vo). A life of Christ was extracted from this work by Nachtigal (Latinized Luscinius), under the title *Vita Jesu Christi, ex quatuor evangelistis ex Ammonii Alex. fragmentis græcis latine versa, per O. Luscinium* (Erfurt, 1544). This Ammonius is perhaps also the author of a metaphrase of the gospel of John, which is generally attributed to Nonnus, and which is found in MS. in the library of St. Mark at Venice.—Hoefer, *Biographie Générale*, ii, 384.

Ammonius Saccas, or **Saccophŏrus** (so called because he was a porter in early life), a philosopher of Alexandria toward the end of the second century. He is considered as the founder of the Neo-Platonic Philosophy. Plotinus, Longinus, and Origen, were among his pupils. His object was to reconcile Plato and Aristotle, and hence his school was called *eclectic*. Ammonius had been educated in Christianity; and he seems never to have abandoned the name of the faith, while he was disparaging its doctrines and its essence. Porphyry asserts that Ammonius deserted Christianity, Eusebius (*Hist. Eccles.* vi, 19) that he adhered to it. To these two opinions, variously advocated by most modern divines, others have added a third, that Eusebius mistook a Christian writer of the same name for the heathen philosopher; and this is warmly maintained by Lardner (*Works*, ii, 439; vii. 446). He was a man of great talents and energy, and indefatigable in the pursuit of knowledge.—Waddington, *Ch. Hist.* ch. iii; Tennemann, *Hist. Phil.* § 203; Brucker, *Hist. Phil.* ii, 205; Mosheim, *Comm.* ii, 348, 7; Simon, *Hist. de l'école d' Alexandrie*. i, 204; Dehaut, *Essai sur Ammonius Saccas* (Bruxelles, 1836, 4to). See ALEXANDRIAN SCHOOL; ECLECTICS; NEW PLATONISTS.

Am'non (Heb. *Amnon'*, אַמְנוֹן [2 Sam. xiii, 20, אֲמִינֹן, *Aminon'*], *faithful*; Sept. Ἀμνών), the name of two men.

1 The first named of the four sons of Shimon or Shammai, of the children of Ezra, the descendant of Judah (1 Chron. iv, 20, comp. ver. 17), B.C. prob. post 1612.

2. The eldest son of David by Ahinoam of Jezreel (1 Chron. iii, 1), born at Hebron (2 Sam. iii, 2), B.C. cir. 1052. He is only known for his violation of his half sister Tamar, B.C. cir. 1031, which her full brother Absalom revenged two years after, by causing him to be assassinated while a guest at his table (2 Sam. xiii). See ABSALOM. The Sept. (in a clause added in 2 Sam. xiii, 21, but wanting in the Hebrew) assigns as the reason for David's refraining from executing the penalty due to Amnon, that "he loved him because he was his first-born"—a fact that no doubt formed an additional incentive to the ambitious Absalom for putting him out of the way. See DAVID.

A'mok (Heb. *Amok'*, עָמוֹק, *deep*; Sept. Ἀμούχ, Ἀμέχ), the father of Eber, and a chief among the priests that returned from Babylon with Zerubbabel (Neh. xii, 7, 20), B.C. 536.

Amolo or **Amulo**, archbishop of Lyons, A.D. 841, was one of the opponents of Gotteschalcus, but seems to have been of a different spirit from some of them, Hincmar especially. He wrote, 1. *An Epistle* to Theobald, about certain pretended relics of saints and the false miracles which were promulgated by the scoundrels who sold them. Amolo declared it all imposture. 2. *To Gotteschalcus*, an epistle (Sismondi, *Opera*, ii, 893) written with a great deal of brotherly love, and declaring that "God had predestinated no man to damnation." Also "*Opuscula duo de Prædestinatione*," to be found in *Bib. Max. Patr.* xiv, 329.

Amōmum (ἄμωμον). This word is only found in Rev. xviii, 13 (between "cinnamon" and "odors"), and is even there omitted in the received text. It denoted an odoriferous plant or seed, used in preparing precious ointment. It probably differed from the modern amomum of the druggists (*Penny Cyclopædia*, s. v.), but the exact species is not known. It was of various qualities, growing in Armenia and Media, and also in Pontus, with seeds in clusters like grapes (Pliny, *Hist. Nat.* xii, 28; Theophrastus, *Hist. Plant.* ix, 7).

A'mon (Heb. *Amon'*, אָמוֹן, *builder* [the deriv. of No. 3 is prob. different]), the name of three men and a deity.

1. (Sept. Ἀμμών and Ἐμήρ v. r. Σεμήρ.) The governor of the city of Samaria in the time of Ahab, to whose custody the prophet Micaiah was delivered (1 Kings xxii, 26; 2 Chron. xviii, 25), B.C. 895.

2. (Sept. Ἀμών v. r. Ἀμώς.) The son of Manasseh (by Meshullemeth the daughter of Haruz of Jotbah), and fifteenth separate king of Judah, B.C. 642–640. He appears to have derived little benefit from the instructive example which the sin, punishment, and repentance of his father offered; for he restored idolatry, and again set up the images which Manasseh had cast down. To Amon's reign we must refer the terrible picture which the prophet Zephaniah gives of the moral and religious state of Jerusalem; idolatry supported by priests and prophets (i, 4; iii, 4), the poor ruthlessly oppressed (iii, 3), and shameless indifference to evil (iii, 11). He was assassinated in a court conspiracy; but the people put the regicides to death, and raised to the throne his son Josiah, then but eight years old (2 Kings xxi, 18–26; 2 Chron. xxxiii, 20 25). He is mentioned among the ancestors of Christ (Ἀμών, Matt. i, 10; comp. 1 Chron. iii, 14; Jer. i, 2; xxv, 3; Zeph. i, 1). See JUDAH, KINGDOM OF.

3. (Sept. Ἄμμών.) AMMON, an Egyptian and Libyan god, in whom the classical writers unanimously recognise their own Zeus and Jupiter (Ἀμοῦν, Herod. ii, 42; Ἄμμων, Diod. Sic. i, 13). The primitive seat of his worship appears to have been at Meroë, from which it descended to Thebes, and thence, according to Herodotus (ii, 54), was transmitted to the oasis of Siwah and to Dodona; in all which places there were celebrated oracles of this god (Plut. *Isid.* c. 9; *Alex.* c. 72; Arnobius, vi, 12; Justin, xi, 11; Strabo, i, 49 sq.; xvii, 814). His chief temple and oracle in Egypt, however, were at Thebes, a city peculiarly consecrated to him, and which is probably meant by the No and No-Amon of the prophets, the Diospolis of the Greeks. He is generally represented on Egyptian monuments

Image of Ammon. From the Egyptian Monuments.

by the seated figure of a man with a ram's head, or by that of an entire ram, and of a blue color (Wilkinson, 2 ser. i, 243 sq.). In honor of him, the inhabitants of the Thebaid abstained from the flesh of sheep, but they annually sacrificed a ram to him and dressed his image in the hide. A religious reason for that ceremony is assigned by Herodotus (ii, 42); but Diodorus (iii, 72) ascribes his wearing horns to a more trivial cause. There appears to be no account of the manner in which his oracular responses were given; but as a sculpture at Karnak, which Creuzer (*Symbol.* i, 507) has copied from the *Description de l'Egypte*, represents his portable tabernacle mounted on a boat and borne on the shoulders of forty priests, it may be conjectured, from the resemblance between several features of that representation and the description of the oracle of Jupiter Ammon in Diodorus, xvii, 50, that his responses were communicated by some indication during the solemn transportation of his tabernacle. (See Smith's *Dict. of Class. Biog.* s. v. Ammon.) That the name of this god really occurs in the passage "Behold, I will pun-

ish *the multitude* (literally, *Amon*) of No" (Jer. xlvi, 25), is a view favored by the context and all internal grounds; but in the parallel passage, Ezek. xxx, 15, the equivalent *hamon*, הָמוֹן, is employed. Comp. also Ezek. xxx, 4, 10, for the use of the latter word with reference to Egypt. These cases, or at least the former two, seem therefore to be instances of paronomasia (comp. Isa. xxx, 7, lxv, 11, 12). It is also undoubtedly referred to in the name No-Ammon [see No], given to Thebes (Nahum iii, 8, where the English text translates "*populous* No"). The etymology of the name is obscure. Eustathius (ad Dionys. Perieg. p. 125, ed. Bernhardy) says that, according to some, the word means *shepherd*. Jablonski (*Pantth. Ægypt.* i, 181) proposed an etymology by which it would signify *producing light;* and Champollion originally regarded it as meaning *glory* (*Egypte sous les Pharaons*, i, 247), but, in his latest interpretation (after Manetho in Plut.), assigned it the sense of *hidden*. The name accompanying the above figure on the monuments is written *Amn*, more fully *Amn-Re*, i. e. "Amon-Sun" (Gesenius, *Thes Heb.* p. 115). Macrobius asserts (*Saturnal.* i, 21) that the Libyans adored the *sun* under the form of Ammon; and he points to the ram's horns as evidence of a connection with the zodiacal sign Aries (Müller, *Archäol.* p. 276; Pauly, *Real-Encycl.* i, 407 sq.); but this has been disputed (Jomard, *Descr. de l'Egypte*, Bähr, *Symbolik d. Mos. Cultus*, ii, 296, 641), although it would seem unsuccessfully (Creuzer, *Symbolik*, ii, 205; Schmidt, *De Zodiaci origine Æg.* p. 33, in his *Opusc. quibus res Æg. illustrantur*, Carolsr. 1765). See Egypt; Hieroglyphics.

4. (Sept. Ἡμείν v. r. Ἡμίμ.) The head or ancestor of one of the families of the "Solomon's servants" that returned from Babylon (Neh. vii, 59); called Ami in Ezra ii, 57. B.C. ante 536.

Am'orite (Heb. *Emori'*, אֱמֹרִי, Sept. Ἀμορ(ρ)αῖος), the designation of the descendants of one of the sons of Canaan (Gen. x, 16, in like manner, with the art., הָאֱמֹרִי, Sept. ὁ Ἀμορ(ρ)αῖος, Auth. Vers. "*the Amorite*." Gesenius, however, prefers the derivation suggested by Simonis, from an obsolete אָמַר, *height*, q. d. *mountaineer;* comp. Ewald, *Isr. Gesch.* i, 279 sq.). They were the most powerful and distinguished of the Canaanitish nations (Gen. x, 16; Exod. iii, 8; xiii, 5; xxxiii, 2). We find them first noticed in Gen. xiv, 7, "the Amorites that dwelt in Hazezon-tamar" (q. v.), afterward called Engedi, a city in the wilderness of Judæa not far from the Dead Sea (Num. xiii, 29; Deut. i, 7, 20). In the promise to Abraham (Gen xv, 21), the Amorites are specified as one of the nations whose country would be given to his posterity. But at that time three confederates of the patriarch belonged to this tribe—Mamre, Aner, and Eshcol (Gen. xiv, 13, 24). When the Israelites were about to enter the promised land, the Amorites occupied a tract on both sides of the Jordan. Josephus calls it *Amoritis* (Ἀμωρῖτις, *Ant.* iv, 5, 1; 7, 3) and *Amoria* (Ἀμορία v. r. Ἀμοραία, Ἀμωραία, *Ant.* v, 1, 1). They seem to have originally inhabited the southern slopes of the mountains of Judæa (hence called the mount of the Amorites, Deut. i, 7; xix, 20), but whether as aborigines or as dispossessors of an earlier race is uncertain, probably the former. It appears, therefore, that from the barren heights west of the Dead Sea (Gen. xiv, 7) they had stretched west to Hebron (Gen. xiv, 13; comp. xiii, 18). From this, their ancient seat, they may have crossed the valley of the Jordan, tempted by the high table-lands on the east, for there we next meet them at the date of the invasion of the country. Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former possessors, across the wide chasm of the Arnon (Num xxi, 26, 13), which thenceforward formed the boundary between the two hostile peoples (Num. xxi, 13). That part of their territories which lay to the east of the Jordan was allotted to the tribes of Reuben, Gad, and half the tribe of Manasseh. This district was under two kings—Sihon, king of Heshbon (frequently called king of the Amorites), and Og, king of Bashan, who "dwelt at Ashtaroth [and] in [at] Edrei" (Deut. i, 4, compared with Josh. xii, 4; xiii, 12). The Israelites apparently approached from the southeast, keeping "on the other side" (that is, on the east) of the upper part of the Arnon, which there bends southward, so as to form the eastern boundary of the country of Moab. Their request to pass through his land to the fords of Jordan was refused by Sihon (Num. xxi, 21; Deut. ii, 26); he "went out" against them (xxi, 23; ii, 32), was killed with his sons and his people (ii, 33), and his land, cattle, and cities, taken possession of by Israel (xxi, 24, 25, 31; ii, 34-56). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (Judg. xi, 21, 22)—in the words of Josephus, "a land lying between three rivers after the manner of an island" (*Ant.* iv, 5, 2)—was, perhaps, in the most special sense, the "land of the Amorites" (Num. xxi, 31; Josh. xii, 2, 3; xiii, 9; Judg. xi, 21, 22); but their possessions are distinctly stated to have extended to the very foot of Hermon (Deut iii, 8; iv, 48), embracing "all Gilead and all Bashan" (iii, 10), with the Jordan valley on the east of the river (iv, 49), and forming together the land of the "two kings of the Amorites," Sihon and Og (Deut. xxxi, 4; Josh. ii, 10; ix, 10; xxiv, 12). Og also gave battle to the Israelites at Edrei, and was totally defeated. After the capture of Ai, five kings of the Amorites, whose dominions lay within the allotment of the tribe of Judah, leagued together to wreak vengeance on the Gibeonites for having made a separate peace with the invaders. Joshua, on being apprised of their design, marched to Gibeon and defeated them with great slaughter (Josh. x, 10). Another confederacy was shortly after formed on a still larger scale; the associated forces are described as "much people, even as the sand upon the sea-shore in multitude, with horses and chariots very many" (Josh. xi, 4). Josephus says that they consisted of 300,000 armed foot-soldiers, 10,000 cavalry, and 20,000 chariots (*Ant.* v, 1, 8). Joshua came suddenly upon them by the waters of Merom (the lake Semechonitis of Josephus, *Ant.* v, 5, 1, and the modern Bahr el-Hulch), and Israel smote them until they left none remaining (Josh. xi, 8). Still, after their severe defeats, the Amorites, by means of their war-chariots and cavalry, confined the Danites to the hills, and would not suffer them to settle in the plains; they even succeeded in retaining possession of some of the mountainous parts (Judg. i, 34-36). It is mentioned as an extraordinary circumstance that in the days of Samuel there was peace between Israel and the Amorites (1 Sam. vii, 14). In Solomon's reign a tribute of bond-service was levied on the remnant of the Amorites and other Canaanitish nations (1 Kings ix, 21; 2 Chron. viii, 8). See Canaan.

A discrepancy has been supposed to exist between Deut. i, 44, and Num. xiv, 45, since in the former the *Amorites* are said to have attacked the Israelites, and in the latter the *Amalekites;* the obvious explanation is, that both terms are used synonymously for the "Canaanites" named in the same connection. Thus the Gibeonites in Josh. ix, 7, are called *Hivites*, yet in 2 Sam. xxi, 2, they are said to be "of the remnant of the *Amorites*," probably because they were descended from a common stock, and were in subjection to an Amoritish prince, as we do not read of any king of the Hivites. The Amorites, on account of their prominence among the Canaanitish tribes, sometimes stand (Josh. xxiv, 18; Amos ii, 9; 1 Kings xxi, 26) as the representatives of the Canaanites in general (Hamelsweld, iii, 56 sq.; Kurtz, on the primitive inhabitants of Palestine, in the *Luther. Zeitschr.* 1845, iii, 48 sq.; *Jour. of*

Sac. Lit. Oct. 1851, p. 166; Apr. 1852, p. 76; Jan. 1853, p. 306; Rosenmüller, *Bibl. Geogr.* II, i, 255; Reland, *Palæst.* p. 138). But although the name generally denotes the mountain tribes of the centre of the country, yet this definition is not always strictly maintained, varying probably with the author of the particular part of the history, and the time at which it was written. Nor ought we to expect that the Israelites could have possessed very accurate knowledge of a set of small tribes whom they were called upon to exterminate—with whom they were forbidden to hold any intercourse—and, moreover, of whose general similarity to each other we have convincing proof in the confusion in question. Thus, Hebron is "Amorite" in Gen. xiii, 18, xiv, 13, though "Hittite" in xxiii, and "Canaanite" in Judg. i, 10. The "Hivites" of Gen. xxxiv, 2, are "Amorites" in xlviii, 22; and so also in Josh. ix, 7; xi, 19, as compared with 2 Sam. xxi, 12. Jerusalem is "Amorite" in Josh. x, 5, 6, but in xvii, 63; xviii, 28; Judg. i, 21; xix, 11; 2 Sam. v, 6, etc., it is "Jebusite." The "Canaanites" of Num. xiv, 45 (comp. Judg. i, 17), are "Amorites" in Deut. i, 44. Jarmuth, Lachish, and Eglon were in the low country of the *Shefela* (Josh. xv, 35, 39), but in Josh. x, 5, 6, they are "Amorites that dwelt in the mountains;" and it would appear as if the "Amorites" who forced the Danites into the mountain (Judg. i, 34, 35) must have themselves remained on the plain. Notwithstanding these few differences, however, from a comparison of the passages previously quoted, it appears plain that "Amorite" was in general a local term, and not the name of a distinct tribe. This is confirmed by the following facts: 1. The wide area over which the name was spread. 2. The want of connection between those on the east and those on the west of Jordan—which is only once hinted at (Josh. ii, 10). 3. The existence of kings like Sihon and Og, whose territories were separate and independent, but who are yet called "the two kings of the Amorites," a state of things quite at variance with the habits of Semitic tribes. 4. Beyond the three confederates of Abram and these two kings, no individual Amorites appear in history (unless Araunah or Ornan the Jebusite be one) 5. There are no traces of any peculiar government, worship, or customs, different from those of the other "nations of Canaan." See CANAANITE.

All mountaineers are warlike; and, from the three confederate brothers who at a moment's notice accompanied "Abram the Hebrew" in his pursuit of the five kings, down to those who, not depressed by the slaughter inflicted by Joshua and the terror of the name of Israel, persisted in driving the children of Dan into the mountain, the Amorites fully maintained this character. From the language of Amos (ii, 9) it has been inferred that the Amorites in general were men of extraordinary stature, but perhaps the allusion is to an individual, Og, king of Bashan, who is described by Moses as being the last "of the remnant of the giants." His bedstead was of iron, "nine cubits in length and four cubits in breadth" (Deut. iii, 21). One word of the "Amorite" language has survived—the name Senir (not "Shenir") for Mount Hermon (Deut. iii, 9); but may not this be the Canaanitish name as opposed to the Phœnician (Sirion) on the one side and the Hebrew on the other? See HERMON.

Amort, EUSEBIUS, a Roman Catholic theologian of Germany, was born at the Bibermühle (beaver mill) near Toelz, Bavaria, Nov. 15, 1692. He entered the order of the Augustines as Pollinoen, when he subsequently became professor of philosophy, theology, and ecclesiastical law. He followed Cardinal Cervari to Rome, where he gained the favor of Pope Clement XII. He returned to Bavaria in 1735, and died Feb. 5, 1775. He wrote two works to vindicate the authorship of Thomas à Kempis to the book "*De Imitatione Christi*" (*Scutum Kempense*, Cologne, 1728, 4to; and *Deductio Critica*, Augsburg, 1761, 4to). Among his numerous other works are a manual of theology in four volumes (*Theologia eclectica, moralis et scholastica*, Augsb. 1751), and a defence of the Roman Catholic Church (*Demonstratio critica Religionis Catholicæ*, Augsb. 1751). See Hoefer, *Biographie Générale*, ii, 393; Wetzer and Welte, *Kirchen-Lexicon*, i, 208.

Amortization. See MORTMAIN.

Amory, THOMAS, D.D., an English dissenting minister, born at Taunton, Jan. 28, 1701, and educated under the care of his uncle, Mr. H. Grove, who had an academy for training young ministers at Taunton. In 1730 he was ordained to the pastoral office. On the death of Mr. Grove, in 1738, Mr. Amory succeeded him as chief tutor in the academy at Taunton, where he was greatly esteemed, not only by his own congregation and sect, but by all the neighboring congregations and ministers, as well of the Independent and Baptist denominations as of the Church of England. In October, 1759, he removed to London, as afternoon preacher to the society in the Old Jewry, belonging to Dr. S. Chandler. In London he was not popular; his sermons, though practical and affecting to the attentive hearer, were rather too close, judicious, and philosophical for the common run of congregations. When the dissenting ministers, in 1772, formed a design of endeavoring to procure an enlargement of the Toleration Act, Dr. Amory was one of the committee appointed for that purpose. He died on the 24th of June, 1774. He was a good Biblical critic, and an excellent scholar. His principal works are, *Sermons* (5 vols. v. y.)·—*A Letter to a Friend on the Perplexities to which Christians are exposed*:—*A Dialogue on Devotion after the manner of Xenophon* (Lond. 1746): —*Forms of Devotion for the Closet*. He also wrote the *Life* and edited the *Writings* of the Rev. Henry Grove (Lond. 1740); also edited the *Sermons* of Grove, and Grove's *System of Moral Philosophy*: he wrote the *Life* and edited the *Writings* of Dr. George Benson, and edited the *Posthumous Sermons* of Dr. Chandler.—Jones, *Chr. Biog.*

A'mos (Heb. *Amos'*, עָמוֹס, *borne*; Sept. and New Test. Ἀμώς), the name of two men.

1. One of the twelve minor prophets, and a contemporary of Isaiah and Hosea. He was a native of Tekoah, about six miles south of Bethlehem, inhabited chiefly by shepherds, to which class he belonged, being also a dresser of sycamore trees, and not trained in any of the prophetical schools (i, 1; vii, 14, 15). Though some critics have supposed that he was a native of the kingdom of Israel, and took refuge in Tekoah when persecuted by Amaziah, yet a comparison of the passages Amos i, 1; vii, 14, with Amaziah's language, vii, 12, leads us to believe that he was born and brought up in that place. The period during which he filled the prophetic office was of short duration, unless we suppose that he uttered other predictions which are not recorded. It is stated expressly that he prophesied in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake (Amos i, 1). This earthquake, to which there is an allusion in Zechariah (xiv, 5), is represented by Josephus (*Ant.* ix, 10, 4) and some other Jewish writers as a mark of the divine displeasure against Uzziah (in addition to his leprosy) for usurping the priest's office some time before his death. This agrees with the sacred narrative, which informs us that Jotham, his son, acted as regent during the remainder of his reign; for we must understand the accession spoken of in 2 Kings xv, 33, when he was twenty-five years old, to refer to this association with his father. See JOTHAM. As Uzziah and Jeroboam were contemporaries for about twenty-seven years (B.C. 808–782), the latter part of this period will mark the date when Amos prophesied. This agrees with the intimation in ch. vii, 10, of the proximity of

Jeroboam's death. Amos speaks of the conquests of this warlike king as completed (vi, 13; comp. 2 Kings xiv, 25); on the other hand the Assyrians, who toward the end of his reign were approaching Palestine (Hos. x, 6; xi, 5), do not seem as yet to have caused any alarm in the country. Amos predicts, indeed, that Israel and other neighboring nations will be punished by certain wild conquerors from the north (i, 5; v, 27; vi, 14), but does not name them, as if they were still unknown or unheeded. (See Niemeyer, *Charakt. d. Bibel*, v, 302 sq.)

Book of Amos.—When Amos received his commission (B.C. 783), the kingdom of Israel, which had been "cut short" by Hazael (2 Kings x, 33) toward the close of Jehu's reign, was restored to its ancient limits and splendor by Jeroboam II (2 Kings xiv, 25). But the restoration of national prosperity was followed by the prevalence of luxury, licentiousness, and oppression, to an extent that again provoked the divine displeasure; and Amos was called from the sheepfolds to be the harbinger of the coming judgments. The poor were oppressed (viii, 4), the ordinances of religion thought burdensome (viii, 5), and idleness, luxury, and extravagance were general (iii, 15). The source of these evils was idolatry, of course that of the golden calves, not of Baal, since Jehu's dynasty occupied the throne, though it seems probable from 2 Kings xiii, 6, which passage must refer to Jeroboam's reign [see Benhadad III], that the rites even of Astarte were tolerated in Samaria, though not encouraged. Calf-worship was specially practised at Bethel, where was a principal temple and summer palace for the king (vii, 13; comp. iii, 15), also at Gilgal, Dan, and Beersheba in Judah (iv, 4; v, 5; viii, 14), and was offensively united with the true worship of the Lord (v, 14, 21–23; comp. 2 Kings xvii, 33). Amos went to rebuke this at Bethel itself, but was compelled to return to Judah by the high-priest Amaziah, who procured from Jeroboam an order for his expulsion from the northern kingdom. Not that his commission was limited entirely to Israel. The thunder-storm (as Rückert poetically expresses it) rolls over all the surrounding kingdoms, touches Judah in its progress, and at length settles upon Israel. Chapters i; ii, 1–5, form a solemn prelude to the main subject; nation after nation is summoned to judgment, in each instance with the striking idiomatical expression (similar to that in Prov. xxx, 15, 18, 21), "For three transgressions—and for four—I will not turn away the punishment thereof." Israel is then addressed in the same style, and in chap. iii (after a brief rebuke of the twelve tribes collectively) its degenerate state is strikingly portrayed, and the denunciations of divine justice are intermingled, like repeated thunder-claps, to the end of chap. vi. The seventh and eighth chapters contain various symbolical visions, with a brief historical episode (vii, 10–17). In the ninth chapter the majesty of Jehovah and the terrors of his justice are set forth with a sublimity of diction which rivals and partly copies that of the royal Psalmist (comp. ver. 2, 3, with Psa. cix, and ver. 6 with Psa. civ). Toward the close the scene brightens; and from the eleventh verse to the end the promises of the divine mercy and returning favor to the chosen race are exhibited in imagery of great beauty taken from rural life. The allusions in the writings of this prophet are numerous and varied; they refer to natural objects, as in iii, 4, 8; iv, 7, 9; v, 8; vi, 12; ix, 3: to historical events, i, 9, 11, 13; ii, 1; iv, 11; v, 26: to agricultural or pastoral employments and occurrences, i, 3; ii, 13; iii, 5, 12; iv, 2, 9; v, 19; vii, 1; ix, 9, 13, 15: and to national institutions and customs, ii, 8; iii, 15; iv, 4; v, 21; vi, 4–6, 10; viii, 5, 10, 14. The book presupposes a popular acquaintance with the Pentateuch (see Hengstenberg, *Beiträge zur Einleitung ins Alte Testament*, i, 83–125), and implies that the ceremonies of religion, except where corrupted by Jeroboam I, were in accordance with the law of Moses. As the book is evidently not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos as we now have it after his return to Tekoah from his mission to Bethel (see Ewald, *Propheten des Alten Bundes*, i, 84 sq.) (Smith, s. v.).

The canonicity of the book of Amos is amply supported both by Jewish and Christian authorities. Philo, Josephus, and the Talmud include it among the minor prophets. It is also in the catalogues of Melito, Jerome, and the 60th canon of the Council of Laodicea. Justin Martyr, in his *Dialogue with Trypho* (§ 22), quotes a considerable part of the fifth and sixth chapters, which he introduces by saying, "Hear how he speaks concerning these by Amos, one of the twelve." There are two quotations from it in the New Testament; the first (v, 25, 26) by the proto-martyr Stephen, Acts vii, 42; the second (ix, 11) by the Apostle James, Acts xv, 16. (See, generally, Knobel, *Prophet.* ii, 147 sq.; Hitzig, *Kl. Proph.* p. 29; Carpzov, *Introd.* iii, 314 sq.; Eichhorn, *Einleit.* iv, 307 sq.; Jahn, II, ii, 401 sq.; Bertholdt, iv, 1611 sq.; Davidson, in Horne's *Introd.* new ed. ii, 960 sq.).

Special exegetical works on the book of Amos are the following, of which the most important are designated by an asterisk [*] prefixed: Ephraem Syrus, *Explanatio* (in *Opp.* v, 255); *Kimchi, *Commentarius* (in Hebr. ed. Münster, Basil. 1531, 8vo); Luther, *Enarratio* (in *Opp.* iii, 513); Brent, *Commentarius* (in *Opp.* iv); Œcolampadius, *Adnotationes* (Basil. 1535, fol.); Quinquaboreus, *Notæ* (Par. 1556, 4to); Mercer, *Commentarius* (Genev. 1574, fol.; Giess. 1595, 4to); Daneau, *Commentarius* (Genev. 1578, 8vo); Lively, *Adnotationes* (Lond. 1587, 8vo; also in the *Critici Sacri*, iii); Schade, *Commentarius* (Argent. 1588, 4to); Tarnovius, *Commentarius* (Lips. 1622, 4to); Benefield, *Sermons* (Lond. 1629, 3 vols. 4to); Hall, *Exposition* (Lond. 1661, 4to); Gerhard, *Adnotationes* (Jen. 1663, 1676, 4to); *Van Toll, *Vitlegginge* (Ultraj. 1705, 4to); Michaelis, *Exercitatio* (Hal. 1736, 4to); Hase, *Sti'us Amosi* (Hal. 1755, 4to); *Harenberg, *Amos expositus* (L. B. 1763, 4to); Uhland, *Animadversiones* (Tub. 1779, 1780, 4to); *Dahl, *Amos übers. u. erläut.* (Gött. 1795, 8vo); *Horsley, *Notes* (in *Bib. Crit.* ii, 391); *Justi, *Amos übers. u. erläut.* (Lpz. 1799, 8vo); Berg, *Specimen* (in Rosenmüller's *Repertor.* ii, 1 sq.); Swanborg, *Amos illustr.* (Ups. 1808 sq. 4to); *Vater, *Amos übers. u. erläut.* (Hal. 1810, 4to; also with Latin title, ib. eod.); *Rosenmüller, *Scholia* (Lips. 1813, 8vo); Juynboll, *De Amoso* (L. B. 1828, 4to); Faber, *Abweichungen d. Gr. Uebers.* (in Eichhorn's *Repertor.* vi, 288 sq.); *Baur, *Amos erklärt* (Lpz. 1847, 8vo); Ryan, *Lectures* (Lond. 1850, 12mo). See Prophets (Minor).

2. The ninth in the maternal line of ascent from Christ, being the son of Nahum (or Johanan), and the father of Mattathiah (Luke iii, 25), B.C. cir. 400. His name perhaps would be more properly Anglicized Amoz, and in that case it would have the same derivation as under that article.

Amour, Saint. See Saint-Amour, William.

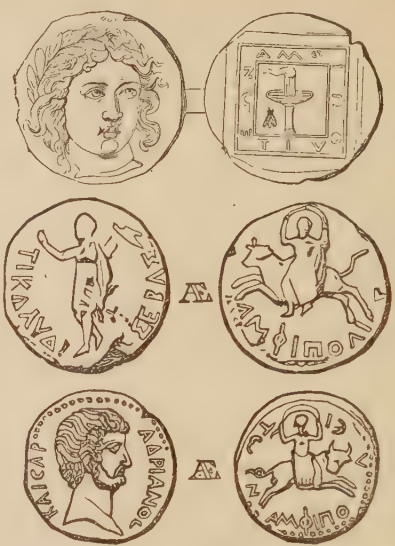
A'moz (Heb. *Amots'*, אָמוֹץ, *strong*; Sept. Ἀμώς), the father of the prophet Isaiah (2 Kings xix, 2, 20; xx, 1; 2 Chr. xxvi, 22; xxxii, 20, 32; Isa. i, 1; ii, 1; xiii, 1; xx, 2), B.C. ante 756. He is also traditionally said to be the son of King Joash, and brother of Amaziah. The rabbins assert that the father of Isaiah was also a prophet, according to a rule among them, that when the father of a prophet is called in Scripture by his name it is an indication that he also had the gift of prophecy (Clem. Alex. *Stromat.* 1). Augustine conjectured (*De Civit. Dei*, xviii, 27) that the prophet Amos was the father of Isaiah; but the names of these two persons are written differently. Besides, the father of Isaiah, as well as Isaiah himself, was of Jerusalem. Some are of opinion that this Amoz was the man of God who spoke to King Amaziah, and obliged him to send back the hundred thousand men of Israel,

whom he had purchased to march against the Edomites (2 Chron. xxv, 7, 8); but this opinion is supported by no proofs.

Amphibălum (*outer coat*, from ἀμφιβάλλω, to *throw around*), the outermost dress worn by the priest in the service of the altar; not used in the Church of England, but retained in the Roman and Greek churches. It resembled in form the *pænula*, which took the place of the Roman toga. The pænula formed a circle, with an aperture to admit the head, while it fell down so as to envelop the person of the wearer. The Romish Church has altered it by cutting it away laterally, so as to expose the arms, and leave only a straight piece before and behind. The Greek Church retains it in its primitive shape. See VESTMENT.

Amphilochius, *St.*, bishop of Iconium, was born in Cappadocia, and studied for the bar; but, after discharging for some time the office of advocate and judge, he retired into a solitude, where he led a self-denying life. In 374 he was consecrated bishop of Iconium, the metropolitan see of Lycaonia. He attended the second œcumenical council in 381, and in 383 held a synod at Side against the Messalians. The time of his death is unknown, but Jerome speaks of him as still living in 392. He opposed Arianism (Sozomen, *Hist. Ec.* vii, 6). Jerome also mentions a treatise concerning the Holy Spirit, written by Amphilochius, in which he proved the godhead of the Holy Ghost. Theodoret, in his dialogues, cites some passages of certain homilies of Amphilochius on the words of our Saviour, "My Father is greater than I," and "The Son can do nothing of Himself," etc. All these fragments were collected and published by Combefis (fol. Paris, 1644). Among them are: 1. *A Discourse on the Birth of Jesus Christ*:—2. *A Discourse on the Circumcision*:—3. Another on the *Meeting with the Lord*:—4. Three *Homilies*—on *Lazarus*, on the *Woman that was a Sinner*, and on *Holy Saturday*. The fourth, given by Combefis, on *Penance*, certainly is not his; neither is the life of Basil, and some other pieces which that father has inserted in his collection as the works of Amphilochius. Both Greeks and Latins commemorate him as a saint on the 23d of November.—Theodoret, *Ch. Hist.* lib. v, cap. 16; Cave, *Hist. Lit.* anno 370; Coteler. *Mon. Eccl. Gr.* ii.

Amphip'olis (Ἀμφίπολις, *city* on *both* sides), a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvii, 1; see Conybeare and Howson, *Life of Paul*, i, 318 sq.). It was distant 33 Roman miles from Philippi (*Itin. Anton.* p. 320). It was situated along the Egnatian Way, on the left bank of the river Strymon (by which it was nearly surrounded [hence its name]), just below its egress from the lake Kerkine (now Takino), and about three miles above its influx into the sea (Leake, *Northern Greece*, iii, 181 sq.; Cousinery, *Voyage dans le Macédoine*, i, 128). This situation upon the banks of a navigable river, a short distance from the sea, with the vicinity of the woods of Kerkine and the gold-mines of Mount Pangæus, rendered Amphipolis a place of much importance (see Kutzen, *De Amphipoli*, Lips. 1836), and an object of contest between the Thracians, Athenians, Lacedæmonians, and Macedonians, to whom it successively belonged (Thucyd. i, 100; iv, 102 sq.; Herod. vii, 117; Diod. Sic. xvi, 8; Appian. iv, 104 sq.; Plin. iv, 17; Liv. xlv, 29; Cellar, *Notit.* i, 1053 sq.). It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls, in which both Brasidas and Cleon were killed (Thuc. v, 6–11). It has long been in ruins; and a village of about one hundred houses, called *Neokhorio* ("New Town," in Turkish *Jeni-keui*), now occupies part of its site (Tafel, *Thessalonica*, p. 498 sq.). There is a miserable place near it called *Emboli* by the Turks, a corruption of the ancient name. It was called *Popolia* in the time of the Byzantine empire. (See Anthon's *Class. Dict.* s. v.; *Penny Cyclopædia*, s. v.; Smith's *Dict. of Class. Geogr.* s. v.)



Coins of Amphipolis.

Amphŏra, a general term among the Greeks and Romans, as often in the Vulgate, for a *pitcher* (q. v.) or vessel to hold wine or water. Thus the passage in Luke xxii, 10, is rendered, "There shall a man meet you bearing a *pitcher* of water"—(κεράμιον) *amphoram aquæ portans*. At other times it is taken for a certain measure. The Roman amphora contained forty-eight sextaries, equal to about seven gallons one pint English wine measure; and the Grecian or Attic amphora contained one third more. Amphora was also a dry measure used by the Romans, and contained about three bushels (Smith's *Dict. of Class. Ant.* s. v.).

Amphora.

Amphoræ were generally tall and narrow, with a small neck, and a handle on each side (whence the name, from *ἀμφί*, *on both sides*, and *φέρω*, *to carry*), and terminating at the bottom in a point, which was let into a stand or stuck in the ground. They were commonly made of earthenware. Homer mentions amphoræ of gold and stone, and the Egyptians had them of brass; glass vessels of this form have been found at Pompeii.

Am'plias (Ἀμπλίας), a Christian at Rome, mentioned by Paul as one whom he particularly loved (Rom. xvi, 8), A.D. 55. It is not known with certainty who Amplias was; but the Greeks say that he was ordained bishop of Odypopolis, in Mœsia, by the Apostle Andrew, and was an apostolical person, at least one of the seventy-two disciples, and a martyr. His festival, in the Greek calendar, is observed Oct. 31.

Ampulla, (1.) the name, among Roman ecclesiastical writers, of one of the vessels used at the altar to hold the wine. (2.) The vessel for holding the oil in chrismation, consecration, coronation, etc., which frequently appears in the inventory of church furniture, was also called *ampulla*. The ampulla is used in the coronation of the sovereigns of England.

A'mram (Heb. *Amram'*, עַמְרָם, *kindred of* the *High*, i. e. *friend of Jehovah*; Sept. in Exod. vi, 20, Ἀμβράμ; in 1 Chron. i, 41, Ἐμερών v. r. Ἀμαδά, [where the text has חַמְרָן, *Chamran'*, marg. *Hamran*]; elsewhere Ἀμράμ), the name of two or three men.

1. The son of Kohath, the son of Levi; he married Jochebed, "his father's sister," by whom he had

Aaron, Miriam, and Moses (Exod. vi, 18; Num. iii, 19). He died in Egypt, aged 137 years (Exod. vi, 20), B.C. ante 1658. Before the giving of the law, it was permitted to marry a father's sister, but this was afterward forbidden (Levit. xviii, 12). His descendants were sometimes called *Amramites* (Num. iii, 27; 1 Chron. xxvi, 23).

2. One of the "sons" of Bani, who, after the return from Babylon, separated from his Gentile wife (Ezra x, 34), B.C. 459.

3. A descendant of Esau (1 Chron. i, 41). In Gen. xxxvi, 26, he is called more correctly HEMDAN (q. v.).

Am'ramite (Heb., always with the art., *ha-Amrami'*, הָעַמְרָמִי; Sept. ὁ Ἀμρὰμ εἷς and Ἀμραμί), a title of the descendants of the Levite AMRAM (Num. iii, 27; 1 Chron. xxvi, 23).

Am'raphel (Heb. *Amraphel'*, אַמְרָפֶל, apparently the Sanscrit *amarapâla*, "*keeper of the gods;*" Sept. Ἀμραφάλ, Josephus Ἀμράφηλος, *Ant.* i, 9, 1), a king (perhaps Hamite, comp. Rawlinson's *Herodotus*, i, 446) of Shinar (i. e. Babylonia), confederated with Chedorlaomer (q. v.), king of Elam, and two other kings, to make war against the kings of Pentapolis, viz., Sodom, Gomorrah, and the three neighboring cities, which they plundered; among the captives whom they carried off was Lot, Abraham's nephew; but Abraham (q. v.) pursued them, retook Lot, and recovered the spoil (Gen. xiv, 1, 4), B.C. cir. 2080.

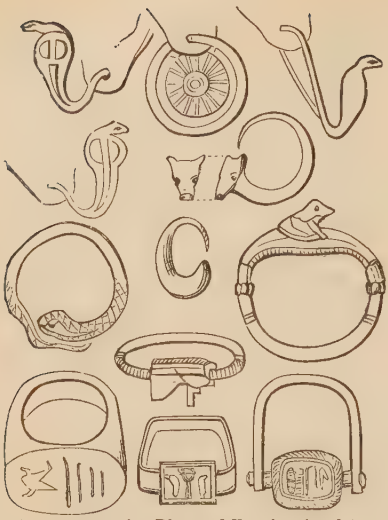
Amsdorf, NICOLAUS VON, born near Wurtzen, in Misnia, Dec. 3, 1483, was a celebrated disciple and warm supporter of Luther. Educated at Leipsic and Wittenberg, he became licentiate of theology in 1511, and accompanied Luther in 1519 to the Leipsic disputation, and in 1521 to Worms. He was greatly instrumental in introducing the Reformation into Magdeburg and Goslar. In 1542 he was consecrated bishop of Naumburg by Luther; but his life in this office was embittered by strife, and in 1548 he had to flee to Jena. In the adiaphoristic controversy he opposed Melancthon strenuously. A work having a title purporting that good works are pernicious, and a hindrance to salvation, came from his pen (reprinted in Baumgarten. *Geschichte der Religionsparteien*, p. 1172–78). He died May 14, 1565. A biography of Amsdorf, with a selection from his works, has been published by Pressel, in the collective work *Leben und ausgewählte Schriften der Väter d. luth. Kirche*, vol. viii (also published separately, Elberfeld, 1862, 8vo). See also Mosheim, *Ch. Hist.* iii, 147; *Bibliotheca Sacra*, 1863, p. 641.

Amulet (Lat. *amuletum*, from *amolior*, to *avert* evil; French *amulette;* according to others, originally from the Arabic *hamail*, a locket *suspended* from the neck). From the earliest ages the Orientals have believed in the influences of the stars, in spells, witchcraft, and the malign power of envy; and to protect themselves against the maladies and other evils which such influences were supposed to occasion, almost all the ancient nations wore amulets (Plin. *Hist. Nat.* xxx, 15). These consisted, and still consist, chiefly of tickets inscribed with sacred sentences (Shaw, i, 365; Lane's *Mod. Egypt.* ii, 365), and of certain stones (comp. Plin. *Hist. Nat.* xxxvii, 12, 34) or pieces of metal (Richardson, *Dissertation;* D'Arvieux, iii, 208; Chardin, i, 243 sq.; iii, 205 sq.; Niebuhr, i, 65; ii, 162). Not only were persons thus protected, but even houses were, as they still are, guarded from supposed malign influences by certain holy inscriptions upon the doors. The previous existence of these customs is implied in the attempt of Moses to turn them to becoming uses by directing that certain passages extracted from the law should be employed (Exod. xiii, 9, 16; Deut. vi, 8; xi, 18). The door-schedules being noticed elsewhere [see DOOR-POSTS], we here limit our attention to personal amulets. By this religious appropriation the then all-pervading tendency to idolatry was in this matter obviated, although in later times, when the tendency to idolatry had passed away, such written scrolls degenerated into instruments of superstition (q. v.).

1, Modern Oriental Amulets. 2, 3, 4, 5, Ancient Egyptian.

The "ear-rings" in Gen. xxxv, 4 (נְזָמִים, *nezamim';* ἐνώτια, *inaures*), were obviously connected with idolatrous worship, and were probably amulets taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judg. viii, 24), and perhaps their objectionable character was the reason why Gideon asked for them. Again, in Hos. ii, 13, "decking herself with ear-rings" is mentioned as one of the signs of the "days of Baalim." Hence in Chaldee an ear-ring is called קַדִּישָׁא, *kaddisha', sanctity.* But amulets were more often worn round the neck, like the golden *bulla* or leather *lorum* of the Roman boys. Sometimes they were precious stones, supposed to be endowed with peculiar virtues. In the "Mirror of stones" the strangest properties are attributed to the amethyst, Kinocetus, Alectoria, Ceraunium, etc.; and Pliny, speaking of succinum, says "It is useful to bind upon children like an amulet" (xxxvii, 12, 37). They were generally suspended as the centre-piece of a necklace (q. v.), and among the Egyptians often consisted of the emblems of various deities, or the symbol of truth and justice ("Thmei"). A gem of this kind, formed of sapphires, was worn by the chief judge of Egypt (Diod. i, 48, 75), and a similar one is represented as worn by the youthful deity Harpocrates (Wilkinson, *Anc. Egypt.* iii, 364). The Arabs hang round their children's necks the figure of an open hand, a custom which, according to Shaw, arises from the *unluckiness* of the number 5. This principle is often found in the use of amulets. See SERAPHIM.

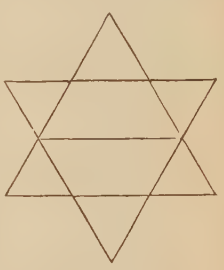
The לְחָשִׁים (*lechashim', charms*) of Isa. iii, 20 (Sept. περιδέξια, Vulg. *inaures*, Auth. Vers. *ear-rings*), it is now allowed, denote *amulets*, although they served also the purpose of ornament. They were probably precious stones, or small plates of gold or silver, with sentences of the law or magic formulæ inscribed on them, and worn in the ears, or suspended by a chain round the neck. "Ear-rings" is not perhaps a bad translation. It is certain that ear-rings were sometimes used in this way as instruments of superstition, and that at a very early period, as in Gen. xxxv, 4, where Jacob takes away the ear-rings of his people along with their false gods. Ear-rings, with strange figures and characters, are still used as charms in the East (Chardin, in Harmer, iii, 314). Schroeder, however, deduces from the Arabic that these amulets were in the form of serpents, and similar probably to those golden amulets of the same form which the women of the pagan Arabs wore suspended between their breasts, the use of which was interdicted by Mohammed (Schroeder, *De Vestitu Mulierum*, cap. xi, p. 172, 173; Grotefend, art. *Amulete*, in Ersch and Gruber's *En-*



Ancient Egyptian Ring and Ear-ring Amulets.

cyclop.; Rosenmüller, *ad Isa.* iii, 20; Gesenius, *ad eund.*; and in his *Thesaurus*, art. לחש). Thus the basilisk is constantly engraved on the talismanic scarabæi of Egypt, and, according to Jahn (*Bibl. Arch.* § 131), the *lechashim* of Isa. iii, 23, were "figures of serpents carried in the hand" (more probably worn in the ears) "by Hebrew women." The word is derived from לָחַשׁ, *lachash'*, to *hiss*, and means both "enchantments" (comp. Isa. iii, 3) and the magical gems and formularies used to avert them (Gesenius, s. v.). It is doubtful whether the Sept. intends *περιδέξια* as a translation of this word (Schleusner's *Thesaurus*). For a like reason the phallus was among the sacred emblems of the Vestals (Smith's *Dict. of Ant.* s. v. Fascinum). See Ear-ring. That these *lechashim* were charms inscribed on silver and gold, was the opinion of Aben-Ezra. The Arabic has *bores of amulets*, manifestly concluding that they were similar to those ornamental little cases for written charms which are still used by Arab women. These are represented in the first figure of cut 1. Amulets of this kind are called *chegab*, and are specially adapted to protect and preserve those written charms, on which the Moslems, as did the Jews, chiefly rely. The writing is covered with waxed cloth, and enclosed in a case of thin embossed gold or silver, which is attached to a silk string or a chain, and generally hung on the right side, above the girdle, the string or chain being passed over the left shoulder. In the specimen here figured there are three of these *chegabs* attached to one string. The square one in the middle is almost an inch thick, and contains a folded paper; the others contain scrolls. Amulets of this shape, or of a triangular form, are worn by women and children; and those of the latter shape are often attached to children's head-dress (Lane's *Modern Egyptians*, ii, 365). Charms, consisting of words written on folds of papyrus tightly rolled up and sewed in linen, have been found at Thebes (Wilkinson, l. c.), and our English translators possibly intended something of the kind when they rendered the curious phrase (in Isa. iii) בָּתֵּי הַנְּפָשׁ (*houses of the spirit*) by "tablets." It was the danger of idolatrous practices arising from a knowledge of this custom that probably induced the sanction of the use of phylacteries (Deut. vi, 8; ix, 18, טוֹטָפוֹת, *billets*, "frontlets"). The modern Arabs use scraps of the Koran (which they call "telesmes" or "alakakirs") in the same way. See Phylactery.

The superstitions connected with amulets grew to a great height in the later periods of the Jewish history. "There was hardly any people in the whole world," says Lightfoot (*Hor. Hebr. ad Matt.* xxiv, 24), "that more used or were more fond of amulets, charms, mutterings, exorcisms, and all kinds of enchantments. . . . The amulets were either little roots hung about the neck of sick persons, or, what was more common, bits of paper (and parchment) with words written on them, whereby it was supposed that diseases were either driven away or cured. They wore such amulets all the week, but were forbidden to go abroad with them on the Sabbath, unless they were 'approved amulets;' that is, were prescribed by a person who knew that at least three persons had been cured by the same means. In these amulets mysterious names (especially the tetragrammaton, or sacred name, יהוה) and characters were occasionally employed in lieu of extracts from the law. One of the most usual of these was the cabalistic hexagonal figure known as 'the shield of David' and 'the seal of Solomon'" (Bartoloc. *Bibliotheca Rabbinica*, i, 576; Lakemacher, *Observatt. Philol.* ii, 143 sq.). The reputation of the Jews was so well established in this respect that even in Arabia, before the time of Mohammed, men applied to them when they needed charms of peculiar virtue (*Mishkat ul-Masabih*, ii, 377). A very large class of amulets depended for their value on their being constructed under certain astronomical conditions. Their most general use was to avert ill-luck, etc., especially to nullify the effect of the "evil eye" (*ὀφθαλμὸς βάσκανος*), a belief in which is found among all nations. Some animal substances were considered to possess such properties, as we see from Tobit. Pliny (xxviii, 47) mentions a fox's tongue worn on an amulet as a charm against blear-eyes, and says (xxx, 15) that beetles' horns are efficacious for the same purpose—perhaps an Egyptian fancy. In the same way one of the Roman emperors wore a seal-skin as a charm against thunder. Among plants, the white bryony and the Hypericon, or *Fuga dæmonum*, are mentioned as useful. On the African "pieces of medicine"—a belief in which constitutes half the religion of the Africans (see Livingstone's *Travels*, p. 285 et passim).



Cabalistic Amulet.

Many of the Christians of the first century wore amulets marked with a fish, as a symbol of the Redeemer. See Ichthus. Another form is the pentangle (or pentacle, *vide* Scott's *Antiquary*), which "consists of three triangles intersected, and made of five lines, which may be so set forth with the body of man as to touch and point out the places where our Saviour was wounded" (Sir Thos. Brown's *Vulg. Errors*, i, 10). Under this head fall the "curious arts" (*τὰ περίεργα*) of the Ephesians (Acts xix, 19), and in later times the use of the word "Abracadabra," recommended by the physician Serenus Samonicus as a cure of the hemitritæus. Among the Gnostics, Abraxas gems (q. v.) were used as amulets. At a later period they were formed of ribbons, with sentences of Scripture written on them, and hung about the neck. They were worn by many of the Christians in the earlier ages, but were condemned by the wiser and better of the clergy as disgraceful. Chrysostom mentions them for the purpose of reprehension (*In Psal.* ix, 15; also *Hom.* vi, *Cont. Judæos*). The Council of Laodicea, A.D. 364, condemns those of the clergy who pretend to make them, declaring that such phylacteries, or charms, are bonds and fetters to the soul, and ordering those who wore them to be cast out of the Church (*Can.* 36). Augustine (*Tract.* 7, *in Ison.*) expostulates with those that wore them in this language: "When we are af-

filcted with pains in the head, let us not run to enchanters and fortune-tellers, and remedies of vanity. I mourn for you, my brethren; for I daily find these things done. And what shall I do? I cannot yet persuade Christians to put their only trust in Christ. With what face can a soul go unto God that has lost the sign of Christ, and taken upon him the sign of the devil?" The practice of wearing these *periapta* was most probably taken from the custom of the Jews, who wore the *tephilim*, or phylacteries. The Council of Trullo ordered the makers of all amulets to be excommunicated, and deemed the wearers of them guilty of heathen superstition. Faith in the virtue of amulets was almost universal in the ancient world; it need not, therefore, excite our surprise that some of the less-informed should have adhered to the heathenish practice after their admission into the Christian Church. —Bingham, *Orig. Eccl.* bk. xvi, ch. v, § 6.

See, generally, Hübner, *Amuletorum historia* (Hal. 1710); Schwabe, *Ueb. e. teutsches Amulet*, in Meusel's *Geschichtsforscher*, i, 121; Schumacher, *De amuleto quodam Gnostico* (Guelph. 1774); Emele, *Ueber Amulete* (Mainz, 1827); Kopp, *Paleographia crit.* iii, 15. See SUPERSTITION.

Amyot, JOSEPH, a Jesuit missionary to China, was born at Toulon in 1718. At the close of 1750 he arrived at Macao in company with two Portuguese Jesuits, and the brethren of that order already established at Peking presented a petition to the reigning emperor, Kēen-Loong, to the effect that the newcomers were well acquainted with mathematics, music, and medicine. A persecution against the Christians was going on, but the reply of the emperor was favorable, and he directed the missionaries to be conveyed to Peking at the public expense. Amyot gives an interesting account of the journey in a letter inserted in the "*Lettres Edifiantes et Curieuses*," from which these particulars are taken. On arriving at the capital, where an underhand sort of toleration was extended to the missionaries, he applied himself to the study of the Chinese, and afterward to the Manchoo-Tartar language and literature, in both of which he made great proficiency. From that time he appears to have acted rather as a missionary of learning than of religion. While his name scarcely figures at all in the "Lettres Edifiantes," not a year seems to have passed without his dispatching to Europe some information on the history and manners of the Chinese and Tartars, to the illustration of which he contributed more than any other writer of the 18th century. He remained at Peking 43 years, during which time the order to which he belonged was dissolved, and more than one vigorous persecution was directed against the Christians in China. At the time of Lord Macartney's embassy in 1793, Amyot wrote a letter to the ambassador on his arrival in Peking, "expressive of the most fervent wishes for his success, and offering every assistance that his experience could supply;" but he was then so infirm as not to be able to wait on Lord Macartney. In the following year, 1794, he died at Peking, at the age of 76. Among his works are: 1. *Abrégé histor. des principaux traits de la vie de Confucius* (Paris, 1789), the best history of the Chinese philosopher, the material of which has been carefully selected from the most authentic Chinese sources:—2. *Dictionnaire Tatare-Mantcheou-Français*, edit. by Langlès (Paris, 1789, 3 vols.):—3. *Grammaire Tatare-Mantcheou* (in the 3d vol. of the *Mém. concernant la Chine*) — *Lettres Edifiantes*, tom. xxviii.

Amyraldism. See AMYRAUT.

Amyraut (or AMYRALDUS), MOÏSE, a French Protestant theologian of the seventeenth century; born at Bourgueil, in Anjou, in 1596, and instructed in theology at Saumur. He was nominated to succeed John Daillé, at Saumur, and was appointed professor of theology in that academy with Louis Cappel and Joshua de la Place (Placæus) in 1633. In 1631 he was sent to attend the national synod of French Protestants at Charenton, who deputed him to deliver a harangue to the king, which is inserted in the *Mercure Français* of 1631. His conduct in this affair gained him the esteem of Richelieu. The eminence of the three Saumur professors drew students from many parts of Europe; but it soon began to be reported that their teaching was subversive of the doctrines of Dort on Predestination and Grace. The views of Amyraut on these topics were derived from Cameron (q. v.), and were first published in a tract, *De Predestinatione* (*Traité de la Prédestination et de ses principales dependances*), in 1634. His views were called Universalist and Arminian, but they were neither. Amyraut asserted a *gratia universalis*, indeed, but he meant by it simply that God desires the happiness of all men, provided they will receive his mercy in faith; that none can obtain salvation without faith in Christ; that God refuses to none the power of believing, but that he does not grant to all his assistance, that they may improve this power to saving purposes; that none can so improve it without the Holy Spirit, which God is not bound to grant to any, and, in fact, only does grant to those who are elect according to his eternal decree. "In defending his doctrine of universal atonement, Amyraut appealed confidently to the authority of Calvin; indeed, he wrote a treatise, entitled *Echantillon de la doctrine de Calvin touchant la Prédestination*, to show that Calvin supported his views concerning the extent of the atonement, and was in all respects a very moderate Calvinist" (Cunningham, *The Reformers*, p. 395). Universal grace (as Amyraut held the doctrine of it) is of no actual saving benefit to any. He distinguished between *objective* and *subjective* grace. Objective grace offers salvation to all men on condition of repentance and faith, and is *universal;* subjective grace operates morally in the conversion of the soul, and is *particular*, i. e. only given to the elect. The aim of Amyraut was to reconcile the Lutherans and Calvinists; and his views were received widely, as seeming to soften down the rigid Predestinarianism of Dort. The true peculiarity of Amyraut's theology is the combination of a real particularism, in the full Calvinistic sense, with an *ideal* universality of grace, which, in fact, never saves a single soul (Schweizer, in Herzog, *Real-Encyclop.* s. v.). Charges were brought against him by Du Moulin and others, but he was acquitted of heresy by the Synod of Alençon (1637), and afterward at Charenton (1644). Daillé and Blondel favored the views of Amyraut. He died Jan. 8, 1664. Eleven years after (1675) the *Formula Consensus Helvetica* (q. v.) was drawn up and published, chiefly against the so-called heresies of the Saumur professor. Amyraldism was, in substance, the theory adopted by Baxter (q. v.), and has been sustained, with various modifications, in recent times, by Williams (*Essay on Sovereignty*, 1813), Payne (*Lectures on Sovereignty and Election*, 1838), Wardlaw (*On the Atonement*, 1844); by Fuller and Hinton among Baptists; by T. Scott and Milner in the Church of England; by many Congregationalists and New-School Presbyterians in America; and, of late, by many ministers of the U. P. Church of Scotland. Among his writings are, 1. *Paraphrases on various books of the N. T. and of the Psalms* (12 vols. 8vo, 1644–1662):—2. *De la Vocation des Pasteurs* (Saumur, 1649, small 8vo):—3. *Morale Chrétienne* (Saumur, 1652–1660, 6 vols. 8vo):—4. *Traité des Religions* (Saumur, 1631, 8vo; transl. into English, *A Treatise concerning Religions*, etc. Lond. 1660, small 8vo):—5. *In Symbolum Apostol. exercitatio* (Saumur, 1663, small 8vo); besides various sermons and tracts on the disputed question of predestination and grace. A list of his works is given by Haag, *La France Protestante*, i, 72.—Nichols, *Calvinism and Arminianism*, i, 220-280; Morrison, *Lectures on Rom.* ix, p. 376; Neander, *Hist. of Dogmas*, ii, 680; Schweizer, in *Baur u. Zel-*

ler's Jahrb. 1852, p. 41, 155; Ebrard, *Christliche Dogmatik*, § 43; Smith's Hagenbach, *Hist. of Doctrines*, § 225 a; Gass, *Geschichte der Protest. Dogmatik*, ii, 328 sq.; Cunningham, *Hist. Theol.* ii, 324 sq.; Watson, *Insts.* ii, 411. See BAXTER; CAMERON.

Am'zi (Heb. *Amtsi'*, אַמְצִי, *strong*), the name of two Levites.

1. (Sept. 'Αμεσαί.) A Levite, son of Bani, and father of Hilkiah, a descendant of Merari (1 Chron. vi, 46). B.C. long ante 1014.

2. (Sept. 'Αμασί.) A priest, son of Zechariah, and father of Pelaiah, in the family of Adaiah (Neh. xi, 12). B.C. considerably ante 536.

A'nab (Heb. *Anab'*, עֲנָב, *grape*-town; Sept. 'Ανάβ v. r. 'Αναβώθ and 'Ανών), one of the cities in the mountains of Judah, from which Joshua expelled the Anakim (Josh. xi, 21; xv, 50). Nearly west of Main (Maon) Dr. Robinson (*Researches*, ii, 195) observed a place called *Anab*, distinguished by a small tower. Eusebius and Jerome (*Onomast.* s. v. Anob) both confound it with a *Beth-Anab* (q. v.) lying a few miles from Diospolis or Lydda (Reland, *Palæst.* p. 560). Schwarz (*Palest.* p. 136) says it is the village *Anabah*, three English miles east of Ramleh, meaning doubtless the *Annabeh* marked on Zimmermann's *Map;* but this is not at all in the mountains of Judah, as stated in both passages of Joshua.

Anabaptists (*ἀνά*, *again*, and *βαπτίζω*, *I baptize*), a name given to those who reject infant-baptism, because they *rebaptize* such as join their communion; and who maintain that this sacrament is not valid if it be administered by sprinkling and not by immersion, and if the persons baptized be not in a condition to give the reasons of their faith. The name is sometimes given reproachfully to the modern BAPTISTS (q. v.); but, as they disclaim the title, it should not be applied to them.

1. The term Anabaptists, or Rebaptizers, is connected with the controversies of the third century. In Asia Minor and in Africa, where the spirit of controversy had raged long and bitterly, "baptism was considered to be only valid when administered in the orthodox church." In the Western Church the great principle of baptism rested on the invocation of the name of Christ or of the Trinity; and, therefore, "any baptism administered in the name of Christ or of the Trinity, let it be performed by whomsoever it might, was held valid," so that heretics baptized by heretics, coming over to the Church, were received as baptized Christians. So high were the disputes on this question, that two synods were convened to investigate it, one at Iconium, and the other at Synnada, in Phrygia, which confirmed the opinion of the invalidity of heretical baptism. From Asia the question passed to Northern Africa: Tertullian accorded with the decision of the Asiatic councils in opposition to the practice of the Roman Church. Agrippinus convened a council at Carthage, which came to a similar decision with those of Asia. Thus the matter rested, till Stephen, bishop of Rome, prompted by ambition, proceeded to excommunicate the bishops of Asia Minor, Cappadocia, Galatia, and Cilicia, and applied to them the epithets of Rebaptizers and Anabaptists, A.D. 253.

2. A fanatical sect of Anabaptists arose in Germany in the early part of the sixteenth century who brought the name into great disrepute. It originated at Zwickau, in Saxony, in the year 1520, and its leaders, by their lawless fanaticism, completely separated themselves from the cause of the reformers, and with the subject of adult baptism connected principles subversive of all religious and civil order. The vast increase of their adherents from the year 1524, especially among the common people on the Rhine, in Westphalia, Holstein, Switzerland, and the Netherlands, was soon met by severe measures on the part of the magistrates. Imperial and ecclesiastical decrees were issued against them, and many were put to death, after being urged to recant. But persecution produced its usual fruits. Still new associations were perpetually formed by itinerant prophets and teachers, whose doctrines consisted of the following propositions: "Impiety prevails everywhere. It is therefore necessary that a new family of holy persons should be founded, enjoying, without distinction of sex, the gift of prophecy, and skill to interpret divine revelations. Hence they need no learning: for the internal word is more than the outward expression. No Christian must be suffered to engage in a legal process, to hold a civil office, to take an oath, or to hold any private property; but all things must be in common." With such sentiments, John Bochhold, or Bockel, a tailor, of Leyden, aged 26, and John Matthias, or Matthiesen, a baker, of Harlem, came, in 1533, to Münster, in Westphalia, a city which had adopted the doctrines of the Reformation. Here they soon gained over a portion of the excited populace, and among the rest, Rothmann, a Protestant clergyman, and the councillor Knipperdolling. The magistrates in vain excluded them from the churches. They obtained possession of the council-house by violence. Their numbers daily increased, and toward the end of the year they extorted a treaty, securing the religious liberty of both parties. Being strengthened by the accession of the restless spirits of the adjacent cities, they soon made themselves masters of the town by force, and expelled their adversaries. Matthiesen came forward as their prophet, and persuaded the people to devote their gold, and silver, and movable property to the common use, and to burn all their books but the Bible; but in a sally against the bishop of Münster, who had laid siege to the city, he lost his life. He was succeeded in the prophetic office by Bochhold and Knipperdolling. The churches were destroyed, and twelve judges were set over the tribes, as in Israel; but even this form of government was soon abolished, and Bochhold, under the name of *John of Leyden*, raised himself to the dignity of king of *New Zion* (so the Anabaptists of Münster styled their kingdom), and caused himself to be formally crowned. From this period (1534) Münster was a theatre of all the excesses of fanaticism, lust, and cruelty. The introduction of polygamy, and the neglect of civil order, concealed from the infatuated people the avarice and madness of their young tyrant and the daily increase of danger from abroad. Bochhold lived in princely luxury and magnificence; he sent out seditious proclamations against neighboring rulers—against the Pope and Luther; he threatened to destroy with his mob all who differed in opinion from him; made himself an object of terror to his subjects by frequent executions, and while famine and pestilence raged in the city, persuaded the wretched, deluded inhabitants to a stubborn resistance of their besiegers. The city was at last taken, June 24, 1535, by treachery, though not without a brave defence, in which Rothmann and others were killed, and the kingdom of the Anabaptists destroyed by the execution of the chief men. Bochhold, and two of his most active companions, Knipperdolling and Krechting, were tortured to death with red-hot pincers, and then hung up in iron cages on St. Lambert's steeple, at Münster, as a terror to all rebels. In the mean time, some of the twenty-six apostles, who were sent out by Bochhold to extend the limits of his kingdom, had been successful in various places; and many independent teachers, who preached the same doctrines, continued active in the work of founding a new empire of pure Christians, and propagating their visions and revelations in the countries above mentioned. It is true that they rejected the practice of polygamy, community of goods, and intolerance toward those of different opinions, which had prevailed in Münster; but they enjoined upon their adherents the other doctrines of the early Anabaptists, and certain heretical opinions in regard

to the humanity of Christ, occasioned by the controversies of that day about the sacrament. The most celebrated of these Anabaptist prophets were Melchior Hoffmann and David Joris. The former, a furrier from Suabia, first appeared as a teacher in Kiel in 1527; afterward, in 1529, in Emden; and finally in Strasburg, where, in 1540, he died in prison. He formed, chiefly by his magnificent promises of a future elevation of himself and his disciples, a peculiar sect, whose scattered members retained the name of *Hoffmannists* in Germany till their remains were lost among the Anabaptists. They have never owned that Hoffmann recanted before his death. David Joris, or George, a glass-painter of Delft, born 1501, and rebaptized in 1534, showed more depth of mind and warmth of imagination in his various works. Amid the confusion of ideas which prevails in them, they dazzle by their elevation and fervor. In his endeavors to unite the discordant parties of the Anabaptists, he collected a party of quiet adherents in the country, who studied his works (as the Gichtelians did those of Böhme), especially his book of miracles, which appeared at Deventer in 1542, and revered him as a kind of new Messiah. Unsettled in his opinions, he travelled a long time from place to place, till at last, to avoid persecution, in 1554, he became a citizen of Basil, under the name of *John of Bruges*. In 1556, after an honorable life, he died there among the Calvinists. In 1559 his long-concealed heresy was first made public. He was accused, though without much reason, of profligate doctrine and conduct, and the Council of Basil condemned him, and ordered his body to be burnt. A friend of Joris was Nicholas, the founder of the Familists, who do not, however, belong to the Anabaptists.

It must not be supposed that all the Anabaptists of Germany were engaged in the excesses above recited. In fact, between these excesses and the doctrines of the Anabaptists, properly so termed, there does not seem to be the slightest connection. The fanaticism of some of the early Anabaptists is sufficiently explained by the obvious tendency which exists in human nature to rush into extremes. The iron hold of the papacy, which had cramped the church for ages, being suddenly relaxed, men had yet to learn what were the true conditions whether of civil or religious liberty. But these considerations were overlooked, and the reformed churches, with one consent, regarded the Anabaptists with horror and disdain. The correspondence of the Reformers is full of allusions to the subject. They are seldom spoken of but with the severest reprobation, and no distinction is drawn between the sober Christians and the worst fanatics of the party. It is probable, at least, that their faults have been exaggerated even by the best writers. A modern writer on their own side asserts that "it has been proved by irrefragable evidence from state papers, public confessions of faith, and authentic books, that the Spanheims, Heidegger, Hoffmann, and others, have given a fabulous account of the German Baptists, and that the younger Spanheim had taxed them with holding thirteen heresies, of which not a single society of them believed one word; yet later writers quote these historians as devoutly as if all they affirmed were allowed to be true."—Robinson, *History of the Baptists;* Marsden, *Churches and Sects*, i, 81; Ottii *Annal. Anabaptist.* (Basil. 1672); Cornelius, *Geschichtsquellen des Bisthums Münster* (Münst. 1853); Hase, *Das Reich der Wiedertäufer* (Leipz. 2d edit. 1860); Cornelius (Rom. Cath.), *Geschichte des Münsterischen Aufruhrs* (Leipz. 1860). See Baptists; Dunkers; Hoffmann; Mennonites.

Anachorets or **Anchorets** (*ἀναχωρέω, to separate, to retire, to withdraw*), monks, so called from their retiring from society, and living privately in cells. When the ascetics withdrew to the lonely and remote districts of the Egyptian desert, they assumed particular appellations, expressive of their solitary mode of life: *monks*, from the Greek *μόνος, alone*, one who dwells alone; *eremites*, corrupted into hermits, from *ἐρῆμος, a desert;* and *anchorets*, those who withdraw from society. These terms were afterward employed to define more accurately the various shades of austerity by which these ascetics were distinguished. Thus, *monks* denoted those who adopted a secluded habit of life, but were still disposed occasionally to hold intercourse with society, and later, as *cœnobites*, to dwell in communities; the *hermits* were those who withdrew to sequestered places, but who did not deny themselves a fixed place of shelter, or that supply of food which might be obtained from cultivating the ground; the *anchorets* were most excessive in their austerities, and chose the wildest localities as their retreats. Many of the anchorets voluntarily subjected themselves to the vicissitudes of the weather, without proper habitation or clothing, restricted themselves to coarse and scanty fare, wore chains and iron rings, and even throughout many years maintained painful postures, such as standing on the top of a pillar [see Stylites], thus displaying an earnestness which greater enlightenment might have directed to the good of mankind. Paul (q. v.) the Hermit, and Antony (q. v.), were among the first and most celebrated anchorets. The anchorets were not able always to preserve their solitude unbroken. The fame of their sanctity drew many to visit them; their advice was often sought; and the number of their visitors was much increased by the belief that maladies, particularly mental diseases, were cured by their blessing. Sometimes, also, they returned for a short time to the midst of their fellow-men to deliver warnings, instructions, or encouragements, and were received as if they had been inspired prophets or angels from heaven. The number of anchorets, however, gradually diminished, and the religious life of convents was preferred to that of the hermitage. The Western Church, indeed, at no time abounded in anchorets like the Eastern, and perhaps the reason may in part be found in the difference of climate, which renders a manner of life impossible in most parts of Europe that could be pursued for many years in Egypt or Syria.—Helyot, *Ordres Relig.* t. i. See Cœnobite; Monachism; Asceticism.

Anaclētus or **Cletus**, bishop of Rome, said to have been elected A.D. 78 or 83, and to have died A.D. 86 or 91. The Roman Church honors him as a *martyr*, as she does the other popes who lived during this period, upon the ground that those among them who were not actually put to death by the sword did not suffer less for the faith.—Baillet, July 13; Eusebius, lib. iii, cap. 13, 15.

Anaclētus II, Antipope. His name was *Pietro Leoni*, cardinal of Santa Maria beyond the Tiber, and upon the death of Honorius II he was elected, Feb. 14, 1130. A part of the cardinals at the same time seceded and elected Innocent. Anacletus kept Innocent II besieged in the palace of the Lateran, and obtained possession of the city of Rome and the entire papal dominions. He wrote to all the princes of Europe in order to be recognised, but in this he met with no success. He was condemned by the Councils of Rheims and Pisa, rejected by the larger portion of the clergy of the Roman Catholic world, not recognised by any sovereign except Roger of Sicily, to whom he had given his sister in marriage, and the duke of Aquitania; but in Rome he maintained himself, notwithstanding the arms of the Emperor Lothaire, who protected Innocent. This schism lasted until the death of Anacletus, Jan. 25, 1138. Voltaire calls him, ironically, the Jewish pope, because he descended from a Jewish family which had grown rich at the expense of the church. Anacletus was a disciple of Arnold of Brescia (q. v.), and found implacable enemies in St. Bernard and Arnoul, archdeacon of Secz.—Hoefer, *Biog. Générale*, ii, 468; Riddle, *Hist. of Papacy*, ii, 169.

An'aël (Ἀναήλ, prob. contracted for *Ananiel*), the brother of Tobit, and father of Achiacharus (Tob. i, 21).

Anagnostès (*ἀναγνώστης*), *reader*, the name of a class of officers in the early church. In the Greek Church they held the first rank in the lower order of officers; in the Roman Church they were next to the sub-deacons. They have sometimes been regarded as an order instituted by the apostles, and by them derived from the Jewish synagogue. Compare Luke iv, 16; Acts xiii, 15, 27; 2 Cor. iii. There were among the Jews persons who performed the same office as readers among the Christians. There is not, however, any proof of the early appointment of a special minister in the capacity of reader: the office was probably instituted in the third century. Tertullian distinguishes the *lector* from the *episcopus*, *presbyter*, and *diaconus*; and the church observed a fixed rule respecting the office and duty of these respective ministers. Both in the synagogue and in the early Christian Church, any person who was able to discharge the duty was allowed to hold the office of reader, without reference to age. Boys of twelve, ten, and eight years of age, were frequently employed in this manner. The office was a favorite one with youths in the higher classes of society. Julian, afterward the apostate, in his younger years was reader in a church in Nicomedia. —Bingham, *Orig. Eccles.* bk. iii, ch. v.

Anagogical (*ἀνάγω*, *to lead* or *bring up*), in the older writers on interpretation, is one of the four senses of Scripture, viz. the literal, allegorical, anagogical, and tropical. The anagogical sense is when the sacred text is explained with regard to eternal life; for example, the rest of the Sabbath, in the anagogical sense, signifies the repose of everlasting happiness.

A'nah (Heb. *Anah'*, עֲנָה, *speech* or *affliction*; Sept. Ἀνά), the name of one or two Horites.

1. The fourth mentioned of the sons of Seir, and head of an Idumæan tribe preceding the arrival of Esau (Gen. xxxvi, 20, 29; 1 Chron. i, 38), B.C. much ante 1964. It seems most natural to suppose him to be also the one referred to in Gen. xxxvi, 25, as otherwise his children are not at all enumerated, as are those of all his brothers (Hengstenberg, *Genuineness of the Pentateuch*, ii, 229), although from ver. 2 some have inferred that another person of the same name is there meant. See also Dishon; Aholibamah.

2. The second named of the two sons of Zibeon the Hivite, and father of Esau's wife Aholibamah (Gen. xxxvi, 18, 24). B.C. ante 1964. While feeding asses in the desert he discovered "warm springs" (*aquæ calidæ*), as the original, יֵמִים, *yemim'*, is rendered by Jerome, who states that the word had still this signification in the Punic language. Gesenius and most modern critics think this interpretation correct, supported as it is by the fact that warm springs are still found in the region east of the Dead Sea. The Syriac has simply "waters," which Dr. Lee seems to prefer. Most of the Greek translators retain the original as a proper name, Ἰαμείμ, probably not venturing to translate. The Samaritan text, followed by the Targums, has "Emims," *giants*. Our version of "mules" is now generally abandoned, but is supported by the Arabic and Veneto-Greek versions. See Mule.

In verse 2, 14, of the above chap. Anah is called the *daughter* of Zibeon, evidently by an error of transcription, as the Samaritan and Sept. have *son*: or (with Winer, Hengstenberg, Tuch, Knobel, and many others) we may here understand it to mean *grand-daughter*, still referring to Aholibamah (Turner's *Compan. to Gen.* p. 331). See Zibeon. He had but one son, Dishon (ver. 25; 1 Chron. i, 40, 41), who appears to be named because of his affinity with Esau (q. v.) through his sister's marriage. We may further conclude, with Hengstenberg (*Pent.* ii, 280; Engl. transl. ii, 229), that the Anah mentioned among the sons of Seir in v. 20 in connection with Zibeon is the same person as is here referred to, and is therefore the grandson of Seir. The intention of the genealogy plainly is not so much to give the lineal descent of the Seirites as to enumerate those descendants who, being heads of tribes, came into connection with the Edomites. It would thus appear that Anah, from whom Esau's wife sprang, was the head of a tribe independent of his father, and ranking on an equality with that tribe. Several difficulties occur in regard to the race and name of Anah. By his descent from Seir he is a Horite (Gen. xxxvi, 20), while in v. 2 he is called a Hivite, and again in the narrative (Gen. xxvi, 34) he is called Beeri the Hittite. Hengstenberg's explanation of the first of these difficulties, by supposing that one of the descendants of Seir received the specific epithet *Hori* (i. e. Troglodyte, or dweller in a cave) as a definite proper name (*Pent.* ii, 228), is hardly adequate, for others of the same family are similarly named; it is more probable that the word Hivite (הַחִוִּי) is a mistake of transcribers for Horite (הַחֹרִי), or rather that all the branches of the Hivites were, in course of time, more particularly called Horites, from their style of habitation in the caves of Mt. Seir. See Horite. As the name Beeri signifies *fontanus*, i. e. "man of the fountain" (בְּאֵר), this has been thought to be his designation with reference to the above noticed "warm springs" of Callirrhoë discovered by him; whereas in the genealogy proper he is fitly called by his original name Anah. See Beeri.

Anaha'rath (Heb. *Anacharath'*, אֲנַחֲרַת, *pass*, Fürst; Sept. Ἀναχαράθ, Vulg. *Anaharath*), a town on or within the border of Issachar, mentioned between Shihon and Rabbith (Josh. xix, 19). Its site was apparently unknown in the time of Eusebius and Jerome (*Onomast.* s. v. Ἀνέρθ, *Anerith*). It was, perhaps, in the northern part of the tribe, possibly at *Meskarah*, where there are ruins (Van de Velde, *Map*).

Anaï'ah (Heb. *Anayah'*, עֲנָיָה, *answered by Jehovah*; Sept. Ἀνανίας, Ἀναΐα), one of those who stood on the right hand of Ezra while he read the law to the people (Neh. viii, 4), and probably the same with one of the chief Israelites who joined in the sacred covenant (Neh. x, 22). B.C. cir. 410.

A'nak (Heb. *Anak'*, עֲנָק [in Josh. xxi, 11, *Anok'*, עֲנוֹק], *long-necked*, i. e. a *giant*; Sept. Ἐνάκ), the son of Arba, who founded Kirjath-Arba (afterward Hebron), the progenitor of a race of giants called Anakim (Josh. xv, 13). B.C. ante 1658.

Anakah. See Ferret.

An'akim (Heb. *Anakim'*, עֲנָקִים, Deut. ii, 10, 11, 21; Josh. xi, 21, 22; xiv, 12, 15; also called *sons of Anak*, בְּנֵי עֲנָק, Num. xiii, 33; בְּנֵי הָעֲנָק, Josh. xv, 14; *children of Anak*, יַלְדֵי הָעֲנָק, Num. xiii, 22; Josh. xv, 14; *sons of the Anakim*, בְּנֵי הָעֲנָקִים, Deut. ix, 2; Sept. Ἐνακίμ *υἱοὶ* Ἐνάκ, *γενεαὶ* Ἐνάκ, *γενεὰ* Ἐνάκ, *γίγαντες*; Vulg. *Enacim, filii Enakim, filii Enac, stirps Enac*; Auth. Vers. "Anakims," "sons of Anak," "children of Anak," "sons of the Anakims"), a nomadic tribe of giants (Num. xiii, 34; Deut. ix, 2) [see Nephilim] descended from a certain Arba (Josh. xiv, 15; xv, 13; xxi, 11), and bearing the name of their immediate progenitor, Anak (Josh. xi, 21), dwelling in the southern part of Palestine, particularly in the vicinity of Hebron (q. v.), which was called Kirjath-Arba (city of Arba) from their ancestor (Gen. xxiii, 2; Josh. xv, 13). These designations serve to show that we must regard Anak as the name of the race as well as that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he "was a great man among the Anakim" (Josh. xiv, 15). The Anakim appear (see Bochart, *Chanaan*, i, 1) to have been a tribe of Cushite wanderers

from Babel, and of the same race as the Philistines, the Phœnicians, the Philistim, and the Egyptian shepherd-kings (see *Jour. Sac. Lit.* July, 1852, p. 303 sq.; Jan. 1853, p. 293 sq.). The supposition of Michaelis (*Syntag. Comment.* i, 196; also Lowth, p. 133) that they were a fragment of the aboriginal Troglodytes is opposed to Josh. xi, 21 (see Faber, *Archæol.* p. 44 sq.). They consisted of three tribes, descended from and named after the three sons of Anak—Ahiman, Sesai, and Talmai (Josh. xv, 14). When the Israelites invaded Canaan, the Anakim were in possession of Hebron, Debir, Anab, and other towns in the country of the south (Josh. xi, 21). Their formidable stature and warlike appearance struck the Israelites with terror in the time of Moses (Num. xiii, 28, 33; Deut. ix, 2); but they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (Josh. xi, 22). Their chief city, Hebron, became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above—that is, the three families or tribes of the Anakim (Josh. xv, 14; Judg. i, 20). The Philistine giants [see GOLIATH] that David on several occasions encountered (2 Sam. xxi, 15-22) seem to have sprung from the remnant of this stock. Josephus says (*Ant.* v, 2, 3) that their bones were still shown at Hebron, and Benjamin of Tudela tells a story respecting similar relics at Damascus (*Itin.* p. 56). See GIANT. According to Arabic tradition, Og, king of Bashan, was of this race, and the same dubious authority states that the prophet Shoaib or Jethro was sent by the Lord to instruct the Anakim, having been born among them (D'Herbelot, *Bibliothèque Orientale*, p. 105). They are thought to be depicted on the Egyptian monuments. See TALMAI.

Analogy (*ἀναλογία*), *proportion.* 1. As applied to the works of God generally, it leads to the conclusion that since He is the chief of intelligent agents, a part of any system of which He is the author must, in respect of its leading principles, be similar to the whole of that system; and, farther, that the work of an intelligent and moral being must bear in all its lineaments the traces of the character of its author. In accordance with these principles of analogy, it is maintained that the revelation of God in the Holy Scriptures is in all respects agreeable to what we know of God, from the works of nature and the order of the world, and that such agreement amounts to a strong evidence that the book professing to contain this revelation of God's mind and purposes is really and truly indited by Him. The best exposition of this argument is to be found in Bishop Butler's immortal *Analogy of Religion to the Constitution and Course of Nature* (best ed. by Crooks, N. Y. 12mo). See BUTLER.

2. The *analogy of faith* is the correspondence of the several parts of divine revelation in one consistent whole. Its use is pointed out by the apostle in his direction (Rom. xii, 6) that "prophecy"—that is, preaching—be according to "the proportion of faith." His rule, of course, extends to all interpretation and exposition of Scripture. The parts of Scripture must be explained according to the tenor of the whole; and, in order to his doing this, the reader must understand the design of the whole. If he do not, he will be continually liable to fall into error. Prejudices and leanings of our own will dispose us to interpret particular parts of the word of God according to the analogy of our own system, rather than according to the total sense of the divine word. Almost every sect and school of divinity has fallen into this error. A prerequisite for following the analogy of faith is the simple love of truth for its own sake. This, more than any thing else, will protect the mind of a student of Scripture from destroying the proportions of sacred truth. The course necessary to avoid these errors is well stated by Dr. Campbell, as follows: "In vain do we search the Scriptures for their testimony concerning Christ, if, independently of these Scriptures, we have received a testimony from another quarter, and are determined to admit nothing as the testimony of Scripture which will not perfectly quadrate with that formerly received. This was the very source of the blindness of the Jews in our Saviour's time. They searched the Scriptures as much as we do; but, in the disposition they were in, they would never have discovered what that sacred volume testifies of Christ. Why? Because their great rule of interpretation was *the analogy of the faith;* or, in other words, the system of the Pharisæan scribe, the doctrine then in vogue, and in the profound veneration of which they had been educated. This is that veil by which the understandings of that people were darkened, even in reading the Law, and of which the apostle observed that it remained unremoved in his day, and of which we ourselves have occasion to observe that it remains unremoved in ours. Is it not precisely in the same way that the phrase is used by every sect of Christians for the particular system or digest of tenets for which they themselves have the greatest reverence? The Latin Church, and even the Greek, are explicit in their declarations on this article. With each, *the analogy of the faith* is their own system alone. That different parties of Protestants, though more reserved in their manner of speaking, aim at the same thing, is undeniable; the same, I mean, considered relatively to the speakers; for, absolutely considered, every party means a different thing." But Chalmers remarks on this, "I think Dr. Campbell sets too little value on the analogy of faith as a principle of interpretation. He seems never to speak of a system of divinity without the lurking imagination that there must be human invention in it, whereas such a system may be as well grounded as Scripture criticism" (Chalmers, *Institutes of Theology*, i, 370; and see further at that place).

There has just appeared (1864) a work entitled *Analogy considered as a Guide to Truth, and applied as an Aid to Faith*, by J. Buchanan, D.D., professor of theology, New College, Edinburgh. The following notice of it is from the *Bibliotheca Sacra*, January, 1865: "Archbishop King, and after him Dr. Copleston and Archbishop Whately, define analogy as 'a resemblance of relations or ratios,' so that there may be an analogy between things that have no direct resemblance at all. Between the seed and the plant, the egg and the bird, there is a resemblance of 'relations,' although no external likeness. 'A sweet taste gratifies the palate,' says Dr. Whately, 'so does a sweet sound gratify the ear, and hence the same word "sweet" is applied to both, though no flavor can resemble a sound in itself.' This limitation Dr. Buchanan thinks is too narrow. While it is true to a certain extent, it omits the use which we make of analogy in connection with concrete objects and substantive realities. It is liable also, he thinks, to the objection that is founded on a comparatively small part of human knowledge, viz. the sciences of number and quantity. Without attempting a logical definition, the author of this volume seems to apply the term to all cases where a resemblance exists." —Campbell, *Prelim. Dissert.* iv, § 13; Horne, *Introd.* ii, 342; Knapp, *Theol.* Introd. § 5; Angus, *Bible Handbook*, § 304-307; Horne, *Introd.* ii, 243. See FAITH.

Anam or Annam, an empire of Farther India The statements of its extent and population greatly differ. The latter amounts, according to the report of the missionaries, to more than twenty millions, while many geographers give to all Farther India not more than fifteen millions. It is divided into four different realms: Tonkin, Cochin China, Cambodia, and Laos. Most of the inhabitants profess Buddhism, although also the Kami religion, which before the spreading of Buddhism prevailed in all Farther India, still has adherents. Anam is one of the principal missionary fields of the Roman Church. The first mis-

sions were established by Spanish Dominicans, who came from the Philippine Islands, more than 200 years ago, and they have survived to the present day, in spite of frequent and cruel persecutions. Especially since 1820 the persecution has raged with great intensity, and thousands of Christians have been either put to death or forced into apostasy. In 1858 France and Spain sent a joint expedition against Cochin China, which, in September of that year, conquered the fort and the bay of Turon. The war continued until 1862, when the power of the emperor of Anam was so completely broken that he made overtures for the cessation of hostilities. On June 5, 1862, a treaty of peace was signed, by which the provinces of Saigon, Bienhoa, and Mytho were ceded to France; three ports of Tonkin were opened to commerce; the other provinces of Lower Cochin China not ceded to France were to reserve only such number of troops as the French government should permit; Christianity was to be tolerated, and the Christians protected in their lives and property throughout the empire. In 1863 the French concluded a special treaty with the king of Cambodia, by which this whole kingdom was placed under the protectorate of France, and liberal stipulations were made in favor of Roman Catholic missionaries. The Roman Church had, in 1859, eight vicariates apostolic, viz.: 1. Eastern Tonkin; 2. Middle Tonkin; 3. Western Tonkin; 4. South Tonkin; 5. North Cochin China; 6. Eastern Cochin China; 7. Western Cochin China; 8. Cambodia. The first two are under the administration of Spanish Dominicans, the others under that of French Lazarists. The number of native converts was estimated in 1854 at about 500,000 or 600,000, but has since considerably decreased, in consequence of the persecution. The number of the native priests amounted to about 300, and there were also numerous congregations of native nuns. In 1859 the letters of several missionaries represented the churches of Tonkin and Cochin China as being almost a complete wreck.—Wetzer and Welte, s. vv. *Tunkin* and *Asien* (in vol. xii); Schem, *Ecclesiastical Yearbook; Annual American Encyclop.* 1862, p. 224; 1863, p. 148. See INDIA.

An'amim (Heb. *Anamim'*, עֲנָמִים, signif. unknown; Sept. Ἐνεμετιείμ v. r. Αἰνεμετιείμ, in Chron. Ἀναμείμ, Vulg. *Anamim*), the name of some Egyptian tribe, descended from Mizraim (Gen. x, 13; 1 Chron. i, 11). Some compare the city ANEM (q. v.) in Palestine (Josh. xv, 34) as having possibly been settled by an Egyptian colony. Others (as Bochart, *Phaleg*, iv, 30), on very precarious etymological grounds (Arab. *anam*, a shepherd; transposed, *aman*), refer the name to the nomadic custodians of the temple of Jupiter *Ammon* (but see Michaelis *Suppl.* 1932 sq.). Still others (as Calmet) regard the Anamim as the *Amanians* or *Garamantes* in the oasis Phazania on the river Cinyphus (q. d. גַּר עֲנָמִים) in north-western Africa (Strabo, xvii, 835; Ptol. iv, 6; Plin. v, 4; Mel. i, 8), but with little probability (see Schulthess, *Parad.* p. 154). Gesenius (*Thes. Heb.* p. 1052) calls especial attention to a geographical name, *Benemis*, found on the Egyptian monuments (Champollion, *Gram.* i, 150) as perhaps meaning these people (*B* being the article); or else he thinks they may be the *Blemyes*, a people of Upper Egypt (Champollion, *L'Egypte sous les Pharaons*, i, 256). Among the old versions, Saadias interprets *Alexandrines*, the Chaldee paraphrasts (comp. Beck, *ad Targ. Chron.* i, 9 sq.) *inhabitants of Mareotis* (מרדיטאי or מראטאי). (See generally Michaelis, *Spicileg.* i, 260 sq.; Vater, *Comm.* i, 131.)

Anam'melech (Heb. *Anamme'lek*, עַנַמֶּלֶךְ, Sept. Ἀνμέλεχ, Vulg. *Anamelech*) is mentioned, together with Adrammelech, as a god whom the people of Sepharvaim, who colonized Samaria, worshipped by the sacrifice of children by fire (2 Kings xvii, 31). No satisfactory etymology of the name has been discovered. The latter part of the word is the Heb. for *king*, but as the former part is not found in that language (unless it be for the Arabic *sanam*, a *statue*, Gesenius, *Thes. Heb.* p. 1052), the whole is probably foreign. Reland (*De vet. ling. Persarum*, § 9) renders it *king of grief* (from the Persic); but Hyde (*Rel. vet. Persar.* p. 131) understands it as referring (from עֲנָא i. q. טָן, *sheep*) to the Arabian constellation Cepheus, containing the shepherd and the sheep. Benfey (*Monatsnamen einiger alter Völker*, p. 188) proposes the name of the Persian goddess *Ananit* or that of the Ized *Aniran*, as containing the first part of the title *Anam*melech. So Rawlinson (*Herodotus*, i, 498), who understands the female power of the *sun* to be meant, derives it from the name of the Assyrian goddess *Anunit*. Other conjectures are still more fanciful. The same obscurity prevails as to the form under which the god was worshipped. The Babylonian Talmud states that his image had the figure of a horse; but Kimchi says that of a pheasant or quail (Carpzov's *Apparatus*, p. 556). See ADRAMMELECH.

A'nan (Heb. *Anan'*, עָנָן, *cloud;* Sept. Ἠνάν v. r. Ἠνάμ), one of the chief Israelites that sealed the sacred covenant on the return from Babylon (Neh. x, 26), B.C. cir. 410.

In the apocryphal list of the "temple-servants," whose descendants returned from the captivity, the same name (Ἀνάν) occurs (1 Esdr. v, 30) in place of the HANAN (q. v.) of the genuine text (Ezra ii, 46).

Ananēlus (Ἀνάνηλος, i. q. *Hananeël*), a descendant of one of the sacerdotal families still resident in Babylonia, appointed by Herod high-priest (B.C. 37) on his own elevation to royalty (Josephus, *Ant.* xv, 3, 1), but removed to make room for the youth Aristobulus (*ib.* 2, 7), upon whose murder he was replaced (*ib.* 3, 3), B.C. cir. 34.

Ana'ni (Heb. *Anani'*, עֲנָנִי, *protected*, or perh. a shortened form of the name *Ananiah;* Sept. Ἀνανί v. r. Ἀναν), the last named of the seven sons of Elioenai, a descendant of the royal line of David after the captivity (1 Chron. iii, 24). B.C. cir. 404.

Anani'ah (Heb. *Ananyah'*, עֲנַנְיָה, *protected* by *Jehovah*), the name of a man and of a place. See also ANANIAS.

1. (Sept. Ἀνανία.) The father of Maaseiah and grandfather of Azariah, which last repaired part of the walls of Jerusalem after the exile (Neh. iii, 23). B.C. considerably ante 446.

2. (Sept. Ἀνία.) A town in the tribe of Benjamin, mentioned between Nob and Hazor as inhabited after the captivity (Neh. xi, 32). Schwarz (*Palest.* p. 133) regards it as the modern *Beit Hanina*, three miles north of Jerusalem; a small village, tolerably well built of stone, on a rocky ridge, with many olive-trees (Robinson, *Res.* iii, 68; comp. Tobler, *Topog. von Jerus.* ii, 414).

Anani'as (Ἀνανίας, the Greek form of the name *Ananiah*, q. v.), the name of several men, principally in the Apocrypha and Josephus. See also HANANIAH, etc.

1. (Ἀννίς v. r. Ἀννίας.) One of the persons (or places) whose "sons," to the number of 101, are said to have returned with Zerubbabel from the captivity (1 Esdr. v, 16); but the genuine text (Ezra ii, 15, 16) has no such name.

2. One of the priests, "sons" of Emmer (i. e. Immer), who renounced his Gentile wife after the return from Babylon (1 Esdr. ix, 21); evidently the HANANI (q. v.) of the genuine text (Ezra x, 20).

3. An Israelite of the "sons" of Bebai, who did the same (1 Esdr. ix, 29); evidently the HANANIAH (q. v.) of the true text (Ezra x, 28).

4. One of the priests who stood at the right hand

of Ezra while reading the law (1 Esdr. ix, 43); the ANAIAH (q. v.) of the genuine text (Neh. viii, 4).

5. One of the Levites who aided Ezra in expounding the law (1 Esdr. ix, 48); the HANAN (q. v.) of the true text (Neh. viii, 7).

6. A person called "Ananias the Great," the son of "that great Samaias," the brother of Jonathas, and father of Azarias, of the family of Tobit; who the angel that addressed Tobit assumed to be (Tob. v, 12, 13). The names are apparently allegorical (see Fritzsche, *Han lb.* in loc.).

7. The son of Gideon and father of Elcia, in the ancestry of Judith (Judith viii, 1).

8. The Greek form (Song of Three Children, ver. 66) of the original name, HANANIAH (q. v.), of Shadrach, (Dan. i, 7). See also in 1 Macc. ii, 59.

9. One of the Jewish ambassadors in Samaria, to whom the decree of Darius in favor of the Jews was addressed (Josephus, *Ant.* xi, 4, 9).

10. A son of Onias (who built the Jewish temple at Heliopolis), high in favor with the Egyptian queen Cleopatra (Josephus, *Ant.* xiii, 10, 4), who made a league with Alexander Jannæus at his instance as general of her army in Palestine (*ib.* 13, 2).

11. A Christian belonging to the infant church at Jerusalem, who, conspiring with his wife Sapphira to deceive and defraud the brethren, was overtaken by sudden death, and immediately buried (Acts v, 1 sq.), A.D. 29.

The Christian community at Jerusalem appear to have entered into a solemn agreement that each and all should devote their property to the great work of furthering the Gospel and giving succor to the needy. Accordingly they proceeded to sell their possessions, and brought the proceeds into the common stock of the church. Thus Barnabas (Acts iv, 36, 37) "having land, sold it, and brought the money, and laid it at the apostles' feet." The apostles, then, had the general disposal, if they had not also the immediate distribution, of the common funds. The contributions, therefore, were designed for the sacred purposes of religion.—As all the members of the Jerusalem Church had thus agreed to hold their property in common for the furtherance of the holy work in which they were engaged, if any one of them withheld a part, and offered the remainder as the whole, he committed two offences—he defrauded the church, and was guilty of falsehood; and as his act related, not to secular, but to religious affairs, and had an injurious bearing, both as an example and as a positive transgression against the Gospel while it was yet struggling into existence, Ananias lied, not unto man, but unto God, and was guilty of a sin of the deepest dye. Had Ananias chosen to keep his property for his own worldly purposes, he was at liberty, as Peter intimates, so to do; but he had, in fact, alienated it to pious purposes, and it was therefore no longer his own. Yet he wished to deal with it in part as if it were so, showing, at the same time, that he was conscious of his misdeed, by presenting the residue to the common treasury as if it had been his entire property. He wished to satisfy his selfish cravings, and at the same time to enjoy the reputation of being purely disinterested, like the rest of the church.

That the death of these evil-doers was miraculous seems to be implied in the record of the transaction, and has been the general opinion of the church. That this incident was no mere physical consequence of Peter's severity of tone, as some of the German writers have maintained (Ammon, *Krit. Journ. d. theol. Lit.* i, 249), distinctly appears by the direct sentence of a similar death pronounced by the same apostle upon his wife Sapphira a few hours after. See SAPPHIRA. It is, of course, possible that Ananias's death may have been an act of divine justice unlooked for by the apostle, as there is no mention of such an intended result in his speech; but in the case of the wife, such an idea is out of the question. Niemeyer (*Characteristik der Bibel*, i, 574) has well stated the case as regards the blame which some have endeavored to cast on Peter in this matter (*Wolfenb. Fragm.* p. 256) when he says that not man, but God, is thus animadverted on: the apostle is but the organ and announcer of the divine justice, which was pleased by this act of deserved severity to protect the morality of the infant church, and strengthen its power for good.

The early Christian writers were divided as to the condition of Ananias and Sapphira in the other world. Origen, in his treatise on Matthew, maintains that, being purified by the punishment they underwent, they were saved by their faith in Jesus. Others, among whom are Augustine and Basil, argue that the severity of their punishment on earth showed how great their criminality had been, and left no hope for them hereafter.

See, generally, *Bibl.-hermen. Unters.* p. 375 sq.; Hohmann, in Augusti's *Theol. Blätt.* ii, 129 sq.; Neander, *Planting*, i, 31 sq.; *Vita Epiphan.* in his *Op.* ii, 351; Wetstein, ii, 483; comp. Schmidt's *Allgem. Biblioth. d. theol. Lit.* i, 212 sq.; also Medley, *Sermons*, p. 363; Bulkley, *Disc.* iv, 277; Mede, *Works*, i, 150; Simeon, *Works*, xiv, 310; Durand, *Sermons*, p. 223. Special treatises are those of Walch, *De Sepultura Anan. et Sapphir.* (Jen. 1755); Meerheim, *Ananiæ et Sapph. sacrilegium* (Wittenb. 1791); Ernesti, *Hist. Ananiæ* (Lips. 1679-1680); Franck, *De crimine Ananiæ et Sapph.* (Argent. 1751).

12. A Christian of Damascus (Acts ix, 10; xxii, 12), held in high repute, to whom the Lord appeared in a vision, and bade him proceed to "the street which is called Strait, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth." Ananias had difficulty in giving credence to the message, remembering how much evil Paul had done to the saints at Jerusalem, and knowing that he had come to Damascus with authority to lay waste the Church of Christ there. Receiving, however, an assurance that the persecutor had been converted, and called to the work of preaching the Gospel to the Gentiles, Ananias went to Paul, and, putting his hands on him, bade him receive his sight, when immediately there fell from his eyes as it had been scales; and, recovering the sight which he had lost when the Lord appeared to him on his way to Damascus, Paul, the new convert, arose, and was baptized, and preached Jesus Christ (see Walch, *Dissert. in Act. Apost.* ii, 78 sq.), A.D. 70.

Tradition (*Menolog. Græcor.* i, 79 sq.) represents Ananias as the first that published the Gospel in Damascus, over which place he was subsequently made bishop; but having roused, by his zeal, the hatred of the Jews, he was seized by them, scourged, and finally stoned to death in his own church.

13. A son of Nebedæus (Josephus, *Ant.* xx, 5, 2), was made high-priest in the time of the procurator Tiberius Alexander, about A.D. 48, by Herod, king of Chalcis, who for this purpose removed Joseph, son of Camydus, from the high-priesthood (Josephus, *Ant.* xx, 1, 3). He held the office also under the procurator Cumanus, who succeeded Tiberius Alexander, A.D. 52. Being implicated in the quarrels of the Jews and Samaritans, Ananias was, at the instance of the latter (who, being dissatisfied with the conduct of Cumanus, appealed to Ummidius Quadratus, president of Syria), sent in bonds to Rome, together with his associate Jonathan and a certain Ananus (Josephus, *War*, ii, 12, 6), to answer for his conduct before Claudius Cæsar (Josephus, *Ant.* xx, 6, 2). The emperor decided in favor of the accused party. Ananias appears to have returned with credit, and to have remained in his priesthood until Agrippa gave his office to Ismael, the son of Phabi (Josephus, *Ant.* xx, 8, 8), who succeeded (Wieseler, *Chronol. Synopsis*, p. 187 sq.) a short time before the departure of the procurator Felix (Jo-

sephus, *Ant.* xx, 8, 5), and occupied the station also under his successor Festus (Josephus, *Ant.* xx, 6, 3). Ananias, after retiring from his high-priesthood, "increased in glory every day" (Josephus, *Ant.* xx, 9, 2), and obtained favor with the citizens, and with Albinus, the Roman procurator, by a lavish use of the great wealth he had hoarded. His prosperity met with a dark and painful termination. The assassins (*sicarii*) who played so fearful a part in the Jewish war, set fire to his house in the commencement of it, and compelled him to seek refuge by concealment; but, being discovered in an aqueduct, he was captured and slain, together with his brother Hezekiah (Josephus, *War*, ii, 17, 9), A.D. 67.

It was this Ananias before whom Paul was brought, in the procuratorship of Felix (Acts xxiii), A.D. 55. The noble declaration of the apostle, "I have lived in all good conscience before God until this day," so displeased him that he commanded the attendant to smite him on the face. Indignant at so unprovoked an insult, the apostle replied, "God shall smite thee, thou whited wall"—a threat which the previous details serve to prove wants not evidence of having taken effect. Paul, however, immediately restrained his anger, and allowed that he owed respect to the office which Ananias bore. After this hearing Paul was sent to Cæsarea, whither Ananias repaired in order to lay a formal charge against him before Felix, who postponed the matter, detaining the apostle meanwhile, and placing him under the supervision of a Roman centurion (Acts xxiv). Paul's statement, "I wist not (*οὐκ ᾔδειν*), brethren, that he was the high-priest" (Acts xxiii, 5), has occasioned considerable difficulty (see Cramer, *De Paulo in Synedrio verba faciente*, Jen. 1735; Brunsmann, *An Paulus vere ignorarit Ananiam esse summum sacerdotem*, in his *Hendecad. Diss.* Hafn. 1691, p. 44 sq.), since he could scarcely have been ignorant of so public a fact, and one indicated by the very circumstances of the occasion; but it seems simply to signify that the apostle had at the moment overlooked the official honor due to his partisan judge (see Kuinöl, *Comment.* in loc.). See PAUL.

14. An eminent priest, son of Masambalus, slain by Simon during the final siege of Jerusalem (Josephus, *War*, v, 13, 1).

Anan'iël (*Ἀνανήλ*, i. q. *Hananeël*, q. v.), the son of Aduel, father of Tobiel, and grandfather of Tobit (Tob. i, 1).

Anănus (*Ἄνανος*, prob. a Greek form of *Hanan*, q. v.), the name of several men in Josephus.

1. The senior of that name, whose five sons all enjoyed the office of high-priest (Josephus, *Ant.* xx, 9, 1), an office that he himself filled with the greatest fidelity (*War*, iv, 3, 7). He is probably the same as Ananus, the son of Seth, who was appointed high-priest by Cyrenius (*Ant.* xxiii, 2, 1), and removed by Valerius Gratus (*ib.* 2). He is apparently the ANNAS (q. v.) mentioned in the Gospels.

2. Son of the preceding, high-priest three months, A.D. 62, by appointment of Agrippa (Josephus, *Ant.* xx, 9, 1). He was a man extremely bold and enterprising, of the sect of the Sadducees; who, thinking it a favorable opportunity, after the death of Festus, governor of Judæa, and before the arrival of Albinus, his successor, assembled the Sanhedrim, and therein procured the condemnation of James, the brother (or relative) of Christ, who is often called the bishop of Jerusalem, and of some others, whom they stigmatized as guilty of impiety, and delivered to be stoned. This was extremely displeasing to all considerate men in Jerusalem, and they sent privately to King Agrippa, who had just arrived in Judæa, entreating that he would prevent Ananus from taking such proceedings in future. He was, in consequence, deprived of his office. He was exceedingly active in opposing the Zealots (Josephus, *Life*, 38; *War*, iv, 3, 9 14), and, in consequence, was put to death at Jerusalem at the beginning of the Jewish wars, A.D. 67 (*ib.* iv, 5, 2).

3. Son of Bamadus, the most barbarous of all the guards of Simon the tyrant during the final siege of Jerusalem (Josephus, *War*, v, 13, 1). He was from Emmaus, and deserted to the Romans before the capture of the city (*ib.* vi, 4, 2).

4. A governor (of the Temple), sent by Quadratus as a prisoner to Rome, along with the high-priest Ananias (Josephus, *Ant.* xx, 6, 2); called in the parallel passage (*War*, ii, 12, 6) the son of this Ananias. He was perhaps the same elsewhere (*War*, ii, 19, 5) called the son of Jonathan (comp. *War*, ii, 12, 5).

Anaphah. See HERON.

Anaphŏra (*ἀναφορά*, *raising up*), in the Greek Church Liturgy, is that part of the service which includes the consecration of the elements. The book containing the service is also called *Anaphora*. The term answers to the *canon missæ* of the Roman Liturgy. —Palmer, *Orig. Liturg.* i, 20.

Anastasia, a martyr of the fourth century, of Roman descent, instructed in the principles of Christianity by Chrysogonus. Her father, being a pagan, gave her in marriage to a man of his own faith named Publius, who informed against her as a Christian. By command of Florus, governor of Illyricum, she was put to the torture; but, her faith remaining unshaken, he ordered her to be burnt, which sentence was executed December 25, A.D. 304, about one month after the martyrdom of Chrysogonus, her instructor. The Greeks commemorate her as a saint on Dec. 22: the Latins, Dec. 25.—Baillet, under Dec. 25.

Anastăsis. See RESURRECTION.

Anastasius I, Pope, a native of Rome, succeeded Siricus about the year 398. He was a contemporary of St. Jerome, who speaks highly of his probity and apostolic zeal. He condemned the doctrine of Origen, and excommunicated Rufinus, who, in a controversy with Jerome, had been the advocate of Origen. Anastasius is said to have acknowledged that he did not understand the controversy. Rufinus wrote an apology, which is found in Constant's collection of the "Epistles of the Popes." Anastasius died in 402, and was succeeded by Innocent I.—Riddle, *Hist. of Papacy*, i, 150; Baillet, under April 27.

II, Pope, a native of Rome, succeeded Gelasius I in 496. He endeavored to put an end to the schism then existing between the see of Constantinople and that of Rome about the question of precedence. Two letters written by him on the occasion to the Emperor Anastasius are still extant. He also wrote a congratulatory letter to Clovis, king of the Franks, on his conversion to Christianity. He endeavored to revoke the condemnation of Acacius (q. v.), and thus brought upon himself the hatred of the Roman clergy (Baronius, sub anno 497). He died A.D. 498.—Riddle, *Hist. of Papacy*, i, 192; Baronius, *Annal.* A.D. 496.

III. Pope, likewise a Roman, succeeded Sergius III in 911, and died the following year.

IV, Cardinal Conrad, bishop of Sabina, was elected pope in 1153, after the death of Eugenius III. Rome was then in a very disturbed state, owing to the movements of Arnold of Brescia and his followers. Anastasius died in 1154, and was succeeded by Adrian IV. He wrote a work on the Trinity.

Anas'tasius, Anti-pope, elected about 855 in opposition to Benedict III. Emperor Louis, at the request of the people and clergy of Rome, induced him to resign.

Anastasius, *St.*, patriarch of Antioch, was raised to that throne in 559. The Emperor Justinian, who favored the errors of the *Aphthartodocetæ* (who held that our Lord before his resurrection was, as to his flesh, incorruptible and incapable of suffering), did all in his power to induce Anastasius to support them also, but he persisted in opposing them. Justin II

banished him from Antioch, which he did not revisit until 593, after twenty-three years of exile. He died in 598 or 599, amid the heaviest afflictions. Gregory the Great wrote often to him to console him, and to congratulate him on his return. In the second council of Nicæa, a letter of Anastasius was read, in which he drew the distinction between the worship due to God, and that which we render to men and angels, viz., that we serve God alone. His remains may be found in *Bib. Max. Patr.* tom. ix, and in Combefis, *Nov. Auct.* tom. i. He is often confounded with *Anastasius Sinaita* (q. v.).—Landon, *Eccl. Dict.* i, 336.

Anastasius, St., surnamed Astric, the apostle of Hungary, born in 954, died Sept. 10, 1044. He entered the Benedictine order at Rouen, France. Subsequently he went to Bohemia with Adalbert, bishop of Prague, by whom he was made abbot of Braunau. When Adalbert had to flee from Bohemia, Astric left with him. He found an asylum at the court of Duke Stephen of Hungary, who, in the year 1000, put him at the head of the Benedictine abbey of St. Martin. Stephen having divided his duchy into ten bishoprics, that of Colocza was accorded to Astric, who henceforth assumed the name Anastasius. The duke then sent him to Rome to obtain from the pope, Sylvester II, the sanction of the ecclesiastical organization of Hungary, and for him (Stephen) the title of king. Anastasius was successful in this mission; he brought back for Stephen, with the royal crown and the double cross, the right to regulate the affairs of the Hungarian Church. Being proclaimed king by the nation, Stephen was consecrated and crowned by Anastasius. The latter was, during three years, provisional metropolitan of Hungary, the archbishop of Strigonia being, by a temporary loss of sight, prevented from discharging the duties of his office. While provisional metropolitan, Anastasius was present at the assembly of Frankfort, and blessed the marriage of the king with Gisella, sister of the Emperor Henry. When the archbishop of Strigonia recovered his sight, Anastasius retired into his diocese, when he devoted himself until his death to the propagation of the Christian faith.—*Oesterreich'sches biographisches Lexicon* (Vienna, 1851); Hoefer, *Biog. Générale*, ii, 480.

Anastasius Sinaita, a monk of Mt. Sinai, born, it is supposed, about 600, though the date is undecided. He is said to have travelled much in Egypt and Syria, defending the faith against the Acephalists, Severians, and Theodosians. In his "Odegos," or "Guide to the Right Path," he speaks of John who was the Theodosian patriarch of Alexandria from 677 to 686; he was consequently alive about that period, but when he died is not known. He is honored as a saint in the Greek Church. His principal work, the *Odegos* just mentioned, has been attributed by some writers to the patriarch Anastasius, who died in 598; but the fact just mentioned, viz., that John of Alexandria, who was patriarch from 677 to 686, is spoken of in it, will prove the impossibility of this. This work was published by Gretser, at Ingolstadt, in 1606. Some of the MSS. do not, however, contain the Exposition of the Faith, which is contained in Gretser's edition at the beginning, and differ in many other particulars. The complete works of Anastasius Sinaita have been published by Migne, in *Patrologia Græca*, tom. lxxxix (Paris, 1860).

Anastasius, a Persian martyr who was baptized at Jerusalem. After his baptism he retired into the monastery of Anastasius, and thence imbibing the superstitious desire of martyrdom, he journeyed to Cæsarea. When there, he was brought before the governor Barzabanes, who endeavored, first by bribes, and afterward by tortures, to induce him to forsake the faith; failing in his attempts, he sent him into Persia, where he was first strangled, and then beheaded by order of Chosroës, January 22, 628, the day on which he is commemorated as a saint both in the East and West.—Baillet, *Vies des Saints*, Jan. 22; Landon, *Eccl. Dict.* s. v.

Anastasius (*Bibliothecarius*), librarian of the Vatican, and abbot of St. Maria Trans-Tiberim at Rome, a celebrated and learned writer of the ninth century. The dates of his birth and death are unknown. He was on terms of intimacy with the learned men of his age, especially with Photius and Hincmar. He was present in 869 at the eighth council of Constantinople, where Photius was condemned. He translated the Acts of the Council from Greek into Latin. He wrote a *Historia Ecclesiastica* (Paris, ed. by Fabrotti, 1649, fol.); but the most important of his writings is a History of the Popes, under the title *De Vitis Romanorum pontificum, a Petro Apostolo ad Nicolaum I, adjectis vitis Hadriani II et Stephani IV* (Romæ, 1718–1755, 4 vols. fol., and several other editions).—Cave, *Hist. Lit.* ann. 870; Hoefer, *Nouv. Biog. Générale*, ii, 479.

A'nath (Heb. *Anath'*, עֲנָת, an *answer*, i. e. to prayer; Sept. Ἀνάθ), the father of Shamgar, one of the judges of Israel (Judg. iii, 31; v, 6). B.C. ante 1429.

Anath'ema (*ἀνάθεμα*), literally any thing *laid up* or suspended (from *ἀνατίθημι*, *to lay up*), and hence any thing laid up in a temple set apart as sacred (2 Macc. ix, 16). In this general sense the form employed is *ἀνάθημα*, a word of not unfrequent occurrence in Greek classic authors, and found once in the N. T., Luke xxi, 5. The form *ἀνάθεμα*, as well as its meaning, appears to be peculiar to the Hellenistic dialect (Valckenaer, *Schol.* i, 593). The distinction has probably arisen from the special use made of the word by the Greek Jews. In the Sept. *ἀνάθεμα* is the ordinary rendering of the Hebrew word חֵרֶם, *che'rem* (although in some instances it varies between the two forms, as in Lev. xxvii, 28, 29), and in order to ascertain its meaning it will be necessary to inquire into the signification of this word. The Alexandrine writers preferred the short penultimate in this and other kindred words (e. g. *ἐπίθεμα*, *σύνθεμα*); but occasionally both forms occur in the MSS., as in Judg. xvi, 19; 2 Macc. xiii, 15; Luke xxi, 5: no distinction therefore existed originally in the meanings of the words, as had been supposed by many early writers. The Hebrew חֵרֶם, *cherem*, is derived from a verb signifying primarily to *shut up*, and hence to (1) *consecrate* or *devote*, and (2) *exterminate*. Any object so devoted to the Lord was irredeemable: if an inanimate object, it was to be given to the priests (Num. xviii, 14); if a living creature, or even a man, it was to be slain (Lev. xxvii, 28, 29); hence the idea of *extermination* as connected with *devoting*. Generally speaking, a vow of this description was taken only with respect to the idolatrous nations who were marked out for destruction by the special decree of Jehovah, as in Num. xxi, 2; Josh. vi, 17; but occasionally the vow was made indefinitely, and involved the death of the innocent, as is illustrated in the case of Jephthah's daughter (Judg. xi, 31), according to many, and certainly in that of Jonathan (1 Sam. xiv, 24), who was only saved by the interposition of the people. The breach of such a vow on the part of any one directly or indirectly participating in it was punished with death (Josh. vii, 25). In addition to these cases of spontaneous devotion on the part of individuals, the verb חָרַם, *charam'*, is frequently applied to the extermination of idolatrous nations: in such cases the idea of a *vow* appears to be dropped, and the word assumes a purely secondary sense (Sept. ἐξολοθρεύω); or, if the original meaning is still to be retained, it may be in the sense of Jehovah (Isa. xxxiv, 2) *shutting up*, i. e. *placing under a ban*, and so necessitating the *destruction* of them, in order to prevent all contact. The extermination being the result of a positive command (Exod. xxii, 20), the idea of a vow is excluded.

although doubtless the instances already referred to (Num. xxi, 2; Josh. vi, 17) show how a vow was occasionally superadded to the command. It may be further noticed that the degree to which the work of destruction was carried out varied. Thus it applied to the destruction of (1) men alone (Deut. xx, 13); (2) men, women, and children (Deut, ii, 34); (3) virgins excepted (Num. xxxi, 17; Judg. xxi, 11); (4) all living creatures (Deut. xx, 16; 1 Sam. xv, 3); the spoil in the former cases were reserved for the use of the army (Deut. ii, 35; xx, 14; Josh. xxii, 8), instead of being given over to the priesthood, as was the case in the recorded vow of Joshua (Josh. vi, 19). See Vow.

I. We thus find that the *cherem* was a person or thing consecrated or devoted irrevocably to God, and that it differed from any thing merely vowed or sanctified to the Lord in this respect, that the latter could be redeemed (Lev. xxviii, 1–27), while the former was irreclaimable (Lev. xxvii, 21, 28); hence, in reference to living creatures, the devoted thing, whether man or beast, must be put to death (Lev. xxvii, 29). The prominent idea, therefore, which the word conveyed was that of a person or thing *devoted to destruction*, or *accursed*. Thus the cities of the Canaanites were anathematized (Num. xxi, 2, 3), and, after their complete destruction, the name of the place was called Hormah (חָרְמָה; Sept. *ἀνάθεμα*). Thus, again, the city of Jericho was made an *anathema* to the Lord (Josh. vi, 17); that is, every living thing in it (except Rahab and her family) was devoted to death; that which could be destroyed by fire was burnt, and all that could not be thus consumed (as gold and silver) was forever alienated from man and devoted to the use of the sanctuary (Josh. vi, 24). The prominence thus given to the idea of *a thing accursed* led naturally to the use of the word in cases where there was no reference whatever to consecration to the service of God, as in Deut. vii, 26, where an idol is called חֵרֶם, or *ἀνάθεμα*, and the Israelites are warned against idolatry lest they should be *anathema* like it. In these instances the term denotes the object of the curse, but it is sometimes used to designate the curse itself (e. g. Deut. xx, 17, Sept.; comp. Acts xxiii, 14), and it is in this latter sense that the English word is generally employed.

In this sense, also, the Jews of later times use the Hebrew term, though with a somewhat different meaning as to the curse intended. The חֵרֶם, *cherem*, of the rabbins signifies excommunication or exclusion from the Jewish Church. The more recent rabbinical writers reckon three kinds or degrees of excommunication, all of which are occasionally designated by this generic term (Elias Levita, in *Sepher Tisbi*). (1.) The first of these, נִדּוּי, *niddu'i*, *separation*, is merely a temporary separation or suspension from ecclesiastical privileges, involving, however, various civil inconveniences, particularly seclusion from society to the distance of four cubits. The person thus excommunicated was not debarred entering the temple, but instead of going in on the right hand, as was customary, he was obliged to enter on the left, the usual way of departure: if he died while in this condition there was no mourning for him, but a stone was thrown on his coffin to indicate that he was separated from the people and had deserved stoning. Buxtorf (*Lex. Talm.* col. 1304) enumerates twenty-four causes of this kind of excommunication: it lasted thirty days, and was pronounced without a curse. If the individual did not repent at the expiration of the term (which, however, according to Buxtorf, was extended in such cases to sixty or ninety days), the second kind of excommunication was resorted to. (2.) This was called simply and more properly חֵרֶם, *cherem*, *curse*. It could only be pronounced by an assembly of at least ten persons, and was always accompanied with curses. The formula employed is given at length by Buxtorf (*Lex.* col. 828). A person thus excommunicated was cut off from all religious and social privileges: it was unlawful either to eat or drink with him (comp. 1 Cor. v, 11). The curse could be dissolved, however, by three common persons, or by one person of dignity. (3.) If the excommunicated person still continued impenitent, a yet more severe sentence was, according to the rabbins, pronounced against him, which was termed שַׁמָּתָא, *shammata'*, *imprecation* (Elias Levita, in *Tisbi*). It is described as a complete excision from the Church and the giving up of the individual to the judgment of God and to final perdition. There is, however, reason to believe that these three grades are of recent origin. The Talmudists frequently use the term by which the first and last are designated interchangeably, and some rabbinical writers (whom Lightfoot has followed in his *Horæ Hebr. et Talm. ad* 1 Cor. v, 5) consider the last to be a lower grade than the second; yet it is probable that the classification rests on the fact that the sentence was more or less severe according to the circumstances of the case; and though we cannot expect to find the three grades distinctly marked in the writings in the N. T., we may not improbably consider the phrase "put out of the synagogue," *ἀποσυνάγαγον ποιεῖν*, John xvi, 2 (comp. ix, 22; xii, 42), as referring to a lighter censure than is intended by one or more of the three terms used in Luke vi, 22, where perhaps different grades are intimated. The phrase "deliver over to Satan" (1 Cor. v, 5; 1 Tim. i, 20) has been by many commentators understood to refer to the most severe kind of excommunication. Even admitting the allusion, however, there is a very important difference between the Jewish censure and the formula employed by the apostle. In the Jewish sense it would signify the delivering over of the transgressor to final perdition, while the apostle expressly limits his sentence to the "destruction of the flesh" (i. e. the depraved nature), and resorts to it in order "that the spirit may be saved in the day of the Lord Jesus." See Accursed.

II. But, whatever diversity of opinion there may be as to the degrees of excommunication, it is on all hands admitted that the term חֵרֶם, with which we are more particularly concerned as the equivalent of the Greek *ἀνάθεμα*, properly denotes, in its rabbinical use, an excommunication accompanied with the most severe curses and denunciations of evil. We are therefore prepared to find that the *anathema* of the N. T. always implies execration; but it yet remains to be ascertained whether it is ever used to designate a judicial act of excommunication. That there is frequently no such reference is very clear: in some instances the individual denounces the anathema on himself, unless certain conditions are fulfilled. The noun and its corresponding verb are thus used in Acts xxiii, 12, 14, 21, and the verb occurs with a similar meaning in Matt. xxvi, 74; Mark xiv, 71. The phrase "to call Jesus anathema" (1 Cor. xii, 3) refers not to a judicial sentence pronounced by the Jewish authorities, but to the act of any private individual who execrated him and pronounced him accursed. That this was a common practice among the Jews appears from the rabbinical writings. The term, as it is used in reference to any who should preach another gospel, "Let him be anathema" (Gal. i, 8, 9), has the same meaning as let him be accounted execrable and accursed. In none of these instances do we find any reason to think that the word was employed to designate specifically and technically excommunication either from the Jewish or the Christian Church. There remain only two passages in which the word occurs in the N. T., both presenting considerable difficulty to the translator.

(*a.*) With regard to the first of these (Rom. ix, 3), Grotius and others understand the phrase "accursed from Christ," *ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ*, to signify excommunication from the Christian Church, while most of the fathers, together with Tholuck, Rückert, and a great number of modern interpreters, explain the term as referring to the Jewish practice of excommunication. On the other hand, Deyling, Olshausen, De Wette, and many more, adopt the more general meaning of accursed. The great difficulty is to ascertain the extent of the evil which Paul expresses his willingness to undergo; Chrysostom, Calvin, and many others understand it to include final separation, not, indeed, from the love, but from the presence of Christ; others limit it to a violent death; and others, again, explain it as meaning the same kind of curse as that under which they might be delivered by repentance and the reception of the Gospel (Deylingii *Observatt. Sacræ*, pt. ii, p. 495 and sq.). It would occupy too much space to refer to other interpretations of the passage, or to pursue the investigation of it further. There seems, however, little reason to suppose that a judicial act of the Christian Church is intended, and we may remark that much of the difficulty which commentators have felt seems to have arisen from their not keeping in mind that the apostle does not speak of his wish as a possible thing, and their consequently pursuing to all its results what should be regarded simply as an expression of the most intense desire (*ηὐχόμην=ηὐχόμην ἄν, I could wish*, i. e. were such a thing proper or available, see Winer, *Idioms*, p. 222). Some have even thought (taking the verb as a *historical* Imperfect) that the apostle was simply referring to his former detestation of Christ, when yet unconverted (see Bloomfield, *Recensio Synopt.* in loc.), and Tregelles proposes (*Account of Gr. Text of N. T.* p. 219) to remove the difficulty altogether in this way, by enclosing the clause in question in a parenthesis. See Wolhi *Curæ*, in loc.; Poli *Synops.* in loc.; Trautermann, *Illustratio* (Jen. 1758); *Meth. Quart. Rev.* 1863, p. 420 sq. Comp. BAN.

(*b.*) The phrase ANATHEMA MARAN-ATHA, *ἀνάθεμα μαρὰν ἀθά* (1 Cor. xvi, 22), has been considered by many to be equivalent to the שַׁמָּתָא, *shammata*, of the rabbins, the third and most severe form of excommunication. This opinion is derived from the supposed etymological identity of the Syriac phrase itself, *maran-atha* (q. v.), מָרָן אֲתָא, "the Lord cometh," with the Hebrew word which is considered by these commentators to be derived from שֵׁם אֲתָה, *shem atha*, "the Name (i. e. Jehovah) cometh." This explanation, however, can rank no higher than a plausible conjecture, since it is supported by no historical evidence. The Hebrew term is never found thus divided, nor is it ever thus explained by Jewish writers, who, on the contrary, give etymologies different from this (Buxtorf, *Lex.* col. 2466). It is, moreover, very uncertain whether this third kind of excommunication was in use in the time of Paul; and the phrase which he employs is not found in any rabbinical writer (Lightfoot, *Horæ Hebr. et Talm.* on 1 Cor. xvi, 22). The literal meaning of the words is clear, but it is not easy to understand why the Syriac phrase is here employed, or what is its meaning in connection with anathema. Lightfoot supposes that the apostle uses it to signify that he pronounced this anathema against the Jews. However this may be, the supposition that the anathema, whatever be its precise object, is intended to designate excommunication from the Christian Church, as Grotius and Augusti understand it, appears to rest on very slight grounds: it seems preferable to regard it, with Lightfoot, Olshausen, and most other commentators, as simply an expression of detestation. Though, however, we find little or no evidence of the use of the word anathema in the N. T. as the technical term for excommunication, it is certain that it obtained this meaning in the early ages of the Church; for it is thus employed in the apostolic canons, in the canons of various councils, by Chrysostom, Theodoret, and other Greek fathers (Suiceri *Thesaurus Eccl.* s. vv. *ἀνάθεμα* and *ἀφορισμός*).—Kitto, s. v. See EXCOMMUNICATION.

III. Anathema, in ecclesiastical usage, is the cutting off any person from the communion or privileges of a society. The anathema differed from simple excommunication in being attended with curses and execrations. It signifies not only to cut off the living from the Church, but the dead from salvation. It was practised in the early Church against notorious offenders. The form has been preserved: the following was pronounced by Synesius against one Andronicus: "Let no Church of God be open to Andronicus and his accomplices, but let every sacred temple and church be shut against them. I admonish both private men and magistrates to receive them neither under their roof nor to their table; and priests, more especially, that they neither converse with them living nor attend their funerals when dead." When any one was thus anathematized, notice was given to the neighboring churches, and occasionally to the churches over the world, that all might confirm and ratify this act of discipline by refusing to admit such a one into their communion. The form of denouncing anathemas against heresies and heretics is very ancient. But as zeal about opinions increased, and Christians began to set a higher value on trifles than on the weightier matters of the law, it became a common practice to add anathemas to every point in which men differed from each other. At the Council of Trent a whole body of divinity was put into canons, and an anathema affixed to each. How fearful an instrument of power the anathema was in the hands of popes in the Middle Ages is attested by history. Popes still continue to hurl anathemas against heretics, which are little regarded.—Bingham, *Orig. Eccles.* bk. xvi, ch. ii, § 16. See INTERDICT.

Treatises on this subject are the following: Dürr, *De anathemate* (Alta. 1662); Baldwin, *De anathematismis* (Viteb. 1620); Bose, in Winckler's *Tempe sacr.* p. 231 sq.; Fecht, *De precibus contra alios* (Rost. 1708); Pipping, *De imprecationibus* (Lips. 1721); Pisanski, *Vindiciæ Psalmorum ob execrationes* (Regiom. 1779); Poncarius, *De imprecationibus in impios*, in the *Bibl. Lubec.* p. 565 sq. See IMPRECATION.

An'athoth (Heb. *Anthoth'*, עֲנָתוֹת, *answers*, i. e. to prayers; Sept. Ἀναθώθ), the name of one city and of two men.

1. One of the towns belonging to the priests in the tribe of Benjamin, and as such a city of refuge (Josh. xxi, 18). It is omitted from the list in Josh. xviii, but included "suburbs" (1 Chron. vi, 60 [45]). Hither, to his "fields," Abiathar was banished by Solomon after the failure of his attempt to put Adonijah on the throne (1 Kings ii, 26). This was the native place of Abiezer, one of David's 30 captains (2 Sam. xxiii, 27; 1 Chron. xi, 28; xxvii, 12), and of Jehu, another of the mighty men (1 Chron. xii, 3). The "men" (אֲנָשִׁים, not בָּנִים, as in most of the other cases; compare, however, Netophah, Michmash, etc.) of Anathoth returned from the captivity with Zerubbabel (Ezra ii, 23; Neh. vii, 27; 1 Esdr. v, 18). It is chiefly memorable, however, as the birthplace and usual residence of the prophet Jeremiah (Jer. i, 1; xi, 21–23; xxix, 27; xxxii, 7–9), whose name it seems to have borne in the time of Jerome, "Anathoth of Jeremiah" (*Onomast.* s. v.). The same writer (*Comment. in Jer.* i, 1) places Anathoth three Roman miles north of Jerusalem, which correspond with the twenty stadia assigned by Josephus (*Ant.* x, 7, 3). In the Talmud (*Yoma*, 10) it is called *Anath* (עֲנָת). (For other notices, see Reland's *Palæst.* p. 561 sq.) Anathoth lay on or near the great road from the north to Jerusalem

(Isa. x, 30). The traditional site at *Kuriet el-Enab* does not fulfil these conditions, being 10 miles distant from the city, and nearer west than north. Dr. Robinson (*Researches*, ii, 109) appears to have discovered this place in the present village of *Anata*, at the distance of an hour and a quarter from Jerusalem (Tobler, *Topogr. v. Jerus.* ii, 394). It is seated on a broad ridge of hills, and commands an extensive view of the eastern slope of the mountainous tract of Benjamin, including also the valley of the Jordan, and the northern part of the Dead Sea (see Hackett's *Illustr. of Script.* p. 191). It seems to have been once a walled town and a place of strength. Portions of the wall still remain, built of large hewn stones, and apparently ancient, as are also the foundations of some of the houses. It is now a small and very poor village; yet the cultivation of the priests survives in tilled fields of grain, with figs and olives. From the vicinity a favorite kind of building-stone is carried to Jerusalem. Troops of donkeys are employed in this service, a hewn stone being slung on each side; the larger stones are transported on camels (Raumer's *Palästina*, p. 169; Thomson's *Land and Book*, ii, 548).

Its inhabitants were sometimes called ANATHOTHITES (*Annethothi'*, עֲנֵתֹתִי, "Anethothite," 2 Sam. xxiii, 27; or *Anthothi'*, עַנְתֹתִי, "Antothite," 1 Chron. xi, 28; "Anetothite, xxvii, 12). See ANTOTHITE.

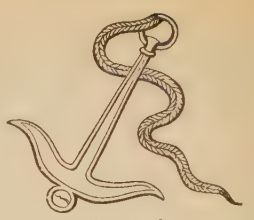
2. The eighth named of the nine sons of Becher, the son of Benjamin (1 Chron. vii, 8). B.C. post 1856.

3. One of the chief Israelites that sealed the covenant on the return from Babylon (Neh. x, 19), B.C. cir. 410.

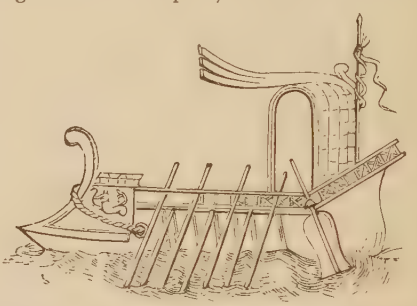
Anatolius, bishop of Laodicea, in Syria, was born at Alexandria, in Egypt, about 230. He excelled, according to Jerome, in arithmetic, geometry, astronomy, physics, logic, and rhetoric. About 264 he travelled into Syria and Palestine; and while at Cæsarea, Theoctenus, bishop of that see, made him his coadjutor, meaning that he should have succeeded him; but as he passed through Laodicea, on his way to the council of Antioch in 269, he was retained to be bishop of that see. He signalized his episcopate by his constant endeavors to destroy heresy and idolatry, and to cause virtue to flourish. He seems to have lived until the time of Diocletian, and to have died in peace. The Roman Martyrology marks his festival on the 3d of July. He left a Treatise on Arithmetic, in ten books, and one on Easter. *Canon Paschalis*, a fragment of which is given by Eusebius. A Latin translation of the entire *Canon Paschalis*, published by Ægidius Bucher (Amsterd. 1634; reprinted in Gallandii *Bibl. Patr.* t. iii), has been shown by Ideler (*Handbuch der Chronologie*, ii, 266 sq.) to be spurious.—Eusebius, *Hist. Eccl.* vii, 32.

Anchieta, JOSÉ DE, a Jesuit, born in 1533 at Teneriffe, was from 1554 to 1558 missionary in Brazil, where he distinguished himself more than any other member of his order. He is often called the Apostle of Brazil. He had an extraordinary influence over the Indians, who, under his guidance, aided in establishing the city of Rio, and in expelling the French from the country. He is the author of a grammar of the Brazilian Indians, which is still regarded as a classic work on that subject (see *Ausland*, 1835, p. 650 sq.). Although a large number of miracles were reported of him, he has not yet been canonized. He died June 19, 1597. A Latin biography of him was published by Beretarius in Cologne, 1617.

Anchor (*ἄγκυρα*), the instrument fastened in the bottom of the sea to hold a vessel firm during a storm (Acts xxvii, 29, 30, 40); from which passage it appears that the vessels of Roman commerce had several anchors, and that they were attached to the stern as well as prow of the boat (see Conybeare and Howson, *St. Paul*, ii, 335). The anchors used by the Romans were for the most part made of iron, and their form resembled that of the modern anchor. The anchor as here represented, and as commonly used, was called *bidens*, because it had two teeth or flukes. Sometimes it had one only. The following expressions were used for the three principal processes in managing the anchor: *Ancoram solvere*, *ἀγκυραν χαλᾶν*, "to loose the anchor;" *Ancoram jacere*, *βάλλειν*, *ῥίπτειν*, "to cast anchor;" *Ancoram tollere*, *αἴρειν*, *ἀναιρεῖσθαι*, *ἀνάσπασθαι*, "to weigh anchor." The anchor usually lay on the deck, and was attached to a cable (*funis*), which passed through a hole in the prow, termed *oculus*. In the



Ancient Anchor.



Ancient Galley, with the Cable to which the Anchor is attached passing through the Prow.

heroic times of Greece we find large stones, called *εἰναί* (*sleepers*), used instead of anchors (Hom. *Iliad.* i, 436). See SHIP.

In Heb. vi, 19, the word *anchor* is used metaphorically for a spiritual support in times of trial or doubt; a figure common to modern languages. See HOPE.

Anchorets. See ANACHORETS.

Ancient of Days (Chald. עַתִּיק יוֹמִין, Sept. *παλαιὸς ἡμερῶν*, Vulg. *antiquus dierum*), an expression applied to Jehovah thrice in a vision of Daniel (ch. vii, 9, 13, 22), apparently much in the same sense as Eternal. See JEHOVAH. The expression, viewed by itself, is somewhat peculiar; but it is doubtless employed by way of contrast to the successive monarchies which appeared one after another rising before the eye of the prophet. These all proved to be ephemeral existences, partaking of the corruption and evanescence of earth; and so, when the supreme Lord and Governor of all appeared to pronounce their doom, and set up his own everlasting kingdom, He is not unnaturally symbolized as the Ancient of Days—one who was not like those new formations, the offspring of a particular time, but who had all time, in a manner, in his possession—one whose days were past reckoning. See DANIEL (BOOK OF).

Ancillon, David, was born March 17, 1617, at Metz, where his father was an eminent lawyer. After studying at the Jesuits' College in Metz, he went to Geneva in 1633, to complete his studies in philosophy and theology, and in 1641 was licensed to preach by the Protestant Synod of Charenton, and appointed minister of Meaux, where he remained till 1653, when he returned to Metz; and here he continued to officiate with great reputation till the revocation of the Edict of Nantes in 1685, when he retired to Frankfort, and afterward to Berlin, where he was received with great favor by the Elector of Brandenburg. He died Sept. 3, 1692. Among his writings are, *Traité de Tradition* (Sedan, 1657, 4to); *Vie de Farel* (Amst. 1691, 12mo), etc. Perhaps, however, the most favorable impression

of his varied learning is to be obtained from the work entitled "*Mélanges Critiques de Littérature, recueilli des Conversations de feu M. Ancillon*," published at Basle in 1698 by his son Charles, who was a man of literary distinction (see Haag, *La France Protestante*, i, 80; Bayle, *Dict.* s. v.).

Ancillon, Jean Pierre Frédéric, a descendant of David Ancillon, was born at Berlin on the 30th of April, 1766. He studied theology, and on his return from the university he was appointed teacher at the military academy of Berlin, and preacher at the French church of the same town. He began his literary career by a work entitled "*Mélanges de Littérature et de Philosophie* (Berlin, 1801, 2 vols. 8vo); and a few years after he was elected a member of the Academy of Sciences of Berlin, and was, at the same time, appointed its historiographer. His preaching at Berlin attracted the attention of the king, and he was drawn into political life. In 1806 he was appointed instructor of the Crown Prince of Prussia, and was further distinguished by the title of Councillor of State. In 1825 he was made Minister of Foreign Affairs, in which office he died, April 10, 1837.—*Biog Dict. Soc. Useful Knowledge*; Haag, *La France Protestante*, i, 90.

Ancȳra, a city in Galatia (see Smith's *Dict. of Class. Geog.* s. v.), where three councils were held: I. In 314, attended by twelve or eighteen bishops; the subject of apostates was discussed, and twenty-five canons framed. II. Semi-Arian, in 358, on the second formula of Sirmium (q. v.). III. In 375, when Hypsius, bishop of Parnassus, was deposed.—Smith, *Tables of Church Hist.*

Anderson, Christopher, an English Baptist minister, born at Edinburgh, Feb. 19, 1782, and educated at the Baptist College, Bristol. In 1806 he commenced his labors as a city missionary in Edinburgh at his own expense; and in ten years a church was established, of which he remained pastor until his death. He was one of the principal founders of the Edinburgh Bible Society (1809) and of the Gaelic School Society (1811). He died Feb. 18, 1852. Besides fugitive essays on missions, etc. he wrote "*The Design of the Domestic Constitution*" (Lond. 8vo):—*Historical Sketches of the Ancient Irish* (Edinb. 1828, 12mo)·—*Annals of the English Bible* (Lond. 1845, 2 vols. 8vo).—Jamieson, *Relig. Biog.* p. 16

Anderson, John, D.D., an eminent Presbyterian minister, born in Guilford, N.C., April 10, 1767. Licensed to preach in 1791, he itinerated in Kentucky, Tennessee, and Ohio until 1801, when he became pastor at Upper Buffalo, Washington Co., Pa., where he remained till 1833. He was made D.D by Washington College, 1821. He died Jan. 5, 1835. Many ministers of eminence studied in Dr. Anderson's house.—Sprague, *Annals*, iii, 588.

Anderson (or Andreae), **Lars** (or Laurent), chancellor of Gustavus Vasa, born in Sweden in 1480. He was at first a priest at Strengnäs, and became subsequently archdeacon at Upsal. On his return from a journey to Rome he passed through Wittenberg, and became convinced of the truth of Luther's doctrines. Arriving in Sweden, he was made chancellor by Gustavus Vasa, who readily seconded all his efforts for promoting the Reformation in Sweden. At the request of the king, Anderson, together with Olaus Petri, translated the Bible into Swedish. The Reformation was established by the Diet of Westeras in 1527. Anderson was high in office and favor until 1540, when he was charged with having failed to disclose a conspiracy against the king of which he had knowledge, and he was sentenced to death. He was, however, let off for a sum of money, and retired to Strengnäs, where he died, April 29, 1552.—Hoefer, *Biog. Générale*, ii, 520.

Anderson, Peyton, a Methodist preacher of Virginia, born 1795, entered the Virginia Conference at nineteen, and preached in the principal cities and stations until his death in 1823, aged twenty-eight. Mr. Anderson was a teacher previous to his ministry, and, being well-educated, modest, faithful, and circumspect, and greatly devoted to his calling, his promise of future usefulness to the church was rapidly maturing, when he died.—*Minutes of Conferences*, 1824.

Andrada, Antonio d', a Portuguese Jesuit and missionary, born at Villa de Oleiros about 1580, died August 20, 1633. He entered the order of Jesuits at Coimbra in 1596, and was, in 1601, sent as missionary to India. Having been appointed superior of the missions of Mongolia, he learned that in Thibet certain vestiges of Christianity, or some form of religious worship similar to that of the Roman Catholic Church, was to be found. He accordingly concluded to visit that, until then, almost entirely unknown country. He successfully accomplished the hazardous journey, and reached Caparanga, a city which was the residence of the military chief of Thibet. It is said that he was well received by the grandees and the court, and that he was allowed to preach and to erect a temple to the Virgin Mary. He returned to Mongolia in order to associate with himself other missionaries. With these he went a second time to Thibet, where he again met with a favorable reception. Subsequently he was elected provincial of the residence of Goa, where he remained until his death. Andrada published an account of his first journey to Thibet under the title *Novo Descobrimento do Grão Catayo, ou dos Reynos de Thibet* (Lisb. 1626, 4to)—(*New Discovery of the Great Cathay, or the Kingdoms of Thibet*). This work was translated into many other languages—into French in 1629.—Hoefer, *Biog. Générale*, ii, 546.

Andrada, Diogo Payva d', a Portuguese theologian, was born at Coimbra in 1528, and became grand treasurer of King John. He distinguished himself at the Council of Trent, concerning which he wrote *Quæstionum Orthodoxarum libri x*, against Chemnitz *Examen Conc. Trid.* (Venice, 1564, 4to); also *Defensio Fidei Trident. lib. vi* (Lisb. 1578, 4to); *De Conciliorum Auctoritate*: and several volumes of sermons. He died in 1575.—Alegambe, *Bibl. Script. Soc. Jesu*; Hoefer, *Nouv. Biog. Générale*, i, 533.

Andrada, or *Thomas de Jesus*, brother of the last, and monk of the Augustine monastery at Coimbra. He laid the foundation in 1578 of the *Discalceats*. He followed King Don Sebastian into Africa, and was taken prisoner at the battle of Alcacer, August 4, 1578, and thrown by the infidels into a dungeon, where no other light penetrated but that which came to him through the cracks in the door. Here he wrote, in Portuguese, *The Labors of Jesus*, which obtained great celebrity, and has been translated into Spanish, Italian, and French. He died April 17, 1582, in the place of his confinement, where, in spite of the ransom sent by his sister, the Countess of Linhares, he preferred to remain, that he might comfort, during the remainder of his days, the Christian captives imprisoned with him. Father Alexis de Meneses has written his *Life*, which is appended to "The Labors of Jesus," printed in 1631.—Landon, *Eccles. Dict.* i, 350.

Andreä, Jakob, a celebrated Lutheran theologian, born at Waiblingen, in Würtemberg, March 25, 1528. In 1543 he took the degree of B.A. in the University of Tübingen, and in 1553 that of doctor in theology. In 1546 he became deacon in Stuttgart; and when the Spanish troops took the town, he alone, of all the Protestant pastors, remained. In 1555 and 1556 he labored successfully in planting the Reformation in Oettingen and Baden. In 1557 he attended the diets of Frankfort and Ratisbon, and was one of the secretaries at the Conference of Worms. In 1557 he published his work *De Cœnâ Domini*, and in the year following he published a reply to the work of Staphylus (who had gone over to the Roman Church) against

Luther, in which that writer had made a collection of the various opinions of all the different Protestant sects, and attributed them to Luther as the origin of all. In 1562 he was made professor of theology and chancellor of the University of Tübingen. He went, in 1563, to Strasburg, where Zanchius had been propounding the doctrine that the elect cannot fall from grace, sin as they will, and persuaded Zanchius to sign a confession of faith which he drew up. See ZANCHIUS. During the next eight years he travelled largely in Germany and Bohemia, consolidating the Reformation. In 1571 he combated the notion of Flaccius Illyricus that *sin is a substance*. But the most important labor of his life was his share in the preparation of the *Formula Concordiæ*, composed by a meeting of divines at Torgau, 1576, and revised in April, 1577, at the monastery of Berg, by Andreä, Chemnitz, and Selnekker. This *Liber Bergensis* was accepted by Augustus, elector of Saxony, who caused his clergy to sign it, and invited those of other German states to sign also. Many refused. The book, previously revised by Musculus, Cornerus, and Chytræus, with a preface by Andreä, was printed in 1579. (See Francke, *Libri Symbolici*, part iii, Prolegom.; and see FORMULA CONCORDIÆ.) It is thoroughly polemical, on the Lutheran side, against the Calvinistic view of the sacraments. An account of the controversies caused by the *Formula* is given by Mosheim (*Ch. Hist.* cent. xvi, sec. iii, pt. ii, ch. i). Andreä labored earnestly to gain general assent to the *Formula*; for five years he travelled widely, conferring with princes, magistrates, and pastors. In 1583 and 1584 he labored at a voluminous work on the ubiquity of Christ. In 1586 he disputed with Beza at the colloquy of Montbelliard, and died at Tübingen Jan. 7, 1590. He wrote more than one hundred and fifty different works, chiefly polemical —Mosheim, *Ch. Hist.* cent. xvi, pt. ii, ch. i, § 38–40; Niedner's *Zeitschrift*, 1853, Heft iii; Herzog, *Real-Encyklopädie*, s. v.

Andreae, ABRAHAM, Lutheran archbishop of Upsala, a native of Angermannland, died in 1607. While rector of the university of Stockholm he offended King John, the son of Gustavus Wasa, who wished to re-establish the Roman Catholic Church in Sweden. In order to escape imprisonment he fled to Germany, where he spent thirteen years, during which time he published most of his works. In 1593, after the death of John, and during the absence of Sigismund, his successor, who was at the same time king of Poland, the Swedish clergy met at Upsal, resolved to maintain the Confession of Augsburg, and unanimously elected Andreae archbishop. King John Sigismund, on his arrival at Stockholm, had to confirm the election, and he was crowned by Andreae. Duke Charles, the prince regent of Sweden, charged him with reorganizing the church affairs; but on the tour which he undertook to this end he raised the indignation of the people by his rigor, and incurred the displeasure of the regent. Being moreover accused of a secret understanding with Sigismund, he was deprived of his office and imprisoned in the Castle of Gripsholm, where he died. Andreae wrote a work against the Adiaphorists (*Forum Adiaphororum*, Wittenberg, 1587, 8vo), with several other works. He also translated a commentary on Daniel by Draconitis, and published several works of his father-in-law, Laurentius Petri de Nerike. —Hoefer, *Biog. Générale*, ii, 574.

Andreäs CRETENSIS (*Andrew of Crete*), so called because he was archbishop of that island. Born at Damascus about 635, he embraced the monastic state at Jerusalem, for which reason he is sometimes styled *Hierosolymitanus*. He was a vehement antagonist of the Monothelites, was ordained deacon at Constantinople, and shortly after was made archbishop of Crete, which church he governed for many years, and died at Mitylene at the end of the seventh century. Besides his sermons, homilies, and orations, he wrote many hymns, some of which are still sung in the Greek churches. The Greek Church commemorates him as a saint on July 4. His remains are gathered under the title *Opera Gr. et Lat. cum notis Combefis*, fol. (Paris, 1644).—Cave, *Hist. Lit.* anno 635; Landon, *Eccles. Dict.* i, 352.

Andreas, archbishop of Crain in Austria, one of the forerunners of Luther, lived in the second half of the fifteenth century. Having been sent by the Emperor Frederick III to Rome, he was scandalized at the manners of the Roman court. Andreas urged the necessity of a reform of the church upon the cardinals and the pope, who at first praised his zeal, but when Andreas became more urgent had him put in prison in 1482. Having been liberated through the intervention of Emperor Frederick III, he went to Basle, and attempted to convoke another general council. Public opinion and the universities showed to him a great deal of sympathy, but the pope excommunicated him and all who would give him an asylum. When the city of Basle refused to expel Andreas, the papal legate put it under the interdict, to which, however, no one paid any attention except the Carmelite monks, who on that account were refused any alms by the citizens, and nearly starved to death. After a long negotiation between the pope and the emperor, Andreas was summoned to retract, and when he refused he was put in prison, where, after a few months, he was found hung, in 1484—on the same day, it is said, when Luther was born. His body was put in a barrel, and, through the executioner, thrown into the Rhine.—Hoefer, *Biog. Générale*.

Andreäs, or **Andreä** JOHANN VALENTIN, grandson of Jakob, was born at Herrenberg, Aug. 17, 1586. After completing his academic course at Tübingen, he travelled for some years as tutor. In 1614 he became deacon at Vaihingen, where he labored zealously six years as preacher and writer, directing his efforts mainly against formalism and mysticism. Himself a practical Christian, he mourned over the frivolous learning and pedantry of the time, and directed his life and labors against it. But instead of attacking them in the usual way, he adopted wit and satire as his weapons. He wrote *Menippus, sive Satyricorum dialogorum centuria* against unpractical orthodoxy, and *Alethea Evul* against cabalistic theosophy. His *Fama Fraternitatis Rosæ Crucis* (1614), and *Confessio fraternitatis R. C.* (1615), were an ironical attack on the secret societies of his times. Those who did not understand the mystification ascribed to him the foundation of the Rosicrucians (q. v.). He wrote again, and book after book, to show that his first work was fictitious, and designed to teach a useful lesson; but nobody would believe him at first. But finally he was understood, and "no satire was probably ever attended with more beneficial results." His real object was to overthrow the idols of the time in literature and religion, and to bring the minds of men back to Christ; and no writer of his time did more to accomplish this end. He removed to Calv in 1620, where, after the battle of Nördlingen, 1634, he lost his library and other property. He died at Adelsberg, June 27, 1654. For a further account of him, see Hossbach, *Andreä und sein Zeitalter* (Berlin, 1819); Hurst, *History of Rationalism*, chap. i; Rheinwald, *Andreæ Vita ab ipso conscripta* (Berl. 1849); Hase, *Church History*, § 380.

An'drew (Ἀνδρέας, *manly*), one of the twelve apostles. His name is of Greek origin (Athen. xv, 675; vii, 312), but was in use among the later Jews (Josephus, *Ant.* xii, 2, 2; see Dio Cass. lxviii, 32; comp. Diod. Sic. *Excerpta Vat.* p. 14, ed. Lips.), as appears from a passage quoted from the Jerusalem Talmud by Lightfoot (*Harmony*, Luke v, 10). He was a native of the city of Bethsaida in Galilee (John i, 44), and brother of Simon Peter (Matt. iv, 18; x,

2; John i, 41). He was at first a disciple of John the Baptist (John i, 39), and was led to receive Jesus as the Messiah in consequence of John's expressly pointing him out as "the Lamb of God" (John i, 36), A.D. 26. His first care, after he had satisfied himself as to the validity of the claims of Jesus, was to bring to him his brother Simon. Neither of them, however, became at that time stated attendants on our Lord; for we find that they were still pursuing their occupation as fishermen on the Sea of Galilee when Jesus, after John's imprisonment, called them to follow him (Matt. iv, 18 sq.; Mark i, 16, 17). A.D. 27. See PETER. In two of the lists of the apostles (Matt. x, 2; Luke vi, 13) he is named in the first pair with Peter, but in Mark iii, 18, in connection with Philip, and in Acts i, 13, with James. In accompanying Jesus he appears as one of the confidential disciples (Mark xiii, 3; John vi, 8; xii, 22), but he is by no means to be confounded (as by Lützelberger, *Kirchl. Tradit. über Joh.* p. 199 sq.) with the *beloved disciple* of the fourth Gospel (see Lücke, *Comm. üb. Joh.* i, 653 sq.; Maier, *Comm. zu Joh.* i, 43 sq.). Very little is related of Andrew by any of the evangelists: the principal incidents in which his name occurs during the life of Christ are the feeding of the five thousand (John vi, 9), his introducing to our Lord certain Greeks who desired to see him (John xii, 22), and his asking, along with his brother Simon and the two sons of Zebedee, for a further explanation of what our Lord had said in reference to the destruction of the temple (Mark xiii, 3). Of his subsequent history and labors we have no authentic record. Tradition assigns Scythia (Eusebius, iii, 1, 71), Greece (Theodoret, i, 1425; Jerome, *Ep.* 148 *ad Marc.*), and, at a later date, Asia Minor, Thrace (Hippolytus, ii, 30), and elsewhere (Niceph. ii, 39), as the scenes of his ministry. It is supposed that he founded a church in Constantinople, and ordained Stachys (q. v.), named by Paul (Rom. xvi, 9), as its first bishop. At length, the tradition states, he came to Patræ, a city of Achaia, where Ægeas, the proconsul, enraged at his persisting to preach, commanded him to join in sacrifices to the heathen gods; and upon the apostle's refusal, he ordered him to be severely scourged and then crucified. To make his death the more lingering, he was fastened to the cross, not with nails, but with cords. Having hung two days, praising God, and exhorting the spectators to the faith, he is said to have expired on the 30th of November, but in what year is uncertain. The cross is stated to have been of the form called *Crux decussata* (×), and commonly known as "St. Andrew's cross;" but this is doubted by some (see Lepsius, *De cruce*, i, 7; Sagittar. *De cruciatib. martyr.* viii, 12). His relics, it is said, were afterward removed from Patræ to Constantinople. (Comp. generally Fabric. *Cod. Apocryph.* i, 456 sq.; Salut. *Lux Evang.* p. 98 sq.; *Menolog. Græcor.* i, 221 sq.; Perionii *Vit. Apostol.* p. 82 sq.; Andr. de Sassy, *Andreas frater Petri*, Par. 1646.) See APOSTLE.

An apocryphal book, bearing the title of "The Acts of Andrew," is mentioned by Eusebius (iii, 25), Epiphanius (*Hær.* xlvi, 1; lxiii, 1), and others. It seems never to have been received except by some heretical sects, as the Encratites, Origenians, etc. (Fabric. *Cod. Apocryph.* ii, 747; Kleuker, *Ueb. die Apocr. d. N. T.* p. 331 sq.). This book, as well as a "Gospel of St. Andrew," was declared apocryphal by the decree of Pope Gelasius (Jones, *On the Canon*, i, 179 sq.). Tischendorf has published the Greek text of a work bearing the title "Acts of Andrew," and also of one entitled "Acts of Andrew and Matthew" (*Acta Apostolorum Apocrypha*, Lpz. 1841). See Hammerschmid, *Andreas descriptus* (Prag. 1699); Hanke, *De Andrea apostolo* (Lips. 1698); Lemmius, *Memoria Andreæ apostoli* (Viteb. 1705); Woog, *Presbyterorum et diaconorum Achaiæ de martyrio S. Andreæ epistola* (Lips. 1749). See ACTS, SPURIOUS; GOSPELS, SPURIOUS.

Andrew, bishop of Cæsarea, in Cappadocia, lived at the close of the fifth century (according to others, toward the close of the ninth). See ARETAS. He wrote in the Greek language a commentary on the Apocalypse, which was translated into Latin by Peltanus, and published under the title, *Andreæ, Cæsareæ Cappadociæ Episcopi, Commentarii in Johannis Apostoli Apocalypsim* (Ingolstadt, 1584, 4to). The original was published, with notes, at Heidelberg, in 1596 (fol.), and again, together with the works of Aretas and others, in 1862, at Paris (*S. P. N. Andreæ Cæsareæ, etc. Opera*, 8vo). They also attribute to him a *Therapeutica Spiritualis*, which is to be found in manuscript at the library of Vienna. The work on the Apocalypse, which gives the views of Gregory, Cyril, Papias, Irenæus, Methodius, and Hippolytus, is of some importance for establishing the canonicity of the Apocalypse.—Hoefer, *Biog. Gén.* ii, 549; Rettig, *Ueber Andreas und Aretas*, in *Stud. u. Krit.* (1838, p. 748); Lardner, *Works*, v, 77–79.

Andrew OF CRETE. See ANDREAS CRETENSIS.

Andrew, archbishop of Crain. See ANDREAS.

Andrewes, LANCELOT, bishop of Winchester, was born in London 1555, educated at Merchant-Tailors' School, whence he was removed to Pembroke Hall, Cambridge. As divinity lecturer of Pembroke Hall, he delivered, in 1585, his well-known lectures on the Ten Commandments, which were first published in 1642, and a new and complete edition in 1650. He afterward had the living of Alton, in Hampshire; then that of St. Giles'-without, Cripplegate, in London, and was made canon residentiary of St. Paul's, prebendary of Southwell, and master of Pembroke Hall. By King James I he was created, in 1605, bishop of Chichester; then, in 1609, bishop of Ely; and lastly, in 1618, was translated to Winchester, which he held to the day of his death in 1626. His piety, learning, and acuteness are well known; and so charitable was he, that in the last six years of his life he is said to have given, in private charity alone, £1300, a very large sum in those days. He translated the authorized version of the historical books of the Old Testament from Joshua to Chronicles. Casaubon, Cluverius, Grotius, Vossius, and other eminent scholars of the time, have all highly eulogized the extensive erudition of Bishop Andrewes, which was wont, it appears, to overflow in his conversation, as well as in his writings. He was also celebrated for his talent at repartee. He united to the purest conscientiousness a considerable degree of courtly address, of which the following anecdote has been preserved as a curious instance. Neale, bishop of Durham, and he, being one day at dinner in the palace, James surprised them by suddenly putting this question, "My lords, cannot I take my subjects' money when I require it, without all the formality of a grant by Parliament?" Bishop Neale immediately replied, "God forbid, sire, but you should. You are the breath of our nostrils." "Well," said James, turning to the bishop of Winchester, "what do you say?" "Sire, I am not qualified to give an opinion in Parliamentary affairs," was the evasive reply. "Come, now, Andrewes, no escape, your opinion immediately," demanded the king. "Then, sire," answered he, "I think it perfectly lawful to take my brother Neale's, for he has offered it."

Bishop Andrewes was indisputably the most learned of his English contemporaries, excepting Usher, in the Fathers, ecclesiastical antiquities, and canon law. He was the head of that school which began to rise in England in the 16th century, which appealed to antiquity and history in defence of the faith of the Church of England in its conflicts with Rome. To express his theological tenets briefly, he was of the school which is generally called the school of Laud, holding the doctrines of apostolic succession, that "the true and real body of Christ is in the Eucharist." He was strongly opposed to the Puritans, who in turn charged him with popery and superstition because of

the ornaments of his chapel, and the ceremonies there. He was a man of the most fervent devotion. Five hours every day did he dedicate almost entirely to devotional exercises. Prayer might be said to be the very element he breathed. During the illness that laid him on a bed of languishing and death, his voice was almost constantly heard pouring forth ejaculatory prayers; and when, through failure of strength, he could no longer articulate, his uplifted hands and eyes indicated the channel in which his unexpressed thoughts continued to flow. He died September 25, 1626, at the age of seventy-one. His chief work is his Sermons, ninety-six in all, the best edition of which is that published in the *Anglo-Catholic Library* (Oxford, 5 vols. 8vo, 1841–43). He also wrote *Tortura Torti* (Lond. 1609), being an answer to Bellarmine on King James's Book concerning the Oath of Allegiance (Oxford, 1851, 8vo); *Preces Privatæ* (1648; and lately in English by the Rev. P. Hall, 1839); *The Pattern of Catechistical Doctrine* (Lond. 1650, fol.; Oxf. 1846, 8vo); *Posthumous and Orphan Lectures, delivered at St. Paul's and St. Giles'* (Lond. 1657, fol.); *Opuscula quædam posthuma* (Lond. 1629, 4to; reprinted in *Anglo-Catholic Library*, Oxford, 1851, 8vo). The Rev. C. Danbery published *Seventeen Sermons* of Andrewes, "modernized for general readers" (Lond. 1821, 8vo). See Isaacson, *Life of Bishop Andrewes;* Cassan, *Lives of the Bishops of Winchester* (London, 1827); Fuller, *Church History of Britain; British Critic*, xxxi, 169; Darling, *Cyclopædia Bibliographica*, i, 78; Allibone, *Dict. of Authors*, i, 61.

Andrews, Elisha, a Baptist minister, was born at Middletown, Conn., Sept. 29, 1768. He was converted at an early age, and soon resolved to become a Baptist minister. His opportunities of education were limited, but he made the most of them, and was occupied as a teacher and surveyor, with occasional attempts at preaching, until he was ordained as pastor in Fairfax, Vt., in 1793. He labored successively in Hopkinton, N. H.; Nottingham West (now Hudson), in the same state; Templeton, Mass., in which region he is still remembered as the "apostle of the Baptists;" Hinsdale, N. H.; the region west of Lake Champlain; Princeton; Leominster; South Gardiner and Royalston. Amid all his labors, his desire for study was irrepressible, and he mastered Greek, Hebrew, and German. In January, 1833, he had an attack of paralysis, and a second in 1834, which disabled him almost wholly. He died Feb. 3, 1840. Mr. Andrews published several essays, tracts, and sermons; also *The Moral Tendencies of Universalism* (18mo); *Review of Winchester on universal Restoration; Vindication of the Baptists* (12mo).—Sprague, *Annals*, vi, 268.

Andrews, Jedediah, the first Presbyterian minister in Pennsylvania, was born at Hingham, Mass., in 1674, graduated at Harvard 1695, and settled in 1698 at Philadelphia, where he was ordained in 1701. In the division of the church in 1744, Mr. Andrews remained with the *Old Side*. Toward the close of his life he was suspended for immorality, but afterward restored. He died in 1747.—Sprague, *Annals*, iii, 10.

Andrews, Lorin, LL.D., president of Kenyon College, Ohio, was born in Ashland Co., Ohio, April 1, 1819. He was educated at Kenyon College. On leaving college, he became a teacher, and was engaged in various educational positions of importance until 1854, when he was elected president of Kenyon College. The college was then at its lowest ebb. There were scarcely thirty students, and but a remnant of a faculty. Yet in six years of his administration the number of students grew to 250, the faculty was enlarged, and new buildings added. When the war of the Rebellion broke out in 1861, "President Andrews felt it to be his duty to come forward with all his energies and influence in support of the government. He raised a company at Knox County, of which he was made captain; and afterward was elected colonel of the 4th Ohio Regiment. His first post was at Camp Dennison, from whence he was ordered with his regiment to Virginia. After fatiguing service on the field, he was stationed at Oakland, where he remained on duty until the end of August. But the great exposure to which he was subjected, wore so much on his health that he was prostrated with camp fever. He was ordered at once to proceed home, and arrived there only to be placed on the bed from which he never rose. He died at Gambier, September 18, 1861. A large part of his activity had been devoted to the common school system of Ohio; and its present excellence is largely due to his labors. Eminent as a teacher, orator, and college officer, he crowned the glory of an active and faithful life by a patriotic and glorious death for his country."—*Episcopal Recorder*, Nov. 28, 1861.

Andrew's, St, See and University of, county of Fife, Scotland. The legendary story is that "Regulus, a Greek monk of Patræ, in Achaia, warned by a vision, carried with him in a ship the relics of St. Andrew. After long storms the ship was wrecked near the place where the city of St. Andrew's now stands; Regulus and his company escaped, and brought the relics safe to shore. This was in the time of Hergustus, king of the Picts (about the year 370), who erected a church there, afterward called the church of St. Regulus, or St. Rule's church, the ruins of which still remain. Kenneth, 3d king of the Scots († 994), transferred the see of Abernethy to this city, and ordered it to be called the church of St. Andrew, and the bishop thereof was styled Maximus Scotorum Episcopus." The present incumbent of "St. Andrew's, Dunkeld, and Dumblane," is Charles Wordsworth, D.D., consecrated in 1852. The *University*, the oldest in Scotland, was founded by Bishop Wardlaw in 1410. It consists of the United College of St. Salvador, founded by Bishop Kennedy in 1456, and St. Leonard, founded in 1512; and St. Mary's College, founded by Beaton in 1537. The education in the latter is exclusively theological. The number of chairs in the colleges which constitute the university is 14, and the attendance of late years has been rather less than 200. Here, in the centre of the papal jurisdiction in Scotland, the Reformation first made its appearance; Scotland's proto-martyr, Patrick Hamilton, suffered here in 1527, and George Wishart in 1546, and here John Knox first opened his lips as a preacher of the Reformed faith.—Chambers, *Encyclopædia;* Landon, *Eccl. Dict.* i, 358.

Andronicians, followers of a certain Andronicus, who taught the errors of Severus. They believed the upper part of the woman to be the creation of God, and the lower part the work of the devil.—Epiph. *Hæres.* xlv; Landon, *Eccl. Dictionary*, s. v.

Androni'cus (Ἀνδρόνικος, *man-conquering*), the name (frequent among the Greeks) of several men in Scripture history.

1. An officer left as viceroy (διαδεχόμενος, 2 Macc. iv, 31) in Antioch by Antiochus Epiphanes during his absence (B.C. 171). Menelaus availed himself of the opportunity to secure his good offices by offering him some golden vessels which he had taken from the temple. When Onias III (q. v.) was certainly assured that the sacrilege had been committed, he sharply reproved Menelaus for the crime, having previously taken refuge in the sanctuary of Apollo and Artemis at Daphne. At the instigation of Menelaus, Andronicus induced Onias to leave the sanctuary, and immediately put him to death in prison (παρέκλεισεν, 2 Macc. iv, 34?). This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Macc. iv, 30–38), B.C. 169. Josephus places the death of Onias before the high-priesthood of Jason (*Ant.* xii, 5, 1), and omits all mention of Andronicus; but there is not sufficient reason to doubt the truthfulness of the narra-

tive in 2 Macc., as Wernsdorf has done (*De fide libr. Macc.* p. 90 sq.).—Smith, s. v.

2. Another officer of Antiochus Epiphanes who was left by him on Gerizim (2 Macc. v, 23), probably in occupation of the temple there. As the name was common, it seems unreasonable to identify this general with the former one, and so to introduce a contradiction into the history (Ewald, *Gesch. d. Volkes Isr.* iv, 335 n.; comp. Grimm, 2 Macc. iv, 38). He was possibly the same with the Andronicus, son of Messalamus, mentioned by Josephus (*Ant.* xiii, 3, 4) as having convinced Ptolemy (Philometor) of the orthodoxy of the temple at Jerusalem in opposition to that of the Samaritans.

3. A Jewish Christian, the kinsman and fellow-prisoner of Paul, who speaks of him as having been converted to Christianity before himself, and as now enjoying the high regards of the apostles for his usefulness (Rom. xvi, 7), A.D. 55. According to Hippolytus, he became bishop of Pannonia; according to Dorotheus, of Spain. See the treatises of Bose, *De Andronico et Junio* (Lips. 1742); Orlog, *De Romanis quibus Paulus epistolam misit* (Hafn. 1722).

Andronīcus. See ANDRONICIANS.

Andrus, LUMAN, a pious and devoted Methodist preacher, born in Litchfield, Ct., 1778, and entered the ministry in 1810, laboring effectively in Connecticut and New York until superannuated in 1834. He died in 1852.

Anecdŏta (*ἀνέκδοτα, not given out*), a term applied to the unpublished works of ancient writers. Thus Muratori entitles the works of the Greek fathers which he gathered from various libraries, and published for the first time, *Anecdota Græca.* Martene styles his work of a similar nature *Thesaurus Anecdotorum Novus.*

A'nem (Heb. *Anem'*, עָנֵם, *two fountains;* Sept. Ἀνάμ v. r. Αἰνάν), a Levitical city with "suburbs," in the tribe of Issachar, assigned to the Gershonites, and mentioned in connection with Ramoth (1 Chron. vi, 73). It is called EN-GANNIM (q. v.) in Josh. xix, 21; xxi, 29.

A'ner (Heb. *Aner'*, עָנֵר, perhaps a *boy*), the name of a man and of a place.

1. (Sept. Αἰνάν.) A Canaanitish chief in the neighborhood of Hebron, who, with two others, Eshcol and Mamre, joined his forces with those of Abraham in pursuit of Chedorlaomer and his allies, who had pillaged Sodom and carried Lot away captive (Gen. xiv, 13, 24), B.C. cir. 2080. These chiefs did not, however, imitate the disinterested conduct of the patriarch, but retained their portion of the spoil. See ABRAHAM.

2. (Sept. Ἐνήρ v. r. Ἀνάρ.) A city of Manasseh, given to the Levites of Kohath's family (1 Chron. vi, 70). Gesenius supposes this to be the same with the TAANACH (q. v.) of Judg. i, 27, or TANACH (Josh. xxi, 25).

An'ethothite, An'etothite, less correct forms of Anglicizing the word ANATHOTHITE. See ANATHOTH. The variations in the orthography of the name, both in Hebrew and the A. V., should be noticed. 1. The city: In 1 Kings ii, 26, and Jer. xxxii, 9, it is עֲנָתֹת, and similarly in 2 Sam. xxiii, 27, with the article; Anathoth. 2. The citizens: Anethothite, 2 Sam. xxiii, 27; Anetothite, 1 Chron. xxvii, 12; Antothite, 1 Chron. xi, 28; xii, 3. "Jeremiah of Anathoth," Jer. xxix, 27, should be "Jeremiah the Anathothite."

Anēthum. See ANISE.

Angareuo (*ἀγγαρεύω*, to *impress;* Vulg. *angario:* Matt. v, 41; Mark xv, 21), translated "*compel*" (q. v.) in the Auth. Vers., is a word of Persian, or rather of Tatar origin, signifying to compel to serve as an *ἄγγαρος* or mounted courier (Xenoph. *Cyrop.* viii, 6, 17 and 18; Athen. iii, 94, 122; Æsch. *Agam.* 282; *Pers.* 217; Plut. *De Alex.* p. 326). The word *ankarié* or *angharié*, in Tatar, means compulsory work without pay. Herodotus (viii, 98) describes the system of the *ἀγγαρεία.* He says that the Persians, in order to make all haste in carrying messages, have relays of men and horses stationed at intervals, who hand the dispatch from one to another without interruption either from weather or darkness, in the same way as the Greeks in their *λαμπαδηφορία.* This horse-post the Persians called *ἀγγαρήϊον.* In order to effect the object, license was given to the couriers by the government to press into the service men, horses, and even vessels (comp. Esth. viii, 14). Hence the word came to signify "press," and *ἀγγαρεία* is explained by Suidas (*Lex.* s. v.) as signifying to extort public service. Persian supremacy introduced the practice and the name into Palestine; and Lightfoot (*On Matt.* v, 41) says the Talmudists used to call any oppressive service אַנְגַּרְיָא (see Buxtorf, *Lex. Talm.* col. 131). Among the proposals made by Demetrius Soter to Jonathan the high-priest, one was that the beasts of the Jews should not be taken (*ἀγγαρεύεσθαι*) for the public use (Josephus, *Ant.* xiii, 2, 3). The system was also adopted by the Romans, and thus the word "*angario*" came into use in later Latin. Pliny (*Ep.* x, 14, 121, 122) alludes to the practice of thus expediting public dispatches. Chardin (*Travels,* p. 257) and other travellers (e. g. Col. Cambell, *Trav.* pt. ii, p. 92 sq.) make mention of it. The *ἄγγαροι* were also called *ἀστάνδαι* (Stephens, *Thesaur. Gr.* p. ccclxxix). The word is also applied to the imposition of our Saviour's cross upon Simon the Cyrenian (Matt. xxvii, 32). See Kuinöl, *Comment.* on Matt. v, 41, and the literature there referred to; Rawlinson's *Herodotus,* iv, 285.

Angel (*ἄγγελος*, used in the Sept. and New Test. for the Hebrew מַלְאָךְ, *malak'*), a word signifying both in Hebrew and Greek *a messenger* (q. v.), and therefore used to denote whatever God employs to execute his purposes, or to manifest his presence or his power; hence often with the addition of יְהוָה, *Jehovah,* or אֱלֹהִים, *Elohim.* In later books the word קְדֹשִׁים, *kedoshim'*, *holy ones,* οἱ ἅγιοι, is used as an equivalent term. In some passages it occurs in the sense of an ordinary messenger (Job i, 14; 1 Sam. xi, 3; Luke vii, 4; ix, 52); in others it is applied to prophets (Isa. xliii, 19; Hag. i, 13; Mal. iii); to priests (Eccl. v, 5; Mal. ii, 7); to ministers of the New Testament (Rev. i, 20). It is also applied to impersonal agents; as to the pillar of cloud (Exod. xiv, 19); to the pestilence (2 Sam. xxiv, 16, 17; 2 Kings xix, 30); to the winds ("who maketh the winds his angels," Psa. civ, 4): so likewise plagues generally are called "evil angels" (Psa. lxxviii, 49), and Paul calls his thorn in the flesh an "angel of Satan" (2 Cor. xii, 7).

But this name is more eminently and distinctly applied to certain spiritual beings or heavenly intelligences, employed by God as the ministers of his will, and usually distinguished as *angels of God* or *angels of Jehovah.* In this case the name has respect to their official capacity as "messengers," and not to their nature or condition. The term "spirit," on the other hand (in Greek *πνεῦμα*, in Hebrew רוּחַ), has reference to the nature of angels, and characterizes them as incorporeal and invisible essences. When, therefore, the ancient Jews called angels *spirits,* they did not mean to deny that they were endued with bodies. When they affirmed that angels were incorporeal, they used the term in the sense in which it was understood by the ancients; that is, free from the impurities of gross matter. This distinction between "a natural body" and "a spiritual body" is indicated by Paul (1 Cor. xv, 44); and we may, with sufficient safety, assume that angels are spiritual bodies, rather than pure spirits in the modern acceptation of the word. (See Ode, *De Angelis,* Tr. ad Rh. 1739.)

It is disputed whether the term *Elohim* (q. v.) is ever applied to angels; but in Psa. viii, 5, and xcvii, 7, the word is rendered by *angels* in the Sept. and other ancient versions; and both these texts are so cited in Heb. i, 6; ii, 7, that they are called *Sons of God*. But there are many passages in which the expression, the "angel of God," "the angel of Jehovah," is certainly used for a manifestation of God himself. This is especially the case in the earlier books of the Old Testament, and may be seen at once by a comparison of Gen. xxii, 11 with 12, and of Exod. iii, 2 with 6 and 14, where He who is called the "angel of God" in one verse is called "God," and even "Jehovah," in those that follow, and accepts the worship due to God alone (contrast Rev. xix, 10; xxi, 9). See also Gen. xvi, 7, 13; xxi, 11, 13; xlviii, 15, 16; Num. xxii, 22, 32, 35; and comp. Isa. lxiii, 9 with Exod. xxxiii, 14, etc., etc. The same expression, it seems, is used by Paul in speaking to heathens (see Acts xxvii, 23; comp. with xxiii, 11). More remarkably, the word "Elohim" is applied in Psa. lxxxii, 6, to those who judge in God's name.

It is to be observed also that, side by side with these expressions, we read of God's being manifested in the form of *man;* e. g. to Abraham at Mamre (Gen. xviii, 2, 22; comp. xix, 1); to Jacob at Penuel (Gen. xxxii, 24, 30); to Joshua at Gilgal (Josh. v, 13, 15), etc. It is hardly to be doubted that both sets of passages refer to the same kind of manifestation of the Divine Presence. This being the case, since we know that "no man hath seen God" (the Father) "at any time," and that "the only-begotten Son, which is in the bosom of the Father, he hath revealed him" (John i, 18), the inevitable inference is that by the "Angel of the Lord" in such passages is meant He who is from the beginning, the "Word," i. e. the Manifester or Revealer of God. These appearances are evidently "foreshadowings of the incarnation" (q. v.). By these God the Son manifested himself from time to time in that human nature which he united to the Godhead forever in the virgin's womb. See JEHOVAH.

This conclusion is corroborated by the fact that the phrases used as equivalent to the word "angels" in Scripture, viz., the "sons of God," or even in poetry, the "gods" (*Elohim*), the "holy ones," etc., are names which, in their full and proper sense, are applicable only to the Lord Jesus Christ. As He is "*the* Son of God," so also is He *the* "angel" or "messenger" of the Lord. Accordingly, it is to his incarnation that all angelic ministration is distinctly referred, as to a central truth, by which alone its nature and meaning can be understood (comp. John i, 51, with Gen. xxviii, 11–17, especially ver. 13). (See an anon. work, *Angels, Cherubim, and Gods*, Lond. 1861.) See LOGOS.

I. *Their Existence and Orders.*—In the Scriptures we have frequent notices of spiritual intelligences existing in another state of being, and constituting a celestial family or hierarchy, over which Jehovah presides. The Bible does not, however, treat of this matter professedly and as a doctrine of religion, but merely adverts to it incidentally as a fact, without furnishing any details to gratify curiosity. The practice of the Jews of referring to the agency of angels every manifestation of the greatness and power of God has led some to contend that angels have no real existence, but are mere personifications of unknown powers of nature; and we are reminded that, in like manner, among the Gentiles, whatever was wonderful, or strange, or unaccountable, was referred by them to the agency of some one of their gods. It may be admitted that the passages in which angels are described as speaking and delivering messages might be interpreted of forcible or apparently supernatural suggestions to the mind, but they are sometimes represented as performing acts which are wholly inconsistent with this notion (Gen. xvi, 7, 12; Judg. xiii, 1–21; Matt xxviii, 2–4); and other passages (e. g. Matt. xxii, 30; Heb. i, 4 sq.) would be without force or meaning if angels had no real existence. (See Winer's *Zeitschr.* 1827, ii.)

That these superior beings are very numerous is evident from the following expressions: Dan. vii, 10, "thousands of thousands," and "ten thousand times ten thousand;" Matt. xxvi, 53, "more than twelve legions of angels;" Luke ii, 13, "multitude of the heavenly host;" Heb. xii, 22, 23, "myriads of angels." It is probable, from the nature of the case, that among so great a multitude there may be different grades and classes, and even natures — ascending from man toward God, and forming a chain of being to fill up the vast space between the Creator and man, the lowest of his intellectual creatures. Accordingly, the Scripture describes angels as existing in a society composed of members of unequal dignity, power, and excellence, and as having chiefs and rulers. It is admitted that this idea is not clearly expressed in the books composed before the Babylonish captivity; but it is developed in the books written during the exile and afterward, especially in the writings of Daniel and Zechariah. In Zech. i, 11, an angel of the highest order (see Keil, *Comment.* ad loc.) appears in contrast with angels of an inferior class, whom he employs as his messengers and agents (comp. iii, 4). In Dan. x, 13, the appellation "one of the chief princes" (שַׂר רִאשׁוֹן), and in xii, 1, "the great prince" (הַשַּׂר הַגָּדוֹל), are given to Michael. The Grecian Jews rendered this appellation by the term *ἀρχάγγελος*, *archangel* (q. v.), which occurs in the New Test. (Jude 9; 1 Thess. iv, 16). The names of several of them even are given. See GABRIEL, MICHAEL, etc. The opinion, therefore, that there were various orders of angels was not peculiar to the Jews, but was held by Christians in the time of the apostles, and is mentioned by the apostles themselves. The distinct divisions of the angels, according to their rank in the heavenly hierarchy, however, which we find in the writings of the later Jews, were almost or wholly unknown in the apostolical period. The appellations *ἀρχαί, ἐξουσίαι, δυνάμεις, θρόνοι, κυριότητες*, are, indeed, applied in Eph. i, 21; Col. i, 16, and elsewhere, to the angels; not, however, to them exclusively, or with the intention of denoting their particular classes; but to them in common with all beings possessed of might and power, *visible* as well as invisible, on *earth* as well as in heaven. (See Henke's *Magaz.* 1795, iii; 1796, vi.) See PRINCIPALITY.

II. *Their Nature.*—They are termed "spirits" (as in Heb. i, 14), although this word is applied more commonly not so much to themselves as to their power dwelling in man (1 Sam. xviii, 10; Matt. viii, 16, etc. etc.). The word is the same as that used of the soul of man when separate from the body (Matt. xiv, 26; Luke xxiv, 37, 39; 1 Pet. iii, 19); but, since it properly expresses only that supersensuous and rational element of man's nature, which is in him the image of God (see John iv, 24), and by which he has communion with God (Rom. viii, 16); and since, also, we are told that there is a "spiritual body" as well as a "natural (*ψυχικόν*) body" (1 Cor. xv, 44), it does not assert that the angelic nature is incorporeal. The contrary seems expressly implied by the words in which our Lord declares that, *after the Resurrection*, men shall be "like the angels" (*ἰσάγγελοι*) (Luke xx, 36); because (as is elsewhere said, Phil. iii, 21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance ascribed to the angels in Scripture (as in Dan. x, 6) is the same as that which shone out in our Lord's Transfiguration, and in which John saw Him clothed in heaven (Rev. i, 14–16); and moreover, that whenever angels have been made manifest to man, it has always been in human form (as in Gen. xviii, xix; Luke xxiv, 4; Acts i, 10, etc. etc.). The very fact that the titles "sons of God" (Job i, 6; xxxviii, 7; Dan. iii, 25, comp. with 28), and "gods"

(Psa. viii, 5; xcvii, 7), applied to them, are also given to men (see Luke iii, 38; Psa. lxxxii, 6, and comp. our Lord's application of this last passage in John x, 34–37), points in the same way to a difference only of degree and an identity of kind between the human and the angelic nature. The angels are therefore revealed to us as beings, such as man might be and will be when the power of sin and death is removed, partaking in their measure of the attributes of God, Truth, Purity, and Love, because always beholding His face (Matt. xviii, 10), and therefore being "made like Him" (1 John iii, 2). This, of course, implies finiteness, and therefore (in the strict sense) "imperfection" of nature, and constant progress, both moral and intellectual, through all eternity. Such imperfection, contrasted with the infinity of God, is expressly ascribed to them in Job iv, 18; Matt. xxiv, 36; 1 Pet. i, 12; and it is this which emphatically points them out to us as creatures, fellow-servants of man, and therefore incapable of usurping the place of gods. This finiteness of nature implies capacity of temptation (see Butler's *Anal.* pt. i, c. 5), and accordingly we hear of "fallen angels." Of the nature of their temptation and the circumstances of their fall we know absolutely nothing. All that is certain is, that they "left their first estate" (*τὴν ἑαυτῶν ἀρχήν*), and that they are now "angels of the devil" (Matt. xxv, 41; Rev. xii, 7, 9), partaking therefore of the falsehood, uncleanness, and hatred, which are his peculiar characteristics (John viii, 44). All that can be conjectured must be based on the analogy of man's own temptation and fall. On the other hand, the title especially assigned to the angels of God, that of the "holy ones" (see Dan. iv, 13, 23; viii, 13; Matt. xxv. 31), is precisely the one which is given to those men who are renewed in Christ's image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb. ii, 10; v, 9; xii, 23.) Its use evidently implies that the angelic probation is over, and their crown of glory won.

In the Scriptures angels appear with bodies, and in the human form; and no intimation is anywhere given that these bodies are not real, or that they are only assumed for the time and then laid aside. It was manifest, indeed, to the ancients that the matter of these bodies was not like that of their own, inasmuch as angels could make themselves visible and vanish again from their sight. But this experience would suggest no doubt of the reality of their bodies; it would only intimate that they were not composed of gross matter. After his resurrection, Jesus often appeared to his disciples, and vanished again before them; yet they never doubted that they saw the same body which had been crucified, although they must have perceived that it had undergone an important change. The fact that angels always appeared in the human form does not, indeed, prove that they really have this form, but that the ancient Jews believed so. That which is not pure spirit must have some form or other; and angels *may* have the human form, but other forms are possible. See CHERUB.

The question as to the food of angels has been very much discussed. If they do eat, we can know nothing of their actual food; for the manna is manifestly called "angels' food" (Psa. lxxviii, 25; Wisd. xvi, 20) merely by way of expressing its excellence. The only real question, therefore, is whether they feed at all or not. We sometimes find angels, in their terrene manifestations, eating and drinking (Gen. xviii, 8; xix, 3); but in Judg. xiii, 15, 16, the angel who appeared to Manoah declined, in a very pointed manner, to accept his hospitality. The manner in which the Jews obviated the apparent discrepancy, and the sense in which they understood such passages, appear from the apocryphal book of Tobit (xii, 19), where the angel is made to say, "It seems to you, indeed, as though I did eat and drink with you; but I use invisible food which no man can see." This intimates that they were supposed to simulate when they appeared to partake of man's food, but that yet they had food of their own, proper to their natures. Milton, who was deeply read in the "angelic" literature, derides these questions (*Par. Lost*, v, 433–439). But if angels do *not* need food; if their spiritual bodies are inherently *incapable* of waste or death, it seems not likely that they gratuitously perform an act designed, in all its known relations, to promote growth, to repair waste, and to sustain existence.

The passage already referred to in Matt. xxii, 30, teaches by implication that there is no distinction of sex among the angels. The Scripture never makes mention of female angels. The Gentiles had their male and female divinities, who were the parents of other gods, and Gesenius (*Thes. Heb.* s. v. בְּנֵי, 12) insists that the "sons of God" spoken of in Gen. vi, 2, as the progenitors of the giants, were angels. But in the Scriptures the angels are all males; and they appear to be so represented, not to mark any distinction of sex, but because the masculine is the more honorable gender. Angels are never described with marks of age, but sometimes with those of youth (Mark xvi, 5). The constant absence of the features of age indicates the continual vigor and freshness of immortality. The angels never die (Luke xx, 36). But no being besides God himself has essential immortality (1 Tim. vi, 16); every other being, therefore, is mortal in itself, and can be immortal only by the will of God. Angels, consequently, are not eternal, but had a beginning. As Moses gives no account of the creation of angels in his description of the origin of the world, although the circumstance would have been too important for omission had it then taken place, there is no doubt that they were called into being before, probably very long before the acts of creation which it was the object of Moses to relate. See SONS OF GOD.

That they are of superhuman intelligence is implied in Mark xiii, 32: "But of that day and hour knoweth no man, not *even* the angels in heaven." That their power is great may be gathered from such expressions as "mighty angels" (2 Thess. i, 7); "angels, powerful in strength" (Psa. ciii, 20); "angels who are greater [than man] in power and might." The moral perfection of angels is shown by such phrases as "holy angels" (Luke ix, 26); "the elect angels" (2 Tim. v, 21). Their felicity is beyond question in itself, but is evinced by the passage (Luke xx, 36) in which the blessed in the future world are said to be *ἰσάγγελοι, καὶ υἱοὶ τοῦ θεοῦ*, "like unto the angels, and sons of God." (See Timpson, *Angels of God*, Lond. 1837.)

III. *Their Functions.*—Of their office in heaven we have, of course, only vague prophetic glimpses (as in 1 Kings xxii, 19; Isa. vi, 1–3; Dan. vii, 9, 10; Rev. vi, 11, etc.), which show us nothing but a never-ceasing adoration, proceeding from the vision of God. Their office toward man is far more fully described to us. (See Whately, *Angels*, Lond. 1851, Phil. 1856.)

1. They are represented as being, in the widest sense, agents of God's providence, natural and supernatural, to the body and to the soul. Thus the operations of nature are spoken of, as under angelic guidance fulfilling the will of God. Not only is this the case in poetical passages, such as Psa. civ, 4 (commented upon in Heb. i, 7), where the powers of air and fire are referred to them, but in the simplest prose history, as where the pestilences which slew the firstborn (Exod. xii, 23; Heb. xi, 28), the disobedient people in the wilderness (1 Cor. x, 10), the Israelites in the days of David (2 Sam. xxiv, 16; 1 Chron. xxi, 16), and the army of Sennacherib (2 Kings xix, 35), as also the plague which cut off Herod (Acts xii, 23), are plainly spoken of as the work of the "Angel of the Lord." Nor can the mysterious declarations of the Apocalypse, by far the most numerous of all, be resolved by honest interpretation into mere poetical

imagery. (See especially Rev. viii and ix.) It is evident that angelic agency, like that of man, does not exclude the action of secondary, or (what are called) "natural" causes, or interfere with the directness and universality of the providence of God. The personifications of poetry and legends of mythology are obscure witnesses of its truth, which, however, can rest only on the revelations of Scripture itself.

2. More particularly, however, angels are spoken of as ministers of what is commonly called the "supernatural," or, perhaps, more correctly, the "spiritual" providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man, of which the Bible is the record. The representations of them are different in different books of Scripture, in the Old Testament and in the New; but the reasons of the differences are to be found in the differences of scope attributable to the books themselves. As different parts of God's providence are brought out, so also arise different views of His angelic ministers.

(1.) In the Book of Job, which deals with "Natural Religion," they are spoken of but vaguely, as surrounding God's throne above, and rejoicing in the completion of His creative work (Job i, 6; ii, 1; xxxviii, 7). No direct and visible appearance to man is even hinted at. (See Rawson, *Holy Angels*, N. Y. 1858.)

(2.) In the Book of Genesis there is no notice of angelic appearances till after the call of Abraham. Then, as the book is the history of the *chosen family*, so the angels mingle with and watch over its family life, entertained by Abraham and by Lot (Gen. xviii, xix), guiding Abraham's servant to Padan-Aram (xxiv, 7, 40), seen by the fugitive Jacob at Bethel (xxviii, 12), and welcoming his return at Mahanaim (xxxii, 1). Their ministry hallows domestic life, in its trials and its blessings alike, and is closer, more familiar, and less awful than in after times. (Contrast Gen. xviii with Judg. vi, 21, 22; xiii, 16, 22.)

(3.) In the subsequent history, that of a *chosen nation*, the angels are represented more as ministers of wrath and mercy, messengers of a King, than as common children of the One Father. It is, moreover, to be observed that the records of their appearance belong especially to two periods, that of the judges and that of the captivity, which were transition periods in Israelitish history, the former destitute of direct revelation or prophetic guidance, the latter one of special trial and unusual contact with heathenism. During the lives of Moses and Joshua there is no record of the appearance of created angels, and only obscure references to angels at all. In the Book of Judges angels appear to rebuke idolatry (ii, 1–4), to call Gideon (vi, 11, etc.), and consecrate Samson (xiii, 3, etc.) to the work of deliverance.

(4.) The prophetic office begins with Samuel, and immediately angelic guidance is withheld, except when needed by the prophets themselves (1 Kings xix, 5; 2 Kings vi, 17). During the prophetic and kingly period angels are spoken of only (as noticed above) as ministers of God in the operations of nature. But in the captivity, when the Jews were in the presence of foreign nations, each claiming its tutelary deity, then to the prophets Daniel and Zechariah angels are revealed in a fresh light, as watching, not only over Jerusalem, but also over heathen kingdoms, under the providence, and to work out the designs, of the Lord. (See Zech. *passim*, and Dan. iv, 13, 23; x, 10, 13, 20, 21, etc.) In the whole period they, as truly as the prophets and kings, are God's ministers, watching over the *national life* of the subjects of the Great King. (See Heigel, *De angelo fœderis*, Jen. 1660.)

(5.) The Incarnation marks a new epoch of angelic ministration. "*The* Angel of Jehovah," the Lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service here. Whether to predict and glorify His birth itself (Matt. i, 20; Luke i, ii), to minister to Him after His temptation and agony (Matt. iv, 11; Luke xxii, 43), or to declare His resurrection and triumphant ascension (Matt. xxviii, 2; John xx, 12; Acts i, 10, 11), they seem now to be indeed "ascending and descending on the Son of Man," almost as though transferring to earth the ministrations of heaven. It is clearly seen that whatever was done by them for men in earlier days was but typical of and flowing from their service to Him. (See Psa. xci, 11; comp. Matt. iv, 6.)

(6.) The New Testament is the history of the *Church of Christ*, every member of which is united to Him. Accordingly, the angels are revealed now as "ministering spirits" to each *individual* member of Christ for his spiritual guidance and aid (Heb. i, 14). The records of their visible appearance are but unfrequent (Acts v, 19; viii, 26; x, 3; xii, 7; xxvii, 23); yet their presence and their aid are referred to familiarly, almost as things of course, ever after the Incarnation. They are spoken of as watching over Christ's little ones (Matt. xviii, 10), as rejoicing over a penitent sinner (Luke xv, 10), as present in the worship of Christians (1 Cor. xi, 10), and (perhaps) bringing their prayers before God (Rev. viii, 3, 4), and as bearing the souls of the redeemed into paradise (Luke xvi, 22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (Matt. xiii, 39, 41, 49; xvi, 27; xxiv, 31, etc.). By what method they act we cannot know of ourselves, nor are we told, perhaps lest we should worship them instead of Him, whose servants they are (see Col. ii, 18; Rev. xxii, 9); but, of course, their agency, like that of human ministers, depends for its efficacy on the aid of the Holy Spirit.

The *ministry* of angels, therefore, a doctrine implied in their very name, is evident, from certain actions which are ascribed wholly to them (Matt. xiii, 41, 49; xxiv, 31; Luke xvi, 22), and from the scriptural narratives of other events, in the accomplishment of which they acted a visible part (Luke i, 11, 26; ii, 9 sq.; Acts v, 19, 20; x, 3, 19; xii, 7; xxvii, 23), principally in the guidance of the destinies of man. In those cases also in which the agency is concealed from our view we may admit the probability of its existence, because we are told that God sends them forth "to minister to those who shall be heirs of salvation" (Heb. i, 14; also Psa. xxxiv, 8, 91; Matt. xviii, 10). But the angels, when employed for our welfare, do not act independently, but as the instruments of God, and by His command (Psa. ciii, 20; civ, 4; Heb. i, 13, 14): not unto them, therefore, are our confidence and adoration due, but only to him (Rev. xix, 10; xxii, 9) whom the angels themselves reverently worship. (See Mostyn, *Ministry of Angels*, Lond. 1841.)

3. *Guardian Angels.*—It was a favorite opinion of the Christian fathers that every individual is under the care of a particular angel, who is assigned to him as a guardian. See GUARDIAN ANGEL. They spoke also of two angels, the one good, the other evil, whom they conceived to be attendant on each individual: the good angel prompting to all good, and averting ill, and the evil angel prompting to all ill, and averting good (*Hermas*, ii, 6). See ABADDON. The Jews (excepting the Sadducees) entertained this belief, as do the Moslems. The heathen held it in a modified form—the Greeks having their tutelary *damon* (q. v.), and the Romans their *genius*. There is, however, nothing to support this notion in the Bible. The passages (Psa. xxxiv, 7; Matt. xviii, 10) usually referred to in support of it have assuredly no such meaning. The former, divested of its poetical shape, simply denotes that God employs the ministry of angels to deliver his people from affliction and danger; and the celebrated passage in Matthew cannot well mean any thing more than that the infant children of believers, or, if preferable, the least among the disciples of Christ, whom the ministers of the Church might be

disposed to neglect from their apparent insignificance, are in such estimation elsewhere that the angels do not think it below their dignity to minister to them. See SATAN.

IV. *Literature.*—For the Jewish speculations on Angelology, see Eisenmenger, *Entdecktes Judenthum*, ii, 370 sq.; the Christian views on the subject may be found in Storr and Flatt's *Lehrbuch der Chr. Dogmatik*, § xlviii; Scriptural views respecting them are given in the *American Biblical Repository*, xii, 356-368; in the *Bibliotheca Sacra*, i, 766 sq.; ii, 108 sq.; on the ministry of angels, see *Journal Sac. Lit.* January, 1852, p. 283 sq.; on their existence and character, *ib.* October, 1853, p. 122 sq. Special treatises are the following, among others: Loers, *De angelorum corporib. et natura* (Tuisc. 1719, F. a. Rh. 1731); Goede, *Demonstrationes de existentia corporum angelicor.* (Hal. 1744); Hoffmann, *Num angeli boni corpora hominum interdum obsideant* (Viteb. 1760); Schulthess, *Engelwelt, Engelgesetz u. Engeldienst* (Zür. 1833); Cotta, *Doctrinæ de Angelis historia* (Tub. 1765); Damitz, *De lapsu angelorum* (Viteb. 1693); Wernsdorf, *De commercio angelor. c. filiabus hominum* (Viteb. 1742); Schmid, *Enarratio de lapsu dæmonum* (Viteb. 1775); Maior, *De natura et cultu angelor.* (Jen. 1653); Merheim, *Hist. angelor. spec.* (Viteb. 1792); Seiler, *Erroneæ doctrinæ de angelis* (Erlang. 1797); Driessen, *Angelor. corpa* (Gron. 1740); Beyer, *De Angelis* (Hal. 1698); Carhov's ed. of Abarbanel, *De creatione angelorum* (in Lat. Lpz. 1740); Mather, *Angelography* (Bost. 1696); Ambrose, *Ministration of and Communion with Angels* (in *Works*, p. 873); Camfield, *Discourse of Angels* (Lond. 1678); Lawrence, *Communion and Warre with Angels* (s. l. 1646); Casman, *Angelographia* (Frcft. 1597); Herrenschmidt, *Theatrum angelorum* (Jen. 1629); Clotz, *Angelographia* (Rost. 1636); Dorsche, *Singularium angelicorum septenarius* (Argent. 1645); Musæus, *Angelogia apostolica* (Jen. 1664); Schmid, *Senarius angelicus* (Helmst. 1695); Meier, *De archangelis* (Hamb. 1695); Oporin, *Lehre von den Engeln* (ib. 1735); Strodimann, *Gute Engel* (Guelph. 1743); Reuter, *Reich des Teufels* (Lemg. 1715); Nicolai, *De gradibus nequitiæ diabolicæ* (Marb. 1750); Herrera, *De angelis* (Salam. 1595); Grässe, *Biblioth. magica* (Lpz. 1843). See SPIRIT.

On the worship of angels, as practised in the Roman Church, treatises exist in Latin by the following authors: Æpinus (Rost. 1757); Bechmann (Jen. 1661); Clotz (Rost. 1626); Osiander (Tubing. 1670); Pfeffinger (Argent. 1708, Helmst. 1731); Reusch (Helmst. 1730); Schultze (Lips. 1703); Quistorp (Gryph. 1770); Thomasius, in his *Dissert.* p. 89-103; Wildvogel (Jen. 1692); Willisch (Lips. 1723). See INVOCATION.

Angela MERICI, better known as Angela of Brescia, founder of the order of the Ursulines, was born in 1511, at Dezenzano. She entered a Franciscan convent, and made a journey to the Holy Land. On her return, in 1537, she assembled at Brescia a company of women, to whom she gave the name of St. Ursula, whom she made the patron of the order. During her lifetime they lived each in the house of her parents; but after her death, which happened Mar. 21, 1540, the Ursulines began to live together. Paul III approved the institution in 1544. So rapid was the growth of the order, that within a century there were 350 convents in France alone.—Landon, *Eccl. Dict.* i, 318; Helyot, *Ord. Monastiques*, iv, 150. See URSULINES.

Angeli. See ANGELIS.

Angelical Hymn, the hymn or doxology (q. v.) *Gloria in Excelsis*, beginning with "Glory be to God on high," etc. It is so called from the former part of it having been sung by the angels to announce the birth of the Redeemer. The Greek original, as restored by Bunsen from the *Cod. Alex.*, is given in his *Analecta Antenicæna*, iii, 87; also in Procter, *On Common Prayer*, p. 354.—See Palmer, *Orig. Liturg.* iv, § 23; Bingham, *Orig. Eccles.* bk. lxiv, ch. ii, § 2. See GLORIA.

Angelĭci, a heretical sect of the 3d century, supposed to have gained the appellation in consequence of their worship of angels. The practice was imitated in the time of Chrysostom, and called forth his animadversions in his Homilies on the Colossians; and the Council of Laodicea enacted a severe canon accompanied with the denunciation of anathema to restrain it. That council says, "Christians ought not to forsake the Church of God, and go aside, and hold conventicles to invocate or call upon the names of angels; which things are forbidden. If any one, therefore, be found to exercise himself in this private idolatry, let him be accursed, because he hath forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry."—Epiphanius, *Hær.* 60; Lardner, *Works*, ii, 602.

Angelic Order, NUNS OF. See GUASTALINES.

Angelique. See ARNAULD.

Angelis (or ANGELI DEGLI), GIROLAMO, a Jesuit born at Castro Giovanni, in Sicily, in 1567, died Dec. 4, 1623. He entered the order of the Jesuits in 1585, and prepared himself for the Eastern missions. He embarked in 1596, and, after a long navigation, was cast upon the coast of Brazil, where he was seized by pirates and brought to England. Having from thence returned to Portugal, he was, in 1602, sent to Japan, in which country he labored as a missionary until the expulsion of the Jesuits in 1614. With the permission of his superiors, Angelis put on a Japanese dress, and remained on the island of Niphon for nine more years. He is said to have been the first European who visited the neighboring islands. In Jeddo he is said to have converted ten thousand natives to Christianity. Ultimately he was arrested, imprisoned, and burned alive, with ninety of his converts, after a stay in Japan of twenty-two years. A work on Jeddo (*Relazione del regno di Yezo*), which was published at Rome in 1625, is attributed to him.—Hoefer, *Biog. Générale*, ii, 646.

Angelites, a sect in the reign of the Emperor Anastasius, about the year 494, so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They held that the persons of the Trinity are not the same; that neither of them exists of himself, and of his own nature; but that there is a common God or Deity existing in them all, and that each is God by a participation of this Deity. —Buck, *Theol. Dict.* s. v. See SABELLIANS.

Angelo, ROCCA, of the order of St. Augustine, educated at Rome, Venice, Perugia, and Padua. Pope Sixtus V employed him to superintend the printing of the Bible, Councils, and Fathers; and to his care the Augustines of Rome owe "the Bibliotheca Angelica," the "Library of the Vatican," that "of Theology and Holy Scripture," etc. He died at Rome, April 7, 1620.—Landon, *Eccl. Dict.* s. v.

Angĕlus, a prayer to the Virgin, commonly said in the Roman Church three times a day, viz., in the morning, at noon, and in the evening, when the bell is sounded thrice, three strokes each time. Pope John XXII instituted this office in 1316, and several popes have granted indulgences to those who say the *Angelus* on their knees.—Landon, *Eccl. Dict.* i, 370.

Angelus, CHRISTOPHER, a Greek scholar, born in the Peloponnesus about the middle of the 16th century, died Feb. 1, 1638. Being compelled by the Turks to leave his country, he fled to England, where he was enabled by the support of the bishop of Norwich and of several members of the clergy to study at the universities of Cambridge and Oxford. He was subsequently appointed teacher of Greek in Baliol College, Oxford, which position he retained until his death. He published an account of his flight from Greece (Oxford, 1619, in Greek and in English); a work on the Greek religion (*Enchiridion de Institutis Græcis*, Cambridge, 1619, in Greek and Latin); *Encomium on the Kingdom of Great Britain* (Cambridge, 1619); *De Apos*

tasia Ecclesiæ et de Homine peccati, scilicet Antichristo (London, 1624, 4to).—Wood, *Athen. Oxon.* vol. i; *Gentleman's Mag.* lxiv, 785; Hoefer, *Biog. Générale*, ii, 651.

Anger (usually אַף, *aph*, ὀργή), the emotion of instant displeasure, which arises from the feeling of injury done, or the discovery of injury intended, or, in many cases, from the discovery of the omission of good offices to which we supposed ourselves entitled; or, it is simply the emotion of displeasure itself, independent of its cause or its consequences. "Like most other emotions, it is accompanied by effects on the body, and in this case they are of a very marked kind. The arterial blood-vessels are highly excited; the pulse, during the paroxysm, is strong and hard, the face becomes red and swollen, the brow wrinkled, the eyes protrude, the whole body is put into commotion. The secretion of bile is excessive, and it seems to assume a morbid consistency. In cases of violent passion, and especially in nervous persons, this excitement of the organs soon passes to the other extreme of depression; generally, this does not take place till the anger has subsided, when there follows a period of general relaxation. The original tendency to anger differs much in individuals according to temperament; but frequent giving way to it begets a habit, and increases the natural tendency. From the nature of anger, it is easy to see that it must be—often at least—prejudicial to health. It frequently gives rise to bile-fever, inflammation of the liver, heart, or brain, or even to mania. These effects follow immediately a fit of the passion; other evil effects come on, after a time, as the consequence of repeated paroxysms, such as paralysis, jaundice, consumption, and nervous fever. The milk of a mother or nurse in a fit of passion will cause convulsions in the child that sucks; it has been known even to occasion instant death, like a strong poison. The controlling of anger is a part of moral discipline. In a rudimentary state of society, its active exercise would seem to be a necessity; by imposing some restraint on the selfish aggressions of one individual upon another, it renders the beginnings of social co-operation and intercourse possible. This is its *use*, or, as it is sometimes called, its final cause. But the more social intercourse comes to be regulated by customs and laws, the less need is there for the vindictive expression of anger. It seems an error, however, to suppose that the emotion ever will be—or that it ought to be—extirpated. Laws themselves lose their efficacy when they have not this feeling for a background; and it remains as a last resource for man, when society—as it does every now and then—resolves itself into its elements. Even in the most artificial and refined states of society, those minor moralities on which half the happiness of social intercourse depends, are imposed upon the selfish, in great measure, by that latent fund of anger which every man is known to carry about with him."—Chambers, *Encyclopædia*, s. v.

Anger is not evil *per se*. The mind is formed to be angry as well as to love. Both are original susceptibilities of our nature. If anger were in itself sinful, how could God himself be angry? How could He, who was separate from sin and sinners, have looked round upon men with anger? An essentially immoral character cannot attach to it if it be the mere emotion of displeasure on the infliction of any evil upon us. Anger may be sinful, when it arises too soon, without reflection, when the injury which awakens it is only apparent, and was designed to do good. The disposition which becomes speedily angry we call passionate. When it is disproportionate to the offence; when it is transferred from the guilty to the innocent; when it is too long protracted; it then becomes revengeful (Eph. iv, 26; Matt. v, 22; Col. iii, 8). When anger, hatred, wrath, are ascribed to God, they denote his holy and just displeasure with sin and sinners. In him they are principles arising out of his holy and just nature, and are, therefore, steady and uniform, and more terrible than if mere emotions or passions. See Paley, *Mor. Phil.* ch. vii, vol. i; Secker, *Sermons*, serm. xxviii; Fawcett, *Essay on Anger;* Seed, *Posth. Serm.* 11; Buck, *Dict.* s. v.

Angers (ANDEGAVENSE), a town in France, where the following councils were held: 453, for celibacy; 1055, against Berengar, archdeacon of Angers, for heresy; 1062, on the same subject; 1279, where four canons were made for the regulation of the clergy; 1366, on discipline; 1448, for reforms.—Smith, *Tables of Church Hist.;* Landon, *Manual of Councils.*

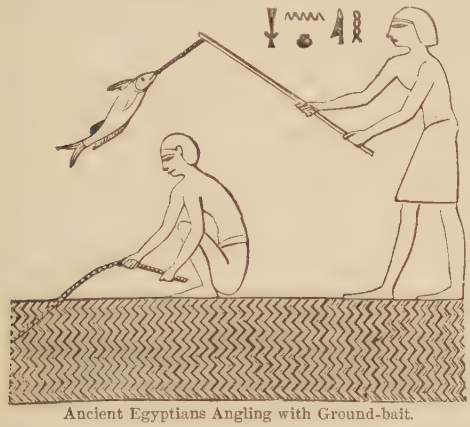
Angilbert, St., a noble Frank, first councillor of the Italian King Pepin and of Charlemagne. He is said to have been married to Bertha, the daughter of Charlemagne, but to have retired in 790, with the consent of his wife, to the convent of Centule (now St. Riquier). In 794 he became abbot of this convent, and died Feb. 18, 814. He is the author of a history of the abbey of Centule and of several poetical works, and was surnamed the Homer of his times. See *Acta Sanctorum*, Feb. 18; Ceillier, *Auteurs sacrés*, vol. xviii.

Angilram, bishop of Metz from 768 to 791, also abbot of the monastery Senones, and arch-chaplain of Charlemagne. After 789 he bore the title archbishop as a personal distinction. His name is celebrated in the history of the Canon Law by a collection of laws respecting legal proceedings against bishops, called *Capitula Angilrami*. According to some Codd. they were presented by Angilram to Pope Adrian, but, according to others, presented by Adrian to Angilram. They are generally regarded as spurious (see Rettberg, *Kircheng·schichte Deutschlands*, i, 501; and Herzog, s. v. Angilram), and as extracts from the Pseudo-Decretals; but their authenticity has been defended by Wasserschleben, *Beiträge zur Geschichte der falschen Decretalen*.—Hase, *Church History*, p. 185. See DECRETALS.

Anglican Church, another name of the Established Church of England. The phrase "Anglican Churches" is coming into general use as the collective title of the Established Church of England and Ireland, the Scottish Episcopal Church, the Protestant Episcopal Church of the United States, and the missionary churches established by any of these three bodies. The *Churchman's Calendar* for 1865 gives the following synoptical view of the Anglican Churches: 1. England, 2 archbishops, 26 bishops; 2. Ireland, 2 archbishops, 10 bishops; 3. Scotland, 8 bishops; 4. Mediterranean, 1 bishop; 5. United States, 38 bishops; 6. British America, 9 bishops; 7. West Indies, 6 bishops; 8. Asia, 8 bishops; 9. Africa, 8 bishops; 10. Oceanica, 14 bishops. See ENGLAND, CHURCH OF.

Angling, the art of taking fish with a hook and line. The word חַכָּה, *chakkah'*, which the Auth. Vers. renders "angle" in Isa. xix, 8; Hab. i, 15, is the same that is rendered "hook" in Job xli, 1, 12. The Scriptures contain several allusions to this mode of taking fish. The first of these occurs as early as the time of Job: "Canst thou draw out leviathan with an hook; or his tongue [*palate*, which is usually pierced by the hook] with a cord [line], which thou lettest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?" (Job xli, 1, 2). This last phrase obviously refers to the thorns which were sometimes used as hooks, and which are long after mentioned as *the thorns of fishing* (Amos iv, 2), in the Auth. Vers. "fish-hooks." Of the various passages relating to this subject, the most remarkable is that which records, as an important part of the "burden of Egypt," that "the fishers also shall mourn; and all they that cast angle [the hook] into the brooks shall lament, and they that spread nets upon the waters shall languish" (Isa. xix, 8). In this

poetical description of a part of the calamities which were to befall Egypt, we are furnished with an account of the various modes of fishing practised in that country, which is in exact conformity with the scenes depicted in the old tombs of Egypt. See FISH. Angling appears to have been regarded chiefly as an amusement, in which the Egyptians of all ranks found much enjoyment. The Egyptian hooks were of bronze, as appears from the specimens that have been found. Insects, natural or artificial, were not used in angling, ground bait being exclusively employed; and the float



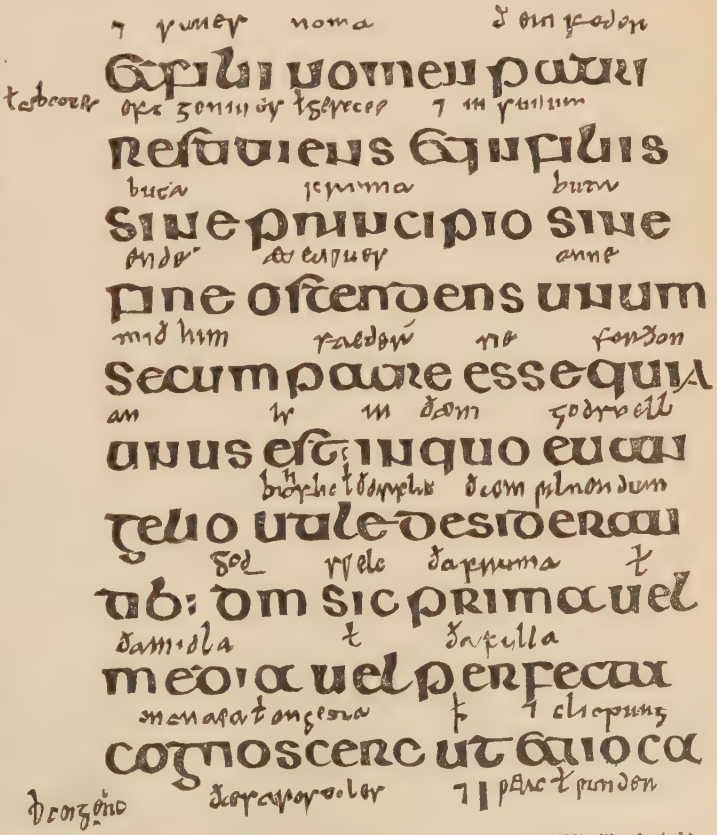
Ancient Egyptians Angling with Ground-bait.

does not appear to have been known (Wilkinson's *Anc. Egyptians*, iii, 54). The fish caught in the lake of Tiberias were, some time since, taken exclusively with the rod and line, in the absence of boats upon that water; and probably this is the case still. An instance of this occurs in the case of Peter, who was directed by Christ in this manner to procure a miraculous supply of money to pay the temple tax (Matt. xvii, 27). See HOOK.

Anglo-Catholic Church, a title recently adopted by the Puseyite or Romanizing portion of the Church of England. See PUSEYITES.

Anglo-Saxon Church. See ENGLAND, CHURCH OF.

Anglo-Saxon Versions OF THE HOLY SCRIPTURES. No translation of the entire Bible was made into the language of the Anglo-Saxons; although the substance of the Bible history was fragmentarily thrown into verse by the bards, especially Cædmon (*Metrical Paraphrase of Parts of the Holy Scriptures in Anglo-Saxon*, with an English translation, notes, etc. by Benjamin Thorpe, Lond 1832, 8vo). See AUTHORIZED VERSION. At an early period, however, glosses, or interlineary translations of the Vulgate into the vernacular tongue of our ancestors, began to be made by the monks. Some of these are still extant. The oldest is the celebrated *Durham Book*, preserved among the Cotton MSS. in the British Museum. The Latin text of this MS. was written by Eadfrith, bishop of the Church of Holy Isle, some time before the year 688; it received many decorations from the combined skill of Bishop Ethilwold and Billfrith the anchorite, and it was finally glossed over into English (*of gloesade on Englisc*) by Aldred, who describes himself as "Presbyter indignus et miserrimus," and ascribes his success to "Godes fultume & Sci Cuthberhtes." The work existed first in four separate volumes, but these were at an early period collected into one. The date of Aldred's gloss is supposed to be before A.D. 900. The next of these versions is the Rushworth Gloss of the Gospels, preserved in the Bodleian Library at Oxford; it closely resembles the Durham book in form, arrangement, and style of execution, and is regarded as of almost equal antiquity with it. Its authors were Farmen and Owen, priests at Harewood, and the Latin text was written by one Macregol. Another Anglo-Saxon translation of the gospels is extant, the author of which is unknown; it is believed to have been executed near the time of the Norman conquest, and bears traces of having been made from one of the ante-hieronymian Latin versions. A translation of the Heptateuch, or first seven books of the Bible, was made by Ælfric, archbishop of Canterbury, who died in 1006; and there is in the Cottonian Collection a MS. of a translation of the Book of Job, also ascribed to him. Of the same date is a gloss on the Proverbs by an unknown author, also among the Cotton MSS. Of the Psalter an interlineary translation was made at a very early period (about 706) by Adhelm, bishop of Sherborn, but of this no



Specimen of the Durham Bible. (The initials of the chapters are splendidly illuminated.)

MS. remains. It is reported that King Alfred was also engaged at the time of his death on a translation of the Psalms (William of Malmesbury, *De Gest. Reg. Angl.* p. 44, E. T. p. 121, ed. Bohn), and other parts of the Bible are said also to have been translated by him. There are other versions of the Psalms in Anglo-Saxon extant in MS. An edition of the Four Gospels was printed at London in 1571, in 4to, with an English translation; it was edited by Archbishop Parker, with a preface by John Fox, the martyrologist. This edition was reprinted by Dr. Marshall, with improvements from the collation of several MSS. by Fr. Junius, Jr. (Dort, 1665, 4to; reissued with a new title-page, Amst. 1684). The best edition of the Gospels is that of Thorpe (London, 1842, 12mo). Ælfric's Heptateuch and Job were published by Thwaites (Oxford, 1699, 8vo). Two editions of the Anglo-Saxon Psalter have been issued: the former by Spelman (London, 1640, 4to); the latter by Thorpe (Oxford, 1835, 4to). Mill made use of the Anglo-Saxon versions for critical purposes in his edition of the Greek Testament. Critics are divided as to their value in this respect. Tischendorf has, however, made use of them in his edition (see his *Prolegomena*, p. 255, ed. 1859). See VERSIONS (OF THE BIBLE).

Anglus, THOMAS, a Roman Catholic theologian, was born in England in 1582, and died July 6, 1676. He was for some time principal of the English College at Lisbon, and assistant principal of the English College at Douai. He lived for a long time at Rome and Paris, defended the peripatetic philosophy against Descartes, tried to develop the theological doctrines of freedom and grace from Aristotelian principles, and was involved in a controversy with the Molinists (q. v.) and the Jansenists. He wrote a number of mystical books, most of which have been put into the Index. His principal works are: *De mundo* (Paris, 1642); *Institutiones peripateticæ* (Lyons, 1646); *Institutiones theologicæ* (1652). He assumed sometimes the names Candidus, Albius, Bianchi, and Richworth, but his true name seems to have been White.—*Biog. Britannica*, s. v.; Bayle.

Angola, a country on the western coast of Africa. It was discovered in 1486 by the Portuguese, who soon after began to form settlements on the river Congo and at various points south of that river. They still have a number of forts and commercial establishments at different places, in some instances extending many hundreds of miles into the interior, where the Portuguese colonists and natives meet for the purpose of trading. The Portuguese claim dominion over a population of about 360,000 souls. Toward the middle of the 16th century the diocese of Angola was established, and a large number of the inhabitants nominally received into the Roman Catholic Church; but with the decline of the Portuguese, also the hold which the church had of the native population became weaker. A large portion of them, however, are desirous to be regarded as members of the Roman Catholic Church, although in 1857 there were only six priests for all Angola. The Roman Catholic population may be estimated at about 100,000 souls.—Schem, *Ecclesiastical Year-book*. See AFRICA.

Anhalt, the name of a German duchy. At the beginning of the present century there were three duchies of Anhalt, denominated Anhalt-Dessau, Anhalt-Bernburg, and Anhalt-Koethen. The line of the reigning family in Anhalt-Koethen became extinct in 1847, and that of Anhalt-Bernburg in 1863, and thus the whole of Anhalt was united under one prince. The area of Anhalt is 1017 square miles. The population amounted, in 1864, to 193,046, of whom about 2000 are Roman Catholics and an equal number Jews; the remainder belong to the Protestant State Church, which has superintendents at Dessau and Bernburg, and about 150 ministers. Anhalt was one of the first German states which joined the Reformation, and several dukes distinguished themselves in the defence of German Protestantism. Until 1590 Lutheranism prevailed in the whole country, but in that year the controversies arising from the *Formula of Concord* (q. v.) induced the princes, with a large number of the clergy, to go over to the Reformed Church. How large a proportion of the people followed this example has not yet been established. The "Union" (between the Lutherans and Reformed) was introduced into Bernburg in 1820, into Dessau and Koethen in 1827. Since 1855 the governments of the duchies issued several decrees, which again bind the clergymen more strictly to the symbolical books of the two denominations. See GERMANY.

A'niam (Heb. *Aniam'*, עֲנִיָּם, *sighing of the people;* Sept. Ἀνιάμ v. r. Ἀνιάν), the last named of the four sons of Shemidah, of the tribe of Manasseh (1 Chron. vii, 19). B.C. post 1856.

Aniānus, a native of Campania and ardent adherent of Pelagius, whose cause he defended at the council of Diospolis in 415. He wrote a work, *Contra Epistolam Hieronymi ad Ctesiphontem*, which is lost, and translated the homilies of Chrysostom on the Gospel of Matthew. According to the testimony of Richard Simon, Huet, and Casaubon, he was one of the ablest translators of the ancient church. His translation of Chrysostom is reprinted in the Benedictine edition.—Dupin, *Eccl. Writers*, vol. iii.

Anicētus, a bishop of Rome, followed Pius I about 157, and is called a martyr in the Roman and other martyrologies, although it is not certain whether he shed his blood for the faith. He received, about 160, a visit from Polycarp, and tolerated the custom of the Asiatics in celebrating Easter on the fourteenth day of the first moon after the vernal equinox with the Jews. He had to combat the heretics Valentine and Marcion, and died 168. He is commemorated as a saint by the Roman Church on April 17.—Butler, *Lives of the Saints*, April 17.

A'nim (Heb. *Anim'*, עֲנִים, *fountains;* comp. *Ænon;* Sept. Ἀείμ v. r. Αἰσάμ), a city in the mountains of the tribe of Judah, mentioned between Eshtemoah and Goshen (Josh. xv, 50), in the district southwest of Hebron (Keil, *Comment.* in loc.). Eusebius and Jerome appear to call it *Anœa* (Ἀναιά), and state that it was wholly inhabited by Jews, lying 9 Roman miles south of Hebron, near another village (with which the name likewise closely agrees) called *Ansem* (Ἀνσήμ), wholly inhabited by Christians (*Onomast.* s. v. Ἀνάμ, Anab). Schwarz (*Palest.* p. 105) says it is the modern village *Ben-Enim*, 2 English miles E.N.E. of Hebron, meaning probably *Beit-Anim;* but this is in a different direction, and is probably the ancient Bethanoth (q. v.). Van de Velde (*Memoir*, p. 285), although apparently wrong in thinking it may be the Levitical Ain (Josh. xxi, 16), is probably correct in agreeing with the identification by Wilson (*Lands of Bible*, i, 354; ii, 636) with the village *Ghuwein*, one hour south of Semoa, on the road from Hebron to Moladah; but unnecessarily supposes the Ain mentioned along with Rimmon (q. v.) in the "south" (Josh. xv, 32), and apportioned to Simeon (Josh. xix, 7), to have been a different one, as he is thus obliged to do. See AIN.

Anima Mundi, "the soul of the world," according to some philosophical systems, a soul-substance penetrating the entire world in a similar way as the human soul penetrates the body. Whether the Pythagoreans assumed a particular *anima mundi* is not certain; but Plato regards the existence of the cosmos as essentially mediated through the *anima mundi*. To him it is a product of the architect of the world, of the highest reason, as a connecting link between pure reason and the sensuous, which gives measure and

order to the latter. Aristotle did not assume a particular *anima mundi*. With the Stoics, the conception of it coincides with that of a primitive divine power producing every thing from itself. With Plotin and the Neo-Platonists the *anima mundi* is not an immediate product of the highest primitive unit, but emanates from it through the νοῦς (reason). Plotin sometimes distinguished between a higher *anima mundi*, which is a being absolutely non-sensuous and separated from the corporeal world, and a lower *anima mundi*, which is connected with the bodies of the universe in a similar manner as the individual soul is connected with its body. The origin of this philosophical opinion must be sought in the desire to find between the primitive cause of all things and the phenomenal world connecting links which are to make the origin of the latter from the former more easily comprehensible. Christianity, which derives the origin of the world from an immediate creative act of God, rejects altogether the notion of a particular *anima mundi*.—Pierer, xix, 89. See PANTHEISM.

Animal (designated by various Heb. terms, rendered "creature," "living thing," "cattle," etc.), an organized living body, endowed with sensation. See BEAST. The Hebrews distinguished animals into pure and impure, clean and unclean; or those which might be eaten and offered, and those whose use was prohibited. The sacrifices which they offered were: (*a.*) of the beeve kind, a cow, bull, or calf. The ox could not be offered, because it was mutilated. Where it is said in our version oxen were sacrificed, we are to understand *bulls* (Exod. xx, 24). (*b.*) Of the goat kind, a he-goat, a she-goat, or kid (Levit. xxii, 21). (*c.*) Of the sheep kind, a ewe, ram, or lamb. When it is said sheep are offered, rams are chiefly meant, especially in burnt-offerings and sacrifices for sins. See SACRIFICE. Besides these three sorts of animals used in sacrifices, many others might be eaten, wild or tame. All that have not cloven hoofs, and do not chew the cud, were esteemed impure, and could neither be offered nor eaten. See CLEAN. Commentators on the Scriptures are much divided with relation to the legal purity or impurity of animals. It would appear that this distinction obtained before the Flood, since God commanded Noah (Gen. vii, 2) to carry seven couples of clean animals into the ark and two of unclean. See FOOD. The following is a complete list of all the Biblical animals, both clean and unclean (many of them named in Deut. xiv; Lev. xi), exclusive of BIRDS, FISHES, INSECTS, and REPTILES (all which see in their order), arranged under their true English names (with the Hebrew or Greek term in italics), so far as these have been discovered. (See Kinniburgh, *Scriptural Animals*, Edinb. 1852; Anonymous, *Scriptural Quadrupeds*, Lond. 1858). Compare ZOOLOGY.

CLEAN QUADRUPEDS.

- Antelope: *Dishon.*, *Yachmur.*, *Teō.*, *Tsebiyah* (female).
- Deer, *Ayal.*
- Gazelle: *Zemer.*, *Akku* (roe-buck).
- Goat: *Saïr*, *Tragos*, *Tsaphir*, (buck). *Eriphos.*, *Ez* (female), *Gedi* (kid), *Yaal* (wild).
- Ox: *Shor* (bull), *Eleph.*, *Bous.*, *Bakar* (beeve), *Par* (bullock), *Egel* (calf), *Reēm* (wild).
- Sheep: *Ayil.*, *Probaton.*, *Seh* (flock).

UNCLEAN QUADRUPEDS.

- Ape, *Koph.*
- Ass: *Chamor.*, *Onos.*, *Athon* (female), *Arad*, *Peré*, (wild).
- Badger (?), *Tachash.*
- Bear: *Dob.*, *Arktos.*
- Camel: *Gamal.*, *Camelos.*, *Bikrah* (female), *Kirkarah* (dromedary).
- Coney (?), *Shaphan.*
- Dog: *Keleb.*, *Kuon.*
- Fox, *Alopex.*
- Hare, *Arnebeth.*
- Hippopotamus, *Behemoth.*
- Horse: *Sus.*, *Hippos.*, *Parash* (steed), *Rekesh* (courser).
- Hyena, *Tsabuă.*

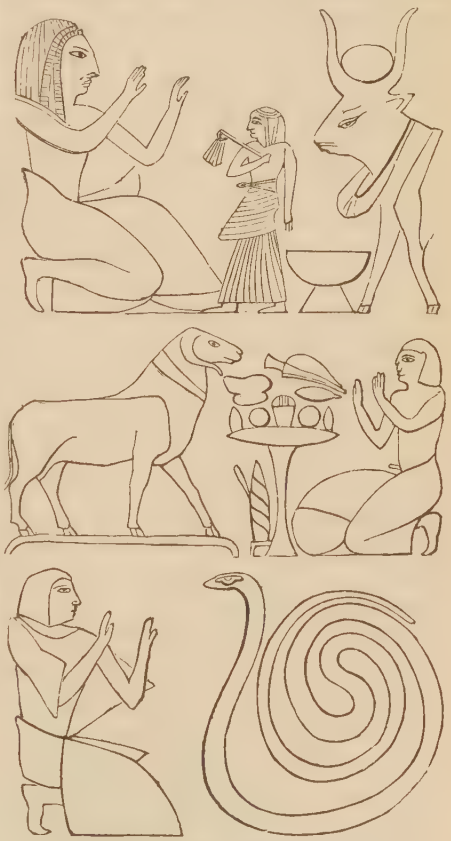
CLEAN QUADRUPEDS.

- Sheep: *Dikker* (ram), *Kebes* (young ram), *Rachel* (ewe), *Kar*, *Immar*, (lamb), *Taleh* (lambkin).

UNCLEAN QUADRUPEDS.

- Jackal: *Shuăl.*, *Iy.*, *Tan.*
- Leopard: *Namer.*, *Pardalis.*
- Lion: *Ari.*, *Leōn.*, *Lebi.*, *Laïsh.*, *Shaphal.*, *Kephir* (whelp), *Gur* (cub).
- Mouse, *Akbar.*
- Mole, *Parah.*
- Mule: *Pered.*, *Achashteran.*
- Rat, *Chapharperah.*
- Swine: *Chazir.*, *Hus.*, *Choiros.*
- Unknown, *Tsiy.*
- Weasel, *Choled.*
- Wolf: *Zeēb.*, *Lukos.*

WORSHIP OF ANIMALS.—The reasons of the choice of animals consecrated to receive worship among the Egyptians, the great practisers of this superstition, are now involved in much obscurity; some are probably connected with the beasts themselves, some with astronomical allegories, and some, perhaps, with now lost historical facts. (For a list of the sacred animals of different parts of Egypt, see Wilkinson's *Anc. Egyptians*, abridgm. i, 245 sq.) See IDOLATRY. The ox, the sheep, and the ichneumon were held in almost general veneration; the cat and the asp had their distinguishing homage; and the Egyptian custom of selecting some in preference to others, as the objects of veneration by different cities, extended to other countries, and was adopted by the Lemnians and Thessali-



Animal Worship. From the Egyptian Monuments.

ans. The bloody wars occasioned by the variety of homage paid to animals, such as that caused by the inhabitants of Cynopolis eating the oxyrinchus, and the Oxyrinchians the dog, prove how fiercely the superstition was cherished. Herodotus says that the hippopotamus was sacred only in the Papremitic Nome, and he adds the eel and water snake to the list of hallowed fishes, and the fox-goose to that of hallowed birds. Sacred serpents were kept at Thebes, and in the mysteries and many other pagan rites they were pre-eminently conspicuous. "The cats," Herodotus observes, "when dead, are carried to sacred buildings, and, after being embalmed, are buried in the city Bubastis. Dogs and ichneumons are buried wherever they happen to die. The shrew-mouse and the hawk are removed to Butos; the ibis to Hermonopolis; bears and wolves are buried in whatever place they die, but not, like the dogs, in consecrated chests" (Herod. ii, 65 67). The solar deities of the Egyptians are usually represented with the head of a hawk. In the procession at Dendera, several of these hawk-headed divinities appear with an ornament upon the head, composed of the circle, and a serpent with an inflated neck, or, as it is usually termed, a basilisk. The worship of the serpent appears to have been at an early period almost universal, which may be accounted for by considering that reptile as the earliest type of the solar influence, which in later times gave place to other emblems, possibly on account of the venomous properties of the creature, which rendered it an unsuitable representation of that from which it was supposed all good proceeded. See WORSHIP. Lands were set apart for the support of the sacred animals; men and women were employed in feeding and maintaining them. If a person killed any of these creatures designedly, he was punished with death; if involuntarily, his punishment, in some cases, was referred to the priest; but if the animal killed were either a cat, a hawk, or an ibis, and that whether by design or not, the culprit was to die, without mercy, and the enraged multitude seldom waited even for the formalities of a trial. A Roman, in the time of one of the Ptolemies, who killed a cat accidentally, was torn in pieces by the populace on the spot, in spite of all the efforts of the king's guard to save him. When any of these animals died, great lamentation was made, and vast sums expended on their funeral. We are told that in the beginning of the reign of Ptolemy Philadelphus, the bull Apis dying, his keeper expended more than fifty talents of silver, or £13,000, on his interment (see Wilkinson's *Anc. Eg.* i, 226 sq.). The Israelites often debased themselves by an imitation of this dæmonolatry, for which they were severely punished by God, because it was one grand design of the Mosaic law to keep their theology free from these gross appendages. See APIS; CAT; CROCODILE; IBIS; ICHNEUMON; SERPENT; SATYR, etc.

Animāles (*animals*), an opprobrious epithet bestowed by the Origenites on persons who differed from them in opinion as to the resurrection of the body. The doctrine of the Origenites was that men would have spiritual bodies in the next world; and they ridiculed others who maintained that the same body, altered in quality but not in substance, would be raised. They gave them the opprobrious names of *simplices* and *philosarcæ*, idiots and lovers of the flesh; *carnei*, *animales*, *jumenta*, carnal, sensual, animals; *lutei*, earthy; *pilosiotæ*, from *pilus*, hair, because it was asserted that the body would rise perfect in all its parts. —Bingham, *Orig. Eccl.* bk. i, ch. iii; Farrar, s.v.

Anise (ἄνηθον, *anethum*) occurs in Matt. xxiii, 23, "Woe unto you—for ye pay tithe of mint and *anise* and cummin." By the Greek and Roman writers it was employed to designate a plant used both medicinally and as an article of diet (Pliny, xix, 61; xx, 74; Apicius, vi, 5, 9). The Arabian translators of the Greek medical authors give as its synonyme *shabit*, the name applied in Eastern countries to an umbelliferous plant with flattened fruit commonly called "seed," which is surrounded with a dilated margin. In Europe the word has always been used to denote a similar plant, which is familiarly known by the name of *dill*. Hence there is no doubt that, in the above passage, instead of "anise," ἄνηθον should have been translated "dill;" and it is said to be rendered by a synonymous word in every version except our own.

The common dill, or *Anethum graveolens*, is an annual plant, growing wild among the corn in Spain and

Anethum Graveolens.

Portugal; and on the coast of Italy, in Egypt, and about Astrachan. It resembles *fennel*, but is smaller, has more glaucous leaves, and a less pleasant smell: the fruit or seeds, which are finely divided by capillary segments, are elliptical, broader, flatter, and surrounded with a membraneous disk. They have a warm and aromatic taste, owing to the presence of a pale yellow volatile oil, which itself has a hot taste and a peculiar penetrating odor. The error in translation pointed out above is not of very great consequence, as both the *anise* and the *dill* are umbelliferous plants, which are found cultivated in the south of Europe. The seeds of both are employed as condiments and carminatives, and have been so from very early times; but the *anethum* is more especially a genus of Eastern cultivation, since either the *dill* or another species is reared in all the countries from Syria to India, and known by the name *shabit;* while the *anise*, though

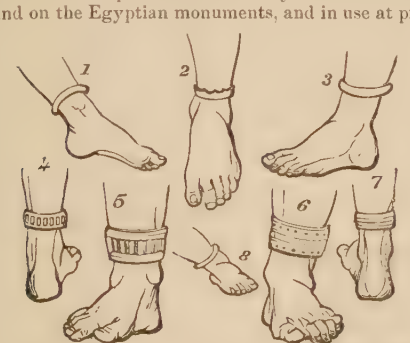
Pimpinella Anisum.

known, appears to be so only by its Greek name *ἄνισον*. In the Talmudical tract *Masseroth* (of Tithes), iv, 5, we read, "The seed, the leaves, and the stem of *dill* (שֶׁבֶת, *shabath'*) are, according to Rabbi Eliezer, subject to tithe" (comp. Gemara, *Aboda Sara*, i, 2), which indicates that the herb was eaten, as is indeed the case with the Eastern species in the present day; and, therefore, to those acquainted with the cultivated plants of Eastern countries, the dill will appear more appropriate than anise in the above passage (see Celsii *Hierobot.* i, 494 sq.). See Dill.

The proper *anise* (Gr. *ἄνισον*) is the *Pimpinella anisum* of Linnæus, an Eastern annual umbelliferous plant, the seeds of which are principally employed in the manufacture of cordials or liqueurs, and as a remedy against flatulence. Indeed all these kinds of plants, like the common fennel, possess a warming medicinal property. See Aromatics.

There is another plant very dissimilar in external character to the two named above, the leaves and capsules of which are powerfully carminative. This is the "star anise," or *anise-ed-tree* (*Illicium anisatum*), which belongs to the natural order *Magnoliaceæ*. In China this is frequently used for seasoning dishes, etc.; but the species of this genus are not natives of the Bible lands, and must not be confused with the umbelliferous plants noticed in this article. See Botany.

Anklet. This word does not occur in Scripture, but the ornament which it denotes is clearly indicated by "the tinkling (or *jingling*) ornaments (עֲכָסִים, *e'kes*) about the feet" mentioned in the curious description of female attire which we find in Isa. iii. See Attire. Even in the absence of special notice, we might very safely conclude that an ornament to which the Oriental women have always been so partial (Thomson's *Land and Book*, i, 182) was not unknown to the Jewish ladies. The Egyptian monuments represent them as worn by men likewise (Wilkinson, iii, 375). The figures below represent different styles of anklets, as found on the Egyptian monuments, and in use at present (particularly by females) among the Egyptians, Persians, Arabs, and Hindoos. Anklets of solid gold or silver are worn by some ladies, but are more uncommon than they formerly were. They are, of course, very heavy, and knocking together as the wearer walks, make a ringing noise; hence it is said in a song, "The ringing of thy anklets has deprived me of reason" (Lane's *Mod. Egyptians*, ii, 410). This practice, nevertheless, is forbidden in the Koran (xxiv, 31). This prohibition, however, perhaps rather refers (see Chardin, i, 133, 148, 194) to the small bells used by females, especially dancing girls, around the ankles (Lane, *ib.* ii, 368). To increase this pleasant sound, pebbles were sometimes enclosed in them (Calmet, s. v. Periscelides, Bells). Tertullian discountenances them (*De cult. fem.* ii, 13). They were sometimes of great value, but the poorer village children wear them of iron. For their use among the ancient Egyptians, see Wilkinson, iii, 374, and among the ancient Greeks and Romans, Smith's *Dict. of Class. Ant.* s. v. Periscelis. They do not, we believe, occur in the Nineveh sculptures. Livingstone writes of the favorite wife of an African chief, "She wore a profusion of iron rings on her ankles, to which were attached little pieces of sheet iron to enable her to make a tinkling as she walked in her mincing African style" (p. 273). On the weight and inconvenience of the copper rings worn by the chiefs themselves, and the odd walk it causes them to adopt, see *id.* p. 276. See Bracelet.



Oriental Anklets. 1, 2, 5, 6, 7, Ancient; 3, 4, 8, Modern.

An'na (*Ἄννα*, the Greek form of the name *Hannah* [q. v.]; it also occurs in the cognate Punic as that of the sister of Dido, Virgil, *Æn.* iv, 9), the name of two women.

1. The wife of Tobit, whose history is contained in the apocryphal book that bears his name (Tob. i, 9 sq.).

2. An aged widow, daughter of Phanuel, of the tribe of Asher. She had married early, but after seven years her husband died, and during her long widowhood she daily attended the morning and evening services of the temple. Anna was eighty-four years old when the infant Jesus was brought to the temple by his mother, and, entering as Simeon pronounced his thanksgiving, she also broke forth in praise to God for the fulfilment of his ancient promises (Luke ii, 36, 37), B.C. 6. See Mayer, *De Anna prophetissa vidua* (Gryph. 1706).

Anna, St., the name, according to tradition, of the mother of the Virgin Mary, and wife of Joachim. The names of Anna and Joachim are not found in Holy Scripture, but are gathered from the fathers. According to a legend, her body was brought, in 710, from Jerusalem to Constantinople, and from that time many churches of Europe pretended to possess some relic of it. Her festival is kept in the Greek Church July 25th, in the Roman, July 26th.—Butler, *Lives of Saints*, iii, 212; comp. Binerus, *De Joachimo, Anna et Joacha* (Antw. 1638); Goetze, *De cultu Annæ* (Lips. 1702); Willisch, *Ehemal. St. Annenbrüderschaft* (Annab. 1723); Franz, *Versuch einer Geschichte des Marien- und Annen-Cultus* (Halberst. 1854); and see the *Legenda matronæ Annæ* (Lips. 1502).

An'naäs (*Σανάας*), a man whose posterity (or a place whose residents) returned from the captivity (1 Esdr. v, 23); evidently the Senaah (q. v.) of the genuine text (Ezra ii, 35).

Annālès Ecclesiastĭci. See Baronius.

Annam. See Anam.

An'nas (*Ἄννας*, probably a contracted form of the name *Ananiah* in its Greek form, *Ἀνανος*), a high-priest of the Jews mentioned in Luke (iii, 2) as being high-priest *along with* Caiaphas his son-in-law. Our Lord's first hearing (John xviii, 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv, 6, he is plainly called the high-priest, and Caiaphas merely named with others of his family. He is called by Josephus *Ananus* (q. v.) the son of Seth; and was first appointed to that office in his 37th year by Quirinus, proconsul of Syria, about A.D. 7 (*Ant.* xviii, 2, 1), but was afterward deprived of it by Valerius Gratus, procurator of Judæa (A.D. 14), who gave the office first to Ismael the son of Phabæus, and a short time after to Eleazar the son of Annas (Josephus, *Ant.* xviii, 2, 1 and 2). He held the office one year, and was then succeeded by Simon the son of Camithus, who, after another year, was followed by Joseph, also called Caiaphas, the son-in-law of Annas, A.D. ante 27, who continued in office until A.D. 37. In the passages of the New Testament above cited, therefore, it is apparent that Caiaphas was the only actual and proper high-priest; but Annas, being his father-in-law, and having been formerly himself high-priest, and being also perhaps his substitute (*sagan*), had great influence and authority, and could with great propriety be still termed high-priest along with Caia-

phas. (See Anger, *De temp.* p. 185; Lightfoot, *Hor. Heb.* p. 744 sq.; Rus, *Harmon. Evang.* i, 313 sq.; III, ii, 962 sq.; Vitringa, *Observ. Sacr.* vi, 529 sq.; Casaubon, *Exerc. antibar.* p. 216 sq.; Wieseler, *Chronol. synops.* p. 186 sq.; Selden, *De Synedriis*, ii, 655; Saubert, *De Sacerdotio Ebræor.* i, 5; Kuinöl, *Comment.* on Luke iii, 2.) See High-priest. He died at an advanced age, and was succeeded by his first son in the sacerdotal dignity (Josephus, *Ant.* xx, 9, 1).

An'nas (Ἀνάν v. r. Ἄννας) likewise occurs in the Apocrypha (Vulg. *Nuas*) as one of the Israelites who had married Gentile wives after the captivity (1 Esdr. ix, 32); evidently a corruption for the Harim (q. v.) of the genuine text (Ezra x, 31).

Annătès, or First-fruits, in the ecclesiastical law, means the value of every spiritual living for a whole year (hence the name, from the Latin word *annus*, a year), which the pope, claiming the disposition of every spiritual benefice within Christendom, reserved out of every living. This impost was at first only levied from persons appointed to bishoprics; but it was afterward extended to the inferior clergy. The value of these annates was calculated according to a rate made under the direction of Pope Innocent IV (A.D. 1253), but which was afterward increased by Pope Nicholas III (A.D. 1292). This papal exaction was abolished in England by the act 25 Henry VIII, c. 20, and by an act passed in the following year of the same reign, 26 Henry VIII, c. 3), the right to annates, or first-fruits, was annexed to the crown. The various statutes subsequently passed on this subject have all been consolidated by an act (the 1 Vict. c. 20) regulating the collection of the money so levied.—Gieseler, *Ch. Hist.* iii, 54–63. See First-fruits; Queen Anne's Bounty.

Annesley, Samuel, D.D., maternal grandfather of John Wesley, was one of the leading non-conformist divines of his day, and a man of good family, being a nephew of the earl of Anglesea. He was born near Warwick in 1620, and educated at Oxford, where, like his grandson, he was noted for his piety and diligence. He served the national church as chaplain at sea, and as parish priest at Cliff, in Kent, at St. John the Apostle's and at St. Giles's, two of the largest congregations in London. He refused to "conform" to the "Act of Uniformity," and endured a series of severe persecutions, which were attended by many of those "remarkable interpositions" that distinguish the later history of the family. One of his persecutors fell dead while preparing a warrant for his apprehension. He became a leader of the Puritans during the troubles of the times, preaching almost daily, providing pastors for destitute congregations, and relief for his ejected and impoverished brethren. After a ministry of more than half a century, and of sore trials, under which he never once faltered, he died, Dec. 31, 1696, exclaiming, "I shall be satisfied with thy likeness; satisfied, satisfied." De Foe, who sat under his preaching, has drawn his character as perfect, in an elegy. The non-conformists considered him a second St. Paul. Richard Baxter pronounced him totally devoted to God (Clarke, *Wesley Family*, p. 298). He was endeared to all who knew him intimately; and his noble relative, the countess of Anglesea, desired, on her death-bed, to be buried in his grave. He had a manly countenance and dignified person; a rich estate, which he devoted to charity; robust health, which was capable of any fatigue. Calamy (*Non-conformist's Memorial*, vol. i) calls him an Israelite indeed.—Stevens, *Hist. of Methodism*, i, 35; Crowther, *Portraiture of Methodism*, p. 3.

Annihilation, the act of reducing any thing to nothing. Whether matter can be utterly destroyed or not, is a question that has been much agitated in the schools. According to some, nothing is so difficult; according to others, nothing is so easy. Existence, say the last, is a state of violence; all things are continually endeavoring to return to their primitive nothing; no power is required to effect it; it would be accomplished of itself; nay more, an infinite power is required to prevent it. As to human beings, the majority of the Greek philosophers opposed the doctrine; the Brahmins held that at stated intervals all created things are annihilated; the Siamese hold annihilation to be the greatest reward of virtue (Buck, *Theol. Dictionary*, s. v.). The theory of the annihilation *of the wicked* has been set on foot at different periods, and has recently been revived. See Annihilationists.

Annihilationists, a name given to the holders of the theory that the wicked will not be kept in eternal misery, but will suffer a total extinction of being. See Annihilation.

1. There are only a few traces of this doctrine in early church history. Some are disposed to find the first hint of it in Justin (*Dialog. cum Tryphon.* c. 5), where it is said that the souls of the wicked should be punished as long as ἔστ' ἂν αὐτὰς καὶ εἶναι καὶ κολάζεσθαι ὁ Θεὸς θέλῃ (as long as God wishes them to exist and to be punished). Similar expressions are used by Irenæus (ii, 34: *Quoadusque ea Deus et esse et perseverare voluerit*), and Clem. Hom. iii, 3. In clearer terms the doctrine was propounded by Arnobius (q. v.) at the beginning of the 4th century. See Hell.

2. The theory of annihilation was maintained in the last century in England by a few writers of inferior note, as Samuel Bourne (*Sermons*), J. N. Scott, and others. They took the name of *Destructionists*, assuming the point in dispute, viz., that the word *destruction* in Scripture means *annihilation*. Their proper designation is "Annihilationists." Among the more eminent supporters of this doctrine was Taylor of Norwich (q. v.); and Macknight is also claimed as among its advocates. Jonathan Edwards, in his answer to Dr. Chauncey, on the salvation of all men, says that this scheme was provisionally retained by Dr. Chauncey, i. e. in case the scheme of universal salvation should fail him; and Edwards, in his examination of that work, appropriates a chapter to the consideration of it. Among other reasonings against it are the following: "1. The different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, which admits of no degrees. 2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will be of different degrees, according to the degrees of sin, it may be replied, this is making it to be compounded partly of torment and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and that all punishment which will be inflicted on any person above that which is due to the least sin is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a deliverance, to which the sinner would look forward with anxious desire. And is it credible that this was the termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute only a part, and a small part, of future punishment; and such too as, after a series of torment, must, next to being made happy, be the most acceptable thing that could befall them? Can this be the object threatened by such language, as recompensing tribulation, and taking vengeance in flaming fire? (2 Thess. 1). Is it possible that God should threaten them with putting an end to their miseries? Moreover, this destruction is not described as the conclusion of a suc-

cession of torments, but as taking place immediately after the last judgment. When Christ shall come to be glorified in his saints then shall the wicked be destroyed. 3. Everlasting destruction from the presence of the Lord, and from the glory of his power, cannot mean annihilation, for that would be no exertion of divine power, but merely the suspension of it; for let the upholding power of God be withheld for one moment, and the whole creation would sink into nothing. 4. The punishment of wicked men will be the same as that of wicked angels (Matt. xxv, 41): Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. But the punishment of wicked angels consists not in annihilation, but torment. Such is their present punishment in a degree, and such, in a greater degree, will be their punishment hereafter. They are 'cast down to hell;' they 'believe, and tremble;' they are reserved in chains under darkness to the judgment of the great day; they cried, saying, 'What have we to do with thee? Art thou come to torment us before our time?' Could the devils but persuade themselves they should be annihilated, they would believe, and be at ease rather than tremble. 5. The Scriptures explain their own meaning in the use of such terms as death, destruction, etc. The second death is expressly said to consist in being cast into the lake of fire and brimstone, and as having a part in that lake (Rev. xx, 14; xxi, 8), which does not describe annihilation, nor can it be made to consist with it. The phrase cut him asunder (Matt. xxiv, 51) is as strong as those of death or destruction; yet that is made to consist of having their portion with hypocrites, where shall be weeping and gnashing of teeth. 6. The happiness of the righteous does not consist in eternal being, but eternal well-being; and as the punishment of the wicked stands everywhere opposed to it, it must consist, not in the loss of being, but of well-being, and in suffering the contrary." Bishop Law († 1789) maintained that spiritual death is an entire destruction—an annihilation of the soul, with the resolution of the body into its original dust (*Theory of Religion*, 7th ed. p. 339-351). The name of Archbishop Whately is probably to be enrolled among the modern supporters of annihilationism in England. In his work on the future state (*A View of the Scripture Revelations concerning a Future State*, Philad. 1855) he argues the opinion fully. He says, that in the passages in which the words "death," "destruction," "eternal death," are spoken of, these words may be taken as signifying literal death, real destruction, an utter end of things. The "unquenchable fire" may mean that fire which utterly consumes what it is burning upon. The "worm that dieth not" may be that which entirely devours what it feeds upon. "Everlasting perdition" may mean that perishing from which the soul cannot be saved, but it will be final annihilating. The passage "The last enemy that shall be destroyed is *death*," affords, according to Whately, some ground for thinking that there may be a "final extinction of evil and suffering by the total destruction of such as are incapable of good and happiness. If eternal death means final death—death without any revival—we can understand what is meant by death being destroyed, viz., that none henceforth are to be subjected to it" (p. 184). And Whately concludes this scriptural argument by this sentence: "On the whole, therefore, I think we are not warranted in concluding, as some have done so positively concerning the question, as to make it a point of Christian faith to interpret figuratively the 'death and destruction' spoken of in the Scriptures as the doom of the condemned, and to insist on the belief that they are to be left alive forevermore."

3. The revival of annihilationism in this country seems to have begun with the publication of *Six Sermons on the Question* "Are the wicked immortal?" by George Storrs, answered by Prof. Post, in the *New Englander*, Feb. and May, 1856. One of the most representative advocates of the doctrine, and a very moderate one, is Dr. McCulloh, of Baltimore, in his *Analytical Investigations concerning the Scriptures* (Baltimore, 1852, 2 vols. 8vo). He maintains that after the final decisions of the judgment, the wicked will be utterly destroyed by a dreadful visitation of Almighty wrath. The ablest work produced on the side of destructionism is Hudson, *Debt and Grace, as related to the Doctrine of a Future State* (Boston, 1857, 12mo). This work "denies that the natural immortality of the soul is ever expressed or even implied in the Bible. On the contrary, life and immortality are brought in fulness by the Redeemer to the redeemed alone; while all others are not only naturally mortal, soul and body, at death, but, after that mortal suspension of positive existence, are raised at the final resurrection and cast into the lake of fire as the second death. It denies that endless conscious suffering is ever affirmed to be the nature of future penalty; but affirms that the penalty consists in privation, and in its perpetuity consists the eternity of future punishment. The class of Scripture terms by which eternal misery is usually understood to be designated, such as *condemnation, damnation, perdition, destruction*, the writer understands to express the painful and penal consignment of the entire nature to the disorganization and complete nonexistence from which it sprung" (*Meth. Quar. Rev.* Jan. 1858, p. 149). An exhaustive reply to Mr. Hudson, and a thorough examination of the whole controversy, is given by Landis in his treatise *On the Immortality of the Soul and the final Condition of the Wicked* (N. Y. 1859, 12mo). The subject is also ably treated by Mattison in his work, *The Immortality of the Soul* (Philad. 1864). See also Alvah Hovey, *State of Impenitent Dead* (1859); J. R. Thompson, *Law and Penalty; Meth. Quar. Rev.* 1852, p. 240; 1858, p. 149; 1861, p. 31; 1864, p. 689; *Presb. Quar. Rev.* April, 1860; *Am. Theol. Rev.* April, 1861; *Bibliotheca Sacra*, April, 1858, p. 395 sq., and April, 1863, art. v; Buck, *Theol. Dict.*; Smith's Hagenbach, i, 226; ii, 451. Compare IMMORTALITY.

Annius, GIOVANNI, was born at Viterbo July 7, 1432. Having entered the order of Dominicans, he became a proficient in the Latin, Greek, and Oriental languages, and in theology. He published two works, entitled, 1. *Tractatus de Imperio Turcarum;* and 2. *De Futuris Christianorum triumphi*, etc. (Genoa, 1480, 4to), in which he endeavors to show that Mahomet was the Antichrist of the Apocalypse. But the work by which he is chiefly known is his seventeen books of Antiquities (Rome, 1498, fol.), in which he pretended to give the works of Berosus, Marsylus of Lesbos, Caton, Sempronius, Archilochus, Xenophon, Metasthenes or Megasthenes, Manetho, and others. These writings were the cause of a dispute among the learned at the time, some, as Pineda, Louis Viveza, the Spaniard, Vossius, Melchior Canus, and others, maintained the utter falsity of all these pieces, and declared Annius to be a sheer impostor; while others, who had among them such men as Nauderius, Leander Albert, Sixtus of Siena, Alph. Maldonatus, etc., declared themselves in his favor. Annius was master of the palace for Alexander VI, and was, it is supposed, poisoned by Cæsar Borgia, whom he had offended. He died Nov. 13, 1502. — Hoefer, *Biog. Générale*, ii, 729; Landon, *Eccl. Dict.* s. v.

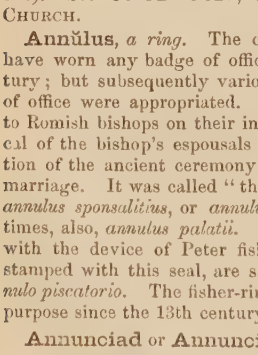
Anniversary, in the Greek and Romish Churches, a name given to the day on which a martyr or saint is commemorated. Also, those days on which special prayer is made, year by year, for the souls of deceased persons, and masses said and alms distributed, are in the Romish Church called *anniversaries*. The anniversary office (*officium anniversarium*) is a double office, said *only* on the first anniversary day after the death. On all succeeding anniversary days, the simple office is said, as in the daily office for the dead.—Landon, *Eccl. Dict.* s. v.

Anno or **Hanno** (St.), archbishop of Cologne in the 11th century. Belonging to the Suabian family of Sonneberg, he was at first devoted to a military life; but, after a short career of arms, he entered the church. The emperor Henry III, the *Black*, appointed him to the see of Cologne upon the death of archbishop Hermann in 1055. He applied himself with diligence to his duties, both temporal and spiritual. He reformed many of the monasteries of his diocese, and built five or six others, among the latter the abbey of Siegberg. After the death of Henry III the empress made him regent. His zeal for the church outran his discretion, especially in the excessive energy with which he seconded the measures of Gregory VII (q. v.). The emperor Henry IV, though his pupil, was so dissatisfied with his conduct that he drove him from his see. He died December 4th, 1075, on which day he is commemorated.—Hoefer, *Nouv. Biographie Générale*, ii, 730; Baillet, *Vies des Saints*, December 4.

Annual Conference, the name of the territorial synods or councils of the Methodist Episcopal Church, which are held every year, as distinguished from the general synod (General Conference) held quadrennially. The Annual Conference is composed of all the ministers in full connection within certain territorial limits. Preachers "on trial" are required to attend the sessions, but are not allowed to vote. The times of holding the Annual Conferences are fixed by the bishops, the place by the Conference itself. The presiding officer is the bishop; but, in case of his absence, some "member of the Conference appointed by the bishop shall preside; but if no appointment be made, the Conference elects a president by ballot among the elders, without debate." The duties of the Annual Conference, and the limits of its authority, are prescribed by the *Discipline*. A record of its proceedings is sent to each General Conference for revision, if necessary. The territorial boundaries of the Annual Conferences are fixed by the General Conference. There are now (1866) sixty annual conferences (including mission conferences) of the Methodist Episcopal Church in America, Europe, Africa, India, and China.—*Discipline of the Methodist Episcopal Church*, pt. ii, ch. i; pt. vi, ch. iv; Baker, *On the Discipline; Minutes of the Annual Conferences* (New York, 1866, 8vo). See CONFERENCES; METHODIST EPISCOPAL CHURCH.

Annŭlus, *a ring*. The clergy do not appear to have worn any badge of office until the fourth century; but subsequently various insignia or emblems of office were appropriated. The ring is now given to Romish bishops on their investiture, as emblematical of the bishop's espousals to the Church, in imitation of the ancient ceremony of presenting a ring in marriage. It was called "the ring of his espousals," *annulus sponsalitius*, or *annulus pronubus*; but sometimes, also, *annulus palatii*. The pope wears a ring with the device of Peter fishing; and papal briefs, stamped with this seal, are said to be given *sub annulo piscatorio*. The fisher-ring has been used for this purpose since the 13th century.

Annunciad or **Annunciada**, ORDER OF, a military order, founded by Amedeus, count of Savoy, in 1350 or 1360, called at first the order of the *knots of love*, because of a hair bracelet, formed in love-knots, given to the count by a lady. Amedeus VIII, duke of Savoy (created Pope Felix III at the council of Basle), in 1494, changed the name of the order to that of *the Annunciad*. The figure of the Virgin was appended to the collar, in which the *love-knots* were changed into a pattern in twisted cord, and which bore the initials F. E. R. T., supposed to mean *Fortitudo ejus Rhodum tenuit*, in reference to the valiant defence of Rhodes by Amedeus the Great in 1310. The cloak of the knights was first red, afterward blue, and now of the color of amaranth, lined with cloth of silver. It still exists in Sardinia as an order of merit. —Helyot, *Ordres Religieux*, i, 224; Burke, *Orders of Knighthood*, p. 350.



"Love-knot" Star.

Badge of the Order of the Annunciada.

Annunciade, the name of two orders of nuns.

1. That founded at Bourges in 1500, by Jeanne, queen of France, after her divorce from Louis XII. These nuns also call themselves the nuns of the *ten virtues*, viz., the virtues exhibited, as they say, in the mysteries which the Roman Church commemorates in the ten festivals of the Virgin Mary. Their rule is formed upon the idea of an initiation of these virtues. They wear a gray habit, a red scapulary, a cross of gold or silver, suspended from the neck, and a ring of one of those metals on the finger. At the Revolution they had 45 nunneries in France and Holland, all of which were suppressed.—Helyot, *Ordres Relig.* i, 227.

2. Another order of nuns, otherwise called CELESTINES (*Cœlestes* or *Cœlestinæ*), from the girdle and mantle of sky-blue which they wear over their white habit. A Genoese widow, named Maria Victoria Fornari, instituted this order in 1602 or 1604. The constitution of the order, approved by Clement VII, enjoins poverty and separation from the world. They are allowed to speak to persons out of their house only six times a year, and then only to their nearest relatives. In 1860 they had three nunneries in Italy, six in Belgium, and five in France. In Rome they are called *Turchine* (i. e. the "violet-blue" ones).—Helyot, *Ordres Religieux*, i, 236; P. Carl vom heil. Aloys, *Statistisches Jahrbuch der Kirche* (Regensbg. 1860).

Annunciation, FEAST OF THE (from the Lat. *annunciatio, announcement*), a festival observed in honor of the tidings which the angel Gabriel brought to the Virgin Mary of the incarnation of our Saviour. It is called by various names in church history, e. g. Ἡμέρα ἀσπασμοῦ, "the day of salutation;" Χαριτισμός, in reference to the epithet κεχαριτωμένη, employed by the angel (Luke i, 28); also Εὐαγγελισμός, with reference to the subject of the announcement. Some doubt exists as to the date of its establishment. Augusti is of opinion that the festival was celebrated at the time of the council of Laodicea, cir. 364. In the homily ascribed to Athanasius it is called one of our Lord's festivals. After the fifth century, in consequence of what passed during the Nestorian controversies, this festival was referred to Mary, and its observance fixed for the 25th of March, on which day it is now celebrated by the Greek, Roman, and English Churches. It seems to have been generally observed in the sixth century, but the first formal mention that we meet with of its being commemorated among the festivals of the Church is in the decrees of the council of Trullo, convened at the close of the seventh century. Chrysostom, and Bernard after him, call it

"the root of all festivals."—Bingham, *Orig. Eccl.* bk. xx, ch. viii, § 4.

The following writers treat on this subject: Kö-cher, *De salutatione angelica* (Jen. 1760–1); Myslenta, *De angelica annunciatione* (Regiom. 1623); Rancke, *De locutione angelorum* (Lips. 1678); Sonntag, *De chæretismo* (Altdorf. 1709); Zeibich, *De verbis Gabrieli ad Mariam* (Viteb. 1754). See MARY.

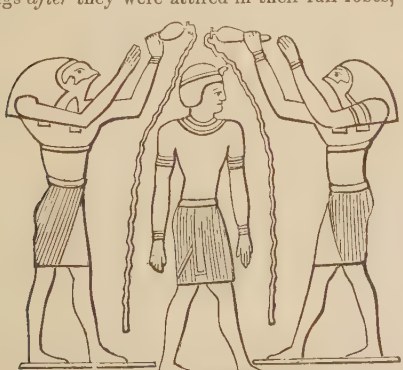
Annu'us (Ἀννουος, Vulg. *Amin*), given (1 Esdr. viii, 48) as the name of one of the Levites sent to accompany the captives returning from Babylon; but it is evidently an error of the translator for וְאִתּוֹ, *vĕĭttŏ'*, "and with him," of the original text (Ezra viii, 19).

Anoint (usually מָשַׁח, *mashach'*, χρίω). The practice of anointing with perfumed oils or ointments appears to have been very common among the Hebrews, as it was among the ancient Egyptians. See UNGUENT. The practice, as to its essential meaning, still remains in the East; but perfumed waters are now far more commonly employed than oils or ointments (q. v.). See PERFUME. It is from this source that the usage has extended to other regions. Among the Greeks and Romans oil was employed as a lubricator for suppling the bodies of the athletes in the games (q. v.), and also after the bath (q. v.).

I. In the Scriptures several kinds of anointing are distinguishable (Scacchi, *Myrotheca*, iii, Rom. 1637).

1. *Consecration and Inauguration.*—The act of anointing appears to have been viewed as emblematical of a particular sanctification, of a designation to the service of God, or to a holy and sacred use. Hence the anointing of the high-priests (Exod. xxix, 29; Lev. iv, 3), and even of the sacred vessels of the tabernacle (Exod. xxx, 26, etc.); and hence also, probably, the anointing of the king, who, as "the Lord's anointed," and, under the Hebrew constitution, the viceroy of Jehovah, was undoubtedly invested with a sacred character. This was the case also among the Egyptians, among whom the king was, *ex officio*, the high-priest, and as such, doubtless, rather than in his secular capacity, was solemnly anointed at his inauguration. See UNCTIONS (*of Christ*).

As the custom of inaugural anointing first occurs among the Israelites immediately after they left Egypt, and no example of the same kind is met with previously, it is fair to conclude that the practice and the notions connected with it were acquired in that country. With the Egyptians, as with the Jews, the investiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high-priest *after* he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings *after* they were attired in their full robes, with the cap and crown upon their heads. Some of the sculptures introduce a priest pouring oil over the monarch (Wilkinson's *Anc. Egyptians*, iv, 280). It is from this that the high-priest, as well as the king, is called "the anointed" (Lev. iv, 3; v, 16; vi, 15; Psa. cxxxiii, 2). In fact, anointing being the principal ceremony of regal inauguration among the Jews, as crowning is with us, "anointed," as applied to a king, has much the same signification as "crowned." It does not, however, appear that this anointing was repeated at every succession, the anointing of the founder of the dynasty being considered efficient for its purpose as long as the regular line of descent was undisturbed (Jahn, *Bibl. Archäol.* § 223); hence we find no instance of unction as a sign of investiture in the royal authority, except in the case of Saul, the first king of the Jews, and of David, the first of his line; and, subsequently, in those of Solomon, Joash, and Jehu, who ascended the throne under circumstances in which there was danger that their right might be forcibly disputed (1 Sam. xix, 24; 2 Sam. ii, 4; v, 1–3; 1 Chron. xi, 1, 2; 2 Kings xi, 12–20; 2 Chron. xxiii, 1–21). Those who were inducted into the royal office in the kingdom of Israel appear to have been inaugurated with some peculiar ceremonies (2 Kings ix, 13). But it is not clear that they were anointed at all; and the omission (if real) is ascribed by the Jewish writers to the want of the holy anointing oil which could alone be used on such occasions, and which was in the keeping of the priests of the temple in Jerusalem. The private anointing which was performed by the prophets (2 Kings ix, 3; comp. 1 Sam. x, 1) was not understood to convey any abstract right to the crown, but was merely a symbolical intimation that the person thus anointed should eventually ascend the throne.



Ancient Egyptians (as Representatives of Horus) anointing a King.

The following species of official anointing appear to have prevailed among the Jews: (*a.*) *Prophets* were occasionally anointed to their office (1 Kings xix, 16), and are called messiahs, or anointed (1 Chron. xvi, 22; Psa. cv, 15). (*b.*) *Priests*, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Exod. xl, 15; Num. iii, 3); but afterward anointing seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Exod. xxix, 29; Lev. xvi, 32); so that "the priest that is anointed" (הַכֹּהֵן הַמָּשִׁיחַ, Lev. iv, 3) is generally thought to mean the high-priest (Sept. ὁ ἀρχιερεὺς ὁ κεχρισμένος; comp. verses 5, 16, and c. vi, 22 [15]). (*c.*) *Kings.* The Jews were familiar with the idea of making a king by anointing before the establishment of their own monarchy (Judg. ix, 8, 15). Anointing was the divinely-appointed ceremony in the inauguration of their own kings (1 Sam. ix, 16; x, 1; 1 Kings i, 34, 39); indeed, so pre-eminently did it belong to the kingly office, that "the Lord's anointed" was a common designation of the theocratic king (1 Sam. xii, 3, 5; 2 Sam. i, 14, 16). The rite was sometimes performed more than once. David was thrice anointed to be king: first, privately by Samuel, before the death of Saul, by way of conferring on him a right to the throne (1 Sam. xvi, 1, 13); again over Judah at Hebron (2 Sam. ii, 4), and finally over the whole nation (2 Sam. v, 3). After the separation into two kingdoms, the kings both of Judah and of Israel seem still to have been anointed (2 Kings ix, 3; xi, 12). So late as the time of the captivity the king is called "the anointed of the Lord" (Psa. lxxxix, 38, 51; Lam. iv, 20). Besides Jewish kings, we read that Hazael was to be anointed king over Syria (1 Kings xix, 15). Cyrus also is called the Lord's anointed, as having been raised by God to the throne for the special purpose of delivering the Jews out of captivity (Isa. xlv, 1). (*d.*) Inanimate objects also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at

Bethel (Gen. xxxi, 13); and, at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Exod. xxx, 26–28). The expression "anoint the shield" (Isa. xxi, 5; Sept. ἑτοιμάσατε θυρεούς; Vulg. *arripite clypeum*) refers to the custom of rubbing oil into the hide which, stretched upon a frame, formed the shield, in order to make it supple and fit for use. (See the treatises in Latin, on the priestly anointing, by Clasing [Lemgon. 1717]; Schwarz [Viteb. 1755]; Ziegra [Viteb. 1682]; Zoega [Lips. 1680]; on the royal anointing, by Weymar [Jen. 1629]; and among other nations, by Eschenbach [Jen. 1687]; Speckner [Viteb. 1716]).

2. *As an Act of Hospitality.*—The anointing of our Saviour's feet by "the woman who was a sinner" (Luke vii, 38) led to the remark that the host himself had neglected to anoint his head (ver. 46); whence we learn that this was a mark of attention which those who gave entertainments paid to their guests. As this is the only direct mention of the custom, the Jews are supposed by some to have borrowed it from the Romans at a late period, and Wetstein and others have brought a large quantity of Latin erudition to bear on the subject. (See the treatises, on this instance, in Latin, by Baier [Altdorf. 1722]; Goetze [Lips. 1687; and in Menethii *Thesaur.* ii, 200–204]; Jaeschke [Lips. 1700]; Krackewitz [Rost. 1703]; Polchow [Jen. 1755]; Ries [Marb. 1727]; Sonnuel [Lond. 1775, 1794]; Trautermann [Jen. 1749].) But the careful reader of the O. T. knows that the custom was an old one, to which there are various indirect allusions. See Hospitality. The circumstances connected with feasts and entertainments are, indeed, rarely intimated; nor would the present direct reference to this custom have transpired but for the remarks which the act of the woman in anointing the feet of Jesus called forth. (See Walde, *De unctionibus Vett. Ebræorum convivialibus*, Jen. 1751.) Such passages, however, as Psa. xxiii, 5; Prov. xxi, 7; xxvii, 9; Wisd. ii, 7; as well as others in which the *enjoyments* of oil and wine are coupled together, may be regarded as containing a similar allusion. It is, therefore, safer to refer the origin of this custom among the Hebrews to their nearer and more ancient neighbors, the Egyptians, than to the Romans or the Greeks, who themselves had probably derived it from the same people. Among the Egyptians the antiquity of the custom is evinced by their monuments, which offer in this respect analogies more exact than classical antiquity or modern usage can produce. With them "the custom of anointing was not confined to the appointment of kings and priests to the sacred offices they held. It was the ordinary token of welcome to guests in every party at the house of a friend; and in Egypt, no less than in Judæa, the metaphorical expression 'anointed with the oil of gladness' was fully understood, and applied to the ordinary occurrences of life. It was customary for a servant to attend every guest as he seated himself, and to anoint his head" (Wilkinson's *Anc. Egyptians*, iv, 279; ii, 213). See Spikenard. It is probable, however, that the Egyptians, as well as the Greeks and Jews, anointed themselves at home, before going abroad, although they expected the observance of this etiquette on the part of their entertainer. That the Jews thus anointed themselves, not only when paying a visit, but on ordinary occasions, is shown by many passages, especially those which describe the omission of it as a sign of mourning (Deut. xxviii, 40; Ruth iii, 3; 2 Sam. xiv, 2; Dan. x, 3; Amos vi, 6; Mic. vi, 15; Esth. ii, 12; Psa. civ, 15; Isa. lxi, 3; Eccles. ix, 8; Cant. i, 3; iv, 10; also Judith x, 3; Sus. 17; Ecclus. xxxix, 26; Wisd. ii, 7). One of these passages (Psa. civ, 15, "oil that maketh the face to shine") shows very clearly that not only the hair but the skin was anointed. In our northern climates this custom may not strike us as a pleasant one; but as the peculiar usages of most nations are found, on strict examination, to be in accordance with the peculiarities of their climate and condition, we may be assured that this Oriental predilection for external unction must have arisen from a belief that it contributed materially to health and cleanliness. Niebuhr states that "in Yemen the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear but little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious transpiration which enfeebles the frame; *perhaps, too, these Arabians think a glistening skin a beauty.* When the intense heat comes on they always anoint their bodies with oil." See Oil.

Ancient Egyptian Servant perfuming a Guest.

3. *Anointing the Sick.*—The Orientals are indeed strongly persuaded of the sanative properties of oil; and it was under this impression that the Jews anointed the sick, and applied oil to wounds (Psa. cix, 18; Isa. i, 6; Luke x, 34; Rev. iii, 18). Anointing was used in sundry disorders, as well as to promote the general health of the body. It was hence, as a salutary and approved medicament, that the seventy disciples were directed to "anoint the sick" (Mark vi, 13); and hence also the sick man is directed by the apostle (James v, 14) to send for the elders of the Church, who were "to pray for him, anointing him with oil in the name of the Lord." The Talmudical citations of Lightfoot on Matt. vi, 16, show that the later Jews connected charms and superstitious mutterings with such anointings, and he is therefore probably right in understanding this text to mean, "It is customary for the unbelieving Jews to use anointing of the sick, joined with a magical and enchanting muttering; but how infinitely better is it to join the pious prayers of the elders of the Church to the anointing of the sick." Niebuhr assures us that at Sana (and doubtless in other parts of Arabia) the Jews, as well as many of the Moslems, have their bodies anointed whenever they feel themselves indisposed. Analogous to this is the anointing with oil practised by the twelve (Mark ix, 13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight (ἐπέχρισε, John ix, 6, 11). See Medicine.

4. *Anointing the Dead.*—The practice of anointing the bodies of the dead is intimated in Mark xiv, 8, and Luke xxiii, 56. This ceremony was performed after the body was washed, and was designed to check the progress of corruption. Although, from the mode of application, it is called anointing, the substance employed appears to have been a solution of odoriferous drugs. This (together with the laying of the body in spices) was the only kind of embalmment in use among the Jews. See Burial; Embalming.

5. *Spiritual.*—(1.) In the O. T. a Deliverer is promised under the title of Messiah, or Anointed (Psa. ii, 2; Dan. ix, 25, 26); and the nature of his anointing

is described to be spiritual, with the Holy Ghost (Isa. lxi, 1; see Luke iv, 18). As anointing with oil betokened prosperity, and produced a cheerful aspect (Psa. civ, 15), so this spiritual unction is figuratively described as anointing "with the oil of gladness" (Psa. xlv, 7; Heb. i, 9). In the N. T. Jesus of Nazareth is shown to be the Messiah or Christ, or Anointed of the O. T. (John i, 41; Acts ix, 22; xvii, 2, 3; xviii, 5, 28); and the historical fact of his being anointed with the Holy Ghost is recorded and asserted (John i, 32, 33; Acts iv, 27; x, 38). (2.) Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i, 21), and they are described as having an unction (χρισμα) from the Holy One, by which they know all things (1 John ii, 20, 27). To anoint the eyes with eye-salve is used figuratively, to denote the process of obtaining spiritual perception (Rev. iii, 18).

6. *Religious Significance of the Act.*—It is somewhat remarkable that the first Biblical instance of anointing—that of Jacob's unction of his pillow at Bethel (Gen. xxviii, 18)—has reference to an inanimate object; yet the sacred import of the ceremony is obvious, and must have been derived from primeval custom. At a later date, the formal agreement noticed by Sir G. Wilkinson, between the use of oil among the Egyptians and the Israelites in consecrating to an office, may undoubtedly be regarded as evidence that the Mosaic prescription was framed with some regard

Ancient Egyptian King anointing the Statue of the God Kham.

to the observances in Egypt; for by the time the former was instituted, the Israelitish people had been long habituated to the customs of Egypt; and it was the part of wisdom, when setting up a better polity, to take advantage of what existed there, so far as it could be safely employed. The king so anointed was solemnly recognised as the guest and protégé of the lord of the temple; the statue was set apart for, and so far identified with the god it represented, and both were stamped as fit for their respective destinations. But in the true religion something more and higher was involved in the act of consecration. The article or subject was brought into contact with the holiness of Jehovah, and was made a vessel and instrument of the Spirit of God. Hence, anointing with oil in the times of the old covenant was always a symbol of the gift and grace of the Holy Spirit—in the case of inanimate objects imparting to them a ceremonial sacredness, so as to fit them for holy ministrations; and in the case of persons, not only designating them to a sacred office, but sealing to them the spiritual qualifications needed for its efficient discharge. See CONSECRATION.

II. *Modern.*—1. In the Romish Church the custom of anointing priests is still continued. The ordaining bishop anoints with the holy oil called *chrism* (q. v.) the palm of both hands, the thumb, and the forefinger of the person to be ordained; and thus, according to the expression in the ritual of ordination, the hands receive power to bless, to consecrate, and to make holy. If a clergyman is excommunicated these spots are rubbed off. This custom, like many others, is a perversion of the sacred ceremony by which the Jewish priests and kings were inducted into office.

2. The history of *extreme unction* (q. v.) in its present form can be traced back no further than the twelfth century. When the ceremony of anointing is mentioned at an earlier period, the reference is to the offices of baptism and confirmation. There is no mention of extreme unction in Justin Martyr, Irenæus, Tertullian, or Cyprian, or in any of the writers of the first three centuries. In the fourth century Epiphanius makes no mention of it. It is not found in the "Apostolical Constitutions," a work in which all church forms are minutely described, nor in the biographies of the first six centuries. After the twelfth century it was universally adopted in the Western Church.

3. The only occasion on which anointing is used in the Church of England is at the coronation of the sovereigns, when the archbishop solemnly anoints the king or queen, after the ancient practice of the Hebrews.

ANOINTING OIL. The "oil of holy ointment" prescribed by divine authority (Exod. xxx, 23-25) for the consecration of the Jewish priests and kings was compounded of the following ingredients:

	Hebrew weight.		English weight. lb.	oz.	dwt.	gr.
Pure myrrh	500	shekels=	18	11	13	13 2-3
Sweet cinnamon	250	" =	9	5	16	18 1-24
Sweet calamus	250	" =	9	5	16	18 1-24
Cassia	500	" =	18	11	13	13 2-3
Olive oil, 1 hin=5 quarts	351½	" =	13	4	0	0
	1851½	shekels=	70	3	0	15½

The shekel is here estimated at 9 dwts. and 2 4-7 grains (*Troy*).

Under the law persons and things set apart for sacred purposes were anointed with this "holy ointment" (Exod. xxix, 7), which appears to have been a typical representation of the communication of the Holy Ghost to the Church of Christ (Acts i, 5; x, 38). Hence the Holy Spirit is called an unction (q. v.), whereby believers were divinely inspired and guided into all truth (2 Cor. i, 21; 1 John ii, 20, 27). The profane or common use of the holy ointment was expressly forbidden, on pain of being excommunicated (Exod. xxx, 33; Ezek. xxiii, 21). It was commanded to be kept by the Hebrews throughout their generations; it was therefore laid up in the most holy place. Prideaux observes that it was one of those things which was wanting in the second temple. There is an allusion to the ingredients of this sacred perfume in Eccles. xxiv, 15. The use of aromatics in the East may be dated from the remotest antiquity. "Ointment and perfume," says Solomon, "rejoice the heart" (Prov. xxvii, 9). They are still introduced, not only upon every religious and festive occasion, but as one essential expression of private hospitality and friendship. See OINTMENT.

THE ANOINTED. The *prophets*, *priests*, and *kings* were anointed at their inauguration; but no man was ever dignified by being anointed to hold the three offices in himself, so no person ever had the title of the Messiah, the Christ, the Anointed One, but Jesus the Saviour. He alone is king of kings and lord of lords: the king who governs the universe, and rules in the hearts of his followers; the prophet, to instruct men in the way wherein they should go; and the great high-priest, to make atonement and intercession for the whole world. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious types; but none of these had the title of "The Anointed of God." This does, and ever will, belong exclusively to Jesus the Christ, who was consecrated in our nature by the anointing of the Holy Ghost (Psa. ii, 2; Isa. lxi, 1; Dan. ix, 24; Matt. iii, 16, 17; Luke iv, 18-21; Acts iv, 27; x, 38). See MESSIAH.

Anomœans (*ἀνόμοιος*, *dissimilar*), the name by which the stricter Arians, who denied the *likeness* of the Word to the Father, were distinguished from the Semi-Arians, who merely denied his *consubstantiality*. —Gieseler, *Ch. Hist.* i, 198. See ARIANS.

A'nos (*Ἄνως*), one of the "sons" of Maani (Bani), who divorced his Gentile wife (1 Esdr. ix, 34); apparently the VANIAH (q. v.) of the true text (Ezra, x, 36).

Ansarians or **Assassins**, inhabitants of a district in Syria (called also ENSARIANS). Their religion is a compound of paganism and Mohammedanism, which they are said to have been taught by an old man who in 891 inhabited the village of Nasar, near Koufa, and passed for a saint and a prophet. Some of them worship the sun, others the dog and other material objects. A special work on them has been published by the Rev. Samuel Lyde (see a valuable summary of this work in the *N. Amer. Review*, Oct. 1862). According to Lyde, "they number about 200,000, for the most part rude and vicious. They are divided into Shemseeh (men of the sun, Northerners) and Kumreel (men of the moon, Southerners); the former may be descendants of the Canaanites; the latter, foreigners, brought their present religion into the land. The name Ansaireeh is probably derived from the founder of the sect, Nusari, dating from the ninth century. Their sacred name is Khasebeeh, from the apostle of the sect. In many points they have affinities with the Assassins. They believe in the divine unity—in three personalities, the second and third being created. The first person, the supreme deity, is *Manna*, or Meaning; the second, *Ism*, or Name; the third, *Bab*, or Dove. Of the supreme deity there have been seven manifestations; the last is Ali, Mohammed, and Salmân il Farisee. Ali is the highest manifestation of God, alone to be adored. There is also a system of hierarchies, bewildering in numbers: 14,000 Near Ones, 15,000 Cherubim, 16,000 Spirituals, 17,000 Saints, 18,000 Hermits, 19,000 Listeners, 20,000 Followers—in all, 119,000—besides prophets, apostles, and heroes. The doctrine of metempsychosis is strictly held, and minutely delineated. They receive the Old and New Testaments, and the Koran, with many apocryphal works." An account of them is given in Chesney's *Expedition to the Euphrates and the Tigris*. See also *Wa'pole's Travels in the East*, and *Blackwood's Magazine*, lxx, 719. See ASSASSINS.

Anschar, Ansgar, or Anschairius, St., the first archbishop of Hamburg, bishop of Bremen, and so-called apostle of Sweden and Denmark. The most probable opinion is that he was born in Picardy, Sept. 9, 801. In 821 he went from the abbey of Corbie, in Picardy, to that in Saxony. Having from his youth been desirous to labor in a missionary field, he was sent in 826 to Denmark, and thence to Sweden, where he preached the Gospel with wonderful success. After this he was made bishop of Hamburg, which see he governed until the destruction of the city by the Normans in 845; four years after this, Louis, king of Germany, made him bishop of Bremen, where he died, Feb. 3, 865, regretting that he was not called to seal his profession by martyrdom. He wrote a life of St. Willehad (in Pertz, *Monumenta German.* ii, 683 sq.). For a glowing account of him, see Neander, *Light in Dark Places*, p. 264 sq.; comp. Neander, *Ch. Hist.* iii, 272, 284; Gieseler, *Ch. Hist.* ii, 29. See also *Brit. and For. Evangelical Review*, July, 1865. The first biography of Anschar was written by his successor, Rimbert (published by Dahlmann, in Pertz, *Monum. Germ.*; translated into German by Misegais, Bremen, 1826). See also Kruse, *St. Anschar* (Altona, 1823); Krummacher, *St. Ansgar* (Brem. 1828); Reuterdahl, *Ansgarius* (Berl. 1837); Klippel, *Lebensbeschreibung des Erzbischofs Ansgar* (Brem. 1845); Cave, *Hist. Litt.* i. 523; Böhringer, *Kircheng. in Biogr.* ii, 170.

Ansegis. **1.** A Benedictine monk, born of noble parents at Lyons, was, together with Eginhard, superintendent of the royal edifices; became in 817 abbot at Luxen, and in 827 at Fontanelles. Charlemagne and Louis the Pious employed him for important embassies. He died in 833. He is the author of that important collection of imperial laws known as *Libri III Capitularium*, containing a number of decrees issued by Charlemagne and Louis the Pious. The German kings had to take an oath upon this book as containing the laws of the empire. The best edition of it is contained in Pertz, *Monumenta Germaniæ legum*, vol. i.—*Acta Sanctorum*, sæc. iv, 1; D'Achery, *Spicileg.* t. iii.

2. Abbot of St. Michael's (probably at Beauvais); was sent in 870 by Charles the Bald as ambassador to Rome; appointed in 871 archbishop of Sens, and used as a tool by the pope against the clergy. John VIII appointed him in 876 primate of the French Church and vicar-general of the apostolic see, but a synod of Pontion protested against this, and recognised him only as metropolite. He died in 882, and his successors had to abandon the distinction, which the pope had intended to connect forever with the see.—Gfrörer, *Kirchengeschichte*, vol. ii; *Gallia Christiana*.

Anselm OF CANTERBURY (commonly called St. Anselm) was born at Aosta, a town of the Alps, in Savoy, A.D. 1033. He was treated harshly by his father, and travelled early into France, and afterward into Normandy, where he took the monastic habit in 1060, at Bec, where Lanfranc, afterward archbishop of Canterbury, was prior. Three years after, when Lanfranc was promoted to the abbacy of Caen, Anselm succeeded him as prior of Bec, and became abbot in 1078. Anselm came to England while prior of Bec, and afterward in 1092 by the invitation of Hugh Lupus, earl of Chester, who requested his aid in sickness. Soon after his arrival William Rufus also required Anselm's assistance, and finally nominated him (though with great difficulty of acceptance on Anselm's part) to the see of Canterbury, which had lain vacant from Lanfranc's death in 1089. Anselm was consecrated with great solemnity December 4, 1093. In the following year a stinted offer, as the king thought it, of £500 from the archbishop, in aid of the war which William was carrying on against his brother Robert, was the first cause of the royal displeasure toward Anselm, followed by further discontent when Anselm desired leave to go to Rome to receive the pall from Pope Urban II, whom the king refused to acknowledge as pope. Anselm proposed a visit to Rome to consult the pope, but was refused permission. He went a second time to court to ask for leave, and was again refused, but gave his blessing to the king, and embarked at Dover. The king seized upon the archbishopric, and made every act of Anselm's administration void. The archbishop got safe to Rome, and was honorably received by the pope. He lived quietly, at Rome and other places, and finished his treatise *Cur Deus Homo* at a monastery in Champagne. He assisted the pope at the synod or council of Bari, where he prevented Urban from excommunicating the king of England for his various and frequent outrages upon religion. The king, however, finally bribed the court of Rome to desert Anselm, who retired to Lyons, where (with the interval of an attendance at a council at Rome in 1099) he continued to reside till he heard of William Rufus's death, with that of Pope Urban shortly after. Henry I, immediately upon his accession, invited Anselm to return. The archbishop was received in England with extraordinary respect both by the king and people, but refusing to be reinvested by the king, and to do the same homage with his predecessors, he again fell under the displeasure of the court. In 1103, at the request of the king and barons, Anselm went to Rome to arrange an accommodation; the king at the same time, in distrust, dispatching an agent of his own, who arrived before the archbishop. The pope still continued inexorable, but wrote to the

king, promising compliance in other matters if the king would but waive the matter of investiture. Anselm in chagrin again took up his residence at Lyons, while a fresh embassy to Rome from the king was still more unsuccessful than the former. Anselm now removed to the court of Adela of Blois, the king's sister, who, during a visit which Henry I made to Normandy, contrived an interview between him and Anselm July 22, 1105, when the king restored to him the revenues of the archbishopric, but refused to allow him to return to England unless he would comply with the investiture. Anselm remained in France, retiring to the abbey of Bec. At length the pope, adopting a middle course, refused to give up the investitures, but was willing so far to dispense as to give leave to bishops and abbots to do homage to the king for their temporalities. This was in 1106. The king now invited Anselm to England; but the messenger finding him sick, the king himself went over into Normandy, and made him a visit at Bec, where all their differences were adjusted. Anselm, being recovered, embarked for England, and, landing at Dover, was received with extraordinary marks of welcome. From this time little that is remarkable occurred in his life, except a dispute with Thomas, elected archbishop of York in 1108, who, wishing to disengage himself from dependency upon the see of Canterbury, refused to make the customary profession of canonical obedience. Before the termination of this dispute Anselm died at Canterbury, April 21, 1109, in the seventy-sixth year of his age (*Penny Cyclopædia*, s. v.).

The intellect of Anselm was of the highest order; Neander calls him the Augustine of the twelfth century. His speculations impressed their character not only upon the theology and philosophy of his own age, but also upon all subsequent ages to the present time. He is generally named as the "father of scholasticism." Though his faith was always sincere and undoubting, his profoundly inquisitive intellect made it *necessary* for him to philosophize upon the grounds of that faith. Opposing himself to Roscelin, his philosophy was a thorough-going Realism; and in applying his philosophy to theology, he sought to demonstrate the being and attributes of God by the *ontological* method, of which, in fact, he was substantially the inventor (*Proslogium*, de Dei existentia; *Monologium*, de Divinitatis essentia). Rémusat (*Vie d'Anselm*, p. 473) ascribes a Pantheistic tendency to Anselm's uncompromising Realism. Does not the following passage in the *Proslogium* appear to involve the Pantheistic theory? Speaking of the divine nature, "It is," he says, "the essence of the being, the principle of the existence of all things. . . . Without parts, without differences, without accidents, without changes, it might be said, in a certain sense, to alone exist, for in respect to it the other things which appear to be have no existence. The unchangeable Spirit is all that is, and it is this without limit, *simpliciter*, *interminabiliter*. It is the perfect and absolute existence. The rest is come from nonentity, and thither returns, if not supported by God: it does not exist by itself. In this sense the Creator alone exists; the things created do not" (p. 473, 474). It is plain that these dependent and merely relative existences must be conceived as an emanation from the supreme and substantial essence—must, like the *qualities* of bodies, be in fact identical with the supposed substrata. In his treatises on free-will and predestination he followed the Augustinian doctrine, and sought acutely, but vainly, to reconcile it with human freedom. He was the first also to treat the doctrine of redemption [see SATISFACTION] in a scientific way, and to seek a rational demonstration of it (in his treatise, *Cur Deus Homo*). He propounds the question, Why is it necessary that God should have humbled himself so far as to become man and suffer death? His process of reasoning, in reply to this question, is as follows. Man has by sin deprived God of the glory which properly belongs to him, and must therefore give satisfaction for it, i. e. he must restore to God the glory which is his; for the divine justice would not allow of forgiveness out of pure compassion, apart from such reparation. This reparation must be commensurate with the enormity of the sin; yet it is not in the power of man to give such, because, apart from this, he is God's debtor. Such a satisfaction cannot be given unless some one is able to offer to God something of his own of more value than all which is not God, for the whole world should not have tempted man to sin (Matt. xvi, 26, "For what is a man profited, if he shall *gain the whole world*, and lose his own soul?)" Since, however, he *has* sinned, he must offer to God more than the whole world, i. e. more than all outside of God. Consequently none can have this to give but God himself. But since it is man who owes it, it must also be given by a God-man, i. e. by a person possessing the two natures, divine and human. This could be no other than the second person of the Trinity, the Son; for otherwise there would be two Sons in the Trinity; and, had the Father become man, two grandsons (namely, the Father, grandson of himself by human descent, and the Son, grandson of the Virgin, as son of the Virgin's son). It was fitting that the man with whom God united himself should be born of a woman without the co-operation of man, and even from a virgin; for as sin and the ground of condemnation were brought about by that sex, it is just that the remedy should also have come from it alone. Thus Christ was then born without original sin; he could sin if he willed it, but he could not will it; consequently he died without owing death and of his own free will. His death, therefore, outweighed the number and magnitude of all sins. He gave unto God, for the sins of mankind, his own life unsullied by any sin of his own, thus giving what he did not owe, when considered as both God and man. But in consequence of his offering voluntarily so great a sacrifice, and inasmuch as to *him* no equivalent for it could be given, it was necessary, in order that the sacrifice should not be vain, that others at least should be benefited thereby in some way, namely, humanity in the forgiveness of sin. Anselm affirms the doctrine of a *satisfactio vicaria activa* (an active vicarious satisfaction), but not of a *satisfactio passiva* (passive satisfaction); for he nowhere says that Christ endured the actual punishment of men's sins (Neander, *Dogmengeschichte*, ii, 516). Dr. Shedd (*Hist. of Doctrines*, ii. 282) questions this statement of Neander's, but on what appear to be insufficient grounds.

The fundamental principles of Anselm's doctrine of satisfaction are found in the writings of many fathers before Anselm, e. g. Athanasius, Gregorius of Nazianzen, Chrysostom, and Cyril of Alexandria; but Anselm is the first who collected and arranged them into a systematic whole. Dr. Shedd has treated the relation of Anselm to theology (*Hist. of Doctrines*, bks. iv and v) more skillfully than any other modern writer in short compass. In concluding his analysis of the *Cur Deus Homo*, he remarks that it "exhibits a depth, breadth, and vigor of thinking not surpassed by any production of the same extent in theological literature. Such a view of the atonement as is here exhibited is thoroughly Biblical, and thoroughly Protestant. There may be incidental views and positions in this tract with which the modern theologian would not wholly agree; but certainly, so far as the general theory of vicarious satisfaction is concerned, this little treatise contains the substance of the reformed doctrine; while, at the same time, it enunciates those philosophical principles which must enter into the scientific construction of this cardinal truth of Christianity. On both the theoretic and the practical side, it is one of the Christian classics" (vol. ii, p. 283). As to the claim of absolute originality for Anselm's system, "it may be admitted that Anselm first used

the term satisfaction to express the method in which a *solutio* could be effected of a *debitum* which had been incurred by sin; but the same fundamental idea is found in the sacrificial theory, to which so frequent reference is made by many earlier writers. Sacrifices were appointed in the mosaic economy by which violated laws might be appeased, and the offerer preserve his forfeited life by something other than obedience. *Satisfaction* expresses a wider group of considerations, of which *sacrifice* is a particular illustration. We may grant to Anselm the dignity of having set forth, in more forcible light than earlier writers, the nature and responsibilities of sin, and the need of reconciliation with God. We may allow that his sense of the justice of God appears to have been more profound and comprehensive than those of earlier fathers; and the basis was doubtless laid for the quantitative and mercantile aspects of the subject which characterized the speculations of later divines" (*Brit. Quarterly*, April, 1865, p. 355). As to Anselm's deficiencies, Dr. Thomson (Bishop of Gloucester) remarks that "the passages of Scripture that speak of the wrath of God against man are not explicable by Anselm's system. The explanation of the Baptist, that Jesus is the Lamb of God, that taketh away the sin of the world; the prophecy of His sufferings by Isaiah (ch. liii); the words of Peter, that He "his own self bare our sins in his own body on the tree;" and passages of like import in St. Paul's writings, can only find place with Anselm by a very forced interpretation. His scheme is mainly this, that the merit of the perfect obedience of Jesus was so great as to deserve a great reward, and that, in answer to the prayer of the Lord, this reward was given in the form of the salvation of His brethren. But Christ does not appear in this system as groaning and suffering under the curse of the world, as He does in Holy Scripture. Until the time of Anselm the doctrine of the Atonement had, within certain limits, fluctuated with the change of teachers; the doctrine itself was one and the same, but this or that aspect of it had been made prominent. Anselm aimed at fixing in one system the scattered truths; and the result has been that he, like his predecessors, made some parts of the truth conspicuous to the prejudice of the rest" (*Aids to Faith*, Essay viii).

Anselm is commemorated as a saint in the Church of Rome on the 21st of April. His life, by Eadmer, his friend and companion, is given in the edition of his works named below. The best edition of his works is that entitled *Opera omnia necnon Eadmeri monachi Cantuariensis Historia* (Venet. 1744, 2 vols. fol.). A selection of the most important theological and philosophical works of Anselm has been published by C. Haas (*S. Anselmi opuscula philosophico-theologica selecta*, vol. i, containing the *Monologium* and *Proslogium*, Tubingen, 1862). Special editions of the book *Cur Deus Homo* were published at Berlin, 1857, and at London, 1863. Anselm has been much studied of late years: a beautiful monograph by C. Rémusat (*Saint Anselme de Canterbury*, 8vo, Paris, 1852); a study by Böhringer (*Die Kirche Christi und ihre Zeugen*, ii, 224); and a copious treatise by Hasse (1. *Das Leben Anselm's;* 2. *Die Lehre Anselm's*, 2 vols. Leipzig, 1843-1852; an abridged translation by Turner, Lond. 1860, 12mo) give ample facilities for the study of his history and writings. Translations of the *Proslogium* and of the *Cur Deus Homo* are given in the *Bibliotheca Sacra*, vols. viii, xi, and xii. See also Gieseler, *Ch. Hist.* iii, 175; *Dogmengeschichte*, p. 510; Neander, *Ch. Hist.* iv, 237, and *Hist. of Dogmas*, ii, 516, et al; Hagenbach, *Hist. of Doctrines* (Smith's ed.), § 180; Bushnell, *Vicarious Sacrifice* (N. Y. 1866); *Meth. Quar. Review*, Oct. 1853, art. vi; Haureau, *Philos. Scholast.* i, ch. viii; Möhler, *Anselm's Leben u. Schriften* (Tüb. *Quartalschrift*, 1827, 1828); Franck, *Anselm von Canterbury* (Tübing. 1842, 8vo); Shedd, *Hist. of Doctrines*, l. c. See Atonement.

Anselm, St., called Baduarius after the name of his family (Badagio), was born at Milan, 1036. He succeeded, in 1061, his uncle, Pope Alexander II, as bishop of Lucca, which see he resigned in order to become a monk at Clugny. He returned to his see at the express order of Pope Gregory VI, who employed him for important embassies, and made him a cardinal. He tried to prevail on the canons of his cathedral church to submit to the common life, but met with so decided a resistance that he had to leave again his see. Leo IX sent him as his legate to Lombardy, where he died at Mantua, March 18, 1086. He wrote an apology of Gregory VII, a refutation of the claims of the anti-pope Guibert, and a treatise against the right of the secular princes to dispose of the property of the church. The two former may be found in Canisius, *Antiquæ Lectiones*, and in the *Bibl. Patrum*. The life of Anselm was written by the Jesuit Rota (*Notiz di San Anselmo*, Verona, 1773, 8vo).—Landon, s. v.

Anselm, son of the Margrave Otto the Rich, of Ascania, became bishop of Havelberg in 1126, and archbishop of Ravenna in 1154; was *Apocrisiarius* of Emperor Lothaire II, and was sent as an ambassador to the emperor of Constantinople for the purpose of effecting a union between the Roman and Greek Churches. He died in 1159. He wrote *Three Books of Dialogues* with Nicetas, archbishop of Nicomedia, about the points in dispute between the Greek and Roman Churches, given by D'Achery in the *Spicilegium*, i, 161 (new ed.).—Dupin, *Hist. Eccl. Writers*, ii, 365; Cave, *Hist. Lit.* anno 1149; Landon, *Eccl. Dict.* s. v.

Anselm, dean of the cathedral church of Laon, flourished at the end of the 11th century. He died July 15, 1117. He illustrated the entire Old and New Testaments with an Interlineary Glossary, compiled from the fathers, which has been several times printed, with the additions of Lyra and others, especially at Antwerp, in 1634; also, the Commentary on St. Matthew, and Explanations of various Passages in the Gospels, Epistles of St. Paul, Apocalypse, etc., which are printed under the name of Anselm of Canterbury, are attributed by many writers to this author. But Dupin asserts that they are from the pen of Herveus, a monk of Bourg, near Dol.—Cave, *Hist. Lit.* anno 1103; Dupin, *Hist. Eccl. Writers*, ii, 364; Landon, s. v.

Ansgar. See Anschar.

Answer (usually עָנָה, *anah'*, ἀποκρίνομαι) has other significations in Scripture besides the common one in the sense of *reply*. 1. Moses having composed a thanksgiving after the passage of the Red Sea, Miriam, it is said, "*answered;*" meaning that Moses with the men on one side, and Miriam with the women on the other side, sung the same song, as it were, in two choruses or divisions, of which one "*answered*" the other (Exod. xv, 21). So also 1 Sam. xxix, 5, where they sung in distinct choruses; comp. Num. xxi, 17. 2. This word is likewise taken for to *accuse*, or to *defend judicially* (Gen. xxx, 33; Deut. xxxi, 21; Hos. v, 5). 3. To "*answer*" is likewise taken in a bad sense, as when it is said that a son *answers* his father insolently, or a servant his master (John xviii, 22; Rom. ix, 20; 2 Cor. i, 9). 4. To "*answer*" is also used in Scripture for the *commencement* of a discourse, when no reply to any question or objection is intended. This mode of speaking is often used by the Evangelists: "And Jesus *answered* and said." It is a Hebrew idiom (Job iii, 2; Cant. ii, 10; Zech. iii, 4; iv, 11, 12; Matt. xi, 25; xii, 38; xvii, 4; Mark ix, 5; Luke vii, 40). See Affirmative.

Answer of a good conscience (συνειδήσεως ἀγαθῆς ἐπερώτημα), a phrase occurring 1 Pet. iii, 21, very variously interpreted, but apparently signifying simply the ability to address God in prayer (as if a response to His searching of the heart) with a conscience free from a sense of guilt, or the seeking after Him with a pure conscience (see Alford, in loc.). See Conscience.

Ant (נְמָלָה, *nemalah'*, either from an Arab. root, signifying *creeping*, or rather from נָמַל, to *cut off* [circumcise], from its *destructive* habits, or, still better, from its *insect* form; Sept. *μύρμηξ*, Vulg. *formica*) occurs Prov. vi, 6; xxx, 25. In both passages its provident habits are referred to, especially its providing its food in the summer. This has generally been supposed to imply that these insects hoard up grains of corn, chiefly wheat, for their supply during winter, having first bitten out the germ to prevent it from growing in their nests. Bochart has collected an immense array of the most eminent authors and naturalists of antiquity (Jewish, Greek, Roman, and Arabian), who all gravely propound this assertion (*Hieroz.* iii, 478 sq.; comp. Aristot. *Anim.* ix, 26; Pliny, *Hist. Nat.* xi, 36; Horace, *Sat.* i, 1, 38). But it is now ascertained beyond a doubt that no European ants, hitherto properly examined, feed on *corn* or *any other* kind of grain. (See Kirby and Spence's *Entomology*, p. 313, 7th ed. London, 1856, where the question is fully discussed.) Bonnet found that, however long they had been kept without food, they would not touch corn. Nor do they attack the roots or stems of corn, nor any other vegetable matter. Nor has any species of ant been yet found with food of *any kind* laid up in its nest. The truth is, that ants are chiefly carnivorous, preying indiscriminately on all the soft parts of other insects, and especially the viscera; also upon worms, whether dead or alive, and small birds or animals. If unable to drag their booty to the nest, they make an abundant meal upon it, and, like the bee, disgorge it, upon their return home, for the use of their companions; and they appear able to retain at pleasure the nutritious juices unchanged for a considerable time. Ants are also extremely fond of saccharine matter, which they obtain from the exudation of trees, or from ripe fruits, etc.; but their favorite food is the saccharine exudation from the body of the aphides, or plant-lice. Every one must have observed these insects on the rose-tree, etc. Each different species of vegetable has its peculiar species of aphis (Reaumur, vi, 566). The aphides insert their tube or sucker between the fibres of vegetables, where they find a most substantial nutriment. This nutriment they retain a considerable time, if no ant approaches them. The ant has the talent of procuring it from the aphides at pleasure. It approaches the aphis, strikes it gently and repeatedly with its antennæ, when it instantly discharges the juice by two tubes easily discerned to be standing out from its body. These creatures are the *milch kine* of the ants. By a remarkable coincidence, which M. Huber justly considers too much to be ascribed to chance, the aphides and the ants become torpid at the same degree of cold (27 deg. Fahr.), and revive together at the same degree of warmth (Huber, *Natural History of Ants*, p. 210, etc.).

In the *Introduction to Entomology*, by Kirby and Spence, some diffidence is expressed (ii, 46) respecting the inference that *no* exotic ants have magazines of provisions, till their habits shall have been "more accurately explored." Still, are we not in possession of sufficient data to form a strong presumption in regard to the ants of *Palestine*, to which Solomon of course alludes in his writings? The ants of the Holy Land certainly have to encounter a degree of *cold* quite as severe as ever occurs in England (Kitto, *Physical Hist. of Palestine*, p. 210, 216). Is it not highly probable that the ants at such times become *torpid*, and need no magazine of provisions? And since we learn from the same authority (p. 31) that there are intervals, even in the depth of winter, when the sun shines, and there is no wind, when it is perfectly warm, sometimes almost hot, in the open air, may not the ants of Palestine and their food revive together at such times, as is the case in other countries, where ants may often be seen pursuing their avocations over the snow? With regard to Solomon's words respecting the ant, Kirby and Spence are of opinion "that, if they are properly considered, it will be found that the interpretation which seems to favor the ancient error respecting ants has been fathered upon them rather than fairly deduced from them. He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazines stores of grain against winter, but that, with considerable prudence and foresight, she makes use of *proper seasons* to collect a supply of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provisions. She prepares her bread and gathers her food (namely, such food as is suited to her) in summer and harvest (that is, when it is most plentiful), and thus shows her wisdom and prudence by using the advantages offered to her."

It is true that Col. Sykes speaks (*Transactions of Entomol. Soc.* ii, 103) of a species of Indian ant which he calls *Atta providens*, so called from the fact of his having found a large store of grass-seeds in its nest; but the amount of that gentleman's observations merely go to show that this ant carries seeds underground, and brings them again to the surface after they have got wet during the monsoons, apparently to dry. "There is not," writes Mr. F. Smith (*Catalogue of the Formicidæ in the British Museum*, 1858, p. 180), "any evidence of the seeds having been stored for food;" he observes that the processionary ant of Brazil (*Œcodoma cephalotes*) carries immense quantities of portions of leaves into its underground nests, and that it was supposed that these leaves were for food; but that Mr. Bates satisfied himself that the leaves were for the purpose of lining the channels of the nest, and not for food. There is no evidence that any portion of plants ever forms an article of their diet. The fact is, that ants seem to delight in running away with almost any thing they find—small portions of sticks, leaves, little stones—as any one can testify who has cared to watch the habits of this insect. This will explain the erroneous opinion which the ancients held with respect to that part of the economy of the ant now under consideration; nor is it, perhaps, necessary to conclude that the error originated in observers mistaking the cocoons for grains of corn, to which they bear much resemblance. It is scarcely credible that Aristotle, Virgil, Horace, etc., who all speak of this insect storing up *grains of corn*, should have been so far misled, or have been such bad observers, as to have taken the cocoons for grains. Ants do carry off grains of corn, just as they carry off other things, not, however, as was stated, for food, but for their nests. "They are great robbers," says Dr. Thomson (*The Land and the Book*, p. 337), "and plunder by night as well as by day; and the farmer must keep a sharp eye to his floor, or they will abstract a large *quantity of grain* in a single night." See CISTERN.

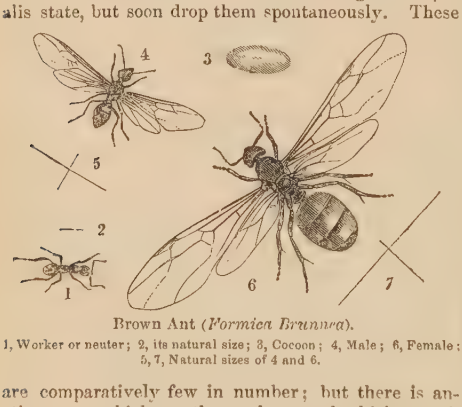
Indian Ant (*Atta Providens*).

It is right to state that a well-known entomologist, the Rev. F. W. Hope, in a paper "On some Doubts respecting the Œconomy of Ants" (*Trans. Entom. Soc.* ii, 211), is of opinion that Col. Sykes's observations do tend to show that there are species of exotic ants which store up food for winter consumption; but it must be remembered that Mr. Bates's investigations are subsequent to the publication of that paper. (See *Encycl. Brit.* 8th ed. s. v.)

The particular species of ant referred to by Solomon has not been identified; and, in fact, ants have only latterly become the subjects of accurate observation. The investigations of Latreille (*Histoire Naturelle des Fourmis*, Par. 1802), Gould, Geer, Huber, and Kirby and Spence, have dissipated many erroneous notions respecting them, and revealed much in-

teresting information concerning their domestic polity, language, migrations, affections, passions, virtues, wars, diversions, etc. (see *Penny Cyclopædia*, s. v.). The following facts are selected as relevant to scriptural illustration. Ants dwell together in societies; and although they have "no guide, overseer, or ruler," yet they have all one soul, and are animated by one object—their own welfare, and the welfare of each other. Each individual strenuously pursues his own peculiar duties, and regards (except in the case of females), and is regarded by, every other member of the republic with equal respect and affection. They devote the utmost attention to their young. The egg is cleaned and licked, and gradually expands under this treatment till the worm is hatched, which is then tended and fed with the most affectionate care. They continue their assiduity to the pupa, or chrysalis, which is the third transformation. They heap up the pupæ, which *greatly resemble so many grains of wheat, or rather rice*, by hundreds in their spacious lodges, watch them in an attitude of defence, carry them out to enjoy the radiance of the sun, and remove them to different situations in the nest, according to the required degree of temperature; open the pupa, and, at the precise moment of the transformation, disinthrall the new-born insect of its habiliments.

To some readers it may seem strange that ants should be considered four-winged insects, whereas they may have never seen a winged individual among the thousands of ants they may have looked upon. The fact is, this tribe presents the curious anomaly (paralleled also in the Termites, or white ants, of another order) of three forms of individuals—we might almost say, three sexes. The males and females are furnished with four wings on their leaving the chrysalis state, but soon drop them spontaneously. These



Brown Ant (*Formica Brunnea*).
1, Worker or neuter; 2, its natural size; 3, Cocoon; 4, Male; 6, Female; 5, 7, Natural sizes of 4 and 6.

are comparatively few in number; but there is another race, which are the workers, and which constitute the main body of the teeming population, which never have any wings at all. These are sexless, but are considered as imperfectly developed females.

The Arabians held the wisdom of the ant in such estimation, that they used to place one of these insects in the hands of a newly-born infant, repeating these words: "May the boy turn out clever and skilful." Hence, in Arabic, with the noun *nemleh*, "an ant," is connected the adjective *nemi*, "quick," "clever" (Bochart, *Hieroz.* lii, 491). The Talmudists, too, attributed great wisdom to this insect. It was, say they, from beholding the wonderful ways of the ant that the following expression originated: "Thy justice, O God, reaches to the heavens" (*Chulin*, 63).

It may not be out of place to adduce the parallel economy of a tribe of insects, which, though they belong to another zoological order, so greatly resemble ants in their most remarkable peculiarities as to be popularly associated with them. We refer to the white ants (Termites), so abundant in all tropical countries. These, too, form populous societies, living in commonwealth, in elaborate structures, which are constructed by the united labors of the whole. We have not any detailed accounts of the Oriental species; but in the minute and careful description, by Smeathman, of the African kinds, he speaks of their magazines of stored

Hills of Termites, or White Ants of Africa.

food. These are "chambers of clay, always well filled with provisions, which, to the naked eye, seem to consist of the raspings of wood, and plants which the termites destroy, but are found by the microscope to be principally the gums and inspissated juices of plants. These are thrown together in little masses, some of which are finer than others, and resemble the sugar about preserved fruits; others are like tears of gum, one quite transparent, another like amber, a third brown, and a fourth quite opaque, as we see often in parcels of ordinary gums."

It may be observed that the word *chanamal'* (חֲנָמָל), translated "*frost*" in our version of Psa. lxxviii, 47, is thought by many to refer to some species of ant or kindred insect destructive of trees.

Antarădus (Ἀνταράδος, Ptol. v, 15, § 16; Hierocles, p. 716), a city of Phœnicia, situated on the mainland opposite the island of Aradus (whence its name), which latter is alone referred to in Scripture (Gen. x, 18; 1 Chron. i, 16). See ARVAD. According to the *Antonine Itinerary* and the *Peutinger Tables*, it was 24 Roman miles from Balanea and 50 from Tripolis (Reland, *Palæst.* p. 216, 318). It was rebuilt, A.D. 346, by the Emperor Constantius, who named it *Constantia* after himself (Cedren. *Hist.* p. 246), but it appears under its old name likewise in the subsequent Church councils. During the Crusades it was a populous and well fortified town (William of Tyre, vii, 15), and was known as *Tortosa* (Tasso, *Gerusal.* lib. i, 6; Wilken, *Kreuzz.* i, 253; ii, 200; vii, 340, 712). It is now a mean village of 241 taxable Moslems and 44 Greeks (*Biblioth. Sacra*, 1848, p. 247). The walls, of heavy *bevelled* stones, are still remaining (Mignot, *Mém. sur les Phen.* in the *Acad. des Belles Lettres*, xxxiv, 239; Edrisi, p. 129, 130, ed. Jaubert).

Antediluvians, people who lived before the Deluge (q. v.), which occurred A.M. 1657. See AGE. All our authentic information respecting this long and interesting period is contained in forty-nine verses of Genesis (iv, 16-vi, 8), more than half of which are occupied with a list of names and ages, invaluable for chronology, but conveying no particulars regarding the primeval state of man. The information thus afforded, although so limited in extent, is, however, eminently suggestive (see Clarkson, *Antediluvian Researches*, Lond. 1836; Boucher d. Perthes, *L'Homme Antédiluvien*, Par. 1860; Stein, *De moribus ante diluvium*, Wittenb. 1783; Burton, *World before the Flood*, Lond. 1844; Redslob, *De Antediluvianis*, Hamb. 1847; Willesch, *De philosophia antediluvianorum*, Leipz. 1717; *Jour. Sac. Lit.* July, 1862, p. 376 sq.). Some additional information, though less direct, may be safely deduced from the history of Noah and the first men *after* the Deluge; for it is very evident that society did not begin afresh after that event, but that, through

Noah and his sons, the new families of men were in a condition to inherit, and did inherit, such sciences and arts as existed before the Flood. This enables us to understand how settled and civilized communities were established, and large and magnificent works undertaken within a few centuries after the Deluge.

The scriptural notices show [see ADAM] that the father of men was something more than "the noble savage," or rather the grown-up infant, which some have represented him. He was an instructed man; and the immediate descendants of a man so instructed could not be an ignorant or uncultivated people. It is not necessary, indeed, to suppose that they possessed at first more cultivation than they required; and for a good while they did not stand in need of that which results from or is connected with the settlement of men in organized communities. They probably had this before the Deluge, and at first were possessed of whatever knowledge or civilization their agricultural and pastoral pursuits required. Such were their pursuits from the first; for it is remarkable that of the strictly savage or hunting condition of life there is not the slightest trace before the Deluge. After that event, Nimrod, although a hunter (Gen. x, 9), was not a savage, and did not belong to hunting tribes of men. In fact, barbarism is not discoverable before the confusion of tongues, and was, in all likelihood, a degeneracy from a state of cultivation, eventually produced in particular communities by that great social convulsion. At least, that a degree of cultivation was the primitive condition of man, from which savage life in particular quarters was a degeneracy, and that he has not, as too generally has been supposed, worked himself up from an original savage state to his present position, has been powerfully argued by Dr. Philip Lindsley (*Am. Bib. Repos.* iv, 277–298; vi, 1–27), and is strongly corroborated by the conclusions of modern ethnographical research; from which we learn that, while it is easy for men to degenerate into savages, no example has been found of savages rising into civilization but by an impulse from without administered by a more civilized people; and that, even with such impulse, the *vis inertiæ* of established habits is with difficulty overcome. The aboriginal traditions of all civilized nations describe them as receiving their civilization from without—generally through the instrumentality of foreign colonists: and history affords no example of a case parallel to that which must have occurred if the primitive races of men, being originally savage, *had civilized themselves*.

All that was peculiar in the circumstances of the antediluvian period was eminently favorable to civilization. The *longevity* of the earlier seventeen or twenty centuries of human existence is a theme containing many problems. It may be here referred to for the purpose of indicating the advantages which must necessarily have therefrom accrued to the mechanical arts. In pottery, mining, metallurgy, cloth-making, the applications of heat and mixtures, etc., it is universally known that there is a tact of manipulation which no instruction can teach, which the possessor cannot even describe, yet which renders him powerful and unfailing, within his narrow range, to a degree almost incredible; and when he has reached his limit of life he is confident that, had he another sixty or seventy years to draw upon, he could carry his art to a perfection hitherto unknown. Something like this must have been acquired by the antediluvians; and the paucity of objects within their grasp would increase the precision and success within the range. See LONGEVITY.

By reason of their length of life the antediluvians had also more encouragement in protracted undertakings, and stronger inducements to the erection of superior, more costly, more durable, and more capacious edifices and monuments, public and private, than exist at present. They might reasonably calculate on reaping the benefit of their labor and expenditure. The earth itself was probably more equally fertile, and its climate more uniformly healthful and more auspicious to longevity, and consequently to every kind of mental and corporeal exertion and enterprise, than has been the case since the great convulsion which took place at the Deluge.

But probably the greatest advantage enjoyed by the antediluvians, and which must have been in the highest degree favorable to their advancement in the arts of life, was the uniformity of language. Nothing could have tended more powerfully to maintain, equalize, and promote whatever advantages were enjoyed, and to prevent any portion of the human race from degenerating into savage life. See CONFUSION OF TONGUES.

The opinion that the old world was acquainted with *astronomy* (q. v.) is chiefly founded on the ages of Seth and his descendants being particularly set down (Gen. v, 6 sq), and the precise year, month, and day being stated in which Noah and his family, etc., entered the ark, and made their egress from it (Gen. vii, 11; viii, 13). The distinctions of day and night, and the lunar month, were of course observed; and the thirteenth rotation of the moon, compared with the sun's return to his primary position in the heavens, and the effects produced on the earth by his return, would point out the year. See MONTH. The variation between the rotations of the moon and sun easily became discoverable from the difference which in a very few years would be exhibited in the seasons; and hence it may be supposed that, although the calculations of time might be by lunar months or revolutions, yet the return of vegetation would dictate the solar year. See YEAR. The longevity of the antediluvian patriarchs, and the simplicity of their employments, favor this conjecture, which receives additional strength from the fact that the Hebrew for *year*, שָׁנָה, implies an *iteration*, a return to the same point, a repetition (Gesenius, *Thes. Heb.* p. 1448); and it is also remarkable that the Indians, Chinese, Babylonians, Egyptians, Greeks, and other nations, all deduce their origin from personages said to be versed in astronomy. See TIME.—The knowledge of *zoology* (q. v.) which Adam possessed was doubtless imparted to his children; and we find that Noah was so minutely informed on the subject as to distinguish between clean and unclean beasts, and that his instructions extended to birds of every kind (Gen. vii, 2–4).—A knowledge of some essential principles in *botany* (q. v.) is shown by the fact that Adam knew how to distinguish "seed-bearing herb" and "tree in which is a seed-bearing fruit," with "every green herb" (Gen. i, 29, 30). The trees of life and of knowledge are the only ones mentioned before the Fall; but in the history of Noah the vine, the olive, and the wood of which the ark was made (Gen. vi, 14; viii, 11; ix, 20) are spoken of in such a manner as clearly to intimate a knowledge of their qualities.—With *mineralogy* (q. v.) the antediluvians were at least so far acquainted as to distinguish metals; and in the description of the garden of Eden gold and precious stones are noticed (Gen. ii, 12).

That the antediluvians were acquainted with *music* (q. v.) is certain; for it is expressly said that Jubal (while Adam was still alive) became "the father of those who handle the כִּנּוֹר, *kinnor*, and the עוּגָב, *ugab*" (Gen. iv, 21). The former [see HARP] was evidently a stringed instrument resembling a lyre; and the latter [see LYRE] was without doubt the Pandæan pipe, composed of reeds of different lengths joined together. This clearly intimates considerable progress in the science; for it is not probable that the art of playing on wind and on stringed instruments was discovered at the same time. We may rather suppose that the principles of harmony, having been discovered in the one, were by analogy transferred to the other; and that

Jubal, by repeated efforts, became the first performer on the harp and the pipe. See ART.

Our materials are too scanty to allow us to affirm that the antediluvians possessed the means of communicating their ideas by *writing* (q. v.) or by hieroglyphics, although tradition, and a hint or two in the Scriptures, might support the assertion. With respect to *poetry* (q. v.), the story of Lamech and his wives (Gen. iv, 19-24) is evidently in verse, and is most probably the oldest specimen of Hebrew poetry extant; but whether it was written before or after the Flood is uncertain, although the probability is that it is one of those previously-existing documents which Moses transcribed into his writing.

With regard to *architecture* (q. v.), it is a singular and important fact that Cain, when he was driven from his first abode, built a city in the land to which he went, and called it Enoch, after his son. This shows that the descendants of Adam lived in houses and towns from the first, and consequently affords another confirmation of the argument for the original cultivation of the human family. What this "city" was is not mentioned, except in the term itself; and as that term is in the early Scriptures applied to almost every collection of human habitations, we need not attach any very exalted ideas to it in this instance. But if we take into view the requisites necessary to enable Noah to erect so stupendous a fabric as the ark (q. v.) must have been, it will not be difficult to conceive that the art of building had reached considerable advancement before the Deluge; nor can one reflect on the building of Babel without a conviction that it must have been through the great patriarchs who lived in the old world that so much knowledge was obtained as to lead to the attempt of erecting a fabric whose summit was intended to reach the clouds. It is not likely that the builders would, by their own intuitive genius, be equal to a task which they certainly were not inspired by Heaven to execute.

The *metallurgy* (q. v.) of the antediluvians appears to have originated with the line of Cain (Gen. iv, 22), being carried to a high degree of perfection, so far as forging and tempering are concerned, by Tubal-Cain (q. v.).—Respecting *agriculture* (q. v.), which was evidently the first employment of Adam (Gen. ii, 15; iii, 17, 18), and, afterward, at first of Cain (Gen. iv, 2), we shall only add a reference to the case of Noah, who, immediately after the Flood, became a husbandman, and planted a vineyard. He also knew the method of fermenting the juice of the grape; for it is said he drank of the wine, which produced inebriation (Gen. ix, 20, 21). This knowledge he doubtless obtained from his progenitors anterior to the destruction of the old world.

Pasturage (q. v.) appears to have been coeval with husbandry. Abel was a keeper of sheep, while his brother was a tiller of the ground (Gen. iv, 2); but there is no necessity for supposing that Cain's husbandry excluded the care of cattle. The class of tent-dwelling pastors—that is, of those who live in tents that they may move with their flocks and herds from one pasture-ground to another—did not originate till comparatively late after the Fall; for Jabal, the seventh from Adam in the line of Cain, is said to have been the "father" or founder of that mode of life (Gen. iv, 20). It is doubtful whether the manufacture of cloth is involved in the mention of tents, seeing that excellent tent-coverings are even at this day made of skins; and we know that skins were the first articles of clothing used by fallen man (Gen. iii, 21). The same doubt applies to the garment with which the sons of Noah covered their inebriated father (Gen. ix, 23). But, upon the whole, there can be little doubt that, in the course of so long a period, the art of manufacturing cloths of hair and wool, if not of linen or cotton, had been acquired. See WEAVING.

It is impossible to speak with any decision respecting the form or forms of *government* which prevailed before the Deluge. The slight intimations to be found on the subject seem to favor the notion that the particular governments were patriarchal, subject to a general theocratical control, God himself *manifestly* interfering to uphold the good and check the wicked. The right of property was recognised, for Abel and Jabal possessed flocks, and Cain built a city. As ordinances of religion, sacrifices certainly existed (Gen. iv, 4), and some think that the Sabbath was observed; while some interpret the words, "Then men began to call upon the name of the Lord" (Gen. iv, 26), to signify that public worship then began to be practised. From Noah's familiarity with the distinction of clean and unclean beasts (Gen. vii, 2), it would seem that the Levitical rules on this subject were by no means new when laid down in the code of Moses. See WORSHIP.

Marriage (q. v.), and all the relations springing from it, existed from the beginning (Gen. ii, 23-25); and, although polygamy was known among the antediluvians (Gen. iv, 19), it was most probably unlawful; for it must have been obvious that, if more than one wife had been necessary for a man, the Lord would not have confined the first man to one woman. The marriage of the sons of Seth with the daughters of Cain appears to have been prohibited, since the consequence of it was that universal depravity in the family of Seth so forcibly expressed in this short passage, "*All* flesh had corrupted its way upon the earth" (Gen. vii, 11). This sin, described Orientally as an intermarriage of "the sons of God" with "the daughters of men" (Gen. vi, 2), appears to have been in its results one of the grand causes of the Deluge; for if the family of Seth had remained pure and obedient to God, he would doubtless have spared the world for their sake, as he would have spared Sodom and Gomorrah had ten righteous men been found there, and as he would have spared his own people, the Jews, had they not corrupted themselves by intermarriages with the heathen. Even the longevity of the antediluvians may have contributed to this ruinous result. Vastly more time was upon their hands than was needful for clearing woodlands, draining swamps, and other laborious and tedious processes, in addition to their ordinary agriculture and care of cattle; so that the temptations to idleness were likely to be very strong; and the next step would be to licentious habits and selfish violence. The ample leisure possessed by the children of Adam might have been employed for many excellent purposes of social life and religious obedience, and undoubtedly it was so employed by many; but to the larger part it became a snare and the occasion of temptations, so that "the wickedness of man became great, the earth was corrupt before God, and was filled with violence" (*Crit. Bibl.* iv, 14-20; see also *Ant. U. Hist.* i, 142-201). See DELUGE.

Antelope, a term apparently corrupted from the epithet "*antholops*" (Gr. ἄνθος, *ornament*, and ὤψ, the *eye*), applied by the ancients to the gazelle from the proverbial beauty of its eyes. It is now the name (*antilopus*) of a division of the hollow-horned ruminants (genus *Clavicorna*), distinguished by certain peculiarities of the horn, the maxillary glands, and their slight figure (Brande's *Dict.* s. v.). Although the word does not occur in our version of the Scriptures, yet there can be no doubt that in the Hebrew text several ruminants to which it is applicable are indicated under different denominations. In scientific nomenclature, the term antelope, at first applied to a single species, has gradually become generic, and is now the designation of a tribe, or even of a family of genera, containing a great many species. According to present usage, it embraces some species that are of considerable size, so as to be invariably regarded by

the natives as having some affinity to cattle, and others delicate and rather small, that may be compared with young deer, to which, in truth, they bear a general resemblance. See DEER. The antelopes, considered as a family, may be distinguished from all others by their uniting the light and graceful forms of deer with the permanent horns of goats, excepting that in general their horns are round, annulated, and marked with striæ, slender, and variously inflected, according to the subdivision or group to which they belong. They have usually large, soft, and beautiful eyes, tear-pits beneath them, and round tails. They are often provided with tufts of hair, or brushes, to protect the fore-knees from injury; they have inguinal pores; and are distinguished by very great powers of speed. Among the first of the subordinate groups is the subgenus *oryx*, consisting of five or six species, of which we have to notice at least three. The *oryges* are all about the size of the stag of Europe, or larger, with long, annulated, slender horns, rising in continuation of the plane of the forehead, slightly divergent, regularly but not greatly curved, entirely straight or lyrated, and from three feet to three feet eight inches in length. The head is rather clumsy, and more or less pied with black and white; the neck ewed, or arched, like that of the camel; the carcass bulky, compared with the legs, which are slender, firm, and capable of sustaining great action; the tail extends only to the heel, or hough; the hair on the shoulders and neck is invariably directed forward, thus, no doubt, keeping the animal cool in flight (see *Penny Cyclopædia*, s.v.; Heuglin, *Antilope Nordost-Africa's*, Jen. 1864)

1. The *yachmur'* (יַחְמוּר, Deut. xiv, 5; 1 Kings iv, 23) is not, as in our Auth. Vers. "the fallow-deer" (Sept. δορκάς, Vulg. *caprea*), but the *oryx leucoryx* of the moderns, the true oryx of the ancients, and of Niebuhr, who quotes R. Jona, and points out the Chaldaic *jachmura*, and describes it as a great goat. The Eastern Arabs still use the name *jazmur*. The *leucoryx*, as the name implies, is white, having a black mark down the nose, black cheeks and jowl, the legs, from the elbow and heel to the pastern joints, black, and the lower half of the thighs usually, and often the lower flank, bright rufous. The species now resides in pairs; in small families, and not unfrequently singly, on the mountain ranges along the sandy districts in the desert of Eastern Arabia, and on the banks of the Lower Euphrates; and may extend as far eastward as the west bank of the Indus, feeding on shrubby acacias, such as *tortilis* and *Ehrenbergi*. It was, no doubt, formerly, if not at present, found in Arabia Petræa, and in the eastern territories of the people of Israel; and from the circumstance of the generic name of wild cow or bull being common to this, as to other allied species, it was equally caught with nets and with the noose, and styled תאו (*tao*, *to*, *theo*). To this species may be referred more particularly some of the notions respecting unicorns, since, the forehead being narrow, and the horns long and slender, if one be broken off near the root, the remaining one stands so nearly on the medial line, that, taken in connection with its white-colored hair, to uncritical inspection, a single-horned animal might appear to be really present. By nature vicious and menacing, from what may be observed in the Egyptian paintings of the industry which imposture exercised, we may conclude that human art, even in early ages, may have contributed to make artificial unicorns; and most probably those seen by some of the earlier European travellers were of this kind. See FALLOW DEER.

Oryx Leucoryx, or White Antelope.

2. The *teô'* (תְּאוֹ, Deut. xiv, 5, "wild ox;" Sept. ὄρυξ, Vulg. *oryx*) or *to'* (תֹּא, Isa. li, 20, "wild bull;" Sept. σεντλίον, Vulg. *oryx*; the *oryx tao*, or Nubian oryx, of Ham. Smith) is either a species or distinct variety of leucoryx. The male, being nearly four feet high at the shoulder, is taller than that of the leucoryx; the horns are longer, the body comparatively lighter, and every limb indicative of vigor and elasticity; on the forehead there is a white spot, distinctly marked by the particular direction of the hair turning downward before the inner angle of the eye to near the mouth, leaving the nose rufous, and forming a kind of letter A. Under the eye, toward the cheek, there is a darkish spot, not very distinct; the limbs, belly, and tail are white; the body mixed white and red, most reddish about the neck and lower hams. It is possible that the name *tao* or *teo* is connected with the white spot on the chaffron. This species resides chiefly in the desert west of the Nile, but is most likely not unknown in Arabia; certain it is that both are figured on Egyptian monuments (the *Antilope defassa* of Wilkinson, *Anc. Eg.* iii, 18, cut 327), the leucoryx being distinguished by horns less curved, and by some indications of black on the face. See WILD OX.

Oryx Tao, or Nubian Antelope.

3. The *oryx addax* may have been known to the Hebrews by the name of דִּישׁוֹן (*dishon'*, Deut. xiv, 5, "pygarg;" Sept. πύγαργος, Vulg. *pygargus*). It is three feet seven inches at the shoulder, has the same structure as the others, but is somewhat higher at the croup; it has a coarse beard under the gullet, a black scalp and forehead, divided from the eyes and nose by a white bar on each side, passing along the brows and down the face to the cheek, and connected with one another between the eyes. The general color of the fur is white, with the head, neck, and shoulders more or less liver-color gray; but what distinguishes it most from the others are the horns, which

Oryx Addax, or Pygarg Antelope.

in structure and length assimilate with those of the other species, but in shape assume the spiral flexures of the Indian antelope. The animal is figured on Egyptian monuments, and may be the *pygarg* or *dishon*, uniting the characters of a white rump with strepsiceротine horns, and even those which Dr. Shaw ascribes to his "*lidmee*." See PYGARG.

A subgenus of the antelope family is the *gazella*, of which one or more species appear to be designated in Scripture by the terms צְבִי, *tsebí'*, δορκάς. See GAZELLE; ZOOLOGY.

Antelucāni (sc. CŒTUS), i. e. *before* day*light*. In times of persecution the Christians, being unable to meet for divine worship in the open day, held their assemblies in the night. The like assemblies were afterward continued from feelings of piety and devotion, and called *antelucan* or *night assemblies*. This custom is noticed in Pliny's *Letter to Trajan* (lib. x, ep. 97).—Bingham, *Orig. Eccl.* bk. xiii, ch. x, § 11.

Anterus, St., bishop of Rome, a Greek by birth, succeeded St. Pontianus, and was, according to Eusebius, the eighteenth, according to others the nineteenth, bishop of Rome. According to the same historian, he was elected in 238, and died one month later. But, according to Baronius, who is followed by most of the modern historians, his election falls into the year 235. Anterus ordered the acts of the martyrs to be collected, which is said to have occasioned the persecution in which he suffered martyrdom himself (see Baronius, ad ann. 237, and the notes of Pagi and Mansi).

Anthēdon (Ἀνθηδών, apparently a Greek name, signifying *flowery*), a city on the coast of Palestine, 20 stadia from Gaza (Sozomen, *Hist. Eccl.* v, 9), to the south-west (comp. Ptolemy, in Reland, *Palæst.* p. 460). It was taken and destroyed by Alexander Jannæus (Josephus, *Ant.* xiii, 13, 3; comp. 15, 4), but restored by Gabinius (*ib.* xiv, 5, 3), and added by Augustus to the dominions of Herod the Great (*ib.* xv, 7, 3), who changed its name to *Agrippias* (Ἀγριππιάς, *ib.* xiii, 13, 3). In the *Chronicon Paschale* it appears as *Cariantheдon*, i. e. Keriath ("city") of Anthedon (Reland, *Palæst.* p. 567). In the time of Julian it was much addicted to Gentile superstition (Sozomen, ut sup.), particularly the worship of Astarte (Venus), as appears from a coin of Antoninus and Caracalla (Vaillant, *Numism. Colon.* p. 115). Its bishops are named in several of the early councils (Reland, *ib.* p. 568). The notices correspond very well to the position assigned by Van de Velde (*Map*) at *Tell Ajjur*, a small village on the shore near Gaza (Robinson, *Researches*, ii, 351).

Anthem (from *ἀντί*, *in return*, and *ὕμνος*, *a song*), a psalm or hymn, sung in parts alternately, and corresponding to the antiphonal singing of the primitive Church. It was introduced by Ignatius among the Eastern Churches and by Ambrose in the West. In modern times the word is used in a more confined sense, being applied to certain passages, usually taken out of the Scriptures, and adapted to a particular solemnity. Anthems were first introduced in the reformed service of the English Church in the beginning of the reign of Queen Elizabeth.

Anthimus (Martyr), bishop of Nicomedia, in Bithynia; beheaded in 303 by order of Diocletian, who at the same time put to death, in various ways, many others of the faithful. The Latins commemorate them April 27th.—Eusebius, *Hist.* lib. viii, cap. 4 and 6.

Anthimus, bishop of Trebizond, and, in 535, patriarch of Constantinople, was deposed by Emperor Justinian as a Monophysite, and his works burned.

Anthologion (Ἀνθολόγιον), in Latin, *Florilegium*, a term used figuratively, like the classical word *Anthology* (*ἀνθολογία*, *floral discourse*), literally "a garland of flowers," hence a collection of short sentences from celebrated authors. It is the technical name of one of the Church books in use among the Greeks. It contains principally the offices which are sung on the festivals of our Lord, the Virgin, and the chief saints; then those called "*communia*," appointed for the festivals of the prophets, apostles, martyrs, pontiffs, etc.—Suicer, *Thesaurus*, p. 345.

Anthony, St., the patriarch of Cœnobites, and virtual founder of monasticism, was born A.D. 251, at Coma, in Egypt. His parents left him large possessions, but the words of our Lord to the rich young ruler so impressed his mind that he sold his possessions, gave the money to the poor, and retired into the desert, where he led an ascetic life. For more than twenty years, tried with various temptations, he dwelt apart, first in a cave, and then in a ruined house, having no communication with mankind but by a messenger, who brought him the necessaries of life. The fame of his sanctity attracted crowds of disciples, and he left his solitude to gather them into a fraternity. At the time of his death they numbered 15,000. He was visited by heathen philosophers, and Constantine the Great wrote to him, entreating his prayers. "Only in exceptional cases did Anthony leave his solitude, and then he made a powerful impression on both Christians and heathens with his hairy dress and his emaciated, ghost-like form. In the year 311, during the persecution under Maximinus, he appeared in Alexandria, in the hope of himself gaining the martyr's crown. He visited the confessors in the mines and prisons, encouraged them before the tribunal, accompanied them to the scaffold; but no one ventured to lay hands on the saint of the wilderness. In the year 351, when a hundred years old, he showed himself for the second and last time in the metropolis of Egypt to bear witness for the orthodox faith of his friend Athanasius against Arianism, and in a few days converted more heathen and heretics than had otherwise been gained in a whole year. He declared the Arian denial of the divinity of Christ worse than the venom of the serpent, and no better than heathenism, which worshipped the creature instead of the Creator. He would have nothing to do with heretics, and warned his disciples against intercourse with them. Athanasius attended him to the gate of the city, where he cast out an evil spirit from a girl. An invitation to stay longer in Alexandria he declined, saying, 'As a fish out of water, so a monk out of his solitude dies.' Imitating his example, the monks afterward forsook the wilderness in swarms whenever orthodoxy was in danger, and went in long processions, with wax tapers and responsive singing, through the streets, or appeared at the councils to contend for the orthodox faith with all the energy of fanaticism, often even with physical force" (Hook). In his last hours he retired to a mountain with two of his disciples, whom he desired to bury him like the patriarchs, and keep secret the place of his burial, thus rebuking the superstitious

passion for relics. His words are thus reported by Athanasius: "Do not let them carry my body into Egypt, lest they store it in their houses. One of my reasons for coming to this mountain was to hinder this. You know I have ever reproved those who have done this, and charged them to cease from the custom. Bury, then, my body in the earth, in obedience to my word, so that no one may know the place, except yourselves. In the resurrection of the dead it will be restored to me incorruptible by the Saviour. Distribute my garments as follows: let Athanasius, the bishop, have the one sheepskin and the garment I sleep on, which he gave me new, and which has grown old with me. Let Serapion, the bishop, have the other sheepskin. As to the hair shirt, keep it for yourselves. And now, my children, farewell; Anthony is going, and is no longer with you." He died in 356, being one hundred and five years old, and unburdened by old age. His whole conduct indicates the predominance of a glowing and yet gloomy fancy, which is the proper condition of religious ascetism. Like many of the mystics, he affected to despise human science; one of his reported sayings is, "He who has a sound mind has no need of learning." At the same time, Athanasius states that he was a diligent student of the Scriptures. "The whole Nicene age venerated in Anthony a model saint. This fact brings out most characteristically the vast difference between the ancient and the modern, the old Catholic and the evangelical Protestant conception of the nature of Christian religion. The specifically Christian element in the life of Anthony, especially as measured by the Pauline standard, is very small. Nevertheless, we can but admire the miserable magnificence, the simple, rude grandeur of this hermit sanctity, even in its aberration. Anthony concealed under his sheepskin a child-like humility, an amiable simplicity, a rare energy of will, and a glowing love to God, which maintained itself for almost ninety years in the absence of all the comforts and pleasures of natural life, and triumphed over all the temptations of the flesh. By piety alone, without the help of education or learning, he became one of the most remarkable and influential men in the history of the ancient church. Even heathen contemporaries could not withhold from him their reverence, and the celebrated philosopher Synesius, afterward a bishop, before his conversion reckoned Anthony among those rare men in whom flashes of thought take the place of reasonings, and natural power of mind makes schooling needless" (Hook). Although the father of monachism, St. Anthony is not the author of any monastic "rules;" those which the monks of the Eastern schismatic sects attribute to him are the production of St. Basil. Accounts of his life and miracles are given in the *Acta Sanctorum* of the Bollandists, under the date of the 17th of January, on which day his festival is kept. Many marvelous stories are told of him. The principal source of information concerning him is his life by Athanasius (*Opera*, vol. i, ed. Benedict), which is supposed, however, to be much interpolated. On this biography Isaac Taylor remarks, "It may be read with edification, taken for just so much as it is worth; but as an exemplar of the Christian character one may find as good, nay, some much better, among the monkish records of the worst times of Romanism. In all these fifty-four pages, scarcely so much as one sentence meets the eye of a kind to recall any notions or sentiments which are distinctively Christian. There is indeed an unimpeachable orthodoxy and a thoroughgoing submissiveness in regard to church authority; and there is a plenty of Christianized sooffeeism, and there is more than enough of dæmonology, and quite enough of miracle, but barely a word concerning the propitiatory work of Christ; barely a word indicating any personal feeling of the ascetic's own need of that propitiation as the ground of his hope. Not a word of justification by faith; not a word of the gracious influence of the Spirit in renewing and cleansing the heart; not a word responding to any of those signal passages of Scripture which make the gospel 'glad tidings' to guilty man. Drop a very few phrases borrowed from the Scriptures, and substitute a few drawn from the Koran, and then this memoir of St. Anthony, by Athanasius, might serve, as to its temper, spirit, and substance, nearly as well for a Mohammedan dervish as for a Christian saint" (Taylor, *Ancient Christianity*, i, 278). His seven epistles to the different monasteries in Egypt, translated out of the Egyptian tongue into Greek, are given with the commentaries of Dionysius the Carthusian upon Dionysius the Areopagite, printed at Cologne, 1536, and in the *Bibl. Patrum*, iv, 85.—*Bibliotheca Sacra*, vol. i, 468 sq.; Gieseler, *Ch. Hist.* i, 172, 270; Neander, *Ch. Hist.* ii, 228 sq.; Butler, *Lives of Saints*, i, 165; Newman, *Church of the Fathers* (Lond. 1842); Hook, *Eccles. Biography*, i, 229; Schaff, in *Meth. Quar. Rev.* 1864, p. 29 sq.

St. Anthony's Fire.—Butler, in his *Lives of the Saints*, gives the following account of the origin of this name: "In 1089 a pestilential erysipelatous distemper, called the *sacred fire*, swept off great numbers in most provinces of France; public prayers and processions were ordered against this scourge. At length it pleased God to grant many miraculous cures of this dreadful distemper to those who implored his mercy through the intercession of St. Anthony, especially before his relics; the church [of La Mothe St. Didier, near Vienne, in Dauphiné] in which they were deposited was resorted to by great numbers of pilgrims, and his patronage was implored over the whole kingdom against this disease." The "order of Canons Regular of St. Anthony," a religious fraternity founded about 1090 for the relief of persons afflicted with the fire of St. Anthony, survived in France till 1790. See Anthony, St., order of.

Anthony, St., of Padua, born at Lisbon in 1195, was at first an Augustinian monk; joined in 1220 the Franciscans, went in 1221 as missionary to Africa, lived for some time as hermit in Sicily, labored with great effect as preacher of repentance throughout Italy, and was the leader of the rigorous party in the Franciscan order against the mitigations introduced by the general Elias. See Franciscans. Tradition ascribes to him the most astounding miracles, e. g. that the fishes came to listen to his open-air sermons, etc. He died at Padua in 1231, and was canonized in 1232. He is commemorated on June 13. He is patron saint of Padua, and also venerated with great distinction in Portugal. His works (sermons, a mystical explanation of the Scriptures, etc.) are of no great importance. They have been published, together with those of St. Francis of Assisi, by De la Haye, Antwerp, 1623. See Wadding, *Annales minor.*; Tritheim and Bellarmin, *De Script. eccles.*; Dirks, *Life of St. Anthony of Padua* (transl. from the French, N. Y. 1866).

Anthony de Dominis. See Dominis.

Anthony de Rosellis, of Arezzo, about the year 1450 was made secretary of the Emperor Frederick III. He died at Padua in 1467, leaving a work entitled *Monarchia*, in five parts, on the powers of the emperor and the pope, in which he endeavors to show that the pope has not authority in temporal matters, and that in spiritual affairs he is subject to the Church. This remarkable work was printed at Venice in 1483, 1587, and is to be found in Goldastus, *Monarch.* i, 252-556. It is, of course, placed upon the *Index Expurgatorius*.—Cave, *Hist. Lit.* anno 1450; Landon, s. v.

Anthony of Lebrija, or, with a Latin name, *Antonious Nebrissensis*, a Spanish theologian and historian, born in 1442, and died in 1522. He was appointed by Cardinal Ximenes professor at the university Alcala de Henares, and colaborer at the Complutensian Bible Polyglot. He was also biographer of Ferdinand the Catholic. He wrote, besides a number of works

on classical antiquity, a *Dictionarium quadruplex* (Alcala, 1532, fol.); *Quinquagena locorum S. Scripturæ non vulgariter enarratorum* (Paris, 1520; Basle, 1543), a remarkable book, in an exegetical point of view, because it takes the original text for its basis.—Prescott, *Ferdinand and Isabella*, i, 456.

Anthony, St., Orders of. 1. The monastic orders of the Eastern (Greek, Armenian, Jacobite, Coptic, Abyssinian) churches call themselves either after St. Anthony or St. Basil. Neither Anthony himself nor his disciples had founded a religious order, but when the rule of Basil began to spread in the Eastern churches, and most of the monks called themselves after him, some, out of veneration for Anthony, preferred to assume his name. Among the Eastern churches united with Rome, the Chaldeans, Maronites, and United Armenians have orders of Antonian monks. The Chaldeans have only one convent, Man Hormes, near Mosul, called after St. Hormisdas. The Maronite Antonians are subdivided into three classes: the Aleppines, who have their monasteries in the cities, and the Baladites and Libanensians, whose monasteries are on the Lebanon. Together, they have about 60 monasteries, with 1500 monks. The Armenian Antonians are divided into two classes—an older branch on the Lebanon, and a younger one established by Mekhitar. See Mekhitar. The Antonians of the Eastern churches together number about 3000.—Helyot, *Ord. Religieux*, ii, 504; P. Karl vom heil. Aloys, *Jahrbuch*, 1862, p. 70.

2. A military order, founded by Albert of Bavaria, count of Hainault, Holland, and Zealand, in 1382, when he was about to make war on the Turks, and styled "The Order of the Knights of St. Anthony." They wear a collar of gold, fashioned like the girdle of a hermit, to which is appended a bell and crutch, such as are represented in pictures of St. Anthony.—Helyot, *Ordres Relig.* ii, 506; Landon, s. v.

3. A congregation of Regular Canons, founded in 1095 at Vienna (see Reimbold, *De Antonianis*, Lips. 1737). The so-called "relics of St. Anthony" were brought from the East in 1070 by Josselin of Touraine, who founded for their reception the "Church of St. Anthony," in La Mothe St. Didier, of which town he was lord. The disease vulgarly called "St. Anthony's fire" was then very prevalent; and it is reported that wonderful cures were wrought at the shrine of St. Anthony. Two gentlemen, named Gaston, who devoted all their property to the work, assisted by seven others, built, for their accommodation, a hospital in the town. One account says that Gaston's son had been cured, and that this charity was the fulfilment of a vow. It is to these hospitallers that the order of St. Anthony owes its origin. The order soon took root in most of the kingdoms of Europe, and even in Asia and Africa. Gaston was made grand-master of the order, and all the other establishments recognised that at La-Mothe, or, as it came now to be called, St. Antoine, as their chief. Eventually, all these houses became so many commanderies, which were divided into (1.) *General*, i. e. dependent immediately on that in the city of St. Antoine; and (2.) *Subaltern*, i. e. dependent on one or other of the general commanderies. The hospitallers were bound to a uniform and common mode of life, and bore a figure resembling the Greek *Tau* on their dress. In 1297, Aimon de Montagni, the seventeenth master, perceiving that the malady which had been the origin of the order was fast disappearing, and fearing lest, with the cessation of the disease, the order itself should cease, demanded of Pope Boniface VIII a new form of constitution. This the pope granted, and the new hospitallers of St. Anthony became regular canons, following the rule of St. Augustine; and the hospital founded by Gaston, and the church built by Josselin, being united to the priory of Benedictines, which previously existed there, and which was ceded to the new order, together formed the abbey-in-chief of the order of St. Anthony, which in after ages received vast possessions and privileges. After many disorders, the fraternity fell into decay in the 18th century, and was united in 1775 to the order of Malta, which it enriched by the addition of 42 houses. The Antonians soon repented of having entered this union, and reclaimed against it in 1780, but in vain. A single commandery, Hoechst, in Germany, existed until 1803, when the order became entirely extinct.—Helyot, *Ordres Religieux*, i, 264; Landon, s. v.

Anthropolătræ (*ἀνθρωπολάτραι, man-worshippers*), a name by which the Apollinarians stigmatized the orthodox, because they maintained that Christ was a perfect man, and had a reasonable soul and body. Apollinarius denied this, maintaining that the divine nature in Christ supplied the place of a rational soul, constituting, in fact, his mind.—Bingham, *Orig. Eccles.* bk. i, ch. ii, § 16; Farrar, s. v.

Anthropology (*ἀνθρωπολογία*, a *discourse on man*) is that part of scientific theology which treats of man, his nature, relations, etc., as distinguished from theology proper (the doctrine of God) and Christology (the doctrine of Christ). Theological anthropology distinguishes itself from physiological anthropology by viewing man not as a natural being, but in his relation *to God*. It may be divided into two chief parts: the doctrine of the original condition of man before the fall, and the doctrine of the fall and of sin which through the fall came into the human race, propagated itself, and took effect in every individual.

It must be admitted that a scientific anthropology is not possible in theology without physiological anthropology, that is, without a knowledge of the natural organism of man. But physiological anthropology is only the basis of the theological, and the completest knowledge of man in an anatomical, physiological, and even psychological point of view is unable to disclose the *religious nature of man*. All that we may learn of the latter in a psychological way is a view of man in his individualism, as a sample of the race; but only the history of mankind in connection with the revelations of God can open to us a full look upon his religious nature. It is therefore safe to assert that, as theology must be anthropological, thus anthropology must be theological; and Harless (preface to his manual of *Ethical Theology*) is right in recommending to theologians not to neglect the physiological researches on the nature of man. The question of body and soul (or, according to the Trichotomists, body, soul, and spirit), as well as the question on the origin of the soul (pre-existence, traducianism, and creatianism), belong to theological anthropology only in so far as they may contribute to an understanding of man's religious nature. History knows as little of the original condition of man (state of innocence) as natural history knows of paradise. The true procedure of the dogmatic theologian will be to comprehend in his own mind the few but grand hints of the Scriptures on the subject (image of God), and then by exegetical, historical, and philosophical means, so to elaborate them as to show, behind the figurative expressions, the higher *idea* of humanity; for upon the correct comprehension of this idea depends the correct conception of sin, whether it is to be viewed as a mere negation, a natural deficiency, or both as a privation and deprivation, or depravation of human nature.

In Genesis we find the biblical narrative of the origin of sin, and this narrative is reproduced daily in the experience of mankind. Even when the full Augustinian idea of original sin may not be adhered to, the consciousness of an aggregate guilt of the race, in which the individual man has his part, is the true deeply religious view, confirmed both by Scripture and experience. Psychological observations, and the study of the Scriptures, complete and illustrate each other nowhere so fully as in the doctrine of sin. Paul, Au-

gustine, and Luther spoke from their personal experience as well as from the depths of human nature. The abstract intellect may always lean toward Pelagianism, but religious experience attests that the intellect alone cannot comprehend the depth of sin (Hundeshagen, *Weg zu Christo*, i, 136 sq.).—Hagenbach, *Encyklopädie*, 7th ed., p. 308 sq. See THEOLOGY.

Anthropomorphism (from ἄνθρωπος, *a man*, and μορφή, *a form*), 1. a term used to signify the "representation of divinity under a human form;" and the nations or sects who have followed this practice have been sometimes called Anthropomorphites (q. v.). The Egyptians represented deities under human forms, as well as those of animals, and sometimes under a combination of the two. The ancient Persians, as Herodotus tells us (i, 131), adored the Supreme Being under no visible form of their own creation, but they worshipped on the tops of mountains, and sacrificed to the sun and moon, to earth, fire, water, and the winds. The Hebrews were forbidden (Exod. xx, 4, 5) to make any image or the representation of any animated being whatever. The Greeks were essentially anthropomorphists, and could never separate the idea of superior powers from the representation of them under a human form; hence, in their mythology and in their arts, each deity had his distinguishing attributes and a characteristic human shape. Jews, Christians, and Mohammedans revere God as a spirit, and therefore reject all representations of Deity in human form.

2. The term is also used to denote that *figure* of speech by which the sacred writers attribute to God parts, actions, and affections which properly belong to man; as when they speak of the *eyes* of God, his *hand*, etc. Anthropomorphism (ἀνθρωπόμορφος) differs from *anthropopathy* (ἀνθρωποπαθής) in this: the first is the attributing to God *any thing* whatever which, strictly speaking, is applicable to man only; the second is the act of attributing to God *passions* which belong to man's nature. Instances of both are found in the Scriptures, by which they adapt themselves to human modes of speaking, and to the limited capacities of men (see Klügling, *Ueb. d. Anthropomorphismus d. Bibel*, Danz. 1806; Gelpe, *Apologie d. anthropomorph. u. anthropopath. Darstellung Gottes*, Leips. 1842). These anthropopathies we must, however, interpret in a manner suitable to the majesty of the Divine nature. Thus, when the members of a human body are ascribed to God, we must understand by them those perfections of which such members are in us the instruments. The *eye*, for instance, represents God's knowledge and watchful care; the *arm* his power and strength; his *ear* the regard he pays to prayer and to the cry of oppression and misery, etc. Farther, when human affections are attributed to God, we must so interpret them as to imply no imperfection, such as perturbed feeling, in him. When God is said to repent, the antecedent, by a frequent figure of speech, is put for the consequent; and in this case we are to understand an altered mode of proceeding on the part of God, which in man is the effect of repenting.

Anthropomorphitic phrases, generally considered, are such as ascribe to the Deity mixed perfections and human imperfections. These phrases may be divided into three classes, according to which we ascribe to God: 1. Human actions (ἀνθρωποποίησις); 2. Human affections, passions, and sufferings (anthropopathy); 3. Human form, human organs, human members (anthropomorphism). A rational being, who receives impressions through the senses, can form conceptions of the Deity only by a consideration of his own powers and properties (*Journal Sac. Lit.* 1848, p. 9 sq.). Anthropomorphitic modes of thought are therefore unavoidable in the religion of mankind; and although they can furnish no other than corporeal or sensible representations of the Deity, they are nevertheless true and just when we guard against transferring to God qualities pertaining to the human senses. It is, for instance, a proper expression to assert that God *knows* all things; it is improper, that is, tropical or anthropomorphitic, to say that he *sees* all things. Anthropomorphism is thus a species of *accommodation* (q. v.), inasmuch as by these representations the Deity, as it were, lowers himself to the comprehension of men. We can only think of God as the archetype of our own spirit, and the idea of God can no longer be retained if we lose sight of this analogy. Anthropomorphism must be supplanted by Christianity; anthropopathism is not supplanted, but spiritualized and refined. Only what is false must be rejected—that crudeness which transfers to God human passions (πάθη) and defects, for want of recollecting the elevation of the Supreme Being, as well as his relationship to man. Christianity must teach us to distinguish what is owing to the corrupting influence of sin from what constitutes the true analogy between God and man. In heathenism a false anthropopathism prevailed, since polytheism presented in its gods the apotheosis of human qualities, not only of virtues, but of vices, and withal a deification of the power manifested in Nature. Among the common, carnally-minded Jews there was a corresponding crudeness in their views of the Divine attributes; for omnipotence was represented as unlimited caprice, and punitive justice as perfectly analogous to human wrath. McCosh remarks that "of all systems, Pantheism is the most apt, in our times, to land in Anthropomorphism. For, if God and his works be one, then we shall be led to look on humanity as the highest manifestation of the divinity, and the natural devoutness of the heart will find vent in hero-worship, or the foolish raving about great men, which has been so common among the eminent literary men of the age now passing away, the issue of the Pantheism which rose like a vapor in Germany, and came over like a fog into Britain and America" (*Intuitions of the Mind*, pt. iii, § 5). See Seiler, *Bibl. Hermeneutik*, p. 56; *Penny Cyclopædia*, s. v.; Horne, *Introduction*, i, 362; Neander, *Hist. of Dogmas*, i, 102 sq.; Tappe, *De Anthropopatica* (Dorp. 1815).

Anthropomorphites [see ANTHROPOMORPHISM], a sect of ancient heretics, who were so denominated because they understood every thing spoken in Scripture in a literal sense, and particularly that passage of Genesis in which it is said "God made man after his own image." Hence they maintained that God had a human shape (see Fremling, *De Anthropomorphitis*, Lund. 1787). They were also called AUDIANI, from Audius, a Syrian who originated their sect. The orthodox bishops prevailed on the emperor to banish Audius to Syria, where he labored for the propagation of Christianity among the Goths, built convents, and instituted several bishops, and died about 372. In consequence of repeated persecutions, the sect ceased to exist toward the close of the 5th century. Origen wrote against certain monks in Egypt who were Anthropomorphites; but whether they inherited their views from Audius, or professed them independently of him, is still doubtful. Anthropomorphites appeared again in the 10th century, and in the 17th under Paul Felgenhauer (q. v.). "Anthropomorphism has been recently revived by the Mormons. In Elder Moffat's *Latter-Day Saints' Catechism*, God is described as an intelligent material personage, possessing body, parts, and passions, and unable to 'occupy two distinct places at once'" (Williams, *Note to Browne on 39 Articles*, p. 19).—Neander, *Ch. Hist.* ii, 690, 705–6; Landon, s. v.

Anthropopathy. See ANTHROPOMORPHISM.

Antibaptists (from ἀντί, *against*, and βαπτίζω, *to baptize*), those who *oppose baptism*. Of this description there are two sorts: (1.) Those who oppose it altogether, as the Friends, usually called Quakers, who have from the beginning rejected it as an ordinance, declaring it to be superseded by the baptism of the

Spirit, under whose peculiar administration Christians live, and whose influences can be and are received (as they maintain) without any sacramental medium for their conveyance. But though these are Antibaptists essentially, they are not so technically. (2.) The class of persons to whom that name properly belongs are those who deny the necessity of baptism to any except new converts. "Baptism," they tell us, "is a proselyting ordinance, to be applied only to those who come over to Christianity from other religions, and not to their descendants, whether infant or adult." This they infer from the words of the commission, and from the practice of the apostles and first Christians. It has been stated that there are in Ireland several growing societies of Antibaptists. See BAPTISM.

Antiburghers, a branch of seceders from the Church of Scotland, who differ from the Established Church chiefly in matters of church government; and from the Burghers (q. v.), with whom they were originally united (in the Erskine secession), respecting the lawfulness of taking the Burgess oath, which ran thus: "I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof; I shall abide thereat and defend the same to my life's end; renouncing the Roman religion called Papistry." The seceders could not agree in their interpretation of this oath, some of them construing it into a virtual approval of the National Church, others maintaining that it was merely a declaration of Protestantism and a security against Popery. The contest was soon embittered by personal asperities, and in 1747 a schism took place. Those who rejected the oath were called the General Associate Synod, or Antiburghers, the others were known as the Associate Synod, or Burghers. The former party were, in matters of church government, rigid adherents of the old Presbyterian system. (Marsden, *Churches and Sects*, i, 293; Eadie, *U. P. Church*, in the *Encyc. Metrop.*) See ERSKINE; SECEDERS; SCOTLAND, CHURCH OF.

Antichrist (*ἀντίχριστος, against Christ;* others, *instead of Christ* [see below]), a term which has received a great variety of interpretations. Although the word Antichrist is used only by the Apostle John (Epist. i and ii), yet it has been generally applied also (1) to the "Little Horn" of the "King of Fierce Countenance" (Dan. vii and viii); (2) to the "false Christ" predicted by our Saviour (Matt. xxiv); (3) to the "Man of Sin" of St. Paul (2 Thess.); and (4) to the "Beasts" of the Apocalypse (Rev. xiii, xvii).

I. *Meaning of the word.*—Some maintain (e. g. Greswell) that Antichrist can mean only "false Christ," taking *ἀντί* in the sense of "instead." But this is undue refinement: *ἀντί* bears the sense of "against" as well as "instead of," both in classical and N. T. usage. So *ἀντικτήσεσθαι* means to *gain instead* of, while *ἀντιλέγειν* means to *speak against*. The word doubtless includes both meanings—"pseudo-Christ" as well as "opposed to Christ," much as "anti-pope" implies both rivalry and antagonism. According to Bishop Hurd, it signifies "a person of power actuated with a spirit opposite to that of Christ." For, to adopt the illustration of the same writer, "as the word *Christ* is frequently used in the apostolic writings for the doctrine of Christ, in which sense we are to understand to 'put on Christ,' to 'grow in Christ,' or to 'learn Christ,' so *Antichrist*, in the abstract, may be taken for a doctrine subversive of the Christian; and when applied to a particular man, or body of men, it denotes one who sets himself against the spirit of that doctrine." It seems, however, that the Scriptures employ the term both with a general and limited signification. In the general sense, with which Bishop Hurd's idea mainly agrees, every person who is hostile to the authority of Christ, as Lord or head of the Church, and to the spirit of his religion, is called Antichrist; as when the Apostle John, referring to certain false teachers who corrupted the truth from its simplicity, says, "Even now are there many Antichrists" (1 John ii, 18; iv, 3), many who corrupt the doctrine and blaspheme the name of Christ, i. e. Jewish sectaries (Lücke, *Comment.* in loc.).

II. *Types and Predictions of Antichrist in O. T.*—1. *Balaam.* As Moses was the type of Christ, so Balaam, the opponent of Moses, is to be taken as an O. T. type of Antichrist (Num. xxxi, 16; comp. Jude 9-11; 2 Pet. ii, 14–16; Rev. ii, 14). See BALAAM.

2. *Antiochus Epiphanes*, the "*King of Fierce Countenance*" (Dan. viii, 23–25): "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Comp. also ch. xi, xii.) Most interpreters concur in applying this passage to Antiochus Epiphanes as a type of Antichrist. Antiochus is here set forth (ch. viii) as a theocratic anti-Messiah, opposed to the true Messiah, who, it will be remembered, is generally described in O. T. as a king. Jerome (quoted in Smith, *Dictionary*, s. v.) argues as follows: "All that follows (from ch. xi, 21) to the end of the book applies personally to Antiochus Epiphanes, brother of Seleucus, and son of Antiochus the Great; for, after Seleucus, he reigned eleven years in Syria, and possessed Judæa; and in his reign there occurred the persecution about the Law of God, and the wars of the Maccabees. But our people consider all these things to be spoken of Antichrist, who is to come in the last time. . . . It is the custom of Holy Scripture to anticipate in types the reality of things to come. For in the same way our Lord and Saviour is spoken of in the 72d Psalm, which is entitled a Psalm of Solomon, and yet all that is there said cannot be applied to Solomon. But in part, and as in a shadow and image of the truth, these things are foretold of Solomon, to be more perfectly fulfilled in our Lord and Saviour. As, then, in Solomon and other saints the Saviour has types of His coming, so Antichrist is rightly believed to have for his type that wicked king Antiochus, who persecuted the saints and defiled the Temple" (Hieron. *Op.* iii, 1127, Par. 1704). See ANTIOCHUS EPIPHANES.

3. *The Little Horn* (Dan. vii). Here the four beasts indicate four kings; their kingdoms are supposed to be the Assyrian, Persian, Grecian, and Syrian (some say Roman) empires. The last empire breaks up into ten, after which the king rises up and masters three (ver. 24) of them. It is declared (ver 25) that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time"—indicating a person, as well as a power or polity. It is likely that this prediction refers also to Antiochus as the type of Antichrist, at least primarily. See HORN, LITTLE.

III. *Passages in N. T.*—1. In Matt. xxiv, Christ himself foretells the appearance of false Messiahs; thus, ver. 5: "For many shall come in my name, saying I am Christ, and shall deceive many;" also ver. 23, 24: "Then if any man shall say unto you, Lo, here *is* Christ or there, believe it not; for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect." (Comp. Mark xiii, 21, 22.) In these passages *anti-*

Christian teachers and their works are predicted. Christ teaches "that (1) in the latter days of Jerusalem there should be sore distress, and that in the midst of it there should arise impostors who would claim to be the promised Messiah, and would lead away many of their countrymen after them; and that (2) in the last days of the world there should be a great tribulation and persecution of the saints, and that there should arise at the same time false Christs and false prophets, with an unparalleled power of leading astray. In type, therefore, our Lord predicted the rise of the several impostors who excited the fanaticism of the Jews before their fall. In antitype He predicted the future rise of impostors in the last days, who should beguile all but the elect into the belief of their being God's prophets, or even his Christs. Our Lord is not speaking of any one individual (or polity), but rather of those forerunners of the Antichrist who are his servants and actuated by his spirit. They are ψευδόχριστοι (false Christs), and can deceive almost the elect, but they are not specifically ὁ ἀντίχριστος (the Antichrist); they are ψευδοπροφῆται (false prophets), and can show great signs and wonders, but they are not ὁ ψευδοπροφήτης (*the* false prophet) (Rev. xvi, 14)."

2. *St. Paul's Man of Sin.* Paul specifically *personifies* Antichrist, 2 Thess. ii, 3, 4: "Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God;" also ver. 8–10: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." Here he "who opposeth himself" (ὁ ἀντικείμενος, *the Adversary*, ver. 4) is plainly Antichrist. Paul tells the Thessalonians that the spirit of Antichrist, or Antichristianism, called by him "the mystery of iniquity," was already working; but Antichrist himself he characterizes as "the Man of Sin," "the Son of Perdition," "the Adversary to all that is called God," "the one who lifts himself above all objects of worship;" and assures them that he should not be revealed in person until some present obstacle to his appearance should have been taken away, and until the predicted ἀποστασία should have occurred. Comp. 1 Tim. iv, 1–3; 2 Tim. iii, 1–5. See MAN OF SIN.

3. *The Antichrist of John.* The Apostle John also personifies Antichrist, alluding, as St. Paul does, to previous oral teaching on the subject, and applying it to a class of opponents of Christ: ch. ii, 18: "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time;" and to a *spirit* of opposition; ch. iv, 3: "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that *spirit* of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." The Apostle here teaches "that the spirit of the Antichrist could exist even then, though the coming of the Antichrist himself was future, and that all who denied the Messiahship and Sonship of Jesus were Antichrists, as being types of the final Antichrist who was to come. The teaching of John's Epistles, therefore, amounts to this, that *in type*, Cerinthus, Basilides, Simon Magus, and those Gnostics who denied Christ's Sonship, and all subsequent heretics who should deny it, were Antichrists, as being wanting in that divine principle of love which with him is the essence of Christianity; and he points on to the final appearance of the Antichrist that was "to come" in the last times, according as they had been orally taught, who would be the *antitype* of these his forerunners and servants." Comp. also 1 John iv, 1–3, 2 John v, 7. "From John and Paul together we learn (1) that the Antichrist should come; (2) that he should not come until a certain obstacle to his coming was removed; (3) nor till the time of, or rather till after the time of the ἀποστασία; (4) that his characteristics would be (*a*) open opposition to God and religion, (*b*) a claim to the incommunicable attributes of God; (*c*) iniquity, sin, and lawlessness; (*d*) a power of working lying miracles; (*e*) marvellous capacity of beguiling souls; (5) that he would be actuated by Satan; (6) that his spirit was already at work manifesting itself partially, incompletely, and typically, in the teachers of infidelity and immorality already abounding in the Church."

The Obstacle (τὸ κατέχον).—Before leaving the apostolical passages on Antichrist, it is expedient to inquire into the meaning of the "obstacle" alluded to in the last paragraph: that which "*withholdeth*" (τὸ κατέχον, 2 Thess. ii, 6); described also in ver. 7 as a person: "*he who now letteth*" (ὁ κατέχων). The early Christian writers generally consider "the obstacle" to be the Roman empire; so "Tertullian (*De Resur. Carn.* c. 24, and *Apol.* c. 32); St. Chrysostom and Theophylact on 2 Thess. ii; Hippolytus (*De Antichristo*, c. 49); St. Jerome on Dan. vii; St. Augustine (*De Civ. Dei*, xx, 19); St. Cyril of Jerusalem (*Catech.* xv, 6; see Dr. H. More's Works, bk. ii, ch. xix, p. 690; Mede, bk. iii, ch. xiii, p. 656; Alford, *Gk. Test.* iii, 57; Wordsworth, *On the Apocalypse*, p. 520). Theodoret and Theodore of Mopsuestia hold it to be the determination of God. Theodoret's view is embraced by Pelt; the Patristic interpretation is accepted by Wordsworth. Ellicott and Alford so far modify the Patristic interpretation as to explain the obstacle to be the restraining power of human law (τὸ κατέχον) wielded by the empire of Rome (ὁ κατέχων) when Tertullian wrote, but now by the several governments of the civilized world. The explanation of Theodoret is untenable on account of Paul's further words, 'until he be taken out of the way,' which are applied by him to the obstacle. The modification of Ellicott and Alford is necessary if we suppose the ἀποστασία to be an *infidel* apostasy still future; for the Roman empire is gone, and *this* apostasy is not come, nor is the Wicked One revealed. There is much to be said for the Patristic interpretation in its plainest acceptation. How should the idea of the Roman empire being the obstacle to the revelation of Antichrist have originated? There was nothing to lead the early Christian writers to such a belief. They regarded the Roman empire as idolatrous and abominable, and would have been more disposed to consider it as the precursor than as the obstacle to the Wicked One. Whatever the obstacle was, Paul says that he told the Thessalonians what it was. Those to whom he had preached knew, and every time that his Epistle was publicly read (1 Thess. v, 27), questions would have been asked by those who did not know, and thus the recollection must have been kept up. It is very difficult to see whence the tradition could have arisen, except from Paul's own teaching. It may be asked, Why then did he not express it in writing as well as by word of mouth? St. Jerome's answer is sufficient: 'If he had openly and unreservedly said, "Antichrist will not come unless the Roman empire be first destroyed," the infant church would have been exposed in consequence to persecution' (*ad Algas.* Qu. xi, vol. iv, p. 209, Par. 1706). Remigius gives the same reason: 'He spoke obscurely for fear a Roman should perhaps read the Epistle, and raise a persecution against him and the other Christians, for they held that they were to rule for ever in the world' (*Bib. Patr. Max.* viii, 1018; see Wordsworth, *On the Apocalypse*, p. 343). It

would appear, then, that the obstacle *was* probably the Roman empire, and on its being taken out of the way there did occur the 'falling away.' Zion the beloved city became Sodom the bloody city—still Zion though Sodom, still Sodom though Zion. According to the view given above, this would be the description of the church in her present estate, and this will continue to be our estate, until the time, times, and half time, during which the evil element is allowed to remain within her, shall have come to their end."

4. *Passages in the Apocalypse.*—(1) *The Beast from the Sea.* The Apocalypse symbolizes the final opposition to Christianity as a beast out of the pit (xi, 7): "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;" out of the sea (xiii): "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority" (comp. the whole chapter, and chap. xvii, 1–18). The "beast" is here similar to the Little Horn of Daniel. "The Beast whose power is absorbed into the Little Horn has ten horns (Dan. vii, 7), and rises from the sea (Dan. vii, 3): the Apocalyptic Beast has ten horns (Rev. xiii, 1), and rises from the sea (ibid.). The Little Horn has a mouth speaking great things (Dan. vii, 8, 11, 20): the Apocalyptic Beast has a mouth speaking great things (Rev. xiii, 5). The Little Horn makes war with the saints, and prevails (Dan. vii, 21): the Apocalyptic Beast makes war with the saints, and overcomes them (Rev. xiii, 7). The Little Horn speaks great words against the Most High (Dan. vii, 25): the Apocalyptic Beast opens his mouth in blasphemy against God (Rev. xiii, 6). The Little Horn wears out the saints of the Most High (Dan. vii, 25): the woman who rides on, i. e. directs, the Apocalyptic Beast, is drunken with the blood of saints (Rev. xvii, 6). The persecution of the Little Horn is to last a time, and times and a dividing of times, i. e. three and a half times (Dan. vii, 25): power is given to the Apocalyptic Beast for forty-two months, i. e. three and a half times (Rev. xiii, 5)." These and other parallelisms show that as the Little Horn was typical of an individual that should stand to the Church as the leading type of Antichrist, so John's Apocalyptic Beast was symbolical of a later individual, who should embody the elements of a similar Antichristian power with respect to the Christians.

(2) *The Second Beast and the False Prophet* (Rev. xiii, 11–18; xix, 11–21). In these passages we find described a second beast, coming up out of the earth, who is accompanied by (or identical with) "the False Prophet." The following views are from Smith, s. v.: "His characteristics are [1] 'doing great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men' (Rev. xiii, 13). This power of miracle-working, we should note, is not attributed by John to the First Beast; but it is one of the chief signs of Paul's Adversary, 'whose coming is with all power, and signs, and lying wonders' (2 Thess. ii, 9). [2] 'He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast' (Rev. xiii, 14). 'He wrought miracles with which he deceived them that received the mark of the Beast and worshipped the image of the Beast' (Rev. xix, 20). In like manner, no special power of beguiling is attributed to the First Beast; but the Adversary is possessed of 'all deceivableness of unrighteousness in them that perish because they received not the love of the truth that they might be saved' (2 Thess. ii, 10). [3] He has horns like a lamb, i. e. he bears an outward resemblance to the Messiah (Rev. xiii, 11); and the Adversary sits in the temple of God showing himself that he is God (2 Thess. ii, 4). [4] His title is The False Prophet, ὁ Ψευδοπροφήτης (Rev. xvi, 13; xix, 20); and our Lord, whom Antichrist counterfeits, is emphatically the Prophet, ὁ Προφήτης. (The Ψευδοπροφῆται of Matt. xxiv, 24, are the forerunners of ὁ Ψευδοπροφήτης, as John the Baptist of the True Prophet.) It would seem that the Antichrist appears most distinctly in the Book of the Revelation by this Second Beast or the False Prophet, especially in the more general or representative character. He is not, however, necessarily a person, but rather the symbol of some power that should arise, who will ally itself with a corrupt religion (for the two Apocalyptic beasts are designated as distinct), represent itself as her minister and vindicator (Rev. xiii, 12), compel men by violence to pay reverence to her (xiii, 14), breathe a new life into her decaying frame by his use of the secular arm in her behalf (xiii, 15), forbidding civil rights to those who renounce her authority and reject her symbols (xiii, 17), and putting them to death by the sword (xiii, 15)." See BEAST.

IV. *Interpretations.*—Who or what is Antichrist? The answers to this question are legion. The *Edinburgh Encyclopædia* (s. v.) enumerates fourteen different theories, and the list might be greatly enlarged. We give (1) a brief summary of the Scripture testimony; (2) the views of the early Christians; (3) the views held in the Middle Ages; (4) from the Reformation to the present time. In this sketch, we make use, to a considerable extent, of information from various sources, from which paragraphs have already been cited.

1. *Scripture Teaching.*—The sum of Scripture teaching with regard to the Antichrist, then, appears to be as follows: Already, in the times of the apostles, there was the mystery of iniquity, the spirit of Antichrist, at work. It embodied itself in various shapes—in the Gnostic heretics of John's days; in the Jewish impostors who preceded the fall of Jerusalem; in all heresiarchs and unbelievers, especially those whose heresies had a tendency to deny the incarnation of Christ; and in the great persecutors who from time to time afflicted the church. But this Antichristian spirit was originally, and is now again diffused; it has only at times concentrated itself in certain personal or distinct forms of persecution, which may thus be historically enumerated: 1. Antiochus Epiphanes, the consummation of the Hellenizing policy of the Græco-Syrian monarchy, and denoted by the Little Horn and fierce king of Daniel. 2. The apostate Jewish faith, especially in its representatives who opposed Christianity in its early progress, and at length caused the downfall of the Jewish nation, as represented by the allusions in our Saviour's last discourse and in John's epistles. 3. The Roman civil power (the first beast of Revelation) abetting the pagan mythology (the second beast, or false prophet) in its violent attempts to crush Christianity, at first insidious, but finally open, as culminating in Nero and Domitian. It is this phase which seems incipiently alluded to by Paul. All these have again their refulfilment (so to speak) in the great apostasy of the papal system. (Compare especially the characteristics of the *Second Beast*, above.) There is also dimly foreshadowed some future contest, which shall arouse the same essential elements of hostility to divine truth. See BABYLON; GOG.

2. *Early Christian Views.*—The early Christians looked for Antichrist in a person, not in a polity or system. "That he would be a man armed with Satanic powers is the opinion of Justin Martyr, A.D. 103 (*Dial.* 371, 20, 21, Thirlbii, 1722); of Irenæus, A.D. 140 (*Op.* v, 25, 437, Grabii, 1702); of Tertullian, A.D. 150 (*De Res. Carn.* c. 24; *Apol.* c. 32); of Origen, A.D. 184 (*Op.* i, 667, Delarue, 1733); of his contemporary, Hippolytus (*De Antichristo*, 57, Fabricii, Hamburgi, 1716); of Cyprian, A.D. 250 (*Ep.* 58; *Op.* 120, Oxon.

1682); of Victorinus, A.D. 270 (*Bibl. Patr. Magna*, iii, 136, Col. Agrip. 1618); of Lactantius, A.D. 300 (*Div. Inst.* vii, 17); of Cyril of Jerusalem, A.D. 315 (*Catech.* xv, 4); of Jerome, A.D. 330 (*Op.* iv, pars i, 209, Parisiis, 1693); of Chrysostom, A.D. 347 (*Comm. in II Thess.*); of Hilary of Poitiers, A.D. 350 (*Comm. in Matt.*); of Augustine, A.D. 354 (*De Civit. Dei*, xx, 19); of Ambrose, A.D. 380 (*Comm. in Luc.*). The authors of the Sibylline Oracles, A.D. 150, and of the Apostolical Constitutions, Celsus (see *Orig. c. Cels.* lib. vi), Ephraem Syrus, A.D. 370, Theodoret, A.D. 430, and a few other writers, seem to have regarded the Antichrist as the devil himself, rather than as his minister or an emanation from him. But they may, perhaps, have meant no more than to express the identity of his character and his power with that of Satan. Each of the writers to whom we have referred gives his own judgment with respect to some particulars which may be expected in the Antichrist, while they all agree in representing him as a person about to come shortly before the glorious and final appearance of Christ, and to be destroyed by His presence. Justin Martyr speaks of him as the man of the apostasy, and dwells chiefly on the persecutions which he would cause. Irenæus describes him as summing up the apostasy in himself; as having his seat at Jerusalem; as identical with the Apocalyptic Beast (c. 28); as foreshadowed by the unjust judge; as being the man who 'should come in his own name,' and as belonging to the tribe of Dan (c. 30). Tertullian identifies him with the Beast, and supposes him to be about to arise on the fall of the Roman Empire (*De Res. Carn.* c. 25). Origen describes him in Eastern phrase as the child of the devil and the counterpart of Christ. Hippolytus understands the Roman Empire to be represented by the Apocalyptic Beast, and the Antichrist by the False Prophet, who would restore the wounded Beast by his craft and by the wisdom of his laws. Cyprian sees him typified in Antiochus Epiphanes (*Exhort. ad Mart.* c. 11). Victorinus, with several others, misunderstanding Paul's expression that the mystery of iniquity was in his day working, supposes that the Antichrist will be a revivified hero; Lactantius, that he will be a king of Syria, born of an evil spirit; Cyril, that he will be a magician, who by his arts will get the mastery of the Roman Empire. Jerome describes him as the son of the devil, sitting in the Church as though he were the Son of God; Chrysostom as *ἀντίθεός τις*, sitting in the Temple of God, that is, in all the churches, not merely in the Temple at Jerusalem; Augustine as the adversary holding power for three and a half years—the Beast, perhaps, representing Satan's empire. The primitive belief may be summed up in the words of Jerome (*Comm. on Daniel*): 'Let us say that which all ecclesiastical writers have handed down, viz., that at the end of the world, when the Roman Empire is to be destroyed, there will be ten kings, who will divide the Roman world among them; and there will arise an eleventh little king, who will subdue three of the ten kings, that is, the king of Egypt, of Africa, and of Ethiopia, as we shall hereafter show; and on these having been slain, the seven other kings will also submit. "And behold," he says, "in the ram were the eyes of a man"—this is that we may not suppose him to be a devil or a dæmon, as some have thought, but a man in whom Satan will dwell utterly and bodily—"and a mouth speaking great things;" for he is "the man of sin, the son of perdition, who sitteth in the temple of God, making himself as God"' (*Op.* iv, 511, Col. Agrip. 1616). In his Comment. on Dan. xi, and in his reply to Algasia's eleventh question, he works out the same view in greater detail, the same line of interpretation continued. Andreas of Cæsarea, A.D. 550, explains him to be a king actuated by Satan, who will reunite the old Roman Empire and reign at Jerusalem (*In Apoc.* c. xiii); Aretas, A.D. 650, as a king of the Romans, who will reign over the Saracens in Bagdad (*In Apoc.* c. xiii)."

3. *Middle-Age Views.*—In the Middle Age it was the prevailing opinion that Antichrist would either be brought forth by a virgin, or be the offspring of a bishop and a nun. About the year 950, *Adso*, a monk in a monastery of Western Franconia, wrote a treatise on Antichrist, in which he assigned a later time to his coming, and also to the end of the world (see Schröckh, *Kirchengesch.* xxi, p. 243). He did not distinctly state whom he meant to be understood by Antichrist (Hagenbach, *Hist. of Doctrines*, § 208). "A Frank king," he says, "will reunite the Roman Empire, and abdicate on Mount Olivet, and, on the dissolution of his kingdom, the Antichrist will be revealed." The same writer supposes that he will be born in Babylon, that he will be educated at Bethsaida and Chorazin, and that he will proclaim himself the Son of God at Jerusalem (*Tract. in Antichr. apud August. Opera*, ix, 454, Paris, 1637). In the singular predictions of Hildegarde († 1197), Antichrist is foretold as the spirit of doubt. She states that the exact season of Antichrist is not revealed, but describes his manifestation as an impious imitation or "parody of the incarnation of the Divine Word" (*Christian Remembrancer*, xliv, 50). See HILDEGARDE. But "the received opinion of the twelfth century is brought before us in a striking manner in the interview between Richard I and the abbot Joachim of Floris († 1202) at Messina, as the king was on his way to the Holy Land. 'I thought,' said the king, 'that Antichrist would be born in Antioch or in Babylon, and of the tribe of Dan, and would reign in the temple of the Lord in Jerusalem, and would walk in that land in which Christ walked, and would reign in it for three years and a half, and would dispute against Elijah and Enoch, and would kill them, and would afterward die; and that after his death God would give sixty days of repentance, in which those might repent which should have erred from the way of truth, and have been seduced by the preaching of Antichrist and his false prophets.' This seems to have been the view defended by the archbishops of Rouen and Auxerre, and by the bishop of Bayonne, who were present at the interview, but it was not Joachim's opinion. He maintained the seven heads of the Beast to be Herod, Nero, Constantius, Mohammed, Melsemut, who were past; Saladin, who was then living; and Antichrist, who was shortly to come, being already born in the city of Rome, and about to be elevated to the apostolic see (Roger de Hoveden, in *Richard I*, anno 1190). In his own work on the Apocalypse, Joachim speaks of the second Apocalyptic Beast as being governed by 'some great prelate who will be like Simon Magus, and, as it were, universal pontiff throughout the world, and be that very Antichrist of whom St. Paul speaks.' These are very noticeable words. Gregory I had long since (A.D. 590) declared that any man who held even the shadow of the power which the popes of Rome soon after his time arrogated to themselves would be the precursor of Antichrist. Arnulphus, bishop of Orleans (or perhaps Gerbert), in an invective against John XV at the Council of Rheims, A.D. 991, had declared, that if the Roman pontiff was destitute of charity and puffed up with knowledge, he was Antichrist; if destitute both of charity and of knowledge, that he was a lifeless stone (Mansi, ix, 132, Ven. 1774); but Joachim is the first to suggest, not that such and such a pontiff was Antichrist, but that the Antichrist would be a *Universalis Pontifex*, and that he would occupy the apostolic see. Still, however, we have no hint of an *order* of men being the Antichrist; it is a living individual man that Joachim contemplates." Amalrich of Bena († 12th century) seems to have been the first to teach explicitly that *the* pope (i. e. the papal system) is Antichrist: Quia Papa esset Antichristus et Roma Babylon et ipse sedet in monte Oliveti, i. e. in pinguedine potestatis (according to Cæsarius of

Heisterbach; comp. Engelhardt, *Kirchenhistorische Abhandlungen*, p. 256, quoted by Hagenbach). The German emperors, in their contests with the popes, often applied the title Antichrist to the latter; we find instances of this as early as the times of the Hohenstaufen. Emperor Louis, surnamed the Bavarian, also called Pope John XXII the *mystical* Antichrist (Schröckh, xxxi, p. 108). John Aventinus, in his *Annalium Boiorum*, libri viii, p. 651, Lips. 1710), himself the Romish writer, speaks of it as a received opinion of the Middle Age that the reign of Antichrist was that of Hildebrand († 1085), and cites Eberhard, archbishop of Salzburg (12th century), as asserting that Hildebrand had, "in the name of religion, laid the foundation of the kingdom of Antichrist 170 years before his time." He can even name the ten horns. They are the "Turks, Greeks, Egyptians, Africans, Spaniards, English, French, Germans, Sicilians, and Italians, who now occupy the provinces of Rome; and a little horn has grown up with eyes and mouth, speaking great things, which is reducing three of these kingdoms—i. e. Sicily, Italy, and Germany—to subserviency; is persecuting the people of Christ and the saints of God with intolerable opposition; is confounding things human and divine, and attempting things unutterable, execrable" (Smith, s. v.). Pope Innocent III (A.D. 1213) designated Mohammed as Antichrist; and as the number of the beast, 666, was held to indicate the period of his dominion, it was supposed that the Mohammedan power was soon to fall.

The Waldenses have a treatise (given in Leger, *Hist. des Eglises Vaudoises*) concerning Antichrist of the 12th century (Gieseler, Maitland, and others, dispute the date, but the best authorities now agree to it). It treats of Antichrist as the whole anti-Christian principle concealing itself under the guise of Christianity, and calls it a "system of falsehood adorning itself with a show of beauty and piety, yet (as by the names and offices of the Scriptures, and the sacraments, and various other things may appear) very unsuitable to the Church of Christ. The system of iniquity thus completed, with its ministers, great and small, supported by those who are induced to follow it with an evil heart, and blindfold—this is the congregation which, taken together, comprises what is called Antichrist or Babylon, the fourth beast, the whore, the man of sin, the son of perdition." It originated, indeed, "in the times of the apostles, but, by gaining power and worldly influence, it had reached its climax in the corruption of the Papal Church.

"Christ never had an enemy like this; so able to pervert the way of truth into falsehood, insomuch that the true church, with her children, is trodden under foot. The worship that belongs alone to God he transfers to Antichrist himself—to the creature, male and female, deceased—to images, carcasses, and relics. The sacrament of the Eucharist is converted into an object of adoration, and the worshipping of God alone is prohibited. He robs the Saviour of his merits, and the sufficiency of his grace in justification, regeneration, remission of sins, sanctification, establishment in the faith, and spiritual nourishment; ascribing all these things to his own authority, to a form of words, to his own works, to the intercession of saints, and to the fire of purgatory. He seduces the people from Christ, drawing off their minds from seeking those blessings in him, by a lively faith in God, in Jesus Christ, and in the Holy Spirit, and teaching his followers to expect them by the will, and pleasure, and works of Antichrist.

"He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism, and on this foundation bestows orders, and, indeed, grounds all his Christianity. He places all religion and holiness in going to mass, and has mingled together all descriptions of ceremonies, Jewish, heathen, and Christian—and by means thereof, the people are deprived of spiritual food, seduced from the true religion and the commandments of God, and established in vain and presumptuous hopes. All his works are done to be seen of men, that he may glut himself with insatiable avarice, and hence every thing is set to sale. He allows of open sins without ecclesiastical censure, and even the impenitent are not excommunicated" (Neander, *Church History*, iv, 605 sq.).

The Hussites followed the Waldenses in this theory of Antichrist, applying it to the papal system. So did Wickliffe and his followers: Wickliffe, *Trialogus* (cited by Schröckh, xxxiv, 509); Janow, *Liber de Antichristo* (*Hist. et Monum. J. Huss*, vol. i). Lord Cobham (Sir John Oldcastle), executed as a Wickliffite, 1417, declared to King Henry V that, "as sure as God's word is true, the pope is the great Antichrist foretold in Holy Writ" (*New Gen. Dict.* s. v. Oldcastle).

4. *From the Reformation downward.*—One of the oldest German works in print, the first mentioned by Panzer in the *Annalen der älteren deutschen Literatur*, is *Das Buch vom Entkrist* (The Book of Antichrist), or, also, "*Büchlin von des Endte Christs Leben und Regierung durch verhengniss Gottes, wie er die Welt tuth verkeren mit seiner falschen Lere und Rat des Teufels*," etc. —"Little Book concerning Antichrist's Life and Rule through God's Providence, how he doth pervert the World with his false Doctrine and Counsel of the Devil," etc. (reprinted at Erfurt, 1516). As early as 1520 Luther began to doubt whether the pope were not Antichrist. In a letter to Spalatin, Feb. 23, 1520, he says, "Ego sic angor ut prope non dubitem papam esse proprie Antichristum." In the same year, when he heard of Eck's success in obtaining the bull against him from the pope, Luther exclaimed, "At length the mystery of Antichrist must be unveiled" (Ranke, *Hist. of Reformation*, bk. ii, ch. iii). In the Reformation era the opinion that the papal system is Antichrist was generally adopted; and it is the prevalent opinion among Protestants to this day, although, as will appear below, some writers make Rome only *one* form of Antichrist. The various classes of opinion, and the writers who maintain them, are given by Smith, s. v., as follows: Bullinger (1504), Chytræus (1571), Aretius (1573), Foxe (1586), Napier (1593), Mede (1632), Jurieu (1685), Bp. Newton (1750), Cunninghame (1813), Faber (1814), Woodhouse (1828), Habershon (1843), identify the False Prophet, or Second Apocalyptic Beast, with Antichrist and with the papacy; Marlorat (1574), King James I (1603), Daubuz (1720), Galloway (1802), the First Apocalyptic Beast; Brightman (1600), Pareus (1615), Vitringa (1705), Gill (1776), Bachmair (1778), Fraser (1795), Croly (1828), Fysh (1837), Elliott (1844), both the Beasts. That the pope and his system are Antichrist was taught by Luther, Calvin, Zwingli, Melancthon, Bucer, Beza, Calixtus, Bengel, Michaelis, and by almost all Protestant writers on the Continent. Nor was there any hesitation on the part of English theologians to seize the same weapon of offence. Bishop Bale (1491), like Luther, Bucer, and Melancthon, pronounces the pope in Europe and Mohammed in Africa to be Antichrist. The pope is Antichrist, say Cranmer (*Works*, ii, 46, Camb. 1844), Latimer (*Works*, i, 149, Camb. 1844), Ridley (*Works*, p. 53, Camb. 1841), Hooper (*Works*, ii, 44, Camb. 1852), Hutchinson (*Works*, p. 301, Camb., 1842), Tyndale (*Works*, i, 147, Camb. 1848), Sandys (*Works*, p. 11, Camb. 1841), Philpot (*Works*, p. 152, Camb. 1842), Jewell (*Works*, i, 109, Camb. 1845), Rogers (*Works*, p. 182, Camb. 1854), Fulke (*Works*, ii, 269, Camb. 1848), Bradford (*Works*, p. 435, Camb. 1848). Nor is the opinion confined to these 16th century divines, who may be supposed to have been specially incensed against popery. King James held it (*Apol. pro Juram. Fidel.* Lond. 1609) as strongly as Queen Elizabeth (see Jewell, *Letter to Bulling.* May 22, 1559, *Zurich Letters*,

First Series, p. 33, Camb. 1842); and the theologians of the 17th century did not repudiate it, though they less and less dwelt upon it as their struggle came to be with Puritanism in place of popery. Bishop Andrewes maintains it as a probable conclusion from the Epistle to the Thessalonians (*Resp. ad Bellarm.* p. 304, Oxon. 1851); but he carefully explains that King James, whom he was defending, had expressed his private opinion, not the belief of the church, on the subject (ibid. p. 23). Bramhall introduces limitations and distinctions (*Works*, iii, 520, Oxf. 1845); significantly suggests that there are marks of Antichrist which apply to the General Assembly of the Kirk of Scotland as much as to the pope or to the Turk (ibid. iii, 287), and declines to make the Church of England responsible for what individual preachers or writers had said on the subject in moments of exasperation (ib. ii, 582). From this time onward, in the Church of England, the less evangelical divines are inclined to abandon the theory of the Reformers, while, of course, the Romanizers oppose it. Yet it appears, from the list above, that some of the best interpreters in that church, as well as in other branches of Protestantism, maintain the old interpretation of the prophecies of Daniel, Paul, and John.

Some writers have gone back to the old idea of an *individual* Antichrist yet to come, e. g. "Lacunza or Benezra (1810), Burgh, Samuel Maitland, Newman (*Tracts for the Times*, No. 83), Charles Maitland (*Prophetic Interpretation*). Others prefer looking upon him as long past, and fix upon one or another persecutor or heresiarch as the man in whom the predictions as to Antichrist found their fulfilment. There seems to be no trace of this idea for more than 1600 years in the church. But it has been taken up by two opposite classes of expounders—by Romanists who were anxious to avert the application of the Apocalyptic prophecies from the papacy, and by others, who were disposed, not indeed to deny the prophetic import of the Apocalypse, but to confine the seer's ken within the closest and narrowest limits that were possible. Alcasar, a Spanish Jesuit, taking a hint from Victorinus, seems to have been the first (A.D. 1604) to have suggested that the Apocalyptic prophecies did not extend further than to the overthrow of paganism by Constantine. This view, with variations by Grotius, is taken up and expounded by Bossuet, Calmet, De Sacy, Eichhorn, Hug, Herder, Ewald, Moses Stuart, Davidson. The general view of the school is that the Apocalypse describes the triumph of Christianity over Judaism in the first, and over heathenism in the third century. Mariana sees Antichrist in Nero; Bossuet in Diocletian and in Julian; Grotius in Caligula; Wetstein in Titus; Hammond in Simon Magus (*Works*, iii, 620, Lond. 1671); Whitby in the Jews (*Comm.* ii, 491, Lond. 1760); Le Clerc in Simon, son of Giora, a leader of the rebel Jews; Schött en in the Pharisees; Nössett and Krause in the Jewish zealots; Harduin in the High-priest Ananias; F. D. Maurice in Vitellius (*On the Apocalypse*, Camb. 1860)."

5. The same spirit that refuses to regard Satan as an individual, naturally looks upon the Antichrist as an evil principle not embodied either in a person or in a polity. Thus Koppe, Storr, Nitzsch, Pelt. (See Alford, *Gk. Test.* iii, 69.) Some of the Romish theologians find Antichrist in rationalism and radicalism, others in Protestantism as a whole. Some Protestants fix it in Romanism as a whole, others in Jesuitism; others, again, in the latest forms of infidelity, while some of the ultra Lutherans find it in modern radicalism, political and religious. Any view of this kind, when carried so far as to exclude all personal identification, is certainly too vague to be satisfactory. But, at the same time, the just conclusion seems to be that Antichrist is not to be confined to any single person or power, but is essentially a great principle or system of falsehood, having various manifestations, forms of working, and degrees, as especially exemplified in Antiochus Epiphanes, Jewish bigotry, and pagan intolerance; while it is undeniable that later Romanism exhibits some of the most prominent characteristics of Antichrist in a manner so striking and peculiar as to assure us that the system is not only one among the many species of Antichrist, but that it stands in the fore-front, and is pointed at by the finger of prophecy as no other form of Antichrist is.

V. *Time of Antichrist.*—A vast deal of labor has been spent upon computations based upon the "time, times, and dividing of time" in Daniel (vii, 25), and upon the "number of the Beast" (666) given in Rev. xiii, 18. We can only refer to the commentators and writers on prophecy for these, as it would take too much space to enumerate them. As to Daniel's "time, times, and dividing of time," it is commonly interpreted to mean 1260 years. "The papal power was completely established in the year 755, when it obtained the exarchate of Ravenna. Some, however, date the rise of Antichrist in the year of Christ 606, and Mede places it in 456. If the rise of Antichrist be not reckoned till he was possessed of secular authority, his fall will happen when this power shall be taken away. If his rise began, according to Mede, in 456, he must have fallen in 1716; if in 606, it must be in 1866; if in 755, in 2015. If, however, we use prophetical years, consisting of three hundred and sixty days, and date the rise of Antichrist in the year 755, his fall will happen in the year of Christ 2000" (Watson, s. v.). As to the "number of the beast," the interpretation suggested by Irenæus is one of the most plausible. The number is "the number of a man" (Rev. xiii, 18); and Irenæus names Λατεινος as fulfilling the conditions (see Alford, *Comm.*, who considers this the nearest approach to a complete solution). But human ingenuity has found the conditions fulfilled also in the name of Mohammed, Luther, Napoleon, and many others. After all the learning and labor spent upon the question, we must confess that it is yet left unsolved.

VI. *Jewish and Mohammedan Traditions of Antichrist.*—Of these we take the following account from Smith, s. v.: 1. "The name given by the Jews to Antichrist is (אַרְמִילוּס) *Armillus.* There are several rabbinical books in which a circumstantial account is given of him, such as the 'Book of Zerubbabel,' and others printed at Constantinople. Buxtorf gives an abridgment of their contents in his Lexicon, under the head 'Armillus,' and in the fiftieth chapter of his *Synagoga Judaica* (p. 717). The name is derived from Isa. xi, 4, where the Targum gives 'By the word of his mouth the wicked Armillus shall die,' for 'with the breath of his lips shall he slay the wicked.' There will, say the Jews, be twelve signs of the coming of the Messiah: (1.) The appearance of three apostate kings who have fallen away from the faith, but in the sight of men appear to be worshippers of the true God. (2.) A terrible heat of the sun. (3.) A dew of blood (Joel ii, 30). (4.) A healing dew for the pious. (5.) A darkness will be cast upon the sun (Joel ii, 31) for thirty days (Isa. xxiv, 22). (6.) God will give universal power to the Romans for nine months, during which time the Roman chieftain will afflict the Israelites; at the end of the nine months God will raise up the Messiah Ben-Joseph—that is, the Messiah of the tribe of Joseph, named Nehemiah—who will defeat the Roman chieftain, and slay him. (7.) Then there will arise Armillus, whom the Gentiles or Christians call Antichrist. He will be born of a marble statue in one of the churches in Rome. He will go to the Romans and will profess himself to be their Messiah and their God. At once the Romans will believe in him and accept him for their king. Having made the whole world subject to him, he will say to the Idumæans (i. e. Christians), 'Bring me the law which I have given you.' They will bring it with their book of prayers; and he will accept it as his own, and will

exhort them to persevere in their belief of him. Then he will send to Nehemiah, and command the Jewish Law to be brought him, and proof to be given from it that he is God. Nehemiah will go before him, guarded by 30,000 warriors of the tribe of Ephraim, and will read, 'I am the Lord thy God: thou shalt have none other gods but me.' Armillus will say that there are no such words in the Law, and will command the Jews to confess him to be God as the other nations had confessed him. But Nehemiah will give orders to his followers to seize and bind him. Then Armillus, in rage and fury, will gather all his people in a deep valley to fight with Israel, and in that battle the Messiah Ben-Joseph will fall, and the angels will bear away his body and carry him to the resting-place of the Patriarchs. Then the Jews will be cast out by all nations, and suffer afflictions such as have not been from the beginning of the world, and the residue of them will fly into the desert, and will remain there forty and five days, during which time all the Israelites who are not worthy to see the redemption shall die. (8.) Then the great angel Michael will rise and blow three mighty blasts of a trumpet. At the first blast there shall appear the true Messiah Ben-David and the prophet Elijah, and they will manifest themselves to the Jews in the desert, and all the Jews throughout the world shall hear the sound of the trump, and those that have been carried captive into Assyria shall be gathered together; and with great gladness they shall come to Jerusalem. Then Armillus will raise a great army of Christians, and lead them to Jerusalem to conquer the new king. But God shall say to Messiah, 'Sit thou on my right hand,' and to the Israelites, 'Stand still and see what God will work for you to-day.' Then God will pour down sulphur and fire from heaven (Ezek. xxxviii, 22), and the impious Armillus shall die, and the impious Idumæans (i. e. Christians), who have destroyed the house of our God and have led us away into captivity, shall perish in misery, and the Jews shall avenge themselves upon them, as it is written: 'The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau (i. e. the Christians) for stubble, and they shall kindle in them and devour them: there shall not be any remaining of the house of Esau, for the Lord hath spoken it' (Obad. 18). (9.) On the second blast of the trumpet the tombs shall be opened, and Messiah Ben-David shall raise Messiah Ben-Joseph from the dead. (10.) The ten tribes shall be led to Paradise, and shall celebrate the wedding-feast of the Messiah. And the Messiah shall choose a bride among the fairest of the daughters of Israel, and children and children's children shall be born to him, and then he shall die like other men, and his sons shall reign over Israel after him, as it is written: 'He shall prolong his days' (Isa. liii, 10), which Rambam explains to mean, 'He shall live long, but he too shall die in great glory, and his son shall reign in his stead, and his sons' sons in succession' (Buxtorfii *Synagoga Judaica*, p. 717, Basil, 1661).

2. Mussulmans, as well as Jews and Christians, expect an Antichrist. They call him *Al Dajjal*, from a name which signifies an impostor, or a liar; and they hold that their prophet Mohammed taught one of his disciples, whose name was Tamini Al-Dari, every thing relating to Antichrist. On his authority, they tell us that Antichrist must come at the end of the world; that he will make his entry into Jerusalem, like Jesus Christ, riding on an ass; but that Christ, who is not dead, will come at his second advent to encounter him; and that, after having conquered him, he will then die indeed. That the beast described by John in the Revelation will appear with Antichrist, and make war against the saints; that Imam Mahdi, who remains concealed among the Mussulmans, will then show himself, join Jesus Christ, and with him engage Dajjal; after which they will unite the Christians and the Mussulmans, and of the two religions will make but one (D'Herbelot, *Bibl. Orient.* s. v. Daggial, etc.).

"These Mohammedan traditions are an adaptation of Christian prophecy and Jewish legend, without any originality or any beauty of their own. They too have their signs which are to precede the final consummation. They are divided into the greater and lesser signs. Of the greater signs the first is the rising of the sun from the west (comp. Matt. xxiv, 29). The next is the appearance of a beast from the earth, sixty cubits high, bearing the staff of Moses and the seal of Solomon, with which he will inscribe the word 'Believer' on the face of the faithful, and 'Unbeliever' on all who have not accepted Islamism (comp. Rev. xiii). The third sign is the capture of Constantinople; while the spoil of which is being divided, news will come of the appearance of Antichrist, and every man will return to his own home. Antichrist will be blind of one eye and deaf of one ear, and will have the name of Unbeliever written on his forehead (Rev. xiii). It is he that the Jews call Messiah Ben-David, and say that he will come in the last times and reign over sea and land, and restore to them the kingdom. He will continue forty days, one of these days being equal to a year, another to a month, another to a week, the rest being days of ordinary length. He will devastate all other places, but will not be allowed to enter Mecca and Medina, which will be guarded by angels. Lastly, he will be killed by Jesus at the gate of Lud. For when news is received of the appearance of Antichrist, Jesus will come down to earth, alighting on the white tower at the east of Damascus, and will slay him; Jesus will then embrace the Mohammedan religion, marry a wife, and leave children after him, having reigned in perfect peace and security, after the death of Antichrist, for forty years. (See Pococke, *Porta Mosis*, p. 258, Oxon. 1655; and Sale, *Koran, Preliminary Discourse.*)" (Smith, s. v.)

VII. *Literature.*—Besides the writers mentioned in the course of this article, consult the commentators on Daniel, and on the Thessalonians and Apocalypse. Compare the references under REVELATION. Special dissertations on the text in 2 Thess. ii, 3-13, by Koppe (Götting. 1776); Beyer (Lips. 1824); Schott (Jen. 1832). For a copious list of works during the controversy on this subject between the Reformers and the Roman Catholics, see Walch, *Bibliotheca Theologica*, ii, 217 sq. There are works more or less copious on the general subject, among others, by Raban Maurus, *De ortu, vita et moribus Antichristi* (1505, 4to); Danæus, *De Antichristo* (Genev. 1577, 1756, 8vo transl. *A Treatise touching Antichrist*, fol., Lond. 1589); Abbott, *Defence of the Reformed Catholicke* (Lond. 1607); Malvenda, *De Antichristo*, fol. (Rom. 1604, Val. 1621); Downame, *Concerning Antichrist* (Lond. 1603); Lessius, *De Antichristo* (Antw. 1611); Grotius, *In locis N. T. de Antichristo* (Amst. 1640); Ness, *Person and Period of Antichrist* (Lond. 1679); Nisbet, *Mysterious Language of Paul*, etc. (Canterb. 1808; which makes the "man of sin" refer not to the Church of Rome, but to the times in which Paul wrote); Maitland, *The Prophecies concerning Antichrist* (Lond. 1830); M'Kenzie, *Antichrist and the Church of Rome identified* (Edinburgh, 1835); Cameron, *The Antichrist* (Lond. 1844); Bonar, *Development of Antichrist* (Lond. 1853); Harrison, *Prophetic Outlines* (London, 1849); Knight, *Lectures on the Prophecies concerning Antichrist* (London, 1855). Compare also *Warburtonian Lecture* (1848); Bellarmine, *De Antichristo, quod nihil commune habeat cum Romano pontifice; Opp.* i, 709; Mede, *Works*, ii; Hammond, *Works*, iv, 733; Cocceius, *De Antichristo; Opp.* ix; More, *Theol. Works*, p. 385; Barlow, *Remains*, p. 190, 224; Calmet, *Dissertt.* viii, 351; Turretin, *Opp.* iv; Priestly, *Evidences*, ii; Williams, *Characters of O. T.* p. 349; Cassells, *Christ and Antichrist* (Phila. Presb. Board, 12mo); Keith, *History and Destiny of the World and the Church* (Lond. 1861, 8vo). See also

Eden, *Theol. Dict.;* Watson, *Theol. Dict.* s. v.; Todd, *Discourses on Antichrist* (Dubl. 1846, 8vo); Benson, *On the Man of Sin;* Newton, *On the Prophecies.* See ANTICHRISTIANISM.

Antichristianism, a term that conveniently designates, in a collective manner, the various forms of hostility which Christianity has met with at different times. It is equivalent to "the spirit of Antichrist" (*τὸ τοῦ Ἀντιχρίστου*) in the apostolic age (1 John iv, 3). See ANTICHRIST. Indeed it exhibited itself against the true religion in the persecutions which the Jews underwent from Antiochus Epiphanes (q. v.), and may be traced in the history of the protosaint Abel (q. v.). It was this that Enoch (q. v.) and Noah denounced in their preaching (Jude 14; 2 Pet. ii, 5-7); that "vexed the righteous soul" of Lot; and that, in fine, has broken forth in all ages as the expression of the world's malignity against the good (comp. John xv, 18–21; 2 Tim. iii, 12). Since the days of persecution it has been confined chiefly to intellectual modes of opposition, and has received the names of Infidelity, Deism, Rationalism, etc. See APOLOGETICS. The Scriptures, however, appear to point to a time when the Antichristian elements shall again array themselves in forms of palpable violence. See GOG. For "the carnal mind" (*τὸ φρόνημα τῆς σαρκός*, native will) is no less than ever opposed (*ἔχθρα*) to the divine economy and purposes (Rom. viii, 7). It is the same "mystery of iniquity" already foreseen by Paul as then "working" to successive developments (2 Thess. ii, 7); "that *ἀνομία* in the hearts and lives, in the speeches and writings of men, which only awaits the removal of the hindering power to issue in that concentrated manifestation of *ὁ ἄνομος*, which shall usher in the times of the end" (Alford, *Gr. Test.* prol. to vol. iii, p. 68). A stream of Antichristian sentiment and conduct pervades the whole history of the world. The power of evil which we see at work calls forth Antichristian formations, now in one shape, now in another; and so, according to the prophets, it will be until the final triumph of the kingdom of Christ (Olshausen, *Commentary*, v, 321 sq., Am. ed.). See MYSTERY OF INIQUITY; INFIDELITY.

Antidicomarianites or **Antimarians,** a sect of Christian disciples who appeared in Arabia at the end of the fourth century, and taught that Mary had children by Joseph after the Lord's birth. They were not heretics, but doubtless honest opponents of the growing Mariolatry of the time.—Gieseler, *Ch. Hist.* div. i, § 97; Walch, *Hist. der Ketzereien*, iii, 578; Epiphanius, *Hæres.* 78, § 19.

Antidōron (*ἀντίδωρον*, a *gift in return* or *exchange*), the title given to the bread which, in the Greek Church, is distributed to the people after the mass. It receives its name from its being received *instead* of the *ἅγιον δῶρον*, or holy communion, by those who were not prepared to receive the latter, though also by those who were. It was also called *eulogia*, or the "blessed" bread, and was sometimes sent by the bishop of one church to him of another in token of intercommunion.—Goar, *Rit. Græc.* p. 154.

Antigŏnus (*Ἀντίγονος*, a frequent Greek name, signifying apparently *against* his *parent*), the name of two members of the Asmonæan family.

1. A son of John Hyrcanus, and grandson of Simon Maccabæus. His brother, Aristobulus, made him his associate in the kingdom, but was at length prevailed upon by their common enemies to put him to death, B.C. 105 (Josephus, *Ant.* xiii, 18 and 19).

2. A son of Aristobulus (brother to Hyrcanus and Alexandra), sent as a prisoner to Rome, with his father and brother, by Pompey, who had taken Jerusalem. After remaining in Italy for some time, he returned to Judæa, and, after a variety of fortunes, was established king and high-priest, Herod being compelled to fly to Rome, B.C. 40. Having obtained assistance from Antony and Cæsar, Herod returned, and, after a firm and protracted resistance on the part of Antigonus, retook Jerusalem and repossessed himself of the throne. Antigonus surrendered to Sosius, the Roman general, but he was carried to Antioch, and, at the solicitation of Herod, was there ignominiously put to death by Antony, B.C. 37. He was the last of the Maccabæan princes that sat on the throne of Judæa (Josephus, *Ant.* xiv, 13–16; *Wars*, i, 18, 3; Dio Cass. xlix, 22; respecting the date, see Wernsdorf, *De fide Macc.* p. 24; Ideler, *Chronol.* i, 399).—Calmet, s. v.

Antigua, a British West India island, of the Leeward group, which in 1848 had a population of 36,190 souls. It is the see of a bishop of the Church of England, whose diocese comprises, beyond Antigua, the British islands of St. Christopher's (population in 1848 23,127), Nevis (population in 1851 10,200), Barbuda (population 1600), Montserrat (population in 1850 7800), Dominica (population in 1842 18,291), Tortola (population in 1844 6689), Anguilla (population in 1844 2934), and the Danish islands St. Croix (population in 1850 23,720) and St. Thomas (population 13,666). The diocese had, in 1859, twenty-seven clergymen in the British islands (including two archdeacons) and three in the Danish islands. See *Clergy List for* 1860 (Lond. 1860, 8vo). See AMERICA.

Antileb´anon. See ANTILIBANUS.

Antilegomĕna (*ἀντιλεγόμενα*, *contradicted* or *disputed*), an epithet applied by the early Christian writers to denote those books of the New Testament which, although known to all the ecclesiastical writers, and sometimes publicly read in the churches, were not for a considerable time admitted to be genuine, or received into the canon of Scripture. These books are so denominated in contradistinction to the *homologoumena* (*ὁμολογούμενα*), or universally acknowledged writings. The following is a catalogue of the *Antilegomena: The Second Epistle of Peter; the Epistle of James; the Epistle of Jude; the Second and Third Epistles of John; the Apocalypse*, or *Revelation of John; the Epistle to the Hebrews.*

The earliest notice which we have of this distinction is that contained in the *Ecclesiastical History* of Eusebius, who flourished A.D. 270–340. He seems to have formed a triple, or, as it appears to some, a quadruple division of the books of the New Testament, terming them—1, the *homologoumena* (received); 2, the *antilegomena* (controverted); 3, the *notha* (spurious); and 4, those which he calls the *utterly spurious*, as being not only spurious in the same sense as the former, but also *absurd* or *impious*. Among the *spurious* he reckons the *Acts of Paul*, the *Shepherd of Hermas*, the *Revelation of Peter*, the *Epistle of Barnabas*, and the *Instructions of the Apostles.* He speaks doubtfully as to the class to which the Apocalypse belongs, for he himself includes it among the *spurious:* he then observes that some reject it, while others reckon it among the *acknowledged* writings (*homologoumena*). Among the spurious writings he also enumerates the Gospel according to the Hebrews. He adds, at the same time, that all these may be classed among the *antilegomena.* His account is consequently confused, not to say contradictory. Among the *utterly spurious* he reckons such books as the heretics brought forward under pretence of their being genuine productions of the apostles, such as the so-called *Gospels of Peter, Thomas*, and *Matthias*, and the *Acts of Andrew, John*, and the other apostles. These he distinguishes from the *antilegomena*, as being works which not one of the ancient ecclesiastical writers thought worthy of being cited. Their style he considers so remote from that of the apostles, and their contents so much at variance with the genuine doctrines of Scripture, as to show them to have been the inventions of heretics, and not worthy of a place even among the *spurious* writings. These latter he has consequently been supposed to have

considered as the compositions of orthodox men, written with good intentions, but calculated by their titles to mislead the ignorant, who might be disposed to account them as apostolical productions, to which honor they had not even a dubious claim. (See Eusebius, *Hist. Eccles.* iii, 5, 25.) The same historian has also preserved the testimony of Origen, who, in his *Commentary on John* (cited by Eusebius), observes: "Peter, upon whom the Church of Christ is built, against which the gates of hell shall not prevail, has left one epistle undisputed; it may be, also, a second, but of this there is some doubt. What shall we say of him who reclined on the breast of Jesus, John, who has left one Gospel, in which he confesses that he could write so many that the whole world could not contain them? He also wrote the Apocalypse, being commanded to conceal, and not to write, the voices of the seven thunders. He has also left us an epistle consisting of very few lines (*στίχοι*); it may be also a second and third are from him, but all do not concur in their genuineness; both together do not contain a hundred *st'chi*" (for the signification of this word, see *Christian Remembrancer*, iii, 465 sq.). And again, in his *Homilies*, "The epistle with the title '*To the Hebrews*' has not that peculiar style which belongs to an apostle who confesses that he is but *rude in speech*, that is, in his phraseology. But that this epistle is more pure Greek in the composition of its phrases, every one will confess who is able to discern the difference of style. Again, it will be obvious that the ideas of the apostle are admirable, and not inferior to any of the books acknowledged to be apostolic. Every one will confess the truth of this who attentively reads the apostle's writings. . . . . I would say, that the thoughts are the apostle's, but that the diction and phraseology belong to some one who has recorded what the apostle has said, and as one who has noted down at his leisure what his master dictated. If, then, any Church considers this epistle as coming from Paul, let him be commended for this, for neither did these eminent men deliver it for this without cause: but who it was that really wrote the epistle God only knows. The account, however, that has been current before our time is, according to some, that Clement, who was bishop of Rome, wrote the epistle; according to others, that it was written by Luke, who wrote the *Gospel* and the *Acts*" (Euseb. *Hist. Eccles.* vi, 25).

Upon other occasions Origen expresses his doubts in regard to the *antilegomena*, as, where, in his commentary on John's Gospel, he speaks of the reputed (*φερομένη*) *Epist'e of James*, and in his commentary on Matthew, where he uses the phrase, "If we acknowledge the Epistle of Jude;" and of the Second and Third Epistles of John he observes, that "all do not acknowledge them as *genuine*;" by which epithet, we presume, he means written by the person to whom they are ascribed. It is remarkable that Eusebius (ii, 23; iii, 25) classes the Epistle of James, the Acts of Paul, the Shepherd of Hermas, and the Epistle of Barnabas, at one time with the *spurious*, and at another with the *antilegomena*. By the word spurious, in this instance at least, he can mean no more than that the genuineness of such books was disputed; as, for instance, the *Gospel of the Hebrews*, which was received by the Ebionites as a genuine production of the Evangelist Matthew. This is the work of which Jerome made a transcript, as he himself informs us, from the copy preserved by the zeal of Pamphilus in the Cæsarean Library. He also informs us that he translated it into Greek, and that it was considered by most persons as the original Gospel of Matthew (*Dialog. contra Pelag.* iii, 2, and *Comment. in Matt.* xii). Whether the Shepherd of Hermas was ever included among the antilegomena seems doubtful. Eusebius informs us that "it was disputed, and consequently not placed among the *homologoumena*. By others, however, it is judged most necessary, especially to those who need an elementary introduction; hence we know that it has been already in public use in our churches, and I have also understood, by tradition, that some of the most ancient writers have made use of it" (iii, 3). Origen speaks of *The Shepherd* as "commonly used by the Church, but not received as divine by the unanimous consent of all." He therefore cites it, not as authority, but simply by way of illustration (lib. x, in *Epist. ad Roman.*). Eusebius further informs us that in his own time there were some in the Church of Rome who did not regard the Epistle to the Hebrews as the production of the Apostle Paul (vi, 25; iii, 3). Indeed, it was through the influence of Jerome that the Church of Rome, at a much later period, was with much difficulty brought to acknowledge it as canonical. "The most ancient Latin or Western Church did not rank it among the canonical writings, though the epistle was well known to them, for Clement of Rome has quoted from it many passages. It is true that some Latin writers in the fourth century received it, among whom was Jerome himself; yet even in the time of Jerome the Latin Church had not placed it among the canonical writings" (Marsh's *Michaelis*, iv, 266). "The reputed Epistle to the Hebrews," says Jerome, "is supposed not to be Paul's on account of the difference of style, but it is believed to have been written by Barnabas, according to Tertullian, or by Luke the Evangelist; according to others, by Clement, afterward bishop of the Roman Church, who is said to have reduced to order and embellished Paul's sentiments in his own language; or at least that Paul, in writing to the Hebrews, had purposely omitted all mention of his name, in consequence of the odium attached to it, and wrote to them eloquently in Hebrew, as a Hebrew of the Hebrews, and that what he thus eloquently wrote in Hebrew was still more eloquently written in Greek, and that this was the cause of the difference in style" (*Ex Catalog.*). And again, in his epistle to Dardanus, "I must acquaint our people that the epistle which is inscribed 'To the Hebrews' is acknowledged as the Apostle Paul's, not only by the Churches of the East, but by all the Greek ecclesiastical writers, although most [of the Latins?] conceive it to be either written by Barnabas or Clement, and that it matters nothing by whom it was written, as it proceeds from a churchman (ecclesiastici viri), and is celebrated by being daily read in the churches. But if *the custom of the Latins does not receive it among canonical Scriptures*, nor the Greek Churches the Apocalypse of St. John, *I*, notwithstanding, receive them both, not following the custom of the present age, but the authority of ancient writers; not referring to them as they are in the habit of doing with respect to apocryphal writings, and citations from classical and profane authors, but as canonical and ecclesiastical." "Peter also," says Jerome, "wrote two epistles called Catholic; the second of which is denied by most on account of the difference of style (*Ex Catalog.*). Jude is rejected by most in consequence of the citation from the apocryphal book of Enoch. Notwithstanding, it has authority by use and antiquity, and is accounted among the Holy Scriptures" (*Ibid.*); and in his *Letter to Paulinus:* "Paul wrote to seven churches, but the Epistle to the Hebrews is by most excluded from the number;" and in his commentary on Isaiah, he observes that "the Latin usage does not receive the Epistle to the Hebrews among the canonical books." Contemporary with Jerome was his antagonist Ruffinus, who reckons *fourteen* epistles of Paul, two of Peter, one of James, three of John, and the Apocalypse.

It seems doubtful whether, antecedent to the times of Jerome and Ruffinus, any councils, even of single churches, had settled upon the canon of Scripture, and decided the question respecting the antilegomena, for the removal of doubts among their respective commu-

nities; for it seems evident that the general or œcumenical council of Nice, which met in the year 325, formed no catalogue. The first catalogue, indeed, which has come down to us is that of an anonymous writer of the third century. He reckons thirteen epistles of Paul, accounts the Epistle to the Hebrews the work of an Alexandrian Marcionite, mentions the Epistle of Jude, two of John, and the revelations of John and Peter, saying, with respect to them, that "some among us are opposed to their being read in the church" (see Hug's *Introduction*, § xiv). But soon after the council of Nice public opinion turned gradually in favor of the antilegomena, or controverted books; for we then find them for the first time cited without any marks of doubt as to their canonicity. Thus, in the year 348, Cyril of Jerusalem enumerates fourteen epistles of Paul and seven Catholic epistles. Gregory of Nazianzus, who, according to Cave (*Historia Literaria*), was born about the time of the Nicene Council, and died in 389, enumerates all the books now received except the Apocalypse. Epiphanius, who was chosen bishop of Constantia in A.D. 367 or 368, and composed his catalogue of ecclesiastical writers in 392, cites, in his *Panarium*, the different books of the New Testament in a manner which shows that he received all that are in the present canon. Of the Apocalypse he says that it was "generally or by most received;" and, speaking of the Alogians, who rejected all John's writings, he observes, "If they had rejected the Apocalypse only, it might have been supposed that they had acted from a nice critical judgment, as being circumspect in regard to an apocryphal or mysterious book; but to reject all John's writings was a sign of an anti-Christian spirit." Amphilochius also, bishop of Iconium, in Lycaonia, who was contemporary with Epiphanius, and is supposed to have died soon after the year 394, after citing the fourteen epistles of Paul, in his *Iambics*, adds, "But some say the Epistle to the Hebrews is spurious, not speaking correctly, for it is a genuine gift. Then the Catholic epistles, of which some receive seven, others only three, one of James, one of Peter, one of John; while others receive three of John, two of Peter, and Jude's. The Revelation of John is approved by some, while many say it is spurious." The eighty-fifth of the *Apostolical Canons*, a work falsely ascribed to Clement of Rome, but written at latest in the fourth century, enumerates *fourteen* epistles of Paul, *one* of Peter, *three* of John, one of *James*, one of Jude, two of Clement, and the (so-called) *Apostolical Constitutions*, among the canonical books of Scripture. This latter book, adds the pseudo-Clement, it is not fit to publish before all, "because of the mysteries contained in it." The first council that is supposed to have given a list of the canonical books is the much agitated council of Laodicea, supposed to have been held about the year 360 or 364 by thirty or forty bishops of Lydia and the neighboring parts; but the fifty-ninth article, which gives a catalogue of the canonical books, is not generally held to be genuine. Its genuineness, indeed, has been questioned by both Roman Catholic and Protestant historians. In his *Introduction* to the Old Testament Jahn refers to this canon as the work of "an anonymous framer." Among the canonical books included in the pretended fifty-ninth canon of this council are the seven Catholic epistles, viz., one of James, two of Peter, three of John, one of Jude; fourteen of Paul, in the following order, viz., Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Hebrews, 1 and 2 Timothy, Titus, and Philemon. The Apocalypse is not named. Jerome and Augustine, whose opinions had great influence in settling the canon of Scripture, essentially agreed in regard to the books of the New Testament. St. Augustine was present in the year 393 at the council of Hippo, which drew up a catalogue of all the books of Scripture, agreeing in all points, so far as the New Testament was concerned, with the canon universally received, with the exception, perhaps, of the Hebrews, for the ancient doubt still appears through the wording of the acts of this council. They commence with enumerating only *thirteen* epistles of Paul, and then add "one, by the same author, to the Hebrews." They then mention *two* of Peter, three of John, one of James, and the Apocalypse, with a proviso that the churches beyond the sea be consulted with respect to this canon. And to the same effect the council of Carthage, held in the year 397, having adopted the same catalogue, the bishops assembled in council add, "But let this be known to our brother and fellow-priest (consacerdoti) Boniface [bishop of Rome], or to the other bishops of those parts, that we have received those [books] from the fathers to be read in the church." The same catalogue is repeated in the epistle of Innocent I, bishop of Rome, to St. Exupere, bishop of Toulouse, in the year 404, which, by those who acknowledge its genuineness, is looked upon as a confirmation of the decrees of Hippo and Carthage. It was still more formally confirmed in the Roman synod presided over by Pope Gelasius in 494, "if, indeed," to use the words of the learned Roman Catholic Jahn, "*the acts of this synod are genuine*" (see his *Introduction*). But, however this may be, the controversy had now nearly subsided, and the antilegomena were henceforward put on a par with the acknowledged books, and took their place beside them in all copies of the Scriptures. Indeed, subsequently to the eras of the councils of Hippo and Carthage, we hear but a solitary voice raised here and there against the genuineness of the *antilegomena*. Theodore, bishop of Mopsuestia, for instance, the celebrated Syrian commentator and preacher, who died about A.D. 428, is accused by Leo of Byzantium of having "abrogated and antiquated the Epistle of James, and afterward other Catholic epistles" (see Canisii *Thesaurus*, i, 577). And Cosmas Indicopleustes, so called from the voyage which he made to India about the year 535 to 547, in his *Christian Topography*, has the following observations in reference to the authority of these books: "I forbear to allege arguments from the Catholic epistles, because from ancient times the Church has looked upon them as of doubtful authority. . . . . Eusebius Pamphilus, in his *Ecclesiastical History*, says that at Ephesus there are two monuments, one of John the Evangelist, and another of John, an elder, who wrote two of the Catholic epistles, the second and third inscribed after this manner, 'The elder to the elect lady,' and 'The elder to the beloved Gaius,' and both he and Irenæus say that but two are written by the apostles, the first of Peter, and the first of John. . . . . Among the Syrians are found only the three before mentioned, viz., the Epistle of James, the Epistle of Peter, and the Epistle of John; they have not the rest. It does not become a perfect Christian to confirm any thing by doubtful books, when the books in the Testament acknowledged by all (*homologoumena*) have sufficiently declared all things to be known about the heavens, and the earth, and the elements, and all Christian doctrine."

The most ancient Greek manuscripts which have come down to our times contain the *Antilegomena*. From this circumstance it is extremely probable that the copies from which they were transcribed were written after the controversies respecting their canonicity had subsided. The Alexandrian manuscript in the British Museum (now generally admitted to have been written in the fourth or early in the fifth century) contains all the books now commonly received, together with some others, with a table of contents, in which they are cited in the following order: "Seven Catholic epistles, fourteen of Paul, the Revelation of John, the First Epistle of Clement, the Second Epistle of Clement, and the Psalms of Solomon (which latter have, however, been lost from the MS.)." (It is

observable that Eusebius classes the First Epistle of Clement among the *Homologoumena*, or universally-received books; but by this he probably meant no more than that it was acknowledged by all to be the genuine work of Clement.) The order of all the epistles is the same as in our modern Bibles, except that the Epistle to the Hebrews is placed after the Second Epistle to the Thessalonians. In the Vatican manuscript B, which, in respect of antiquity, disputes the precedence with the Alexandrian, the Apocalypse is wanting, but it contains the remaining *antilegomena*. (The omission of this last book may be owing simply to the loss of the last part of the codex, in consequence of which the concluding chapters of the Hebrews, and the whole of 1 and 2 Timothy, Titus, and Philemon are likewise missing.) The Syrian canon of the New Testament did not include all the *antilegomena*. All the manuscripts of the Syrian version (the Peshito, a work of the second century) which have come down to us omit the Second Epistle of Peter, the Second and Third of John, that of Jude, and the Apocalypse. Nor are these books received to this day either by the Jacobite or Nestorian Christians. These are all wanting in the Vatican and Medicean copies, written in the years 548 and 586, and in the beautiful manuscript of the Peshito, preserved in the British Museum, and the writing of which was concluded at the monastery of Bethkoki, A.D. 768, on 197 leaves of vellum, in the Estrangelo character.

In the inquiring age immediately preceding the Reformation the controversy respecting the *antilegomena* was revived, especially by Erasmus and Cardinal Cajetan; by the latter, however, upon principles so questionable as to expose him to the charge of assailing the authority of the Epistle to the Hebrews with the same weapons which the Emperor Julian had employed to impugn the authority of Matthew's Gospel. The doubts thus raised were in a great measure silenced by the decree of the council of Trent, although there have not been wanting learned Roman Catholic divines since this period who have ventured to question at least the Pauline authorship of the Epistle to the Hebrews. It is well known that Luther, influenced in this instance not so much by historico-critical as by dogmatical views, called the Epistle of James "an epistle of straw" (*epistola straminea*). He also wished the *antilegomena* to be distinguished from the other books in his translation of the Bible. In consequence of this, the Epistle to the Hebrews, the Epistles of James and Jude, and the Apocalypse have no numbers attached to them in the German copies of the Bible up to the middle of the seventeenth century; and it is observed by Tholuck (*Commentary on Hebrews*, in *Biblical Cabinet*) that "the same plan should have been adopted with respect to second Peter and second and third John, but it did not seem proper to detach them from the *Homologoumena* which belonged to them. Thus he wished at the same time to point out what were the "right noble chief books of Scripture." We are informed by Father Paul Sarpi (*Hist. of the Council of Trent*, bk. ii, ch. xliii, t. i, p. 235; and ch. xlvii, p. 240) that one of the charges collected from the writings of Luther in this council was "that no books should be admitted into the canon of the Old Testament which were not in the canon of the Jews, and that from the New should be excluded the Epistle to the Hebrews, the Epistle of James, the Second Epistle of Peter, the Second and Third of John, and the Apocalypse." Tholuck states that the "Evangelical Churches, both Lutheran and Reformed, adopted the same canon with respect to the New Testament as that of the council of Trent" (*Comment. on Heb.* vol. i, Introd., ch. i, § 3, note *b*). Some, or all, of the *antilegomena* have been again impugned in recent times, especially in Germany. See each in its place. Compare CANON (*of Scripture*).

Antilib'anus (Ἀντιλίβανος, *opposite Libanus*, Judith i, 7), the eastern of the two great parallel ridges of mountains that enclose the valley of Cœle-Syria proper (Strabo, xvi, 754; Ptol. v, 15, § 8; Pliny, v, 20). It is now called *Jebel esh-Shurki*. The Hebrew name of Lebanon (Sept. Λίβανος, Vulg. *Libanus*), which signifies "whitish," from the gray color of the limestone, comprehends the two ranges of Libanus and Antilibanus, as they are distinguished in classical usage. The general direction of the Antilebanon range is from north-east to south-west. Nearly opposite Damascus it bifurcates into diverging ridges; the easternmost of these, the HERMON of the O. T. (*Jebel esh-Sheikh*), continues its south-west course, and attains, in its greatest elevation, a point about 10,000 feet above the sea. The other ridge takes a more westerly course, is long and low, and at length unites with the other bluffs and spurs of Libanus. The former of these branches was called by the Sidonians *Sirion*, and by the Amorites *Shenir* (Deut. iii, 9), both names signifying "a coat of mail" (Rosenmüller, *Alterth.* ii, 235). In Deuteronomy (iv, 9) it is called Mount *Sion*, "an elevation." In the later books (Cant. iv, 8; 1 Chron. v, 23) Shenir is distinguished from Hermon properly so called; and in its Arabic form, *Sunir*, this was applied, in the Middle Ages, to Antilibanus, north of Hermon (Abulfeda, *Tab. Syr.* p. 164). The geological formations seem to belong to the Upper Jura classification of rocks, oolite and Jura dolomite prevailing. The poplar is characteristic of its vegetation. The outlying promontories, in common with those of Libanus, supplied the Phœnicians with abundance of timber for ship-building.—Grote, *Hist. of Greece*, iii, 358; Ritter, *Erdkunde*, XV, ii, 156 sq., 495; Raumer, *Palästina*, p. 29–35; Burckhardt, *Syria;* Robinson, *Researches*, iii, 344, 345. See LEBANON.

Antimensium (from ἀντί, *instead of*, and *mensa*, *a table*), a consecrated table-cloth, occasionally used in the Greek Church in places where there was no altar. It answers to the Latin *altare portabile*, or portable altar. The origin of this cloth is said to be the following: When the bishop consecrated a church, a cloth, which had been spread on the ground and over the communion-table, was torn in pieces and distributed among the priests, who carried away each a fragment to serve to cover the tables in their churches and chapels; not that it was necessary such cloths should be laid on all tables, but only on those which either were not consecrated or whose consecration was doubtful.

Anti-mission Baptists. See BAPTISTS.

Antinomians (from ἀντί, *against*, and νόμος, the *law*), those who reject the moral law as not binding upon Christians. Some go farther than this, and say that good works hinder salvation, and that a child of God cannot sin; that the moral law is altogether abrogated as a rule of life; that no Christian believeth or worketh any good, but that Christ only believeth and worketh, etc. Wesley defines Antinomianism as "the doctrine which makes void the law through faith." Its root lies in a false view of the atonement; its view of the imputation of Christ's righteousness implies that he performs for men the obedience which they ought to perform, and therefore that God, in justice, can demand nothing further from man. As consequences of this doctrine, Antinomianism affirms that Christ abolished the moral law; that Christians are therefore not obliged to observe it; that a believer is not obliged to use the ordinances, and is freed from "the bondage of good works;" and that preachers ought not to exhort men unto good works: not unbelievers, because it is hurtful; not believers, because it is needless (Wesley, *Works*, v, 196).

1. Antinomianism, i. e. faith without works, is one of the forms of error against which the Epistle of James is directed, showing that even in the apostolic age it had made its appearance. So the tract of

Augustine (*contra adversarium legis et prophetarum*) indicates the existence of such opinions in the fourth century.

2. But the full development of Antinomianism is due to John Agricola († 1566), one of the early coadjutors of Luther. See AGRICOLA. Some of the expressions of Luther and Melancthon, as to justification and the law, in the ardor of their controversy with Rome, were hasty and extravagant: e. g. Luther declared that "in the new covenant there is no longer a constraining and forcing law; and that those who must be scared and driven by laws are unworthy the name of Christians" (Luther, *Werke*, Walch's ed. xviii, 1855). So, in his writings against the Zwickau enthusiasts, he was hasty enough to say, "These teachers of sin annoy us with Moses; we do not wish to see or hear Moses; for Moses was given to the Jews, not to us Gentiles and Christians; we have our Gospel and New Testament; they wish to make Jews of us through Moses; but they shall not" (*Werke*, xx, 203). Melancthon (*Loci Communes*, 1st ed. by Augusti, p. 127) declares that "it must be admitted that the Decalogue is abrogated." But these unguarded expressions did not set forth the real views of Luther and Melancthon. So, in the "Instructions to the Pastors of the Saxon Electorate" (1527), it was enjoined that "all pastors must teach and enforce diligently the ten commandments, and not only the commandments themselves, but also the penalties which God has affixed to the violation of them." Agricola saw in these instructions what he thought was a backsliding from the true doctrine of justification by faith only, and charged Luther and Melancthon bitterly with dereliction in faith and doctrine. He affirmed that the Decalogue is *not* binding on Christians, and that true repentance comes, not from preaching the law, but by faith. Luther confuted Agricola, who professed to retract at Torgau (1527); but Melancthon remarked that "Agricola was not convinced, but overborne" (*Corpus Reformatorum*, i, 914). Accordingly, in 1537, when Agricola was established at Wittenberg, he wrote a number of propositions, published anonymously, under the title *Positiones inter fratres sparsæ*, on the nature of repentance and its relations to faith, in which his heresy was taught again, even in language so extreme as the following: "Art thou steeped in sin—an adulterer or a thief? If thou believest, thou art in salvation. All who follow Moses must go to the Devil; to the gallows with Moses." After a while Agricola confessed the authorship of these theses; and Luther replied in a series of disputations (*Werke*, Walch, xx, 2034; ed. Altenb. vii, 310 sq.), in which he refuted the doctrines of Agricola, but dealt gently with him personally. Finding mildness of no avail, Luther attacked Agricola violently in 1539 and 1540, classing him with the Anabaptist fanatics, and calling him very hard names. About this time Agricola had a call to Berlin, retracted again, and was reconciled to Luther (Dec. 9, 1540). He continued, however, to be violently attacked by Flacius. After the death of Agricola, Antinomian opinions were in particular advocated in Germany by Amsdorf (q. v.), who maintained that good works are an obstacle to salvation, and by Otto of Nordhausen, who repeated the opinions of Agricola. In the *Formula Concordiæ* (pt. ii, cap. v, § 11) we find the following condemnation of these heresies: "*Et juste damnantur Antinomi adversarii legis, qui prædicationem legis ex ecclesia explodunt et affirmant, non ex lege, sed ex solo Evangelio peccata arguenda et contritionem docendam esse.*"

3. Similar sentiments were maintained in England during the protectorate of Oliver Cromwell, especially by his chaplain Saltmarsh, and some of the so-called "sectaries," who expressly maintained that, as the elect cannot fall from grace nor forfeit the divine favor, the wicked actions they commit are not really sinful, nor to be considered as instances of their violation of the divine law; and that, consequently, they have no occasion either to confess their sins or to break them off by repentance.

4. Antinomianism arose also, in the 17th century, from ultra-Calvinism, especially as taught by Dr. Crisp († 1642). It is true he acknowledges that, "In respect of the rules of righteousness, or the matter of obedience, we are under the law still, or else," as he adds, "we are lawless, to live every man as seems good in his own eyes, which no true Christian dares so much as think of." The following sentiments, however, among others, are taught in his sermons: "The law is cruel and tyrannical, requiring what is naturally impossible." "The sins of the elect were so imputed to Christ, as that, though he did not commit them, yet they became actually his transgressions, and ceased to be theirs." "The feelings of conscience, which tell them that sin is theirs, arise from a want of knowing the truth." "It is but the voice of a lying spirit in the hearts of believers that saith they have yet sin wasting their consciences, and lying as a burden too heavy for them to bear." "Christ's righteousness is so imputed to the elect, that they, ceasing to be sinners, are as righteous as he was, and all that he was." "An elect person is not in a condemned state while an unbeliever; and should he happen to die before God calls him to believe, he would not be lost." "Repentance and confession of sin are not necessary to forgiveness. A believer may certainly conclude before confession, yea, as soon as he hath committed sin, the interest he hath in Christ, and the love of Christ embracing him" (Crisp, *Works*, ii, 261–272; Orme, *Life of Baxter*, ii, 232).

This form of High Calvinism, or Antinomianism, absolutely "withers and destroys the consciousness of human responsibility. It confounds moral with natural impotency, forgetting that the former is a crime, the latter only a misfortune; and thus treats the man dead in trespasses and sins as if he were already in his grave. It prophesies smooth things to the sinner going on in his transgressions, and soothes to slumber and the repose of death the souls of such as are at ease in Zion. It assumes that, because men can neither believe, repent, nor pray acceptably, unless aided by the grace of God, it is useless to call upon them to do so. It maintains that the Gospel is only intended for elect sinners, and therefore it ought to be preached to none but such. In defiance, therefore, of the command of God, it refuses to preach the glad tidings of mercy to every sinner. In opposition to Scripture, and to every rational consideration, it contends that it is not man's duty to believe the truth of God—justifying the obvious inference that it is not a sin to reject it. In short, its whole tendency is to produce an impression on the sinner's mind that, if he is not saved, it is not his fault, but God's; that, if he is condemned, it is more for the glory of the Divine Sovereignty than as the punishment of his guilt. So far from regarding the moral cure of human nature as the great object and design of the Gospel, Antinomianism does not take it in at all, but as it exists in Christ, and becomes ours by a figure of speech. It regards the grace and the pardon as every thing, the spiritual design or effect as nothing. Hence its opposition to progressive, and its zeal for imputed sanctification: the former is intelligible and tangible, but the latter a mere figment of the imagination. Hence its delight in expatiating on the eternity of the Divine decrees, which it does not understand, but which serve to amuse and to deceive, and its dislike to all the sober realities of God's present dealings and commands. It exults in the contemplation of a Christ who is a kind of concretion of all the moral attributes of his people; to the overlooking of that Christ who is the Head of all that in heaven and on earth bear his likeness, and while unconscious of possessing it. It boasts in the doctrine of the perseverance of the saints, while it believes in

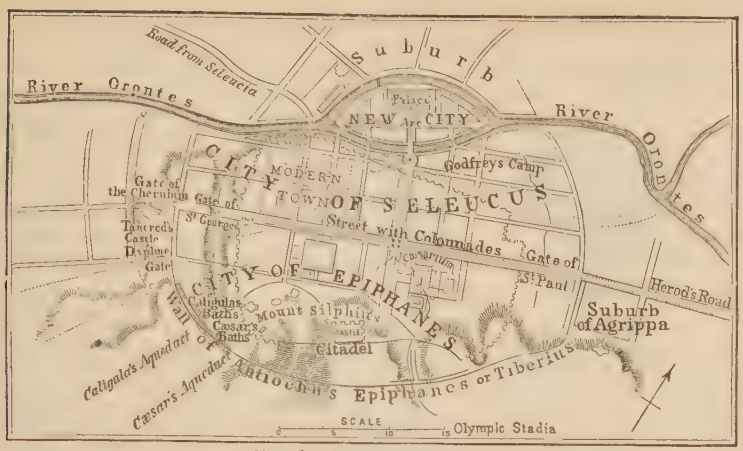
no saint but one, that is Jesus, and neglects to persevere" (Orme's *Life of Baxter*, ii, 243).

The chief English writers of the 17th century who have been charged as favoring Antinomianism, besides Crisp, are Richardson, Saltmarsh, Hussey, Eaton, Town, etc. These were answered by Gataker, Witsius, Bull, Ridgely, and especially by Baxter and Williams. For Baxter's relation to the controversy, see Orme, *Life of Baxter*, vol. ii, chap. ix, where it is stated that "Baxter saw only the commencement of the controversy, which agitated the Dissenters for more than seven years after he had gone to his rest († 1691). He was succeeded by his friend Dr. Williams († 1716), who, after incredible exertion and no small suffering, finally cleared the ground of the Antinomians."

In the eighteenth century Antinomianism again showed itself, both in the Church of England and among the Dissenters, as an offshoot of what was called High Calvinism. Its most powerful opponents were John Fletcher, in his *Checks to Antinomianism* (*Works*, N. Y. ed. 4 vols. 8vo) and John Wesley, *Works* (N. Y. ed. 7 vols. 8vo). The error of Antinomianism lies chiefly in the sharp contrast which it draws between the law and the Gospel. Wesley saw this, and dwells, in many parts of his writings, on the relation and connection of law and Gospel. We give an instance: "There is no contrariety at all between the law and the Gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the Gospel. If they are considered as commandments, they are parts of the law; if as promises, of the Gospel. Thus, 'Thou shalt love the Lord thy God with all thy heart,' when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the Gospel—the Gospel being no other than the commands of the law proposed by way of promise. There is, therefore, the closest connection that can be conceived between the law and the Gospel. On the one hand, the law continually makes way for, and points us to the Gospel; on the other, the Gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy. We feel that we are not sufficient for these things; yea, that 'with man this is impossible.' But we see a promise of God to give us that love. We lay hold of this Gospel, of these glad tidings; it is done unto us according to our faith; and 'the righteousness of the law is fulfilled in us' through faith which is in Christ Jesus. The moral law, contained in the Ten Commandments, and enforced by the prophets, Christ did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which 'stands fast as the faithful witness in heaven.' The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written, not in tables of stone, but on the hearts of all men" (*Sermons*, i, 17, and 223). The heresy showed itself at a later period, especially through the influence of Dr. Robert Hawker (q. v.), vicar of Charles the Martyr, Plymouth, who was a very popular preacher, and "poisoned the surrounding region" with Antinomian tendencies. Against him, Joseph Cottle wrote *Strictures on the Plymouth Antinomians*, and Burt, *Observations on Hawker's System of Theology*. See Robert Hall, *Works* (N. Y. ii, 458); Bennett, *History of the Dissenters*, p. 344. A full account of the Antinomians of the Crispian type, and of the controversy about it, is given in Nelson, *Life of Bishop Bull* (vol. vii of Bull's Works, ed. of 1827). On the English Antinomianism, see further, Gataker, *God's Eye on Israel* (Lond. 1645, 4to); *Antidote against Error* (London, 1670, 4to); Williams (Daniel), *Works*, vol. iii (1738-50); Witsius, *Animadversiones Irenicæ* (Miscell. ed. 1736, ii, 591 sq.); Wesley, *Works*, i, 225; v, 196; vi, 68 et al.; Neal, *History of the Puritans*, iv; Fletcher, *Works* (4 vols. N. Y.); Andrew Fuller, *Gospel worthy of all Acceptation; Antinomianism contrasted with Scripture* (*Works*, edition of 1853); Watson, *Theol. Institutes*, ii, 140. On Agricola and the German Antinomianism, consult Nitzsch, *De Antinomismo Agricolæ* (Wurtemb. 1804); Elwert, *De Antinomia Agricolæ* (Tur. 1836); Nitzsch, in *Studien u. Krit.* 1846, pt. i and ii; also Schulze, *Hist. Antinomorum sæculo Lutheri* (Vitemb. 1708); Wewetzer, *De Antinomismo Agricolæ* (Strals. 1829); Murdoch's Mosheim, *Ch. Hist.* c. xvi, pt. ii, ch. i, § 25; Herzog, *Real-Encyklopädie*, i, 375, sq. See Antonians.

An'tioch (Ἀντιόχεια, from *Antiochus*), the name of two places mentioned in the New Testament.

1. Antioch in Syria.—A city on the banks of the Orontes, 300 miles north of Jerusalem, and about 30 from the Mediterranean. This metropolis was situated where the chain of Lebanon, running northward, and the chain of Taurus, running eastward, are brought to an abrupt meeting. Here the Orontes breaks through the mountains; and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. It was in the province of Seleucis, called Tetrapolis, from containing the four cities Antioch, Seleucia, Apamea, and Laodicea; of which the first was named after Antiochus, the father of the founder; the second after himself; the third after his wife Apama; and the fourth in honor of his mother. The same appellation (*Tetrapolis*, Τετράπολις) was given also to Antioch, because it consisted of four townships or quarters, each surrounded by a separate wall, and all four by a common wall. The first was built by Seleucus Nicator, who peopled it with inhabitants from Antigonia; the second by the settlers belonging to the first quarter; the third by Seleucus Callinicus; and the fourth by Antiochus Epiphanes (Strabo, xvi, 2; iii, 354). It was the metropolis of Syria (Tac. *Hist.* ii, 79), the residence of the Syrian kings, the Seleucidæ (1 Macc. iii, 37; vii, 2), and afterward became the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the empire Josephus, *War*, iii, 2, 4), and was little inferior in size and splendor to the latter or to Seleucia (Strabo, xvi, 2; iii, 355, ed. Tauch.). Its suburb Daphne was celebrated for its grove and fountains (Strabo, xvi, 2; iii, 356, ed. Tauch.), its asylum (2 Macc. iv, 33), and temple dedicated to Apollo and Diana. The temple and the village were deeply bosomed in a thick grove of laurels and cypresses which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air (Gibbon, ch. xxiii). Hence Antioch was called *Epidaphnes* (Ἀντιόχεια ἡ ἐπὶ Δάφνῃ, Josephus, *Ant.* xvii, 2, 1; *Epidaphnes cognominata*, Plin. *Hist. Nat.* v, 18). It was very populous; within 150 years after its erection the Jews slew 100,000 persons in it in one day (1 Macc. xi, 47). In the time of Chrysostom the population was computed at 200,000, of whom one half, or even a greater proportion, were professors of Christianity (Chrysos. *Adv. Jud.* i, 588; *Hom. in Ignat.* ii, 597; *In Matt. Hom.* 85, vii, 810). Chrysostom also states that the Church at Antioch maintained 3000 poor, besides occasionally relieving many more (*In Matt. Hom.* vii, 658). Cicero speaks of the city as distinguished by men of learning and the cultivation of the arts (*Pro Archia*, 3). A multitude of Jews resided in it. Seleucus Nicator granted them the rights of citizenship, and placed them on a



Plan of ancient Antioch in Syria.

perfect equality with the other inhabitants (Josephus, *Ant.* xii, 3, 1). These privileges were continued to them by Vespasian and Titus—an instance (Josephus remarks) of the equity and generosity of the Romans, who, in opposition to the wishes of the Alexandrians and Antiocheans, protected the Jews, notwithstanding the provocations they had received from them in their wars (*Apion*, ii, 4). They were also allowed to have an archon or ethnarch of their own (Josephus, *War*, vii, 3, 3). Antioch is called *libera* by Pliny (*Hist. Nat.* v, 18), having obtained from Pompey the privilege of being governed by its own laws (see Smith, *Dict. of Class. Geogr.* s. v.).

The Christian faith was introduced at an early period into Antioch, and with great success (Acts xi, 19, 21, 24). The name "*Christians*" was here first applied to its professors (Acts xi, 26). No city, after Jerusalem, is so intimately connected with the history of the apostolic Church. One of the seven deacons or almoners appointed at Jerusalem was Nicolas, a proselyte of Antioch (Acts vi, 5). The Christians who were dispersed from Jerusalem at the death of Stephen preached the Gospel at Antioch (xi, 19). It was from Jerusalem that Agabus and the other prophets who foretold the famine came to Antioch (xi, 27, 28); and Barnabas and Saul were consequently sent on a mission of charity from the latter city to the former (xi, 30; xii, 25). It was from Jerusalem, again, that the Judaizers came who disturbed the Church at Antioch (xv, 1); and it was at Antioch that Paul rebuked Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii, 11, 12). Antioch soon became a central point for the diffusion of Christianity among the Gentiles, and maintained for several centuries a high rank in the Christian world (see Semler, *Initia societatis Christ. Antiochiæ*, Hal. 1767). A controversy which arose between certain Jewish believers from Jerusalem and the Gentile converts at Antioch respecting the permanent obligation of the rite of circumcision was the occasion of the first apostolic council or convention (Acts xv). Antioch was the scene of the early labors of the Apostle Paul, and the place whence he set forth on his first missionary labors (Acts xi, 26; xiii, 2). Ignatius was the second bishop or overseer of the Church, for about forty years, till his martyrdom in A.D. 107. In the third and following centuries a number of councils were held at Antioch [see ANTIOCH, COUNCILS OF], and in the course of the fourth century a new theological school was formed there, which thence derived the name School of Antioch. See ANTIOCH, SCHOOL OF. Two of its most distinguished teachers were the presbyters Dorotheus and Lucian, the latter of whom suffered martyrdom in the Diocletian persecution, A.D. 312 (Neander, *Allgemeine Geschichte*, i, 3, p. 1237; Gieseler, *Lehrbuch*, i, 272; Lardner, *Credibility*, pt. ii, ch. 55, 58). Libanius (born A.D. 314), the rhetorician, the friend and panegyrist of the Emperor Julian, was a native of Antioch (Lardner, *Testimonies of Ancient Heathens*, ch. 49; Gibbon, *Decline and Fall*, etc. ch. 24). It had likewise the less equivocal honor of being the birthplace of his illustrious pupil, John Chrysostom, born A. D. 347, died A.D. 407 (Lardner, *Credibility*, pt. ii, ch. 118; Neander, *Allgemeine Geschichte*, ii, 3, p. 1440-1456; Hug, *Antiochia*, Berl. 1863). On the further history of the Church of Antioch, see ANTIOCH, PATRIARCHATE OF.

Antioch was founded, B.C. 300, by Seleucus Nicator, with circumstances of considerable display, which were afterward embellished by fable. The situation was well chosen, both for military and commercial purposes. Antioch grew under the successive Seleucid kings till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities—a vast street with colonnades, intersecting the whole from end to end—was added by Antiochus Epiphanes. Some lively notices of the Antioch of this period, and of its relation to Jewish history, are supplied by the books of Maccabees (see especially 1 Macc. iii, 37; xi, 13; 2 Macc. iv, 7-9; v, 21; xi, 36). The early emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade (Josephus, *Ant.* xvi, 5, 3; *War*, i, 21, 11). In A.D. 260 Sapor, the Persian king, surprised and pillaged it, and multitudes of the inhabitants were slain or sold as slaves. It has been frequently brought to the verge of utter ruin by earthquakes (A.D. 340, 394, 396, 458, 526, 528); by that of A.D. 526 no less than 250,000 persons were destroyed, the population being swelled by an influx of strangers to the festival of the Ascension. The Emperor Justinian gave forty-five centenaries of gold ($900,000) to restore the city. Scarcely had it resumed its ancient splendor (A.D. 540) when it was again taken and delivered to the flames by Chosroes. In A.D. 658 it was captured by the Saracens. Its "safety was ransomed with 300,000 pieces of gold, but the throne of the successors of Alexander, the seat of the Roman government in the East, which had been decorated by Cæsar with the titles of free, and holy, and inviolate, was degraded under the yoke of the caliphs to the secondary rank of a provincial town" (Gibbon, li). In A.D. 975 it was retaken by Nicephoras Phocas. In A.D. 1080 the son of the governor Philaretus betrayed it into the hands of Soliman. Seventeen years after the Duke of Normandy entered it at the head of 300,000 crusaders; but, as the citadel still held out, the victors were in their turn besieged by a fresh host under Kerboga and twenty-eight emirs, which at last gave way to their desperate valor (Gibbon, lviii). In A.D. 1268 Antioch was occupied and ruined by Boadocbar or Bibars, sultan of Egypt and Syria; this first seat of the Christian name being depopulated by the slaughter of 17,000 persons, and the captivity of 100,000. About the mid-

dle of the fifteenth century the three patriarchs of Alexandria, Antioch, and Jerusalem convoked a synod, and renounced all connection with the Latin Church (see Cellar. *Notit.* ii, 417 sq.; Richter, *Wallfahrt*, p. 281; Mannert, VI, i, 467 sq.).

Coins of Antioch in Syria, with Heads of Roman Emperors.

Antioch at present belongs to the pashalic of Haleb (Aleppo), and bears the name of *Antakia* (Pococke, ii, 277 sq.; Niebuhr, iii, 15 sq.). The inhabitants are said to have amounted to twenty thousand before the earthquake of 1822, which destroyed four or five thousand. On the south-west side of the town is a precipitous mountain ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from 30 to 50 feet high and 15 feet in thickness. At short intervals 400 high square towers are built up in it, containing a staircase and two or three chambers, probably for the use of the soldiers on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Toward the mountain south-south-west of the city some fragments of the aqueducts remain. After heavy rains antique marble pavements are visible in many parts of the town; and gems, carnelians, and rings are frequently found. The present town stands on scarcely one third of the area enclosed by the ancient wall, of which the line may be easily traced; the entrance to the town from Aleppo is by one of the old gates, called Bab Bablous, or Paul's gate, not far from which the members of the Greek Church assemble for their devotions in a cavern dedicated to St. John (Madox's *Excursions*, ii, 74; Buckingham, ii, 475; Monro's *Summer Ramble*, ii, 140-143; Conybeare and Howson's *Life and Epistles of St. Paul*, i, 121-126). The great

Gate of St. Paul, Antioch.

authority for all that is known of ancient Antioch is Müller's *Antiquitates Antiochenæ* (Gött. 1839). Modern *Antakia* is a shrunken and miserable place. Some of the walls, shattered by earthquakes, are described in Chesney's account of the *Euphrates Expedition* (i, 310 sq.; comp. the history, *ib.* ii, 423 sq.), where also is given a view of the gateway which still bears the name of St. Paul.

ANTIOCH, COUNCILS OF. Among the more important of the councils held at Antioch are the following:

In 252, by the patriarch Fabius, or Fabianus, or his successor, Demetrius, concerning the Novatian heresy (Labbe, i, 719). In 264, against Paul of Samosata (*ibid.* p. 843). In 269, when Paul was deposed and anathematized (*ibid.* p. 893). In 330, against the patriarch Eustathius, who was falsely accused of Sabellianism and adultery, and deposed. In 341 (*Conc. in Encæniis*), on occasion of the dedication of the great church of Antioch; ninety-seven bishops were present, of whom forty at least were Arians. This synod was probably orthodox in its commencement, but degenerated into a pseudo-synod, in which, after the departure of the orthodox majority, the remaining Arians condemned Athanasius; and, in all probability, the "Three Chapters" [see CHAPTERS] were then composed. In 344, by the Arian bishops, in which the μακρόστιχος, or long confession of faith, was drawn up. In 354, by thirty Arian bishops, who again condemned Athanasius, because he had returned to his see without being first synodically declared innocent (*Soz.* lib. iv, cap. 8). In 358, at which Homousianism and Homoiousianism were both condemned. In 363, in which Acacius of Cæsarea and other Arians admitted the Nicene faith (*ibid.* ii, 825). In 367, in which the word "consubstantial" was rejected (*ibid*). In 380, in which Meletius, at the head of one hundred and forty-five bishops, confirmed the faith of the council of Rome in 378 (*Vales. ad Theod.* lib. v, cap. 3). In 433, in which John of Antioch and Cyril were reconciled (Labbe, iii, 1265). In 435, in which the memory of Theodorus of Mopsuestia was defended and Proclus's work on him approved. In 440, against Theodorus of Mopsuestia. In 451, on the conversion of the Eutychians (Labbe, iv). In 560, in defence of the council of Chalcedon. In 781, for the worship of images, under Theodorus. In 1806 the bishops of the united Greek Church held, under the presidency of the papal patriarch, a synod, known under the name synod of Antioch, in the convent of Carrapha, in the diocese of Beyrût, and endorsed the Gallican and anti-papal resolutions of the synod of Pistoja (q. v.). Nevertheless their proceedings received the approbation of the papal delegate, and were published, with his approbation, in 1810, in the Arabic language. But in 1834 Pope Gregory XVI ordered the Melchite patriarch to furnish an Italian translation of the proceedings, and then condemned them by a brief of Sept. 16, 1835.—Landon, *Manual of Councils;* Smith, *Tables of Church Hist.*

ANTIOCH, PATRIARCHATE OF. Tradition reports that St. Peter was the first bishop of Antioch, but there is no historical proof of it. It is certain, however, that the Church of Antioch stood prominent in the early ages of the Church, and its see was held by Ignatius and other eminent men. Its bishops ranked in the early Church only after those of Rome and Alexandria. When the bishop of Constantinople received his rank next to that of Rome, Antioch occupied the fourth rank among the episcopal sees. In the fifth century the bishop of Antioch received, together with the bishops of the other prominent sees, the title patriarch (q. v.). In the fourth century this powerful Church included not less than a hundred thousand persons, three thousand of whom were supported out of the public donations. It is painful to trace the progress of declension in such a church as

this. But the period now referred to, namely, the age of Chrysostom, toward the close of the fourth century, may be considered as the brightest of its history subsequent to the apostolic age, and that from which the Church at Antioch may date its fall. It continued, indeed, outwardly prosperous; but superstition, secular ambition, the pride of life; pomp and formality in the service of God in place of humility and sincere devotion; the growth of faction and the decay of charity, showed that real religion was fast disappearing, and that the foundations were laid of that great apostasy which, in two centuries from this time, overspread the whole Christian world, led to the entire extinction of the Church in the East, and still holds dominion over the fairest portions of the West. For many years, up to the accession of Theodosius, the Arians filled the see; and after the council of Chalcedon Peter Fullo and others who refused to acknowledge that synod occupied the patriarchal throne; but of them all the worst was Severus, the abettor of the Monophysite heresy (A.D. 512–518). His followers were so many and powerful, that they were able to appoint a successor of the same opinions; and from that time to the present there has been a Monophysitic or Jacobite patriarch of Antioch, who, however, fixed his see, not at Antioch itself, like all the former, but at Tacrita, in Mesopotamia, and at the present day in Diarbekir. The rest of the patriarchate of Antioch, after the separation between the Eastern and Western Churches, constituted a part of the Greek Church. In it there is still a patriarch of Antioch, yet with only a small district, and subordinate to the patriarch of Constantinople. For those Greeks and Jacobites who were prevailed upon to enter into a union with the Roman Church, two patriarchs, bearing the title patriarch of Antioch, are appointed, one for the united Greeks, and one for the united Syrians.

The provinces of the ancient patriarchate were as follows:

1. Syria Prima.
2. Phœnicia Prima.
3. Phœnicia Secunda.
4. Arabia.
5. Cilicia Prima.
6. Cilicia Secunda.
7. Syria Secunda.
8. The Euphratean province.
9. Province of Osrhoene.
10. Mesopotamia.
11. Isauria.

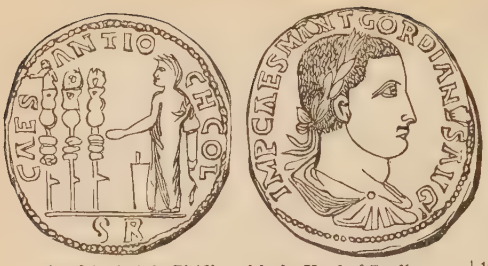
The province of Theodorias, composed of a few cities in the two Syrias, was afterward formed by the Emperor Justinian. It is a question whether the region of Persia, which in the time of Constantine the Great was filled with Christians, was included in the patriarchate of Antioch. Peter, patriarch of Antioch in the eleventh century, William of Tyre, and the Arabic canons, assert that such was the case. The Christians now in Persia are Nestorians, and disclaim any subjection to the see of Antioch. It was the ancient custom of this patriarchate for the patriarch to consecrate the metropolitans of his diocese, who in their turn consecrated and overlooked the bishops of their respective provinces; in which it differed from the Church of Alexandria, where each individual diocese depended immediately upon the patriarch, who appointed every bishop. The patriarch of the Syrian Jacobites styles himself "Patriarch of Antioch, the city of God, and of the whole East."—Lardner, *Works*, iv, 558 sq.; *Historia Patriarcharum Antioch.* in Le Quien, *Oriens Christian.* tom. ii; Boschii *Tract. hist. chronol. de Patriarchis Antioch.* (Venet. 1748). See Jacobites and Greek Church.

ANTIOCH, SCHOOL OF, a theological seminary which arose at the end of the fourth century, but which had been prepared for a century before by the learned presbyters of the Church of Antioch. It distinguished itself by diffusing a taste for *scriptural* knowledge, and aimed at a middle course in Biblical Hermeneutics, between a rigorously literal and an allegorical method of interpretation (see Münter, *Ueb. d. Antiochien. Schulen*, in Stäudlin, *Arch.* v. i, 1, 1). Several other seminaries sprung up from it in the Syrian Church. As distinguished from the school of Alexandria, its tendency was logical rather than intuitional or mystical. The term *school of Antioch* is used also to denote the theological tendencies of the Syrian Church clergy. Nestorianism arose out of the bosom of this school. Gieseler gives the following names as belonging to it: *Julius Africanus* of Nicopolis (A.D. 232); *Dorotheus* (A.D. 290); *Lucian* (A.D. 311).—Neander, *Ch. Hist.* ii, 150, 352, etc.; Gieseler, *Ch. Hist.* per. i, div. iii, § 63; Neander, *Hist. of Dogmas*, i, 265; ii, 328.

2. Antioch in Pisidia, being a border city, was considered at different times as belonging to different provinces (see Cellar. *Notit.* ii, 187 sq.). Ptolemy (v, 5) places it in Pamphylia, and Strabo (xii, 577) in Phrygia (see Smith's *Dict. of Class. Geog.* s. v.). It was founded by Seleucus Nicator, and its first inhabitants were from Magnesia on the Mæander. After the defeat of Antiochus (III) the Great by the Romans, it came into the possession of Eumenes, king of Pergamos, and was afterward transferred to Amyntas. On his death the Romans made it the seat of a proconsular government, and invested it with the privileges of a *Colonia Juris Italici*, which included a freedom from taxes and a municipal constitution similar to that of the Italian towns (Ulpianus, lib. 50). Antioch was noted in early times for the worship of Men Arcæus, or Lunus. Numerous slaves and extensive estates were annexed to the service of the temple; but it was abolished after the death of Amyntas (Strabo, xii, 8; iii, 72). When Paul and Barnabas visited this city (Acts xiii, 14), they found a Jewish synagogue and a considerable number of proselytes, and met with great success among the Gentiles (ver. 48); but, through the violent opposition of the Jews, were obliged to leave the place, which they did in strict accordance with their Lord's injunction (ver. 51, compared with Matt. x, 14; Luke ix, 5). On Paul's return from Lystra, he revisited Antioch for the purpose of strengthening the minds of the disciples (Acts xiv, 21). He probably visited Antioch again at the beginning of his second journey, when Silas was his associate, and Timothy, who was a native of this neighborhood, had just been added to the party (2 Tim. iii, 11). See Paul.

Coin of Antioch in Pisidia.

Till within a very recent period Antioch was supposed to have been situated where the town of *Ak-Sheker* now stands (Olivier, vi, 396); but the researches of the Rev. F. Arundell, British chaplain at Smyrna in 1833 (*Discoveries*, i, 281), confirmed by the still later investigations of Mr. Hamilton, secretary of the Geographical Society (*Researches*, i, 472), have determined its site to be adjoining the town of *Yalobatch;* and consequently that Ak-Sheker is the ancient Philomelion described by Strabo (xii, 8; iii, 72, ed. Tauch.): "In Phrygia Paroreia is a mountainous ridge stretching from east to west; and under this on either side lies a great plain, and cities near it; to the north Philomelion, and on the other side Antioch, called Antioch near Pisidia; the one is situated altogether on the plain; the other on an eminence, and has a colony of Romans." According to Pliny, Antioch was also called Cæsarea (v, 24). Mr. Arundell observed the remains of several temples and churches, besides a theatre and a magnificent aqueduct; of the latter twenty-one arches still remained in a perfect state. Mr. Hamilton copied several inscriptions, all, with one exception, in Latin. Of one the only words not entirely effaced were "*Antiocheae*



Coin of Antioch in Pisidia, with the Head of Gordian.

Caesari." (See Arundell's *Discoveries in Asia Minor*, Lond. 1834, i, 268–312; Hamilton's *Researches in Asia Minor*, Lond. 1842, i, 472–474; ii, 413–439; Laborde's *Asia Minor;* Calmet, *Plates*, vii; Conybeare and Howson, *Life and Epistles of St. Paul*, ii, 170.)—Kitto, s. v. See PISIDIA.

Antiochi'a, a more exact method of Anglicizing (1 Macc. iv, 35; vi, 63; 2 Macc. iv, 33; v, 21) the name ANTIOCH [*in Syria*] (q. v.).

Antio'chian (*Ἀντιοχεύς*), an inhabitant (2 Macc. iv, 9–19) of the city ANTIOCH [*in Syria*] (q. v.).

Anti'ochis (*Ἀντιοχίς*, fem. of *Antiochus*), the concubine of Antiochus Epiphanes, who gave her the cities of Tarsus and Mallo, that she might receive their revenues for her own benefit, like the modern "pin-money" (comp. Cicero, *Ad Verrem*, 5). This was regarded by the inhabitants as an insupportable mark of contempt, and they took up arms against the king, who was obliged to march in person to reduce them (2 Macc. iv, 30). B.C. 168.

Anti'ochus (*Ἀντίοχος, opponent*), the name especially of several of the Syrian kings, whose history, so far as relates to Jewish affairs, is contained particularly in the Books of the Maccabees, and is predicted with remarkable minuteness in the 11th chapter of Daniel. The name was first borne by one of the generals of Philip, whose son Seleucus, by the help of the first Ptolemy, established himself (B.C. 312) as ruler of Babylon. The year 312 is, in consequence, the era from which, under that monarchy, time was computed, as, for instance, in the Books of Maccabees. For eleven years more the contest in Asia continued, while Antigonus (the "*one-eyed*") was grasping at universal supremacy. At length, in 301, he was defeated and slain in the decisive battle of Ipsus, in Phrygia. Ptolemy, son of Lagus, had meanwhile become master of Southern Syria, and Seleucus was too much indebted to him to be disposed to eject him by force from this possession. In fact, the first three Ptolemies (B.C. 323–222) looked on their extra-Egyptian possessions as their sole guarantee for the safety of Egypt itself against their formidable neighbor, and succeeded in keeping the mastery, not only of Palestine and Cœle-Syria, and of many towns on that coast, but of Cyrene and other parts of Libya, of Cyprus, and other islands, with numerous maritime posts all round Asia Minor. A permanent fleet was probably kept up at Samos (Polyb. v, 35, 11), so that their arms reached to the Hellespont (v, 34, 7); and for some time they ruled over Thrace (xviii, 34, 5). Thus Syria was divided between two great powers, the *northern* half falling to Seleucus and his successors, the *southern* to the Ptolemies; and this explains the titles "king of the north" and "king of the south," in the 11th chapter of Daniel. The line dividing them was drawn somewhat to the north of Damascus, the capital of Cœle-Syria.

The most compact and unbroken account of the kings of this, the Seleucid or Syrian, dynasty is to be found in Appian's book (*De Rebus Syriacis*), at the end. A sufficiently detailed statement of the reign of each may be found in Smith's *Dict. of Class. Biog.* s. v. On the dates, see Clinton's *Fasti Hellenici*, vol. iii, Appendix, ch. iii. The reigns are as follows:

1. Seleucus I, Nicator, B.C. 312–280.
2. Antiochus I, Soter, his son, 280–261.
3. Antiochus II, Theos, his son, 261–246.
4. Seleucus II, Callinicus, his son, 246–226.
5. (Alexander, or) Seleucus III, Ceraunus, his son, 226–223.
6. Antiochus III, the Great, his brother, 223–187.
7. Seleucus IV, Philopator, his son, 187–176.
8. Antiochus IV, Epiphanes, his brother, 176–164.
9. Antiochus V, Eupator, his son (a minor), 164–162.
10. Demetrius I, Soter, son of Seleucus Philopator, 162–150.
11. Alexander Balas, *a usurper*, who pretended to be son of Antiochus Epiphanes, and was acknowledged by the Romans, 152–146.
12. Antiochus VI, Dionysus (a minor), son of the preceding. He was murdered by the usurper Trypho, who contested the kingdom till 137.
13. Demetrius II, Nicator, son of Demetrius Soter, reigned 146–141, when he was captured by the Parthians.
14. Antiochus VII, Sidetes, his brother, 141–128.
15. Demetrius II, Nicator, a second time, after his release from Parthia, 128–125.
16. Seleucus V, his son, assassinated immediately by his mother, 125.
17. Antiochus VIII, Grypus, his brother, shared his kingdom with the following, 125–96.
18. Antiochus IX, Cyzicenus, his half-brother, 111–95.
19. Seleucus VI, Epiphanes, eldest son of Antiochus Grypus, kills Antiochus Cyzicenus, 96–95.
20. Antiochus X, Eusebes, son of Antiochus Cyzicenus, asserts his claims to his father's share of the dominions, kills Seleucus Epiphanes, and prevails over the successors of the latter, but gives way to Tigranes, 95–83.
21. Philip, second son of Antiochus Grypus, succeeds to the claims of his brother Seleucus against Antiochus Eusebes, until the accession of Tigranes, cir. 94–83.
22. Antiochus XI, Epiphanes II, his brother, associated with him in the contest in which he lost his life, cir. 94.
23. Demetrius III, Eucærus, his brother, likewise associated with Philip till their rupture, when he was taken prisoner by the Parthians, 94–88.
24. Antiochus XII, Dionysius II, his brother, whose cause he took up against Philip, till slain by the Arabians, cir. 88–86.
25. Tigranes, king of Armenia, invited to the throne by the Syrians over all the rival claimants, and held it till his overthrow by the Roman general Lucullus, 83–69.
26. Antiochus XIII, Asiaticus, son of Antiochus Eusebes, allowed by Lucullus to hold the throne of the Seleucidæ till its entire abolition by Pompey, 69–65.

The following (Nos. 3, 6, 8, 9, 12, 14, 17, 18, 20, 22, 24, of the above) are the only ones of the name of Antiochus that are important in sacred literature. (See Fröhlich, *Annales Syriæ;* Vaillant, *Seleucidar. Imp.*)

1. ANTIOCHUS (II) THEOS (*Θεός, god*, so surnamed "in the first instance by the Milesians, because he overthrew their tyrant Timarchus," Appian, *Syr.* 65), the son and successor of Antiochus (I) Soter as king of Syria, B.C. 261. He carried on for several years the war inherited from his father with the Egyptian king, Ptolemy (II) Philadelphus, who subdued most of the districts of Asia Minor, but at length (B.C. 250), in order to secure peace, he married Ptolemy's daughter (Berenice) in place of his wife Laodice, and appointed the succession in the line of his issue by her (Polyb. *ap.* Athen. ii, 45); yet, on the death of Ptolemy two years afterward, Antiochus recalled his former wife Laodice, and Berenice and her son were soon after put to death at Daphne. Antiochus himself died, B.C. 246, in the 40th year of his age (Porphyry, in Euseb. *Chron. Ann.* i, 345), of poison administered by his wife, who could not forget her former divorce (Justin, xxvii, 1; Appian, *Syr.* 65; Val. Max. ix, 14, 1).

Coin of Antiochus Theos, with the Figure of Hercules.

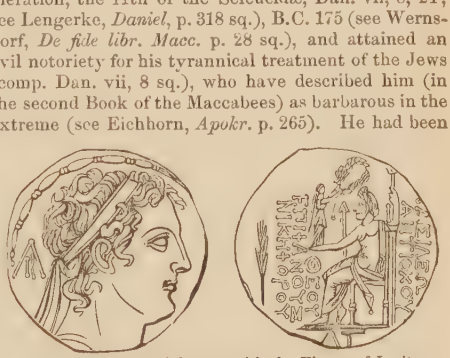
The above alliance of Antiochus with Ptolemy, by the marriage of Berenice to the former, is prophetical-

ly referred to in Dan. xi, 6, as "the joining of themselves together" by "the king of the south and the king of the north," through "the king's daughter;" and its failure is there distinctly characterized, through the triumph of Laodice over "him that strengthened her," i. e. her husband Antiochus (see Jerome, *Comment.* in loc.). After the death of Antiochus, Ptolemy Evergetes, the brother of Berenice ("out of a branch of her root"), who succeeded his father Ptol. Philadelphus, exacted vengeance for his sister's death by an invasion of Syria, in which Laodice was killed, her son Seleucus Callinicus driven for a time from the throne, and the whole country plundered (Dan. xi, 7–9; hence his surname "*the benefactor*"). The hostilities thus renewed continued for many years; and on the death of Seleucus, B.C. 226, after his "return into his own land" (Dan. xi, 9), his sons Alexander (Seleucus) Ceraunos and Antiochus "assembled a great multitude of forces" against Ptol. Philopator, the son of Evergetes, and "one of them" (Antiochus) threatened to overthrow the power of Egypt (Dan. xi, 10).

2. Antiochus (III) the Great, Seleucid king of Syria, son of Seleucus Callinicus, brother and successor of Seleucus (II) Ceraunus, B.C. 223 (Polyb. iv, 40; comp. Euseb. *Chron. Arm.* i, 347; ii, 235; see Göschen, in the *Theol. Stud. u. Krit.* 1831, iv, 713). In a war with the weak king of Egypt, Ptolemy Philopator, in order to regain Cœle-Syria and Phœnicia, he twice (comp. Polyb. v, 49) penetrated as far as Dura (two miles north of Cæsarea), but on the second occasion he concluded a four-months' truce with his adversary, and led his army back to the Orontes (Polyb. v, 60; Justin, xxx, 1, 2; Athen. xiii, 577; comp. Dan. xi, 10). On the breaking out of hostilities again, he drove the Egyptian land-force as far as Zidon, desolated Gilead and Samaria, and took up his winter-quarters at Ptolemais (Polyb. v, 63–71). In the beginning of the following year (B.C. 217), however, he was defeated by the Egyptians (Polyb. v, 79, 80, 82–86; Strabo, xvi, 759; comp. Dan. xi, 11) at Raphia (near Gaza), with an immense loss, and compelled to retreat to Antioch, leaving Cœle-Syria, Phœnicia, and Palestine to the Egyptians. Thirteen [14] years afterward, Antiochus (in connection with Philip III of Macedon, Liv. xxxi, 34) opened another campaign against Egypt, then ruled over by a child, Ptolemy (V) Epiphanes. He had already conquered the three above-named countries, when a war between him and Attalus, king of Pergamus, diverted him to Asia Minor, and in his absence Ptolemy, aided by Scopas, obtained possession of Jerusalem; but, as soon as he had secured peace there, he returned through Cœle-Syria, defeated the Egyptian army at Paneas, and obtained the mastery of all Palestine, B.C. 198 (Polyb. xv, 20; Appian, *Syr.* 1; Liv. xxx, 19; Joseph. *Ant.* xii, 3, 3; comp. Dan. xi, 13–16). Ptolemy now formed an alliance with Antiochus, and married his daughter Cleopatra (Polyb. xxviii, 17, 11), who received as a dowry (comp. Dan. xi, 13–16) Cœle-Syria, Phœnicia, and Palestine (Joseph. *Ant.* xii, 4, 1). Antiochus undertook in the following year a naval as well as land expedition against Asia Minor, in which he subdued the greater part of it, and even crossed the Hellespont into Europe. By this means he became (B.C. 192) involved in a war with the Romans (Liv. xxxv, 13; Justin, xxxi, 1), in which, after many reverses, he was finally compelled, by an unfortunate battle at Magnesia, in Lycia (B.C. 190), to conclude a disgraceful treaty, B.C. 189 (Appian, *Syr.* 33–39; Polyb. xxi, 14; Liv. xxxvii, 40, 43, 45, 55; Justin, xxi, 8; comp. Dan. xi, 18; 1 Macc. viii, 6 sq.). See Eumenes. He lost his life soon afterward (B.C. 187, in the 36th year of his reign, according to Euseb. *Chron.* ii, 35, 235, but after 34 full years, according to Porphyr. *Excerpt.* i, 347) in a popular insurrection excited by his attempt to plunder the temple at Elymais, in order to obtain means for paying the tribute imposed upon him by the Romans (Strabo, xvi, 744; Justin, xxxii, 2; Diod. Sic. *Exc.* ii, 573; Porphyr. in Euseb. *Chron. Arm.* i, 348; comp. Dan. xi, 19). During the war of Antiochus with Egypt, the Jews and inhabitants of Cœle-Syria suffered severely, and the suspense in which they were for a long time kept as to their ultimate civil relations operated injuriously for their interests (Joseph. *Ant.* xii, 3, 3); but, as the Jews quickly adopted the Syrian party after the battle at Paneas, he granted them not only full liberty and important concessions for their worship and religious institutions (Josephus, *Ant.* xii, 3, 3, 4), but he also planted Jewish colonies in Lydia and Phrygia, in order to secure the doubtful fidelity of his subjects there. Two sons of Antiochus occupied the throne after him, Seleucus Philopator, his immediate successor, and Antiochus IV, who gained the kingdom upon the assassination of his brother. (See, generally, Fluthe, *Gesch. Macedon.* ii, 226 sq.)

Tetradrachm (Attic Talent) of Antiochus the Great, the *reverse* bearing a figure of Apollo, with the inscription (in Greek) "Of King Antiochus."

3. Antiochus (IV) Epiphanes (Ἐπιφανής, *illustrious;* comp. Michaelis on 1 Macc. i, 10, and Eckhel, *Doctr. num.* I, iii, 223; nicknamed *Epimanes*, Ἐπιμανής, *madman*, Athen. x, 438 sq.; on coins *Theos*, Θεός, *god*, see Fröhlich, *Annal.* tab. 6, 7), a Seleucid king of Syria, second son of Antiochus the Great (Appian, *Syr.* 45; 1 Macc. i, 11), ascended the throne on the death of his brother, Seleucus Philopator (on his enumeration, the 11th of the Seleucidæ, Dan. vii, 8, 24; see Lengerke, *Daniel*, p. 318 sq.), B.C. 175 (see Wernsdorf, *De fide libr. Macc.* p. 28 sq.), and attained an evil notoriety for his tyrannical treatment of the Jews (comp. Dan. vii, 8 sq.), who have described him (in the second Book of the Maccabees) as barbarous in the extreme (see Eichhorn, *Apokr.* p. 265). He had been given as a hostage to the Romans (B.C. 188) after his father's defeat at Magnesia. In B.C. 175 he was released by the intervention of his brother Seleucus, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. He took advantage of his position, and, by the assistance of Eumenes and Attalus, easily expelled Heliodorus, who had usurped the crown, and himself "obtained the kingdom by flatteries" (Dan. xi, 21; comp. Liv. xli, 20), to the exclusion of his nephew Demetrius (Dan. vii, 8). The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. Jason (Jesus; Joseph. *Ant.* xii, 5, 1; see Jason), the brother of Onias III, the high-



Coin of Antiochus Epiphanes, with the Figure of Jupiter.

priest, persuaded the king to transfer the high-priesthood to him, and at the same time bought permission (2 Macc. iv, 9) to carry out his design of habituating the Jews to Greek customs (2 Macc. iv, 7, 20). Three years afterward, Menelaus, of the tribe of Benjamin [see SIMON], who was commissioned by Jason to carry to Antiochus the price of his office, supplanted Jason by offering the king a larger bribe, and was himself appointed high-priest, while Jason was obliged to take refuge among the Ammonites (2 Macc. iv, 23–26). From these circumstances, and from the marked honor with which Antiochus was received at Jerusalem very early in his reign (B.C. cir. 173; 2 Macc. iv, 22), it appears that he found no difficulty in regaining the border provinces which had been given as the dower of his sister Cleopatra to Ptol. Epiphanes. He undertook four campaigns against Egypt, in order to possess himself of Cœle-Syria and Phœnicia, which he had claimed since Cleopatra's death (see the ANTIOCHUS preceding); the first B.C. 171, the second B.C. 170 (2 Macc. v, 1; 1 Macc. i, 17 sq.), the third B.C. 169, the fourth B.C. 168. On his return from the second of these campaigns, in the prosecution of which he had overrun the greater part of Egypt, and taken prisoner the Egyptian king, Ptolemy Philometor (comp. Dan. xi, 26), he indulged in the harshest manner of proceedings in Jerusalem, on occasion of the above shameful quarrel among the priests [see MENELAUS], which had been carried on by open force of arms (comp. Joseph. *Ant.* xii, 5, 1), and vented his rage especially on the temple, which he plundered and desecrated with great bloodshed (1 Macc. i, 20–42; 2 Macc. v, 1–23). Being checked by the Romans in his fourth campaign against Egypt, and compelled in a very peremptory manner to retire (Liv. xlv, 12; Polyb. xxix, 11; Appian, *Syr.* 66; Diod. Sic. *Exc.* Vatic. xxxi, 2; comp. Dan. xi, 29 sq.), he detached (B.C. 167) a body of troops to Jerusalem, who took the city by assault, slaughtered a large part of the inhabitants, and gave up the city to a general sack (1 Macc. i, 30 sq.; 2 Macc. v, 24 sq.; comp. Dan. xi, 31 sq.). The Jewish worship in the Temple was utterly broken up and abolished (1 Macc. i, 43 sq.). At this time he availed himself of the assistance of the ancestral enemies of the Jews (1 Macc. iv, 61; v, 3 sq.; Dan. xi, 41). The decrees then followed which have rendered his name infamous. The Greek religion was forcibly imposed upon the Jews, and there was set up, for the purpose of desecrating (Diod. Sic. *Eclog.* xxxiv, 1) and defiling the Temple, on the 15th of Kisleu, the "abomination of desolation" [q. v.] (Dan. xi, 31; xii, 11; 1 Macc. i, 57), i. e. probably a little idolatrous shrine (Joseph. *Ant.* xii, 5, 4) on the altar of burnt-offerings; the first victim was sacrificed to Jupiter Olympius, on the 25th of the same month. Many timidly submitted to the royal mandate (1 Macc. i, 43), being already inclined to Gentilism (1 Macc. i, 12), and sacrificed to the pagan gods (1 Macc. i, 45); but a band of bold patriots united (comp. Dan. xi, 34) under the Asmonæan Mattathias (q. v.), and, after his death, which occurred shortly afterward, under his heroic son, Judas Maccabæus (q. v.), and, after acting for a long time on the defensive, at length took the open field (1 Macc. iv), and gained their freedom (comp. Dan. ix, 25 sq.). Meanwhile Antiochus turned his arms to the East, toward Parthia (Tac. *Hist.* v, 8) and Armenia (Appian, *Syr.* 45; Diod. ap. Müller, *Fragm.* ii, 10; comp. Dan. xi, 40). Hearing not long afterward of the riches of a temple of Nanæa ("the desire of women," Dan. xi, 37) in Elymais (1 Macc. vi, 1 sq.; see Wernsdorf, *De fide Maccab.* p. 58 sq.), hung with the gifts of Alexander, he resolved to plunder it. The attempt was defeated; and, though he did not fall like his father in the act of sacrilege, the event hastened his death. He retired to Babylon, and thence to Tabæ in Persia (not in the vicinity of Ecbatana, as in 2 Macc. ix, 3, the traditionary burial-place of this king, see Wernsdorf, *ut sup.* p. 104 sq.), where he died in the year B.C. 164 (see Hofmann, *Weissag.* i, 310), in the twelfth year of his reign (Appian, *Syr.* 66; Polyb. xxi, 11; see Wernsdorf, p. 26 sq., 61 sq.; comp. Dan. xi, 8; viii, 25), the victim of superstition, terror, and remorse (Polyb. xxxi, 2; Josephus, *Ant.* xii, 8, 1 sq.), having first heard of the successes of the Maccabees in restoring the temple-worship at Jerusalem (1 Macc. vi, 1–16; comp. 2 Macc. i, 7–17?). "He came to his end, and there was none to help him" (Dan. xi, 45). Comp. Liv. xli, 24–25; xlii, 6; xliv, 19; xlv, 11–13; Josephus, *Ant.* xii, 5, 8. See Jacob ben-Naphtali, מְגִלַּת אַנְטִיּוֹכוֹס (Mantua, 1557). Compare MACCABEE.

The prominence given to the reign of Antiochus Epiphanes in the Book of Daniel accords with its representative character (Dan. vii, 8, 25; viii, 11 sq.). The conquest of Alexander had introduced the forces of Greek thought and life into the Jewish nation, which was already prepared for their operation. See ALEXANDER THE GREAT. For more than a century and a half these forces had acted powerfully both upon the faith and upon the habits of the people; and the time was come when an outward struggle alone could decide whether Judaism was to be merged into a rationalized paganism, or to rise not only victorious from the conflict, but more vigorous and more pure. There were many symptoms which betokened the approaching struggle. The position which Judæa occupied on the borders of the conflicting empires of Syria and Egypt, exposed equally to the open miseries of war and the treacherous favors of rival sovereigns, rendered its national condition precarious from the first, though these very circumstances were favorable to the growth of freedom. The terrible crimes by which the wars of "the North and South" were stained, must have alienated the mind of every faithful Jew from his Grecian lords, even if persecution had not been superadded from Egypt first and then from Syria. Politically nothing was left for the people in the reign of Antiochus but independence or the abandonment of every prophetic hope. Nor was their social position less perilous. The influence of Greek literature, of foreign travel, of extended commerce, had made itself felt in daily life. At Jerusalem the mass of the inhabitants seem to have desired to imitate the exercises of the Greeks, and a Jewish embassy attended the games of Hercules at Tyre (2 Macc. iv, 9–20). Even their religious feelings were yielding; and before the rising of the Maccabees no opposition was offered to the execution of the king's decrees. Upon the first attempt of Jason the "priests had no courage to serve at the altar" (2 Macc. iv, 14; comp. 1 Macc. i, 43); and this not so much from wilful apostasy as from a disregard to the vital principles involved in the conflict. Thus it was necessary that the final issues of a false Hellenism should be openly seen that it might be discarded forever by those who cherished the ancient faith of Israel. The conduct of Antiochus was in every way suited to accomplish this end; and yet it seems to have been the result of passionate impulse rather than of any deep-laid scheme to extirpate a

Tetradrachm (Attic Talent) of Antiochus Epiphanes, the *Reverse* bearing a Figure of Jupiter, seated and holding an Image of Victory, with the Inscription (in Greek), "Of King Antiochus, Theos, Epiphanes, Nicephoros."

strange creed. At first he imitated the liberal policy of his predecessors, and the occasion for his attacks was furnished by the Jews themselves. Even the motives by which he was finally actuated were personal, or, at most, only political. Able, energetic (Polyb. xxvii, 17), and liberal to profusion, Antiochus was reckless and unscrupulous in the execution of his plans. He had learned at Rome to court power and to dread it. He gained an empire, and he remembered that he had been a hostage. Regardless himself of the gods of his fathers (Dan. xi, 37), he was incapable of appreciating the power of religion in others; and, like Nero in later times, he became a type of the enemy of God, not as the Roman emperor, by the perpetration of unnatural crimes, but by the disregard of every higher feeling. "He magnified himself above all." The real deity whom he recognised was the Roman war-god, and fortresses were his most sacred temples (Dan. xi, 38 sq.; Ewald, *Gesch. des Volkes Isr.* iv, 340). Confronted with such a persecutor, the Jew realized the spiritual power of his faith. The evils of heathendom were seen concentrated in a personal shape. The outward forms of worship became invested with something of a sacramental dignity. Common life was purified and ennobled by heroic devotion. An independent nation asserted the integrity of its hopes in the face of Egypt, Syria, and Rome. Antiochus himself left behind him among the Jews the memory of a detestable tyrant (נִבְזֶה, *contemptible*, Dan. xi, 21; *ῥίζα ἁμαρτωλός*, 1 Macc. i, 10), although Diodorus Siculus (*Eclog.* 34) gives him the character of a magnanimous prince (*βασιλεὺς μεγαλόψυχος καὶ τὸ ἦθος ἥμερος*). It cannot, indeed, be denied that the portraitures of the Jewish writers are likely to have been exaggerated, but they could not well have fabricated the facts in the case, while the nature of the reaction (in the times of the Maccabees) shows an intolerable civil pressure preceding; accordingly Antiochus is depicted even in Diodorus (ii, 582 sq.) and other historians as a violently eccentric (almost atrocious) monarch, whose character is composed of contradictory elements (comp. Athen. x, 433). His attempt to extirpate the Jewish religion could certainly hardly have arisen from despotic bigotry, but he probably sought by this means to render the Jews somewhat more tractable, and to conform them to other nations—a purpose to which the predilection for foreign customs, already predominant among the prominent Jews (1 Macc. i, 12; 2 Macc. iv, 10 sq.), doubtless contributed. The Jews, no doubt, by reason of their position between Syria and Egypt, were subject to many hardships unintentional on the part of Antiochus, and his generals may often have increased the severity of the measures enjoined upon them by him, on account of the usual rigid policy of his government toward foreigners; yet in the whole conduct of Antiochus toward the Jews an utter contempt for the people themselves, as well as a relentless hastiness of disposition, is quite evident. See Horn (*Little*).

4. Antiochus (V) Eupator (*Εὐπάτωρ*, having a *noble father*) succeeded, in B.C. 164, while yet a child (of nine years, Appian, *Syr.* 66; or twelve years, according to Porphyr. in Euseb. *Chron. Arm.* i, 348), his father Antiochus Epiphanes, under the guardianship of Lysias (Appian, *Syr.* 46; 1 Macc. iii, 32 sq.), although Antiochus Epiph. on his deathbed had designated Philip as regent and guardian (1 Macc. vi, 14 sq., 55; 2 Macc. ix, 29). Soon after his accession (B.C. 161) he set out with a large army for Judæa (1 Macc. vi, 20), where Lysias already was, but hard pressed by the Jews (1 Macc. iii, 39 sq.; vi, 21 sq.). Respecting the route that he took and the issue of the engagement which he fought with Judas Maccabæus, the accounts do not agree (1 Macc. vi, and 2 Macc. xiii; comp. Wernsdorf, *De fide Maccab.* p. 117; Eichhorn, *Apokr.* p. 265 sq.); that victory, however, was not on the side of Judas, as one of these states (2 Macc. xiii, 29, 30),

Coin of Antiochus Eupator, with the Figure of Apollo.

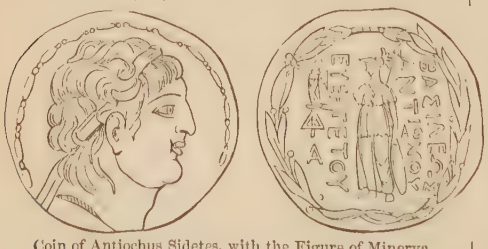
appears evident from all the circumstances. The statement (1 Macc. vi, 47) that the Jews were compelled to retreat on account of the superiority of their enemies, is very probable, and corroborated by Josephus (*War*, i, 1, 5; comp. *Ant.* xii, 9, 5). Antiochus repulsed Judas at Bethzacharia, and took Bethsura (Bethzur) after a vigorous resistance (1 Macc. vi, 31–50). But when the Jewish force in the temple was on the point of yielding, Lysias persuaded the king to conclude a hasty peace that he might advance to meet Philip, who had returned from Persia and made himself master of Antioch (1 Macc. vi, 51 sq.; Joseph. *Ant.* xii, 9, 5 sq.). Philip was speedily overpowered (Joseph. l. c.); but in the next year (B.C. 162) Antiochus and Lysias fell into the hands of Demetrius Soter, the son of Seleucus Philopator, who now appeared in Syria and laid claim to the throne. Antiochus was immediately put to death by him (together with Lysias) in revenge for the wrongs which he had himself suffered from Antiochus Epiphanes (1 Macc. vii, 1 sq.; 2 Macc. xiv, 1 sq.; Appian, *Syr.* 46; Justin, xxxiv, 3), after a reign (according to Eusebius) of two (full) years (Polyb. xxxi, 19; Joseph. *Ant.* xii, 10, 1).

5. Antiochus (VI), surnamed Epiphanes Dionysus (*Ἐπιφανὴς Διόνυσος*, *illustrious Bacchus*, on coins, see Eckhel, I, iii, 231 sq.; but Theos, *Θεός*, *god*, by Josephus, *Ant.* xiii, 7, 1), son of Alexander (Balas) king of Syria (*Ἀλέξανδρος Ἀλεξάνδρου τοῦ νόθου*, App. *Syr.* 68). After his father's death (B.C. 146) he remained in Arabia; but, though still a child (*παιδίον*, App. l. c.; *παιδάριον νεώτερον*, 1 Macc. xi, 54), he was soon afterward brought forward by Diodotus or Trypho (Strabo, xvi, 752), who had been one of his father's chief ministers at Antioch, as a claimant of the throne against Demetrius Nicator, and (through his generals) quickly obtained the succession by force of arms (1 Macc. xi, 39, 54), B.C. 145–144 (comp. Eckhel, *Doctr. Num.* I, iii, 231; Justin, xxxvi, 1; Appian, *Syr.* 68). Jonathan Maccabæus, who joined his cause, was laden with rich presents and instated in the high-priesthood, and his brother Simon was appointed commander of the royal troops in Palestine (1 Macc. xi, 57 sq.). Jonathan now reduced the whole land to subjection from Damascus to Antioch (1 Macc. xi, 62), defeated the troops of Demetrius (1 Macc. xi, 63 sq.), and even successfully repelled a fresh incursion of Demetrius into Palestine (1 Macc. xii, 24 sq.); but hardly was Antiochus established on the throne when Trypho began to put into execution his long-cherished plan of seizing the royal power for himself (1 Macc. xii, 39).

Tetradrachm (Attic Talent) of Antiochus Dionysus, the *Reverse* bearing the Figure of the Dioscuri on horseback, with the legends (in Greek), "Of King Antiochus Epiphanes Dionysus" and "Trypho," and the date ΘΞΡ (169 Æra Seleucid.).

In order to this, Trypho first of all advised the young prince to get the powerful Jonathan out of the way, and having succeeded by stratagem in confining him in prison, he soon after (B.C. 143) put him to death (1 Macc. xii, 40 sq.). He then returned to Syria, caused Antiochus to be murdered, and seized upon the crown (1 Macc. xiii, 31 sq.; Joseph. *Ant.* xiii, 5, 6; App. *Syr.* 68; Livy, *Epit.* 55 [where the *decem annos admodum habens* is incorrect]; Diod. ap. Müller, *Fragm.* ii, 19; Just. xxxvi, 1).

6. Antiochus (VII) Sidetes (Σιδήτης, from Sida in Pamphylia, where he was born, Euseb. *Chron. Arm.* i, 349, and not from his great love of hunting, Plutarch, *Apophth.* p. 34, ed. Lips., comp. צדד), called also Eusebes (Εὐσεβής, *pious*, Josephus, *Ant.* xiii, 8, 2); on coins Evergetes (Εὐεργέτης, *benefactor*, see Eckhel, *Doctr. Num.* iii, 235), second son of Demetrius I. After his brother Demetrius (II) Nicator had been taken prisoner (B.C. cir. 141) by Mithridates I (Arsaces VI, 1 Macc. xiv, 1), king of Parthia, he married Demetrius's sister (wife) Cleopatra, B.C. 140 (Justin. xxxvi, 1), recovered the dominion of Syria (B.C. 137, comp. Niebuhr, *Kl. Schr.* i, 251) from the atrocious Trypho (Strabo, xiv, 668), and ruled over it for nine years (1 Macc. xv, 1 sq.). At first he made a very advantageous treaty with Simon, who was now "high-priest and prince of the Jews," but when he grew independent of his help, he withdrew the concessions which he had made, and demanded the surrender of the fortresses which the Jews held, or an equivalent in money (1 Macc. xv, 26 sq.; Josephus, *Ant.* xiii, 7, 3). As Simon was unwilling to yield to his demands, he sent a force under Cendebæus against him, who occupied a fortified position at Cedron (? 1 Macc. xv, 41), near Azotus, and harassed the surrounding country. After the defeat of Cendebæus by the sons of Simon and the destruction of his works (1 Macc. xvi, 1–10), Antiochus, who had returned from the pursuit of Trypho, undertook an expedition against Judæa in person. In the fourth year of his reign he besieged Jerusalem, and came near taking it by storm, but at length, probably through fear of the Romans, made peace on tolerable terms with John Hyrcanus (Josephus, *Ant.* xiii, 8, 3, 4; comp. Euseb. *Chron. Arm.* i, 349). Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign; but, after some successes, he was entirely defeated by Phraortes II (Arsaces VII), and fell in the battle (Josephus, *Ant.* xiii, 8, 4; Justin. xxxviii, 10; Diod. Sic. *Exc.* Vat. p. 117 sq.), B.C. cir. 127–126 (App. *Syr.* 68; comp. Niebuhr, *Kl. Schrift.* i, 251 sq.; Clinton, *F. H.* ii, 332 sq.). According to Athenæus (v, 210; x, 439; xii, 540), this king, like most of his predecessors, was inordinately given to the pleasures of the table (comp. Justin. xxxviii, 10). See Cleopatra 8.

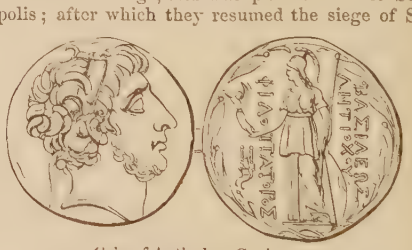


Coin of Antiochus Sidetes, with the Figure of Minerva.

7. Antiochus (VIII) Grypus (Γρυπός, from his *aquiline* nose), and on coins *Epiphanes*, was the second son of Demetrius Nicator and Cleopatra. After the murder of his brother Seleucus by his mother, she placed him on the throne, as being likely to submit to her dictation, B.C. 125; but with the assistance of Ptolemy Physcon, his father-in-law, he not only succeeded in ejecting the usurper Alexander Zebina from Syria (Josephus, *Ant.* xiii, 9, 3), but eventually compelled his mother to drink the poison that in her jealousy she prepared for him, B.C. 120. Eight years afterward a quarrel arose between him and his half-brother Antiochus Cyzicenus about the succession (Josephus, *Ant.* xiii, 10, 1), causing a protracted civil war that resulted in the partition of the kingdom of Syria between them and their descendants till the Roman conquest. He was assassinated, B.C. 96, in Heracleon, after a reign of 29 years (Josephus, *Ant.* xiii, 13, 4), leaving four sons. (See Justin. xxxix, 1–3; Livy, *Epit.* 60; Appian, *Syr.* p. 69; Athen. xii, 540.) Most of his coins have his mother's bust together with his own (Eckhel, *Doctr. Num.* iii, 238). He appears to be the Antiochus *Philometor* (Φιλομήτωρ, *lover of his mother*) referred to by Josephus (*Ant.* xiii, 12, 2).

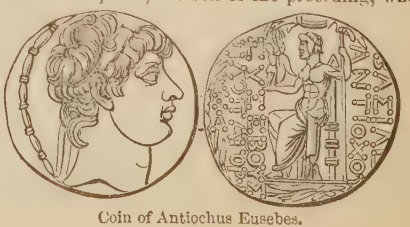
Coin of Antiochus Grypus.

8. Antiochus (IX) Cyzicenus (Κυζικηνός, from Cyzicus, where he was brought up), and on coins (Eckhel, iii, 241) *Philopator* (Φιλοπάτωρ, *lover of* his *father*), acquired possession of Cœle-Syria and Phœnicia (B.C. 111–96) from his half-brother Antiochus Grypus (q. v.), on whose death he attempted to seize the whole of Syria, but was resisted by Seleucus, eldest son of the latter, by whom he was killed in battle, B.C. 95 (Josephus, *Ant.* xiii, 13, 4). He made an unsuccessful campaign at Samaria, as related by Josephus (*ib.* 10, 2; *War*, i, 2, 7), under the following circumstances: John Hyrcanus, prince and high-priest of the Jews, having besieged the city, the Samaritans invited Antiochus to their assistance. He advanced speedily to help them, but was overcome by Antigonus and Aristobulus, sons of Hyrcanus, who commanded the siege, and who pursued him to Scythopolis; after which they resumed the siege of Samaria, and blocked up the city so closely that the inhabitants again solicited Antiochus. Having received 6000 men from Ptolemy Lathyrus, son of Cleopatra, queen of Egypt, he wasted the lands belonging to the Jews, designing thereby to oblige Hyrcanus to raise the siege of Samaria, but his troops were at last dispersed, and Samaria was taken by storm, and razed by Hyrcanus.



Coin of Antiochus Cyzicenus.

9. Antiochus (X) Eusebes (Εὐσεβής, *pious*), and on coins *Philopator*, the son of the preceding, whom



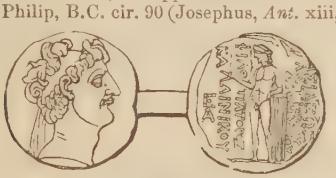
Coin of Antiochus Eusebes.

he succeeded, B.C. 95, and defeated Seleucus of the rival portion of Syria, as well as the two brothers of the latter; but the Syrians, worn out with the continuation of the civil broil, at length offered the crown of all Syria to Tigranes, before whose full accession Antiochus perished in battle with the Parthians (Josephus, *Ant.* xiii, 13, 4).

10. ANTIOCHUS (XI), who also assumed the title of *Epiphanes* (II), was one of the above-named sons of Antiochus Grypus and brothers of Seleucus, who contended with Antiochus Cyzicenus; he was defeated and lost his life, B.C. cir. 94 (Josephus, *Ant.* xiii, 13, 4), leaving the contest to his surviving brother Philip, assisted by another brother, Demetrius, till the dispute was finally terminated by Tigranes (q. v.) assuming supreme power of all Syria, thus putting an end to the Seleucid dynasty.

Coin of Antiochus Epiphanes the Second.

11. ANTIOCHUS (XII), the youngest son of Antiochus Grypus, surnamed likewise *Dionysus* (II), and on coins (Eckhel, iii, 246) *Philopator* CALLINICUS (Καλλίνικος, *finely victorious*), assumed the title of king after his brother Demetrius (see above) had been taken prisoner by the Parthians. He fell in battle against Aretas, king of the Arabians, after a brief exercise of power at Damascus, in opposition to his surviving brother Philip, B.C. cir. 90 (Josephus, *Ant.* xiii, 15, 1).



Coin of Antiochus Callinicus.

Antiŏchus was likewise the title of several kings of the petty province of Commagene, between the Euphrates and Mount Taurus, having the city of Samosata for its capital, and originally forming part of the Seleucid kingdom of Syria, from which it appears to have been independent during the contests between the later kings of that dynasty—a circumstance that probably explains the recurrence of the name Antiochus in this fresh dynasty. The only one of these mentioned even by Josephus is the FOURTH of the name, surnamed *Epiphanes*, apparently a son of Antiochus II of the same line. He was on intimate terms with Caligula, who gave him his paternal kingdom, A.D. 38, but afterward withheld it, so that he did not succeed to it till the accession of Claudius, A.D. 41. Nero added part of Armenia to his dominions in A.D. 61. He was one of the richest of the kings tributary to the Romans (see Smith's *Dict. of Class. Biog.* s. v.). His

Coin of Antiochus IV, of Commagene, with the Inscription (in Greek), "Great King Antiochus;" the *Reverse* bearing the Figure of a Scorpion, with the legend (in Greek), "Of (th.) Commagenians."

son, also called Antiochus Epiphanes, was betrothed, A.D. 43, to Drusilla, the daughter of Agrippa (Josephus, *Ant.* xix, 9, 1). He assisted Titus in the final siege of Jerusalem (Josephus, *War*, v, 11, 3; Tacitus, *Hist.* v, 1). But in A.D. 72 he was accused by Pætus, governor of Syria, of conspiring with the Parthians against the Romans, and, being deposed from his kingdom, retired first to Lacedæmon and then to Rome, where he spent the remainder of his life in great respect (Josephus, *War*, vii, 7).

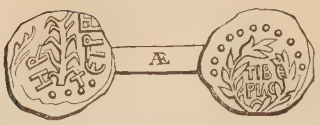
Antiochus, bishop of Ptolemaïs in Palestine, a Syrian by birth. At the beginning of the fifth century he went to Constantinople, where his eloquent preaching gained him the reputation of another Chrysostom. He died not later than 408. Besides many sermons, he left a large work "against Avarice," which is lost.—Theodoret, *Dial.* ii; Phot. *Cod.* 288; *Act. Concil. Ephes.* iii, 118; Labbe, *Catal. Codd. Vindobon.* pt. i, p. 116, No. 58.

Antiochus, monk of St. Saba, near Jerusalem, at the time of the capture of Jerusalem by the Persians (A.D. 614), and author of an "Epitome of Christian Faith" (Παυδέκτης τῆς Ἁγίας Γραφῆς), first published in Latin by Tilman (Paris, 1543, 8vo); reprinted in the *Bibliotheca Patrum* (Paris, 1579; Colon. 1618; Lugd. 1677); in the original Greek, first by Ducæus, in the *Auctarii Bibl. Patr.* (Par. 1624), reprinted in Morell's *Bibl. Patr.* (Par. 1644), and a considerable fragment in Fabricius's *Bibl. Græc.* x, 501.

Antipædobaptists (from *ἀντί*, *against*, *παῖς*, *child*, and *βάπτιζω*, *to baptize*), persons who object to the baptism of infants, on the assumption that Christ's commission to baptize appears to them to restrict this ordinance to such only as are taught, or made disciples; and that consequently infants, who cannot be thus taught, ought to be excluded. The Baptists, Campbellites, and Mennonites are Antipædobaptists. See those titles.

An'tipas (Ἀντίπας, for Ἀντίπατρος, *Antipater*; comp. Josephus, *Ant.* xiv, 1, 3), the name of three men.

1. A son of Herod the Great by Malthace, a Samaritan (Joseph. *Ant.* xvii, 1, 3; *War*, i, 28, 4). He inherited of his father's dominions only Galilee and Peræa (B.C. 5), as tetrarch (q. v.), with a yearly income of 200 talents (Joseph. *Ant.* xvii, 8, 1; 11, 4); Jesus was thus within his territorial jurisdiction (Luke xxiii, 7). He first married the daughter of the Arabian king Aretas, but afterward became enamored with Herodias, his half-brother Philip's wife, and contracted a clandestine marriage with her, on which account the Arabian princess indignantly returned to her father (Joseph. *Ant.* xviii, 5 1). Herodias inveigled her new husband into the execution of John the Baptist (Matt. xiv, 4). His former father-in-law, Aretas, not long afterward (according to Josephus about one year before the death of Tiberius, i. e. A.D. 36) declared war against him, on pretence of a dispute about boundaries, but probably in reality to avenge the insult to his daughter, and entirely routed his army (Joseph. *Ant.* xviii, 5, 1), but was obliged to desist from farther steps by the intervention of the Romans. Antipas visited Rome on the accession of Caligula, although fond of ease, at the instance of his vain and ambitious wife, in order to secure the same royal title (which is derisively ascribed to him in Mark vi, 14) that his nephew Herod Agrippa had just acquired (Joseph. *Ant.* xviii, 7, 1); but upon the accusation of the latter he was dethroned by the emperor (A.D. 39; see Ideler, *Chronol.* ii, 309 sq.; comp. Joseph. *Ant.* xviii, 6, 11; 7, 2), and, together with Herodias, who would not desert him in his misfortune, banished to Lyons in Gaul (Joseph. *Ant.* xviii, 2), not to Vienna (Euseb. *Hist. Eccles.* i, 11), but died in Spain (Joseph. *War*, ii, 9, 6), whither he eventually removed. (See Koch, *De anno natali J. C. per numum et fata Antipæ demonstrato*, Helmst. 1721; comp.



Coin of Herod Antipas, with the Title "Tetrarch;" the *Reverse* bearing the Name of "Tiberias," one of the Cities improved by him.

Zorn, *Biblioth. Antiq.* i, 1021.) Although Josephus relates no great series of infamous acts on the part of Antipas, it is yet very evident that he was a frivolous prince (comp. Mark viii, 15; Luke xiii, 32), abandoned to the pleasures of life (comp. Joseph. *Ant.* xviii, 4, 5), destitute of firmness of character (comp. Luke xxiii, 11), aware of his faults (Luke ix, 7 sq.), yet not disinclined to arbitrary acts (Luke xiii, 38), whom Luke (iii, 19) charges with many crimes (*πονηρά*), as likewise Jewish tradition paints in the most disadvantageous light (Noble, *Hist. Idum.* p. 251 sq.).—Winer, i, 484. See HEROD.

2. A person "of royal lineage" in Jerusalem, and city treasurer, the first man seized by the assassins during the last war with the Romans, and soon after butchered in prison (Josephus, *War*, iv, 3, 4 and 5).

3. A "faithful martyr," mentioned in Rev. ii, 13. A.D. ante 100. He is said to have been one of our Saviour's first disciples, and a bishop of Pergamus, and to have been put to death in a tumult there by the priests of Æsculapius, who had a celebrated temple in that city (Eusebius, *Hist. Eccl.* iv, 5). Tradition relates that he was burned in a brazen bull under Domitian (*Acta Sanctorum*, ii, 3, 4). His day in the Greek calendar is April 11 (*Menol. Gr.* iii, 51).

Antip'ater (Ἀντίπατρος, *instead of* his *father*), the name of several men in the Apocrypha and Josephus.

1. The son of Jason, and one of the two ambassadors sent by the Jews in the time of the Maccabees to renew the league with the Romans and Lacedæmonians (1 Macc. xii, 16; xiv, 22).

2. The father of Herod the Great (q. v.) was, according to Josephus (*Ant.* xiv, 1, 3; for other accounts of his parentage, see Nicolas of Damascus, *ap. Joseph.* in loc.; Africanus, *ap.* Eusebius, *Hist. Eccles.* i, 6, 7; Photius, *Bibl.* 76 and 238), the son of a noble Idumæan, to whom the government of that district had been given by Alexander Jannæus (q. v.) and his queen Alexandra, and at their court the young Antipater was brought up. In B.C. 65 he persuaded Hyrcanus to take refuge from his brother Aristobulus II with Aretas, king of Arabia Petræa, by whom, accordingly, an unsuccessful attempt was made to replace Hyrcanus on the throne (Joseph. *Ant.* xiv, 2; *War*, i, 6, 2). In B.C. 64 Antipater again supported the cause of Hyrcanus before Pompey in Cœle-Syria (*Ant.* xiv, 3, 2). In the ensuing year Jerusalem was taken by Pompey and Aristobulus deposed; and henceforth we find Antipater both zealously adhering to Hyrcanus and laboring to ingratiate himself with the Romans. His services to the latter, especially against Alexander, the son of Aristobulus, and in Egypt against Archelaus (B.C. 57 and 56), were favorably regarded by Scaurus and Gabinius, the lieutenants of Pompey; his active zeal against Mithridates of Pergamus in the Alexandrian war (B.C. 48) was rewarded by Julius Cæsar with the gift of Roman citizenship; and, on Cæsar's coming into Syria (B.C. 47), Hyrcanus was confirmed by him in the high-priesthood through Antipater's influence, notwithstanding the complaints of Antigonus, son of Aristobulus, while Antipater himself was appointed procurator of Judæa (Josephus, *Ant.* xiv, 5, 1 and 2; 6, 2–4 and 8; *War*, i, 8, 1 and 7; 9, 3–5). After Cæsar had left Syria to go against Pharnaces, Antipater set about arranging the country under the existing government, and appointed his sons Phasaëlus and Herod governors respectively of Jerusalem and Galilee (Joseph. *Ant.* xiv, 9, 1 and 2; *War*, i, 10, 4). In B.C. 46 he dissuaded Herod from attacking Hyrcanus, and in B.C. 43 (after Cæsar's death) he regulated the tax imposed by Cassius upon Judæa for the support of the Roman troops (*Ant.* xiv, 9, 5; 11, 2; *War*, i, 10, 9; 11, 2). During the last-mentioned year he was carried off by poison which Malichus, whose life he had twice saved, bribed the cup-bearer of Hyrcanus to administer to him (*Ant.* xiv, 11, 2–4; *War*, i, 11, 2–4).

3. The eldest son of Herod the Great (q. v.) by his first wife, Doris (Josephus, *Ant.* xiv, 12, 1). Josephus describes him as a monster of crafty wickedness (*κακίας μυστήριον*, *War*, i, 24, 1). Herod, having divorced Doris and married Mariamne, B.C. 38, banished Antipater from court (*War*, i, 22, 1), but recalled him afterward, in the hope of checking the supposed resentment of Alexander and Aristobulus for their mother Mariamne's death. Antipater now intrigued to bring these his half-brothers under the suspicion of their father, and with such success that Herod altered his intentions in their behalf, recalled Doris to court, and sent Antipater to Rome, recommended to Augustus (*Ant.* xvi, 3; *War*, i, 23, 2). He still continued his machinations against his brothers, in concert with Salome and Pheroras, and aided by a certain Spartan Eurycles (comp. Plut. *Ant.* p. 9476), till he succeeded in accomplishing their death, B.C. 6 (Josephus, *Ant.* xvi, 4, 11; *War*, i, 23–27). See ALEXANDER. Having thus removed his rivals, and been declared successor to the throne, he entered into a plot with his uncle Pheroras against the life of his father; but this being discovered during his absence to Rome, whither he had gone to carry out a part of the scheme, he was remanded to Judæa by his father, and then tried before Varus, the Roman governor of Syria. The sentence against him being confirmed by Augustus, although with a recommendation of mercy, he was executed in prison by the order of his father, now himself in his last illness (Josephus, *Ant.* xvii, 1–7; *War*, i, 28–33; Eusebius, *Hist. Eccl.* i, 8, 12).

4. The oldest of the three sons of Phasaëlus by Salampsio, the daughter of Herod the Great (Josephus, *Ant.* xviii, 5, 4). See HEROD.

5. The son of Salome, Herod's sister; he married his cousin Cypros, by whom he had a daughter Cypros (Joseph. *Ant.* xviii, 5, 4). He was an able orator, and in an extended speech opposed the confirmation of Archelaus (q. v.) in his royal legacy before the Emperor Augustus (*Ant.* xvii, 9, 5). See HEROD.

6. A Samaritan, steward of Antipater the son of Herod the Great, who tortured him in order to procure evidence against his master (Josephus, *War*, i, 30, 5). See No. 3.

Antip'atris (Ἀντιπατρίς, from *Antipater;* in the Talmud אנטיפטרס, see Lightfoot, *Hor. Heb.* p. 109 sq.), a city built by Herod the Great, in honor of his father (Josephus, *Ant.* xvi, 5, 2; *War*, i, 21, 9), on the site of a former place called *Caphar-saba* (Καβαρζαβᾶ or Καφαρσαβᾶ, Josephus, *Ant.* xiii, 15, 1; xvi, 5, 2). The spot (according to Ptolemy, lat. 32°, long. 66° 20′) was well watered and fertile; a stream flowed round the city, and in its neighborhood were groves of large trees (Josephus, *Ant.* xvi, 5, 2; *War*, i, 21, 9). Caphar-saba was 120 stadia from Joppa; and between the two places Alexander Balas drew a trench, with a wall and wooden towers, as a defence against the approach of Antiochus (Josephus, *Ant.* xiii, 15, 1; *War*, i, 4, 7). Antipatris also lay between Cæsarea and Lydda (*Itin. Hieros.* p. 600). It was not exactly on the sea (Schleusner, *Lex.* s. v.), but full two miles inland (Josephus, *War*, iv, 8, 1) on the road leading to Galilee (Mishna, *Gattin*, vii, 7; comp. Reland, *Palæst.* p. 409, 417, 444). These circumstances indicate that Antipatris was in the midst

of a plain, and not at *Arsuf*, where the Crusaders supposed they had found it (Will. Tyr. ix, 19; xiv, 16; Vitracus, c. 23; Brocard, c. 10; comp. Reland, *Palæst.* p. 569, 570). On the road from Ramlah to Nazareth, north of Ras el-Ain, Prokesch (*Reise ins Heilige Land*, Wien, 1831) came to a place called *Kaffir Saba;* and the position which Berghaus assigns to this town in his map is almost in exact agreement with the position assigned to Antipatris in the *Itin. Hieros.* Perceiving this, Raumer (*Palästina*, p. 144, 462) happily conjectured that this Kefr Saba was no other than the reproduced name of Caphar-saba, which, as in many other instances, has again supplanted the foreign, arbitrary, and later name of Antipatris (comp. the *Hall. Lit.-Zeit.* 1845, No. 230). This conjecture has been confirmed by Dr. Robinson, who gives Kefr Sâba as the name of the village in question (*Researches*, iii, 46 48; see also later ed. of *Researches*, iii, 138, 139; and *Biblioth. Sac.* 1853, p. 528 sq.). Paul was brought from Jerusalem to Antipatris by night, on his route to Cæsarea (Acts xxiii, 31; comp. Thomson's *Land and Book*, i, 258). Dr. Robinson was of opinion, when he published his first edition, that the road which the soldiers took on this occasion led from Jerusalem to Cæsarea by the pass of Beth-Horon, and by Lydda or Diospolis. This is the route which was followed by Cestius Gallus, as mentioned by Josephus (*War*, ii, 19, 1), and it appears to be identical with that given in the *Jerusalem Itinerary*, according to which Antipatris is 42 miles from Jerusalem, and 26 from Cæsarea. Even on this supposition it would have been quite possible for troops leaving Jerusalem on the evening of one day to reach Cæsarea on the next, and to start thence, after a rest, to return to (it is not said that they arrived at) their quarters at Jerusalem before nightfall. But the difficulty is entirely removed by Dr. Smith's discovery of a much shorter road, leading by Gophna direct to Antipatris. On this route he met the Roman pavement again and again, and indeed says "he does not remember observing anywhere before so extensive remains of a Roman road" (*Biblioth. Sac.* 1843, p. 478–498). Van de Velde, however (*Memoir*, p. 285 sq.), contends that the position of *Mejdel Yaba* corresponds better to that of Antipatris. In the time of Jerome (*Epitaph. Paulæ*, 108) it was a half-ruined town. Antipatris, during the Roman era, appears to have been a place of considerable military importance (Josephus, *War*, iv, 8, 1). Vespasian, while engaged in prosecuting the Jewish war, halted at Antipatris two days before he resumed his career of desolation by burning, destroying, and laying waste the cities and villages in his way (see Conybeare and Howson, *Life and Epistles of St. Paul*, ii, 269). This city is supposed (by Calmet, s. v.) to have been the same with *Capharsaloma* (or *Capharsaroma*, perhaps also *Caparsemelia;* see Reland, *Palæst.* p. 690, 691), where a battle was fought in the reign of Demetrius between Nicanor, a man who was an implacable enemy of the Jews, and Judas Maccabæus, when five thousand of Nicanor's army were slain, and the rest saved themselves by flight (1 Macc. vii, 26-32).

Antiphĭlus (Ἀντίφιλος, *instead of a friend*), a friend of Antipater, charged by the party of Pheroras with bringing from Egypt a poisonous draught for Herod (Josephus, *Ant.* xvii, 4, 2; *War*, i, 30, 5); a suspicion confirmed by a letter intercepted between Antiphilus and Antipater (*Ant.* xvii, 5, 7). See Antipater.

Antĭphon (from *ἀντί*, *in turn*, and *φωνή*, *a sound*), the singing or chanting of one portion of a choir *in reply* to another when the psalms are sung or chanted. In the "responsorium" the verse is spoken only by one person on either side, or by one person on one side, though by many on the other; whereas, in antiphony, the verses are sung by the two parts of the choir alternately. Antiphonal singing is supposed to have been brought into use in the Western Church by Ambrose, who, about the year 374, is said to have introduced it into the Church of Milan, in imitation of the Eastern Church, where it appears to have been of greater antiquity, though as to the time of its institution authors are not agreed. The chanting of the psalms in this antiphonal manner was practiced by the Hebrews; and some of these were actually composed in alternate verses, with a view to their being used in a responsive manner. In the English Church, where there is no choir, the reading of the Psalter is divided between the minister and the people; and in the cathedral service the psalms are chanted throughout, two full choirs being provided, stationed one on each side of the church. One of these, having chanted one of the verses, remains silent while the opposite choir replies in the verse succeeding; and at the end of the psalm the *Gloria Patri* is sung by the united choirs, accompanied by the organ.—Bingham, *Orig. Eccles.* bk. xiv, ch. i, § 11. See Anthem.

Antiphonarium or **Antiphonary**, a Roman service-book containing all the anthems, responsaries, collects, and whatever else was said or sung in the choir, except the lessons. It is sometimes called the *responsorium*, from the responses contained in it. The author of the Roman antiphonary was Gregory the Great. We read of nocturnal and diurnal antiphonaries, for the use of daily and nightly offices; of summer and winter antiphonaries; also antiphonaries for country churches. These and many other popish books were forbidden to be used by the 3 and 4 Edward VI. See Antiphon.

Antipope (from *ἀντί*, *against*, i. e. a rival pope), a pontiff elected by the will of a sovereign, or the intrigues of a faction, in opposition to one canonically chosen. The emperors of Germany were the first to set up popes of their own nomination against those whom the Romans had elected without consulting them. Otho the Great displaced successively two bishops of Rome; and when Sylvester III had expelled from the capital of Christendom Benedict IX, whose profligacy had compromised in the eyes of all men the honor of the sovereign pontificate, Conrad II, king of Germany, brought back this worthless pastor, who hastened to sell his dignity to Gregory VI. As Benedict, however, soon repented of this transaction, there were now three popes at a time, and their number was increased to four by the election of Clement II in 1046. Shortly after, Alexander II found a rival in Honorius II; and in 1080 the same unseemly spectacle was witnessed, when Henry IV, emperor of Germany, elevated to the papal chair Guibert of Ravenna, under the title of Clement III, in opposition to his implacable adversary, Gregory VII. But after the death of Gregory Clement was himself opposed successively by Victor III and Urban II, and at last died at a distance from Rome, having just beheld the exaltation of Pascal II as the successor of Urban. During the twelfth century several antipopes flourished, such as Gregory VIII and Honorius III. On the death of the latter, France began to intermeddle in these disgraceful strifes, and upheld the cause of Innocent II against Anaclet; while the kings of Sicily, on the other hand, frequently set up a pontiff of their own against the choice of the emperors. The thirteenth and fourteenth centuries swarm with antipopes; but what specially deserves notice is "the great schism of the West," produced by these shameless rivalries in 1378—a schism which divided the Church for fifty years. It broke out after the death of Gregory XI, at the election of Urban VI, whom the voice of the Roman people, demanding an Italian pope, and not one who should fix his pontificate, like several of his predecessors, at a distance from Rome, had elevated to the papal throne. The French cardinals objected, withdrew to Provence, and elected a

new pope, under the name of Clement VII, who was recognised by France, Spain, Savoy, and Scotland; while Italy, Germany, England, and the whole north of Europe, supported Urban VI. These two popes excommunicated each other; nor did they even fear to compromise their sacred character by the most cruel outrages and the most odious insults. The schism continued after their death, when three popes made their appearance "in the field," all of whom were deposed by the Council of Constance in 1415, and Cardinal Colonna elected in their room, under the title of Martin V. The last antipope was Clement VIII. With him the schism ceased; but the evil was done, and nothing could remedy it. The dogma of papal infallibility had received a mortal wound "in the house of its friends," and the scepticism induced on this point rapidly extended to others. See POPE; PAPACY.

Antiquities, SACRED, a term that may be considered as embracing whatever relates to the religious, political, social, domestic, and individual life, not only of the Hebrew race, but also of those kingdoms, tribes, and persons that were connected with, or more or less influenced by the chosen people (with the exception of history and biography) in the several stages of its development prior to the capture of Jerusalem by the Romans, and to the usages of the Christian Church during the earlier ages.

I. *Biblical.* — The Scriptures themselves are the great source whence a knowledge of Hebrew and Christian antiquities may be drawn; and whoever wishes to have an accurate and thorough acquaintance with the subject must, with this express purpose in view, make the holy record the object of a careful, sustained, and systematic study. Much of the Old Testament is, in the best sense of the term, picture writing; and the history of the Saviour carries us into the very bosom of domestic life. The knowledge which is acquired from these sources is peculiarly valuable, from the stamp of truth which every part of it bears. Few, however, have the disposition, the leisure, or the ability for the requisite study; and therefore the aid of the scholar and divine is desirable, if not indispensable. But besides what may be learned from the Scriptures themselves, much remains to be known which they do not and cannot teach; for, like all other books relating to ages long by-gone, they contain allusions, phraseology, modes of thought and speech, which can be understood either not at all, or but imperfectly, without light derived from extraneous sources; and that the rather because the Hebrews were not a literary people, and the aim of the sacred penmen was far higher than to achieve intellectual reputation. The heathen writers afford very scanty materials for illustrating biblical antiquities, so ignorant or prejudiced were they on topics of that kind. Indirect information and undesigned testimonies may be here and there extracted from their writings, but in general they communicate no useful information except on geographical and kindred subjects. The least barren of them is the earliest prose writer extant, Herodotus, who, in his second book and part of the third, furnishes snatches of information which may be of service, especially in conjunction with the light which recent discoveries in Egyptian antiquities have so happily thrown on the biblical records (*The Egypt of Herodotus*, by John Kenrick, M.A. 1841; *Manners and Customs of the Ancient Egyptians*, by Sir J. G. Wilkinson, 1837, 1841).

The study of biblical antiquities, viewed as an aid in the interpretation of the books of the Old Testament, began probably on the return from the Babylonish exile, when a lengthened past already stretched out to the Israelitish nation as they looked back toward their origin; and, from the new circumstances in which they were placed, and the new modes of thought and action to which they had become habituated, they must have found many things in their sacred books which were as difficult to be understood as they were interesting to their feelings. The ideas, views, and observations which thence resulted were held, taught, transmitted, and from age to age augmented by Jewish doctors, whose professed duty was the expounding of the law of the fathers; and after having passed through many generations by oral communication, were at length, in the second and some subsequent centuries of the Christian era, committed to writing. See TALMUD. This source of information, as being traditionary in its origin, and disfigured by ignorance, prejudice, and superstition, must, to be of any service, be used with the greatest care and discrimination. It seems, however, to have fallen into somewhat undue depreciation, but has been successfully employed by recent writers in delineating a picture of the age in which our Lord appeared (*Das Jahrhundert des Heils*, by Gfrörer, Stuttgart, 1838). In the first century Josephus wrote two works of unequal merit, on *The Jewish War* and *The Antiquities of the Jews*, which, notwithstanding some credulity and bad faith on the part of the author, afford valuable information, particularly in relation to the manners, customs, and opinions of his own times. Had another work of which the writer speaks (preface to the *Antiquities*) come down to these days, which appears to have been a sort of philosophical treatise on the Mosaic laws and institutions, giving probably, after the manner of Michaelis in his *Mosaisches Recht*, the *rationale* of the several observances enjoined, some considerable light might have been thrown on the antiquities of the nation, though the known propensity of Josephus to the allegorical method of interpretation diminishes the regret experienced at its loss. The works of Philo, the celebrated Alexandrian teacher, which were also produced in the first century, have their value too much abated by his love of the same allegorical method; which he was led to pursue mainly by his desire to bring the mind of the Hebrew nation into harmony with Oriental, and especially Grecian systems of philosophy, of which Philo was a diligent student and a great admirer. Little advantage is to be gained by the study of writers among the modern Jews; for, till a very recent period, no sound intellectual activity was found among this singular and most interesting race. Inspired, however, by the spirit of the eighteenth century, Mendelssohn opened to his fellow-believers a new era, and introduced a manner of thinking and writing which prepared the way for many valuable Jewish productions, and gave an impulse to the mind of "the nation," the best outward results of which are only beginning to be seen.

The study of classical antiquity, which commenced at the revival of letters, was not without an influence on biblical archæology; but this branch of knowledge is chiefly indebted for its most valuable results to the systematic study of the Bible, and the cultivation of the long-neglected Hebrew language, which the interests of the Reformation both needed and called forth. It was not, however, till within the last century that the intelligent spirit which had been applied to the examination of classical antiquity in Germany so directed the attention of Oriental scholars to the true way of prosecuting and developing a knowledge of Hebrew and Christian antiquities as to bring forth treatises on the subject which can be regarded as satisfactory in the present advanced state of general scholarship. In no one thing has the mental activity of recent times contributed more to the science of biblical antiquities than by leading well-informed travellers to penetrate into eastern countries, especially Syria, since, by communicating to the world the fruits of their enterprise, they have been enabled to present to no small extent a picture of what these lands and their inhabitants must have been of old, permanence

being one of the chief characteristics of the Oriental mind. From Shaw (*Travels in Barbary and the Levant*) and Harmer (*Observations on various Passages of Scripture*) down to the valuable work by Prof. Robinson (*Biblical Researches in Palestine*, 1841, 1856), a numerous series of publications have been put forth, which have contributed to throw very great light on Jewish and Christian antiquity.

The earliest treatise in the English language expressly on the subject of Jewish antiquities was written by Th. Godwyn, B.D. (*Moses and Aaron, Civil and Ecclesiastical Rites used by the Ancient Hebrews observed*, etc. 4to, 1614). This work passed through many editions in England; was translated into Latin by J. H. Reiz (1679); furnished with a preface and two dissertations by Witsius (1690); was illustrated, amended, and enlarged by Hottinger (1710); and further annotated on by Carpzovius (1748). In 1724–5, Thomas Lewis gave to the public his *Origines Hebrææ, or Antiquities of the Hebrew Republic*, 4 vols. 8vo, which is a very elaborate and carefully compiled treatise, composed of materials drawn from the best authorities, both Jewish and Christian. A work of much value, as affording fuller views on some topics, and written in an easy style, is a posthumous publication by Dr. Jennings, entitled *Jewish Antiquities, or a Course of Lectures on the three First Books of Godwyn's Moses and Aaron*, London, 1766; edited, with a preface of some value, by Philip Furneaux. Fleury's work (Dr. Adam Clarke's edition) on *The Manners of the Ancient Israelites, containing an Account of the peculiar Customs, Laws, Policy, and Religion of the Israelites*, offers a pleasing and useful introduction to the study of the Old Testament Scriptures. A valuable and (for ordinary purposes) complete treatise may be found by the English student in *Biblical Antiquities*, by John Jahn, D.D., translated by T. C. Upham (Andover, 1827, etc.; N. Y. 1858). Those who wish to enter more fully into the subject may consult the original, of which the foregoing is an abridgment (*Biblische Archäologie*). A carefully compiled and well-written work may be found in *The Antiquities of the Jews from authentic Sources, and their Customs illustrated by Modern Travels*, by W. Brown, D.D. (2 vols. 8vo, Lond. 1820). Much important matter is presented in *Academical Lectures on the Jewish Scriptures and Antiquities*, by J. G. Palfrey, D.D., LL.D. (2 vols. 8vo, Boston, 1840). German scholars have produced numerous works on the subject, of which we may mention as worthy of special attention, G. L. Bauer's *Kurzgefasstes Lehrbuch der Hebr. Alterthümer des A. u. N. T.* (second edition, by E. F. K. Rosenmüller, Leipsic, 1835); J. Mt. A. Scholz's *Handbuch der Bibl. Archäologie* (Bonn u. Wien, 1834); De Wette (*Lehrbuch der Hebr.-Jüdisch. Archäologie*, Leips. 1830), translated by Rev. Theodore Parker, Bost. *Helon's Pilgrimage to Jerusalem* may serve as a connecting link between Jewish and Christian antiquities, being almost equally useful for both, as it presents a picture of Judaism in the century which preceded the advent of our Saviour. The English translation (by the Rev. John Kenrick, M.A.) from the German original is accompanied by valuable notes and a preface, in which may be found a brief outline of the sources of biblical archæology. The work is conceived and executed in the form of a story or novel, and possesses no ordinary interest, independently of its high theological value, as affording a living picture of the customs, opinions, and laws of the Jewish people. In French there is a somewhat similar work by M. de Montbron, under the unsuitable title of *Essais sur la Littérature des Hébreux* (4 tomes, 12mo, Paris, 1819), in which a number of short tales illustrative of ancient Hebrew usages and opinions are prefaced by a large and elaborate Introduction, and followed by a great number of learned and curious notes.

II. *Ecclesiastical Antiquities.*—Among the fathers of the Christian Church, Jerome, who was long resident in Palestine, has left in various works very important information respecting the geography, natural history, and customs of the country. Most of the fathers, indeed, furnish, directly or indirectly, valuable notices respecting Christian antiquity, and in a body constitute the source whence for the most part writers and scholars of later ages have drawn their materials. The reader may with advantage consult *Some Account of the Writings and Opinions of Clement of Alexandria*, by John, bishop of Lincoln (1835); also, *Some Account of the Writings and Opinions of Justin Martyr*, by the same (Cambridge, 1829). A useful compendium, as giving specimens of the writings, and therein views of the opinions, manners, rites, and observances of the early Christian Church, may be found in *Bibliothèque Choisie des Pères de l'Eglise Grecque et Latine*, by M. N. S. Guillon (Paris, 1828).

For a long period after the revival of learning the subject of Christian antiquities received no specific attention, but was treated more or less summarily in general histories of the Church of Christ; as, for instance, in the great Protestant work, *Ecclesiast. Historia per aliquot viros in urbe Magdeburg* (1559–74); and on the part of the Catholics, by Baronius, *Annales Ecclesiast. à Christo nato ad annum* 1198 (Rom. 1558). If any exception is to be made to this general statement, it is on behalf of Roman Catholic writers, whose works, however, are too inaccurate and prejudiced to be of any great value in these times. The first general treatise on Christian antiquity proceeded from the pen of an English divine, Jos. Bingham, *Origines Ecclesiasticæ, or the Antiquities of the Christian Church* (London, 1708–22, 10 vols. 8vo); which was translated into Latin by Grischow (1738), and into German (1778). The work corresponds in no slight degree to the learning, care, and time bestowed upon it; but, besides being somewhat in the rear of the learning of the day, it has its value diminished by the High-Church notions of the writer, as well as by the strength of his prejudices against the Roman Catholics. A useful compendium, written in a liberal spirit, and compiled chiefly from German sources, has lately been published in English (*A Manual of Christian Antiquities*, by Rev. J. E. Riddle, M.A. London, 1839), in which (Preface, § 2, and Appendix H) may be found a concise but detailed account of the literature of Christian antiquities. A more complete catalogue of works, embracing each particular branch, is given in Winer's *Handbuch der Theologischen Literatur*. Among the best Continental treatises on the general subject of Christian antiquities may be mentioned those of Augusti, *Handbuch d. Christl. Archäol.* (Leipzig, 1836–7, 3 vols. 8vo); Böhmer, *Die christl.-kirchl. Alterthums-Wissenschaft* (Bresl. 1836, 8vo); Siegel, *Handbuch der christl.-kirchl. Alterthümer* (Leipzig, 1836–7, 3 vols. 8vo). See ARCHÆOLOGY.

III. Other treatises on Biblical archæology in general: Müller (Giess. 1830); Ugolini (Venet. 1744–69); Bellermann (Erf. 1787 and 1812); Ackermann (Wien, 1826); Schmidt (Neust. 1834). On Hebrew antiquities: Iken (Brem. 1732, etc.); Wähner (Gött. 1743); Warnekros (Weim. 1782, etc.); Faber (Halle, 1773); Babor (Weim. 1794, Lpz. 1805); Pareau (Ultraj. 1823); Wait (Cambr. 1825); Hüllmann (Lpz. 1834); Kalthoff (Münst. 1840). On Christian antiquities: Fabricius (Hamb. 1760); Palæotinus (Ven. 1766); Blackmore (Lond. 1760); Baumgarten (Hal. 1768); Simonis (Hal. 1769); Chrysander (Lpz. 1775); Selvaggi (Neap. 1772); Pellica (Neap. 1777–81); Haag (Tüb. 1785); Volborth (Gött. 1789); Binterim (Mainz, 1825–32); Rheinwald (Berl. 1830); Locherer (Frkf. 1832); Münter (Kopenh. 1828); Borsius (Lugd. B. 1825). For the *sources* of biblical antiquities, see ARCHÆOLOGY, where also will be given a more detailed view of the Christian department of the subject.

Anti-Sabbatarians, those who reject the Sabbath, both Jewish and Christian. See SABBATH.

Antitactæ (q. d. *ἀντιτακταί*, from *ἀντιτάσσω*, to *resist*), the Antinomian branch of the Gnostics. Gnosticism regarded matter as absolutely evil, and the body as the seat and source of evil. Gnostic morality, therefore, consisted in the mortification of the body. One class of Gnostic sects tried to attain this end by means of rigorous asceticism [see ENCRATITES], the other by wilfully abusing it for debauchery. The latter class bore the collective name Antitactæ, as they considered the law as not obligatory for them, and intended to show their contempt of the law, and of the Demiurgos, the author of matter, and, consequently, of evil, by purposely transgressing the commandments of the law. To this class belong the Carpocratians, Basilidians, and others. Whether any particular sect ever bore the name Antitactæ is still controverted.—Neander, *Ch. Hist.* i, 451. See GNOSTICISM.

Antitrinitarians, a general name either applied to all who oppose the doctrine of the Trinity (q. v.), or, in a more restricted sense, to the opponents of the Trinity in the first three centuries of the Christian Church and to those of the 16th century.

I. The Antitrinitarians of the ancient church, before the Council of Nice, were generally called Monarchians (q. v.). They may be divided into two classes: the rationalistic or dynamic, who denied the divinity of Christ, regarding him merely as a man filled with divine power, and the Patripassians (q. v.), who identified the Son with the Father, or admitted at most only a modal Trinity. The first class had its representatives even in the Apostolical Church, for Cerinthus (q. v.) taught that the origin of Jesus was merely human; and the Ebionites, though differing on some doctrinal points, agreed in denying the divinity of Christ, one class regarding him as the son of Mary and Joseph, while the others, although looking upon him as born of the Virgin through the Holy Ghost, and acknowledging him to be a superhuman being, yet denied his divinity. The Magi (about 170) rejected the doctrine of the Logos and the Gospel of John. Theodotus the Elder, or the Tanner, was excommunicated about 200 by Bishop Victor, of Rome, for teaching that Christ was begotten in a miraculous way, but otherwise a man, without any superiority to others except that of righteousness. From the sect founded by him proceeded Theodotus the Younger, or the Money-broker, who advocated, but at the same time modified the views of the elder Theodotus. He maintained that the "Logos" dwelt in Melchizedek to a higher degree than in Christ, and thus became the founder of the Melchizedecians. Of greater influence than the heretics thus far named was Artemon (q. v.), who was also excluded from the Church of Rome for maintaining that the established doctrine of the church had always been that Christ was only a man, until Bishop Zephyrinus, of Rome, had introduced the newer doctrine of his divinity. Artemon also admitted the superhuman origin of Christ, but denied that he was superior to the prophets except by virtue. The most important of the representatives of this class of early Antitrinitarians is Paul of Samosata, bishop of Antioch, who was deposed for heresy in 269. He maintained that Christ, as a man, was begotten by the Holy Ghost; that the "Logos" which then began personally to exist dwelt in Christ as a divine power, by the use of which he rose above all other men, and became participant of divinity, which, therefore, was for him a moral, not a natural dignity.

The first representatives of the second class of the early Antitrinitarians was Praxeas (q. v.), a confessor in the time of Marcus Aurelius, and a prominent opponent of the Montanists. He taught that the Father himself descended into the Virgin, that he was born from her, and suffered, and that he (the Father) himself was Christ; that only in so far as he assumed flesh in Jesus he was called Son; that he was not, personally or otherwise, different from the Son, "but made himself the Son" (*ipse se sibi filium fecit*), and that he suffered in the Son (*pater compassus est filio*). His adherents, therefore, were called "*Patripassians.*" Noetus (q. v.) of Smyrna, and probably a presbyter of Ephesus, was excluded about 230 from his church as a Patripassian. He denied this charge, and we are not fully informed about the peculiar kind of Monarchianism to which he was attached. Callistus, bishop of Rome, is also said to have belonged to this class. Beryllus of Bostra (q. v.) denied that Christ had any personal existence before his incarnation, or that there was in Christ a divine nature distinct from that of his Father, but he conceded that the Godhead of the Father dwelt in the person of Jesus. Under the instruction of Origen, he repudiated his views at the Synod of Bostra in 244. The views of Beryllus were further developed by Sabellius (q. v.), a presbyter of Ptolemais (250-260). According to him, God is an absolute, undivided unity (*μονας*), and the "Logos" is the self-revelation of God in the world. The Father reveals himself as God when he gives the law, as Son when he becomes man in Christ, and as Holy Spirit when he inspires the hearts of the believers.

II. *The Middle Ages.*—There are few traces of Antitrinitarian doctrines in the church history of the Middle Ages. Amalric of Bena, and his disciple, David of Dinanto, regarded the names of Father, Son, and Holy Ghost as expressions for three different ages of the world. The Paulicians, the Catharists, and some other sects, revived, with other Gnostic and Manichæan heresies, also those concerning the Trinity.

III. *The Time of the Reformation.*—The rationalistic element, concealed and suppressed by the Church of Rome, came to the surface naturally at the period of the Reformation. The Anabaptist attack on practical points coincided in time, and partly in the men themselves, with the theoretical attack on the orthodox doctrine of the Trinity. To the first Antitrinitarians of this period belongs Johannes Denk (died 1528), who regarded the "Logos" as the totality of all human souls, which received its highest development in Jesus. He denied consistently the pre-existence of the Logos, the divinity of Christ, and the Trinity. Hetzer, who was executed at Basel in 1529, seems to have been a disciple of Denk. Campanus, who died in prison at Cleves, was more attached to Arian views. He regarded the relation of the Father to the "Logos" as a kind of marital relation, and the Holy Ghost as an impersonal emanation from both. The views of David Georgs or Joris, of Delft, in Holland, were intermediate between Sabellianism and the Pantheism of Amalric of Bena. He regarded God as an undivided unity and as impersonal, but as having become man in three persons, Moses, Elias, Christ or Moses, Christ, David (himself), corresponding to three ages of the world. Servetus, who was burned in 1529, sought to unite Sabellianism with the teachings of Paul of Samosata. God, as undivided unity, is the Father; as descending upon the man Jesus, he is the "Logos;" Jesus, pervaded by the "Logos," is the Son; God, as the power which penetrates all creatures, and especially the human soul, is called the Holy Ghost. Later he modified his views, and represented God as the essence of all things; the Logos as the self-revelation of God, and including within himself the ideas of all other things; and the Holy Ghost as the self-communication of God to the creatures, and as identical with the world-soul. All the Antitrinitarians of this period thus far mentioned were more or less addicted to a pantheistic mysticism, and in their views concerning the Trinity agreed more with Sabellius than with Arius. One of the first prominent representatives of a rationalistic Antitrinitarianism was Gribaldo, a learned Italian jurist, who maintained that the Son was another God of the same nature, but derived from the Father. This doctrine of three gods of unequal rank was completed by Gentilis, a Calabrian. The adhe-

rents of Antitrinitarian views in the Reformed Church of Poland were expelled in 1565, and have since been known as Unitarians (q. v.). They honored Jesus simply as a man, but one who was richly endowed by God, and exalted for dominion over the whole world. Most of them paid adoration to him. The Unitarians were organized as a community, and received a complete system of doctrine from Faustus Socinus (q. v.), who carried out the views first set forth by his uncle, Lælius Socinus, an Italian nobleman. The principal article of his system was an attempt at an accommodation between different parties by the doctrine that, although Jesus was born a mere man, he was nevertheless without any earthly father, and was wonderfully endowed by God; was taken up into heaven, and the reward of his life was deified, that he might be a mediator to bring man, alienated from God by sin, to the knowledge and grace of God, and that he might reign as the king of his people in all periods of time. The Freethinkers, Deists, and Rationalists were, of course, all Antitrinitarians. In Germany, Seebach and Dippel were prominent by their opposition to the doctrine of the Trinity; in England, Whiston, Clarke, Lindsey, and Priestly. Owing especially to this influence, Unitarian congregations were organized in England at the close of the 18th century. In the United States the spreading of Rationalism, especially among the Congregationalists, led, in 1815, to a formal separation, and the organization of a Unitarian denomination. With them another religious denomination, who simply call themselves Christians, as well as the Universalists, and a seceding portion of the Society of Friends (the "Hicksites"), agree in the distinctive article of their faith. Swedenborg substituted for the doctrine of the Trinity a threefold revelation of the one God, who was obliged to become man that he might give a human character to the doctrines of faith, and drive back the powers of hell. Several denominations, as the Disciples, Mennonites, Quakers, and others, without rejecting the divinity of Christ, or explaining his relation to the Father, are opposed to the expression Trinity, as not being used by the Bible.

In Germany, Sabellianism has found many admirers in the school of speculative theology. Schleiermacher, in particular, was of opinion that Sabellianism both avoided the difficulties of the church doctrine, which he regarded as insoluble, and yet satisfied the natural desire of the Christian to attribute to Christ the highest predicate without endangering Monotheism (*Christliche Glaubenslehre*, 2d ed. ii, 532). Many new attempts were made to advocate a Trinitarian idea of God in a sense entirely different from that of the church doctrine. We refer to them more fully in the article TRINITY. See Lange, *Geschichte der Unitarier vor der nic. Synode* (Leipz. 1831, 8vo); Bock, *Historia Antitrinitariorum* (Kœnigsberg, 1774–84, 2 vols. 8vo); Trechsel, *Die Protestant. Antitrin. vor F. Socin* (Heidelb. 1839, 1844, 2 vols. 8vo); Hagenbach, *Hist. of Doctrines*, i, 131; ii, 210, 328, 478; Wallace, *Antitrin. Biog.* (Lond. 1850, 3 vols. 8vo); Shedd, *Hist. of Doctrines*, i, 254 sq.; Schaff, *Ch. Hist.* i, 287 sq. See CHRISTOLOGY.

Antitype, that which answers to a type or figure. The corresponding Greek word, *ἀντίτυπος*, occurs twice in the New Testament (Heb. ix, 24; 1 Peter iii, 21), where it is rendered "figure" (q. v.). A type, in its primary and literal meaning, simply denotes a rough draught, or less accurate model, from which a more perfect image is made; but in the sacred and theological sense of the term, a type may be defined to be a symbol of something future and distant, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured is called the antitype. See TYPE.

Antoine, NICOLE, an apostate from Christianity to Judaism, was born at St. Brieu in 1600, and joined early the Reformed Church. A few years later he applied for admission among the Jews, but in vain. Having returned to Geneva, he became a teacher, and afterward Reformed pastor, at Divonne, where he preached only on texts from the Old Testament, rarely mentioning the name of Jesus, and professing strange opinions about him. He fell for some time into insanity, and, having recovered, acknowledged again his faith in Judaism. He was accused at Geneva of blasphemy, and burned in 1632.—Pierer, *Univ.-Lexikon*, s. v.

Antonia (a frequent Roman name, fem. of ANTONIUS), the name of two females mentioned by Josephus.

1. The mother of Germanicus and Claudius (afterward emperor); she loaned Herod Agrippa money to retrieve his credit with Tiberius (Josephus, *Ant.* xviii, 6, 4). She was a woman of eminent virtue (*ib.* 6). She was born about B.C. 36, and lived to see the accession of her grandson Caligula (see Smith's *Dict. of Class. Ant.* s. v.).

Coin with the Bust of Antonia.

2. A daughter of the Emperor Claudius by Petina (Josephus, *War*, ii, 12, 7). Nero had her put to death on a charge of treason, after her refusal to marry him (Suet. *Claud.* 27; *Ner.* 35; Tacit. *Ann.* xii, 2; xiii, 23; xv, 53; Dio Cass. ix, 5).

Antonia (*Ἀντωνία*, from *Antony*), a fortress in Jerusalem, on the north side of the area of the Temple, often mentioned by Josephus in his account of the later wars of the Jews. It was originally built by the Maccabees, under the name of *Baris*, and was afterward rebuilt with great strength and splendor by the first Herod (Josephus, *Ant.* xv, 11). In a more particular description Josephus states (*War*, v, 5, 8) that the fortress stood upon a rock or hill fifty cubits high, at the north-west corner of the temple area, above which its wall rose to the height of forty cubits. Within it had the extent and appearance of a palace, being divided into apartments of every kind, with galleries and baths, and broad halls or barracks for soldiers; so that, as having every thing necessary within itself, it seemed a city, while in magnificence it resembled a palace. At each of the four corners was a tower. Three of these were fifty cubits high; but the fourth, at the south-east corner, was seventy cubits high, and overlooked the whole temple, with its courts. The fortress communicated with the northern and western porticoes of the temple area, and had flights of stairs descending into both, by which the garrison could at any time enter the courts of the Temple and prevent tumults. On the north it was separated from the hill Bezetha by a deep trench, lest it should be approachable from that quarter, and the depth of the trench added much to the apparent elevation of the towers (*War*, v, 4, 2).

This fortress is called *ἡ παρεμβολή* in the New Testament (Acts xxi, 34, 37), and is the "castle" into which Paul was carried from the Temple by the soldiers, from the stairs of which he addressed the people collected in the adjacent court (Acts xxi, 31–40). Dr. Robinson (*Researches*, i, 422) conceives that the deep and otherwise inexplicable excavation called "the pool of Bethesda" was part of the trench below the north wall of this fortress; in which case, as he remarks, its extent must have been much more considerable than has usually been supposed. See JERUSALEM.

Antonians, 1. A sect of Antinomians in Switzerland, followers of Anton Unternährer, born a Roman Catholic at Entlebuch, 1761, whose mind seems to have been unsettled. In 1799 he began to hold meetings, and soon after announced himself as the Son of Man.

This he tried to demonstrate in the most singular manner from a number of scriptural passages, from his name, and from circumstances of his body and life. On Good Friday, 1802, he appeared, with a number of adherents, before the minster of Berne, proclaiming an impending crisis. He also summoned the government of the canton to appear before him. This led to his arrest and to an investigation, in consequence of which he was sentenced to two years imprisonment. As soon as dismissed from the prison, he again held assemblies in the neighborhood of Thun, was again arrested, and sentenced (April 4, 1805) to life-long banishment from the canton. He then went to Schlüpfheim in the canton of Lucerne, where he was visited by many of his adherents. The government was first inclined to treat him as a monomaniac, but subsequently arrested him, and kept him in prison until his death in 1824. Unternährer published fifteen small volumes, several of which were printed secretly. All are written in the tone and language of the Bible. He combined the passages of the Bible without any regard to sense and connection, and justified this arbitrariness by saying that the Scriptures were only "fragments," and that he, as the Man of God, had the mission to put these fragments together in the proper way. Of God he speaks as a personal being, having all the attributes given to him in the Scriptures. Still, his conception is unconsciously pantheistic, inasmuch as he regards him merely as a natural being, without the idea of concrete holiness. He also accepted the doctrine of the Trinity, but thought himself to be the God who became man the second time. Every thing created by God, inclusive of man, with all his natural instincts, was regarded by him as good; the making of any distinction, as between good and evil, he declared to be the work of the devil. According to him, the man who recognises all such distinctions as opposed to the will of God, is redeemed. The redemption of mankind was begun by Christ, and completed by himself (Unternährer). All institutions of church and state, marriage, property, religious service, sacraments, he denounced and cursed as distinctions taught by the devil. The only religious service he taught consisted in the cultivation of love—in particular, sexual love, without any restraint or distinction whatever. He found adherents in several places, and many continued to believe in him even after his death, expecting that his spirit would appear again in another form. In Amsoldingen, his former place of residence, the sect was suppressed in 1805. In Wohlen, near Berne, and several adjoining communities, a certain Bendicht Schori became the centre of the sect. They were summoned before the courts in 1830, but dismissed with a moderate fine, and still exist. Another branch of the sect existed in the community of Gsteig, near Interlachen, under the leadership of Christ. Michel. The courts several times proceeded against this branch (1821, 1830, and 1840), and in 1841 Michel and others were sentenced to five years' imprisonment. Traces and branches of this sect, it is said, may also still be found in the cantons of Lucerne, Aargau, and Zurich. (See Zyro, *Chr. Michel und seine Anhänger*, in Trechsel's *Beiträge zur Geschichte der Schweiz. reform. Kirche*).—Herzog, i, 410.

2. The name of several orders. See Anthony, orders of.

Antoniewicz, Charles Bolaz, a Polish poet and pulpit orator, born at Lemberg, Nov. 6, 1807, died at Obra, Nov. 14, 1852. He early distinguished himself as a poet, and took an active part in the Polish revolution of 1830. After the death of his wife he entered, in 1839, the order of Jesuits, and at once obtained the reputation of being the most distinguished among the living Polish pulpit orators. His countrymen compared him with Lacordaire (q. v.) and Ventura (q. v.). He had, in particular, great success as an apostle of temperance. Antoniewicz contributed many poetical and theological articles to Polish journals, and also published a number of books, as *Sonettes* (1828), *Bielang* (1829), *Reminiscences of Polish Convents*, etc. A biographical sketch of Antoniewicz, in Polish ("*Reminiscences of the Life and the Writings of Antoniewicz*"), was published by the priest Ignaz Polkowski (Warsaw, 1861).—*Unsere Zeit*, viii, 717 sq.

Antonīnus, Titus Aurelius Fulvius Bojonius Pius, a Roman emperor, born Sept. 19, A.D. 86, at a villa near Lanuvium (now Civita-Lavinia), and died at Lorium (now Castel di-Guido), March 7, 161. He was first one of the four administrators of Italy, afterward proconsul of Asia. Adrian having adopted him, he became his successor as Roman emperor, and governor from 138 to 161. He showed himself in every respect one of the greatest and noblest emperors pagan Rome ever had. He was just, mild, liberal, a supporter of science and art, and averse to carrying on war. Under Adrian he saved the lives of many senators whose execution had been ordered, and he prevailed on Adrian himself to desist from committing suicide. The Roman empire greatly prospered under his administration, and neighboring nations frequently chose him as an umpire of their feuds. From him are the celebrated sayings: "I prefer saving one citizen to slaying a thousand enemies," and "A prince must have no property of his own, but devote every thing to the common weal." He protected the Christians when the pagans ascribed several public calamities, as the inundation of the Tiber, the earthquake in Greece, conflagrations, etc., to the wrath of the gods, in consequence of the Christians being tolerated. Antoninus forbade all towns in Greece, and especially Larissa, Thessalonica, and Athens, to persecute the Christians. Eusebius (*Hist. Eccles.* iv, 13) gives a rescript of this emperor to the assembly of deputies of Asia Minor, ordering even the punishment of such as would accuse Christians; but it is doubtful whether this decree is genuine.—Capitolinus, *Vita Antonini;* Wenck, *Divus Pius, sive ad leges imp. Tit. Æl. Anton. Pii Commentarii* (Lips. 1804–1805); Gautier de Sibert, *Vie d'Antonin;* Eichstädt, *Exercitationes Antoninianæ* (Jen. 1821 sq.); Hofner, *De edicto Ant. pro Chris.* (Argent. 1781); Hegelmaier, *In edictum Ant.* (Tub. 1776); Wolle, De *δεισιδαιμονία Antonini* (Lips. 1730); Keuchen, *Anton. P.* (Amst. 1667); Meermann, *id.* (Haag, 1807); Beykert, *De edicto Ant. P.* (Argent. 1781); Smith's *Dict. of Class. Biog.* s. v.

Antonīnus, Marcus Annius Verus Aurelius. See Aurelius.

Antonīnus, archbishop of Florence: his real name was *Antonius*, but he was called by the diminutive Antoninus on account of his small stature. Born at Florence in 1389, he entered at sixteen years of age the order of St. Dominic, and soon acquired such a reputation that, even when yet quite young, he was intrusted with the government of various houses of his order, at Cortona, Rome, Naples, Florence, etc., and contributed greatly to its reformation. In 1439 he took part in the Council of Florence. In 1446, Pope Eugenius IV appointed him to the archbishopric of Florence. He died in 1459, and Pius II granted a plenary indulgence of seven years to all persons who kissed his body before it was placed in the tomb! He was canonized in 1523. His works are: 1. *Summa Historialis, seu, Chronicon Tripartitum;* from the creation to the year 1459 (Venice, 1481, Basle, 1491, 5 vols. fol., and elsewhere):—2. *Summa Theologiæ moralis, partibus 4 distincta* (Venice, 1477, 4 vols.; a new edition, with very copious notes by Father Mamachi, Venice, 1751, 4 vols. 4to):—3. *Summa Confessionalis* (Argent. 1492, Venice, 1572):—4. *Annotationes de Donatione Constantini M.*:—5. *Trialogus de Discipulis Emmaunticis;* with his *Life*:—6. *De Virtutibus liber.* His life is given by Echard, *De Script. Ord. Prædicat.* i, 818, and in the *Acta Sanctorum*, vol. i.—Cave, *Hist. Lit.* anno 1444

Landon, *Eccles. Dictionary*, s. v.; Hoefer, *Nouv. Biog. Générale*, ii, 859.

Antoninus, a martyr, who is said to have suffered either in the fourth or in the seventh century. He has been commemorated at Pamiers, France, since the eighth century, on the 2d of September.—Landon, *Eccles. Dictionary*, i, 431.

Antoninus, a priest and martyr of Palestine, who is said to have been present at Cæsarea with Zebinus and Germanus, and, together with them, reproached the governor Firmilianus for sacrificing to idols, for which they were put to death. This happened under Galerius Maximianus. They are commemorated as saints in the Roman Church on the 13th of November.—Ruinart, p. 327; Landon, *Eccles. Dictionary*, i, 432.

Antoninus Honoratus, bishop of Constantina or of Cirta, in Africa. He is chiefly known by a letter of his (A.D. 437) to a Spanish bishop named Arcadius, and three others, banished by Genseric, king of the Vandals, because they would not embrace Arianism. He exhorts them to suffer patiently for the sake of Jesus Christ. The letter is short, but written in vigorous and even elevated language. It is given in Baronius, *Annales*, A.D. 437, and in the *Bibl. Patrum*, viii, 665.—Cave, *Hist. Lit.* i, 338; Dupin, *Hist. Eccl. Writers*, i, 447; Hoefer, *Biog. Générale*, ii, 859.

Antonio, Augustine, of Saragossa, in Aragon, son of the vice-chancellor of that kingdom; studied at Salamanca, whence he passed into Italy, and made himself master of law, ecclesiastical history, languages, etc. At twenty-five years of age he published *Emendationes et Opiniones Juris Civilis*. Paul III made him auditor of the Rota; and Julius, his successor, sent him as legate into England when Philip of Spain went there to marry Queen Mary. He was made successively bishop of Alifa in 1556, and Lerida in 1561, and lastly, in 1576, archbishop of Tarragona, which dignity he held till his death in 1586. Baluze has given a list of his works at the end of his *Treatise on the Correction of Gratian*, which is the most considerable of his writings.—Dupin, *Hist. of Eccl. Writers*, iii, 743; Landon, *Eccles. Dict.* s. v.

Antonio, Juan, a Franciscan of Salamanca, ex-definitor and ex-guardian of the Franciscan Discalceats of St. Paul, also censor of the supreme tribunal of the Inquisition, and general historian of the entire order of Franciscans. He wrote *Bibliotheca Minorum Discalceatorum* (Salaman. 1728, 4to):—*Chronicas de Franciscanos della Provincia de S. Paulo en Castilla* (tom. i, Salaman. 1727; tom. ii, Madrid, 1729, fol.):—*Bibliotheca Universa Franciscana* (3 tom. Mad. 1732).—Richard and Giraud, *Biblioth. Sacrée*, cited by Landon, s. v.

Antonio of Cordova, an Observantine monk of the order of St. Francis, who was looked upon in his time as an oracle in theology. He refused the bishopric of Placenza, which was offered to him, and died at Guadalaxara, in New Castile, in 1578, aged ninety-three. Among his works are *De Potestate Papæ* (Venice, 1579, fol.); *Comm. in Regul. S. Francisci* (Paris, 1621, 8vo); *Quæstiones* 4 *de Detractione, etc.* (Alcala, 1553); *Quæstionarium Theologicum lib. v* (Venice, 1604, fol.); *Commentaria in* 4 *libros Magistri Sent.*; *De Indulgentiis* (Alcala, 1554); *De Conceptione B. Virginis.*—Landon, *Eccl. Dict.* s. v.

Antonio of Santa Maria, a Franciscan monk and missionary, born at Placentia, Spain, about 1610. He went as missionary to the Philippine Islands, where he taught theology in the monastery of the Discalceats. In 1633 he went to China, and was made superior of the missionaries of his order in that country. For thirty-seven years he labored with great zeal, suffering chains and imprisonment. He preached first in the province of Fokien, then at Nankin, and lastly in Xantung, where he founded a church. He died in 1670. Among the works which he has left may be mentioned *Relatio Sinensium Sectarum; De Controversia Primogenitorum Defunctorum; Confucii Cultus; An Apology for Christianity*, in Chinese; *A work in Spanish on the Chinese rites* (translated into French by the Board of Foreign Missions, and printed at Paris, 1701); *A Catechism*, in Chinese (Canton, 1660); *An Apology for the Dominican and Franciscan Missionaries in China; History of the Venerable Brother Gabriel, of Madelaina, and the Seven Discalceat Franciscans, martyred in Japan; De modo Evangelisandi regnum Dei in Sinico imperio; Tractatus de Sinarum Conversione; Relationes* 5 *de Conversatione, Progressibus, ac Fructibus Missionariorum discalceatorum in Sinensium imperio*; and many other works, chiefly relating to the Chinese missions.—Landon, *Eccl. Dict.* s. v.

Antonio of the Holy Spirit, a Portuguese monk, of the order of Barefooted Carmelites, and a famous theologian and preacher, who died bishop of Angola, in Upper Ethiopia, in 1667. He left many treatises, printed at Lyons, in five vols. fol.—Richard and Giraud, *Biblioth. Sacrée*, cited by Landon, s. v.

Antonius (a frequent Roman name), the name of several men in Josephus. See also Antony.

1. Lucius, third son of Marcus Antonius Creticus, and younger brother of Marc Antony, became tribune in B.C. 44, and consul in B.C. 41. Upon the death of Julius Cæsar, he actively supported his brother's cause as triumvir (Dion Cass. xlviii, 5); but in the issue he was besieged in Perusia, and forced to surrender, B.C. 40. He was shortly afterward appointed to the command of Iberia, after which we hear no more of him (Smith, *Dict. of Class. Biog.* s. v. Antonius, 14). Cicero describes him as infamous (*Phil.* iii, 12; v, 7, 11; xii, 8, etc.), but with exaggeration (Drumann, *Gesch. Roms*, p. 527). His decree as "Roman vice-quæstor and vice-prætor" to the Sardians in favor of the Jews is recited by Josephus (*Ant.* xiv, 10, 17).

Coin with the heads of Lucius and Marc Antony.

2. Marcus (surnamed Primus), a native of Tolosa, in Gaul, received in his boyhood the epithet of *Beko*, i. e. in Gallic a cock's beak (Suetonius, *Vitell.* 18; Martial, ix, 10). He afterward went to Rome, and rose to the dignity of senator; but, having been degraded for forgery, he was banished (Tacit. *Ann.* xiv, 40). After the death of Nero (A.D. 68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion in Pannonia. When the fortunes of Vitellius began to fail (A.D. 68), Antonius was one of the first generals of Europe to declare in favor of Vespasian, to whom he subsequently rendered the most important military services (Smith's *Dict. of Class. Biog.* s. v. Primus). His dispossession of the forces of Vitellius from Rome is related by Josephus (*War*, iv, 11, 2 and 3). His haughty behavior in consequence, however, appears thenceforth to have left him in comparative obscurity (Tacit. *Hist.* ii, 86; Dio Cass. lxv, 9-18).

3. A captain of the Roman garrison at Ascalon, attacked by the Jews in the beginning of the final struggle (Joseph. *War*, iii, 2, 1). It is uncertain whether he was the same with the centurion who lost his life during the siege of Jotapata by the treachery of one of the Jews who had fled into the neighboring caves (*ib.* iii, 7, 35).

Antonius, St. See Anthony.

Antonius De Dominis. See Dominis.

Antonius De Rosellis. See Anthony.

Antonius of Padua. See Anthony.

Antonius, Orders of. See Anthony, St., Orders of.

Antonius, a martyr of the 14th century, who, with his brother, abandoned Paganism for Christianity in Lithuania. The grand-duke Olgar made vain efforts to induce the brothers to abjure Christianity, and finally ordered them to be tortured and hung. They are celebrated as martyrs in the Roman Church April 14.—*Acta Sanctorum*, April 14; Hoefer, *Biog. Générale*, ii, 823.

Antonius Margarita. See Margarita.

Antonius Melissa, a Greek monk toward the end of the eighth century (?). He made a collection (something after the manner of Stobæus) of passages from the classics and from the church fathers, ranging the materials under seventy-six titles. It was first printed by Gesner (Zürich, 1546, fol.), and is given also at the end of Stobæus (Francf. 1581), and also in the *Bibliotheca Patrum*, t. v.—Hoefer, *Nouv. Biog. Générale*, i, 823.

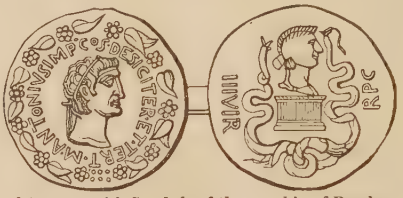
Antonius Nebrissensis. See Anthony of Lebrija.

Antonius or **Anton,** Paul, a German theologian, born at Hirschfeldt in 1661. He became professor at Halle, and was for many years the friend and colaborer of Francke (q. v.) in the revival of religion known as Pietism. He died at Halle in 1730. Among his writings are *De sacris processionibus gentilium* (Leipzig, 1684, 4to):—*Concilii Tridentini doctrina publica* (Halle, 1697, 8vo, and often):—*Elementa Homiletica* (Halle, 1700, 8vo):—other writings of his are named in Walch, *Bibliotheca*, ii.—Hoefer, *Nouv. Biog. Générale*, ii, 834.

Antony, Marc (properly Marcus Antonius), the triumvir, son of M. Antonius Creticus and Julia, the sister of Julius Cæsar, was born apparently B.C. 83, for he was chosen consul as early as B.C. 64. His father dying while he was yet young, and his mother marrying again, he was left in his youth to all sorts of dissipation, and early became distinguished for profligacy, which continually afterward involved him

Coin of Antony, struck at Antioch.

in want and danger. To escape from his creditors, he served in the army in Syria under Gabinius, where he acquired a reputation for intrepidity (Josephus, *Ant.* xiv, 5, 3; *War*, i, 8, 5). He took part in the campaigns against Aristobulus in Palestine (B.C. 57, 56), and also in the restoration of Ptolemy Auletes to Egypt (in B.C. 55). In the following year he followed J. Cæsar into Gaul, through whose influence he was elected quæstor in B.C. 52, and whose legate he became during the contest with the party of Pompey (B.C. 49–47). On the murder of Cæsar, Antony was left in supreme power, but a rival soon appeared in the young Octavianus, with whom, after a defeat in battle, he at length formed the first triumvirate, in connection with Lepidus, the chief in command of the consular troops, B.C. 43, the death of Cicero being one of the terms of the compact. Antony now vigorously prosecuted the war against the opponents of the late dictator Cæsar, and defeated Brutus and Cassius in a pitched battle at Pharsalia, B.C. 42. Then, after an interval spent in Rome, he passed over to Asia, in order to procure funds for paying his troops, and in Egypt he became enamored of the famous Cleopatra (q. v.), and, neglecting his affairs in dalliance with her, at last became involved in inextricable reverses, which terminated in the disastrous battle of Actium, B.C. 31, by which Octavianus became master of Egypt. Antony fled to Alexandria, and when Octavianus appeared before the place, he committed suicide, B.C. 30 (Smith's *Dict. of Class. Ant.* s. v.). Several of the events in the later part of his career are referred to by Josephus (*Ant.* xiv, 13, 1; *War*, i, 16, 4), who speaks in detail of his connection with Herod (*Ant.* xiv, 13–xv, 4), and recites his decrees to various countries in favor of the Jews (*Ant.* xiv, 10, 9 and 10). See Herod the Great. Plutarch wrote a *Life of Antony*. See Liddell's *Hist. of Rome*, p. 674–729.



Coin of Antony, with Symbols of the worship of Bacchus and Venus.

Antothi'jah (Heb. *Anthothiyah'*, עֲנְתֹתִיָּה v. r. עֲנָתֹתִיָּה, *answers* from *Jehovah;* Sept. Ἀναθωθιά v. r. Ἀναθώθ), a descendant of Shashak, a chief Benjaminite of Jerusalem (1 Chron. viii, 24). B.C. apparently ante 536.

An'tothite, the rendering in the Auth. Vers. in two passages (1 Chron. xi, 28; xiii, 3) of the name more properly, or at least more analogically, Anglicized Anathothite, i. e. an inhabitant of Anathoth (q. v.). It is observable that while the city is invariably written *Anath'th'* (עֲנָתוֹת, Josh. xxi, 18; 1 Chron. vi, 60 [45]; vii, 8; Ezra ii, 23; Neh. vii, 27; x, 19 [20]; xi, 32; Isa. x, 30; Jer. i, 1; xi, 21, 23; xxii, 8; with the art., הָעֲנָתוֹת, as a var. read. in Jer. xxii, 7; "defectively," עֲנָת, in 1 Kings ii, 26, as a var. read. in Jer. xxii, 9; Sept. Ἀναθώθ [v. r. Ναθώθ in 1 Chron. vii, 8]; Vulg. *Anathoth*, but *Anathot* in Neh. vii, 27), the derivative is written very variously as follows: 2 Sam. xxiii, 27, Heb. *Annethothi'*, עַנֵּתֹתִי, Sept. Ἀνωθίτης, Vulg. *de Anathoth*, Auth. Vers. "Anethothite;" 1 Chron. xi, 28, *Anthothi'*, עַנְתֹתִי, Ἀναθωθί, *Anathotites*, "Antothite;" 1 Chron. xii, 3, *Anthothi'*, עַנְתֹתִי, Ἀναθωθί, *Anatothites*, "Antothite;" 1 Chron. xxvii, 12, *An'thothi'*, עַנְתוֹתִי [v. r. *Antothi'*, עֲנָתוֹתִי], ἐξ Ἀναθώθ, *Anathothites*, "Anetothite;" Jer. xxix, 27, *Annethothi'*, עַנְּתֹתִי, ἐξ Ἀναθώθ, *Anathothites*, "of Anathoth."

A'nub (Heb. *Anub'*, עֲנוּב, *bound* together; Sept. Ἐννώβ v. r. Ἐνώβ), the first named of the two or three sons of Coz of the tribe of Judah (1 Chron. iv, 8). B.C. post 1618.

Anūbis (Ἄνουβις, derivation unknown), the name of an Egyptian deity, who had a temple in Rome, where Mundus, by personating the god, through the contrivance of a freed-woman and the collusion of the priests, secured the gratification of his passion for Paulina, a chaste matron (Josephus, *Ant.* xviii, 3, 3). His worship in Egypt is referred to by Herodotus (ii, 66), and was widely disseminated during the Roman Empire (Appian, *Bell. Civ.* iv, 47; Apul. *Met.* xi, 262; Lamprid. *Commod.* 9; Spartian, *Pescenn. Nig.* 6; *Anton. Carac.* 9). He appears to have been adored under the figure of a dog-headed man, a myth of which the ancients give various interpretations (see Smith's *Dict. of Class. Antiq.* s. v.). In the

Image of Anubis.

temples of Egypt he is represented as the guard of other gods, particularly the attendant of Osiris and Isis, occupying, in accordance with the form under which he is symbolized, the space in front of the temple (Strabo, xvii, p. 805; Stat. *Sylv.* iii, 2, 12). For his rites, see Jablonsky, *Panth. Æg.* v, 1, § 12 etc.; Champollion (Le Jeune), *Panthéon Egypt.* (Par. 1823); Pritchard, *Egyptian Mythology.* See NIBHAZ.

A'nus (Ἀννιούθ v. r. Ἀννούς), one of the Levites who expounded the law read by Ezra (1 Esdr. ix, 48); evidently the BANI of the genuine text (Neh. viii, 7).

Vulcan forging a Thunder-bolt. From an antique Roman Gem.

Anvil (פַּעַם, *pa'am*, so called from being *beaten*, Isa. xli, 7; elsewhere a "step," "corner," "time," etc.; ἄκμων, Ecclus. xxxviii, 28), the utensil employed apparently among the Hebrews, as with other nations, by blacksmiths for hammering upon. See METAL; SMITH; IRON.

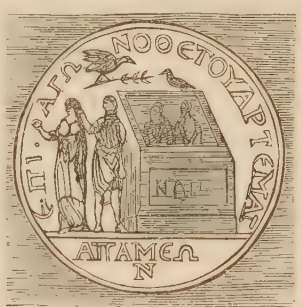
Apa'mè (Ἀπάμη, appar. from ἀπαμάω, to *cut off*), the name given in the Apocrypha (1 Esdr. iv, 29) and by Josephus (*Ant.* xi, 3, 5) as that of a concubine of Darius (Hystaspis), of whom he was very fond, being the daughter of one of his nobles (Rabsases [? Rab-saris] Themasius, or "the admirable Bartacus"). Apama was the name of the wives of several of the Seleucid kings (see Smith's *Dict. of Class. Biog.* s. v.), but none of this name are assigned in history to Darius.

Apamēa (Ἀπάμεια, so called from *Apame*, q. v.), the name of several cities of antiquity (see Smith's *Dict. of Class. Geog.* s. v.), none of which are mentioned in Scripture, though two of them are of interest in sacred literature.

1. APAMEA OF SYRIA, a large city in the valley of the Orontes, and capital of the province of Apamene (Steph. Byz. s. v.; Ptol. v, 15, § 19; Festus Avienus, v, 1083; *Anton. Itin.*). It was fortified and enlarged by Seleucus Nicator, who named it after his wife Apama (not his mother, see Strabo, xvi, p. 752), although it also bore the Greek name *Pella*. The fortress was placed on a hill, the windings of the Orontes giving it a peninsular form; hence its other name, the *Chersonese* (Χερρόνησος). Seleucus had a large commissariat there for his cavalry, and the pretender Trypho made it the basis of his operations. Josephus relates (*Ant.* xiv, 3, 2) that Pompey, in marching south from his winter quarters, probably at or near Antioch, razed Apamea. In the revolt of Syria under Bassus it held out for three years, until the arrival of Cassius, B.C. 46 (Dio Cass. xlvii, 26-28; Joseph. *War*, i, 10, 10). During the Crusades it was a flourishing and important place under the Arabic name of *Famieh*, and was occupied by Tancred (Wilken, *Gesch. d. Kreuzz.* ii, 474; Abulfeda, *Tab. Syr.* p. 114, 157). Niebuhr heard that the site was now called *Kulat ed-Mudik* (*Reise*, iii, 97), and Burckhardt found a castle of this name not far from the lake El-Takah, which he fixes as the location of Apamea (*Trav.* p. 138). The enormous and highly ornamental ruins still standing are probably remains of the temples of which Sozomen speaks (vii, 15); besides the castle on the hill, a part of the town is found in the plain. The adjacent lake is full of the celebrated black fish.

2. APAMEA CIBŌTUS (ἡ Κιβωτός), a town of Phrygia, built near Celænæ by Antiochus Soter, and named after his mother Apama. Strabo says it lay at the head of the Marsyas, which ran through the town to join the Mæander (Groskurd, *Strabo*, ii, 531), forming the Catarrhactes described by Herodotus (vii, 26). The site has been fixed at the modern *Denair* (Arundell, *Discoveries*, i, 201), corresponding to the ancient descriptions (Hamilton, *Researches*, ii, 499), which have been collected by Leake (*Asia Minor*, p. 156 sq.). Notwithstanding its frequent earthquakes, Apamea continued to flourish during the Roman Empire, and its bishops are recorded in the early Christian councils, the Gospel having probably been introduced there by Paul during his visits through Phrygia (q. v.).

The epithet *Cibotus* has been conjectured to have been derived from the fact that the city was the emporium of the region (see Pliny, v, 29), for κιβωτός signifies a *chest* or coffer; but, according to others, it is connected with the position of Noah's ark after the Flood, a hypothesis which, however untenable on general grounds, is supported by some singular coincidences. The Sibylline verses place the mountains of Ararat, where the ark rested, on the confines of Phrygia, at the sources of the Marsyas. On a medal struck in honor of Hadrian is the figure of a man, representing the river Marsyas, with this inscription, ΑΠΑΜΕΩΝ ΚΙΒΩΤΟΣ ΜΑΡΣΣΙΑ—*a medal of the Apameans—the ark and the river Marsyas.* That this was one of the commemorative notices of the ark and of the Deluge there is little doubt; but only in the sense that traditionary memorials of the ark were here very ancient. There are several other medals of Apamea extant, on which are represented an ark, with a man in it receiving the dove, which is flying to him; and part of their inscription is the word ΝΟΕ; but either this should be read ΝΕΟ, an abridgment of "Neokoron," or it is the end of a word, ΑΠΑΜΕΩΝ, or (some of) the medals are spurious, which has been suspected. Still, as they are from different dies, yet all referring to Apamea, it seems that their authors had a knowledge of the tradition of commemoration respecting the ark preserved in this city. See ARK. Many more such commemorations of an event so greatly affecting mankind were no doubt maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials, and referred to them as proofs of their antiquity. See ARARAT.



Medal of Apamea Cibotus.

Apathy (ἀπάθεια, *want of feeling*) or *affectuum vacuitas*, a term formerly used to denote the entire extinction of the vicious passions, so that not the smallest movement of them is felt. It implies the utter rooting out of concupiscence, and the annihilation of all sin within. This was a favorite doctrine with the Stoics; and some of the fathers, as St. Clement of Alexandria, St. Macarius, and others, have used expressions which, at first sight, seem to imply that they had themselves attained to this state; but, in fact, they mean only that a perfect Christian keeps all his passions and desires in perfect subjection, so that they have not in any degree the mastery over him. The

doctrine of apathy, in its strictest sense, is at variance with Holy Scripture and experience. The term apathy is also used in a limited sense, to signify a contempt for worldly things.—Landon, *Eccl. Dict.* s. v.

Ape (קוֹף, *koph*), an animal of the monkey tribe mentioned in 1 Kings x, 22, and in the parallel passage in 2 Chron. ix, 21, among the merchandise brought by the fleets of Solomon and Hiram once in every three years. The Sept. renders the word by πίθηκος, which is equivalent to the Latin *simia*. The Greeks have the word κῆβος, or κῆπος, for a long-tailed species of monkey (Aristot. *Hist. An'm.* ii, 8, 9), and Pliny (viii, 19, 28) uses *cephus*. Both Greeks and Hebrews received the word, with the animal, from India, for the ape, both in Sansc. and Malabar, is called *kapi*=swift, active. Hence also the German *Affe*, the Anglo-Saxon *apa*, and the English *ape*. The name, under these modifications, designates the Simiadæ, including, no doubt, species of Cercopithecus, Macacus, and Cynocephalus, or Guenons, apes and baboons; that is, all the animals of the quadrumanous order known to the Hebrews, Arabs, Egyptians, and the classical writers. Accordingly, we find Pliny and Solinus speaking of Ethiopian Cephi exhibited at Rome; and in the upper part of the celebrated Prænestine mosaic representing the inundation of the Nile (see Shaw's *Travels*, p. 423, 2d ed. 4to) figures of Simiadæ occur in the region which indicates Nubia; among others, one in a tree, with the name KHIIIEN beside

Monkey. From the Prænestine Mosaic.

it, which may be taken for a Cercopithecus of the Guenon group. But in the triumphal procession of Thothmes III at Thebes nations from the interior of Africa, probably from Nubia, bear curiosities and tributes, among which the camelopardalis or giraffe and six quadrumana may be observed. The Cephs of

Baboons. From the Egyptian Monuments.

Ethiopia are described and figured in Ludolfi *Historia Æthiopica*, i, 10, § 52 64. They are represented as tailless animals, climbing rocks, eating worms and ants, and protecting themselves from the attack of lions by casting sand into their eyes. Apes also occur in the lately discovered Assyrian sculptures, both in bass-reliefs on slabs (Layard, *Nineveh*, i, 118), and of various species on an obelisk at Nimroud (*ib.* ii, 330). The Koph of Scripture, named only twice (1 Kings x, 22; 2 Chron. ix, 21), is in both cases associated with תֻּכִּיִּים, *tokiyim*, rendered "peacocks." The fleet of Solomon is said to have brought these two kinds of animals from Ophir. Now neither peacocks nor pheasants are indigenous in Africa; they belong to India and the mountains of high Asia, and therefore the version "peacocks," if correct, would decide, without doubt, not only that *koph* denotes none of the Simiadæ above noticed, but also that the fleet of Tarshish visited India or the Australasian islands. For these reasons we conclude that the Hebrew *koph*, and names of same root, were, by the nations in question, used generically in some instances and specifically in others, though the species were not thereby defined, nor on that account identical. For the natural history of the ape family, see the *Penny Cyclopædia*, s. v. For some attempts to identify the various kinds of quadrumana which were known to the ancients, see Lichtenstein's *Commentatio philologica de Simiarum quotquot veteribus innotuerunt formis* (Hamb. 1791), and Tyson's *Homo sylvestris, or the Anatomy of a Pigmie* (Lond. 1699), to which he has added a philosophical essay concerning the Cynocephali, the Satyrs, and Sphinges of the ancients. Aristotle (*De Anim. Hist.* ii, 5, ed. Schneider) appears to divide the quadrumana order of mammalia into three tribes, which he characterizes by the names πίθηκοι, κῆβοι, and κυνοκέφαλοι. The ancients were acquainted with several kinds of tailed and tailless apes (Plin. *Hist. Nat.* viii, 80; xi, 100; Ælian, *Anim.* xvii, 25), and obtained them from Ethiopia (Plin. *ut sup.*) and India (Ctes. in Phot. *Cod.* lxxii, p. 66; Arrian, *Ind.* 15; Ælian *Anim.* xvii, 25, 39; Philostr. *Apoll.* iii, 4), but in Mauritania they were domesticated (Strabo, xvii, 827), as now in Arabia Felix (Niebuhr, *Bed.* p. 167).

Monkeys as Tribute. From the Assyrian Monuments.

Some species of baboon may be denoted by the term שֵׁדִים, *shedim'*, or dæmons ("devils") in Deut. xxxii, 17; Psa. cvi, 37; and perhaps by the שְׂעִירִים, *seïrim'*, or *hairy ones* (goats, "satyrs" of the desert (Isa. xiii, 21; xxxiv, 14), since these animals (see Rich's *Babylon*, p. 80) are still found in the ruins of the Mesopotamian plains, under the name *Seïr Assad* (see generally Bochart, *Hieroz.* ii, 898 sq.). It is some confirmation of this last interpretation that the Egyptians are said to have worshipped apes, and they are still adored in many places in India. See SATYR.

Apel, JOHANN, a German theologian, was born at Nuremberg in 1486. After having studied theology at the university of Wittenberg, he became canon at Würzburg, where he married a nun in 1523, in consequence of which he was expelled. He was one of the most zealous adherents of Luther, and eagerly labored for the spreading of the Reformation. He died in 1536 at Nuremberg, where he had been, during the last years of his life, jurist of the republic and councillor of the elector of Brandenburg. He wrote, among other works, *Defensio pro suo conjugio cum præfat. Lutheri* (Wittenb. 1523, 4to); *Brachylogus juris civilis, sive corpus legum*: a work long ascribed to the Emperor Justinian.—Hoefer, *Biog. Générale*, ii, 875.

Apelleans, followers of APELLES, q. v.

Apel'les (Ἀπελλῆς, from the Lat. *appello*, to *call*), a Christian at Rome, whom Paul salutes in his epistle to the church there (Rom. xvi, 10), and calls "approved in Christ," i. e. an approved Christian, A.D. 55. Origen doubts whether he may not have been the same person with Apollos; but this is far from

likely. See APOLLOS. According to the old Church traditions, Apelles was one of the seventy disciples, and bishop either of Smyrna or Heracleia (Epiph. *Cont. Hæres.* p. 20; Fabricii *Lux Evangelii*, p. 115, 116, etc.). The Greeks observe his festival on Oct. 31. The name itself is notable from Horace's "Credat Judæus Apella, non ego" (*Sat.* i, 5), by which he less probably means a superstitious Jew in general, as many think, than a particular Jew of that name well known at Rome.

Apelles, surnamed, from his length of life, *Senex*, a heretic, and disciple of Marcion, who, having been falsely charged with the seduction of a young girl of Alexandria named Philumene, set up a school of his own, and became a critic of his former master. He taught that the Lord, when descending from heaven, formed to himself a body of particles of air, which he allowed to resolve itself into air again as he ascended. He taught that there was one God, the Creator of all things, who, when he had created the bad angels, intrusted to one of them the formation of the world. He denied the resurrection of the flesh, and repudiated the law and the prophets.—Cave, *Hist. Lit.* anno 188; Eusebius, *Hist. Eccl.* v, 13; Mosheim, *Comm.* i, 487, 488; Lardner, *Works*, viii, 539 sq.; Landon, s. v.

Aphăca (*τὰ Ἄφακα*, according to the ancients, from the Heb. אֲפַק, *aphak'*, to *embrace*, with reference to the loves of Venus and Adonis, *Etymol. Mag.* s. v.; see Movers, *Phön.* i, 192), a town of Cœle-Syria, midway between Heliopolis and Byblus (Zosim. *Hist.* i, 58), a position, as Reland thinks (*Palæst.* p. 315), not inconsistent with the other notices of the place as being situated on Lebanon. It was notorious for its temple of Venus, where all the abominations of an impure idolatry were practised to such a degree that Constantine destroyed it (Euseb. *Vit. Const.* iii, 55; Sozomen, *Hist. Eccl.* i, 5). Near it was a lake celebrated for certain marvellous properties (Seneca, *Quæst. Nat.* iii, 25). It has been regarded as identical with the APHEK (q. v.) of Josh. xix, 30, and the *Aphik* of Judg. i, 31. Seetzen first observed the probable coincidence of Aphaca with the present *Afka*, a village of the region indicated, and containing ruins (*Reisen*, i, 245), which have since been described by Thomson (in the *Bibliotheca Sacra*, 1838, p. 5). The lake has been identified with that now called *Limun*, three hours distant (Burckhardt, *Travels*, p. 25), but Robinson thinks it is rather the neighboring spring (new ed. of *Researches*, iii, 607).

Aphær'ema (*Ἀφαιρεμά* in the Apocrypha) or **Apherīma** (*Ἀφερειμά* in Josephus), one of the three "governments" (*νόμους*) added to Judæa from Samaria (and Galilee, 1 Macc. x, 30) by Demetrius Soter, and confirmed by Nicanor (1 Macc. xi, 34; comp. Joseph. *Ant.* xiii, 4, 9; and see Reland, *Palæst.* p. 178). It is probably the same as the EPHRAIM of the New Test. (John xi, 54) and the OPHRAH (q. v.) of the Old.

Aphar'sachites (Chald. *Apharsekaye'*, אֲפַרְסְכָיֵא; Sept. *Ἀφαρσαχαῖοι*, Ezra v, 6; vi, 6) or **Aphar'sathchites** (Chald. *Apharsathkaye'*, אֲפַרְסַתְכָיֵא; Sept. *Ἀφαρσαθχαῖοι*, Ezra iv, 9), the name of the nation (or one of the nations) to which belonged one portion of the colonists whom the Assyrian king planted in Samaria, in place of the expatriated northern tribes, and who violently opposed the Jews in rebuilding Jerusalem. Schulthess (*Parad.* p. 362) identifies the "Apharsachites" with the Persian, or rather Median *Parataceni* of Greek geography (Strabo xi, 522; xv. 732; Herod. i, 101; Plin. xvi, 29), the A being prosthetic (as in Strabo, xv, 764, Mardi and Amardi are interchanged). They, together with the *Apharsites* (q. v.), for whose name this would seem only another form, appear to have been some foreign tribe of Eastern Asia, conquered by the Assyrians, and removed (according to well-known usage, see 2 Kings xviii, 32 sq.) to another region for security and political extension. Ewald (*Isr. Gesch.* iii, 375), following Gesenius, regards the name as only another for the Persians themselves, adopted out of hostility to the Jews (*ib.* p. 120), and in a three-fold form to enhance their own importance.

Aphar'sites (Chald. *Apharsaye'*, אֲפַרְסָיֵא; Sept. *Ἀφαρσαῖοι*), the name of a tribe removed along with the Apharsachites (q. v.) to Samaria by the king of Assyria, and forming one of the opponents of the Jews after the captivity (Ezra iv, 9). Hiller (*Onomast.*) regards them as the *Parrhasii*, a tribe of Eastern Media, and Gesenius (*Thes. Heb.* p. 143) thinks they are the *Persians*, to whose name theirs certainly bears a much greater affinity, especially in the prolonged form of the latter found in Dan. vi, 29 (Chald. *Parsaya'*, פָּרְסָיֵא). The presence of the proper name of the Persians in Ezra i, 1; iv, 3, must throw some doubt upon Gesenius' conjecture; but it is very possible that the *local* name of the tribe may have undergone alteration, while the official and general name was correctly given.

A'phek (Heb. *Aphek'*, אֲפֵק, prob. *strength;* with ה directive, Josh. xiii, 4; 1 Kings xx, 26; 1 Sam. xxix, 1; hence not to be confounded with APHEKAH), the name of at least three cities (Schwarz, *Palest.* p. 90).

1. (Sept. *Ἀφακά* and *Ἀφηκά*.) A city of the tribe of Asher (Josh. xix, 30), apparently near Phœnicia (Josh. xiii, 4), doubtless the same with APHIK (q. v.), which the Israelites were unable to capture from the Canaanites (Judg. i, 31). This has been thought (see J. D. Michaelis, *Supplem.* p. 114; Rosenmüller, *Alterth.* II, ii, 96; Gesenius, *Thes. Heb.* i, 140; Raumer, *Paläst.* p. 120, and others) to be the same place with the *Aphaca* (*Ἄφακα*) which Eusebius (*Constant.* iii, 55) and Sozomen (*Hist.* ii, 5) place in Lebanon, on the river Adonis (Zozim. i, 58), where there was a famous temple of Venus (Theophanes, *Chron.* p. 18). A village called *Afka* is still found in Lebanon, situated at the bottom of a valley, and probably marks the site of this latter place (Burckhardt, p. 25; Richter, p. 107). It is situated in the south-east bank of the great basin of Akurah, where are the sources of the Nahr Ibrahim, the Adonis of the ancients, and in an amphitheatre of verdant beauty. Here a fine fountain bursts forth in cascades from a cavern; and directly in front of these are the shapeless ruins of a large temple—that of the Venus of Aphaca, still containing massive columns of syenite granite (*Bibliotheca Sacra*, 1853, p. 150). (For the history and description of this place, see Robinson's *Bibl. Res.* new ed. iii, 604 sq.) But Reland (*Palæst.* p. 572) correctly observes that this place is situated too far north to have been included within the bounds of the twelve tribes (see Keil, *Comment. on Josh.* xix, 30). It is possible, nevertheless, that the Aphek of Josh. xiii, 4, is identical with this Apheca in Lebanon (Schwarz, *Palest.* p. 63, 90), and this may, perhaps, be the Canaanitish royal city mentioned in Josh. xii, 18; but even this is doubtful, and it cannot have been the city in the tribe of Asher near Rehob (Josh. xix, 30; Judg. i, 31). From this last circumstance Schwarz thinks (*Palest.* p. 194) that the Aphek in question may be the *En-Fit* (which he says is also called *En-Fik*) three miles south-west of Banias (see Zimmermann's *Map*); but this is beyond the bounds of Asher, and the Rehob of that tribe is probably different from the Syrian city of the same name. See REHOB. Kiepert (in his last *Wandkarte von Palästina*, 1857) gives this Aphek a conjectural location south-east of Accho, apparently at *Tell Kison* (Robinson's *Researches*, new ed. iii, 103). See APHACA.

2. (Sept. *Ἀφέκ*.) A city in the tribe of Issachar, not far from Jezreel, where the Philistines twice encamped before battles with the Israelites (1 Sam. iv,

1; xxix, 1; comp. xxviii, 4). Either this or the preceding, but most probably this, was the *Aphek* (Sept. Ἀφακά) mentioned in Josh. xii, 18, as a royal city of the Canaanites. Reland (*Palæst.* p. 572) and others (e. g. Schwarz, *Palest.* p. 136) assume that the Aphek of 1 Sam. iv, 1, must have been in the tribe of Judah, because presumed to be near Mizpeh (comp. 1 Sam. vii, 12); but this is unnecessary. See APHEKAH. Josephus calls it *Apheca* (Ἀφεκά, *Ant.* v, 11, 1; viii, 14, 4). Eusebius (*Onomast.* Ἀφεῤ) places it in the vicinity of Endor. Schwarz (*Palest.* p. 168), confounding this Aphek with that of 1 Kings xx, 26, seeks it in the village of *Fuknah*, two miles east of En-Gannim; but this is beyond the territory of Issachar. Kiepert (*Wandkarte von Palästina*. 1856) locates it between the river Kishon and Shunem, apparently at *El-Afuleh*, where the Crusaders placed it (Van de Velde, *Memoir*, p. 286), or, rather, at the neighboring *El-Fuleh*, a ruined village (Robinson's *Researches*, iii, 163, 176, 181).

3. (Sept. Ἀφεκά.) A town near which Benhadad was defeated by the Israelites (1 Kings xx, 26), evidently on the military road between Damascus and Palestine. It was walled (1 Kings xx, 30), and was apparently a common spot for engagements with Syria (2 Kings xiii, 17). The use of the word הַמִּשֹּׁר (Auth. Vers. "the plain") in 1 Kings xx, 25, fixes the situation of Aphek to have been in the level down-country east of the Jordan [see MISHOR], and it seems to correspond to the *Apheca* of Eusebius (*Onomast.* Ἀφεκά), a large castle situated near Hippo, east of the Sea of Galilee. Josephus also (*Ant.* viii, 14, 4) calls it *Apheca* (Ἀφεκά), and it appears to have been in the tower of this place (*πύργος Ἀφεκοῦ*) that some of the insurgent Galilæans threw themselves during the war with Cestius Gallus (Joseph. *War*, ii, 19, 1). The same place is probably mentioned by Burckhardt, Seetzen, and others, under the name of *Fik* or *Afik* (see Gesen. in Burckhardt, *Reise*, i, 539). It is a village on the top of a mountain, containing about two hundred families, who dwell in huts built out of the ruins of the ancient city, which appears to have been peculiarly situated so as to cause the ruin of the Syrian army by an earthquake (Thomson's *Land and Book*, ii, 52, 53).

Aphe'kah (Heb. *Aphekah'*, אֲפֵקָה, fem. of *Aphek*; Sept. Ἀφακά v. r. Φακούκ), a city in the mountain tract of Judah, mentioned between Beth-tappuah and Humtah (Josh. xv, 53). Raumer (*Palästina*. p. 170) and others confound this with the Aphek of Josh. xii, 18; but the Heb. accentuation of the names is different. Schwarz (*Palest.* p. 106) finds it in the village *Abik*, 4 miles east of Jannuth; but this position is entirely out of region of the associated names, which require a locality near Hebron, perhaps between that place and Tappuah (Keil, *Comment.* in loc.), possibly at the ruined site *Sibta* (Van de Velde, *Map*).

Apher'ema, Apherīma. See APHÆREMA.

Apher'ra (Ἀφερρά), one of "the servants of Solomon" whose sons are said to have returned from Babylon (1 Esdr. v, 34); but the genuine text (Ezra ii, 51) has no such name.

Aphi'ah (Heb. *Aphi'ach*, אַפִיחַ, *blown* upon; Sept. Ἀφίχ v. r. Ἀφέκ), the father of Bechorath, a Benjamite, ancestor of King Saul (1 Sam. ix, 1). B.C. considerably ante 1093.

A'phik (Heb. *Aphik'*, אַפִיק, *strong*; Sept. Ἀφεκά), one of the cities from which the Asherites were unable to expel the Canaanites (Judg. i, 31); doubtless the same as the APHEK (q. v.) of Josh. xiii, 4; xix, 30.

Aph'rah (Heb. *Aphrah'*, עַפְרָה), another form of the name OPHRAH (Mic. i, 10). See BETH-LE-APHRAH.

Aph'ses, or, rather, PIZ'ZEZ (Heb. *Pitstsets'*, פִּצֵּץ, *dispersion*, with the art., הַפִּצֵּץ, *hap-Pitsets*; Sept. Ἀφεσσή v. r. Ἀφεσή; Vulg. *Aphses*), the head of the eighteenth sacerdotal family of the twenty-four into which the priests were divided by David for the service of the Temple (1 Chron. xxiv, 15). B.C. 1014.

Aphthartodocētæ (from *ἄφθαρτος*, *incorruptible*, and *δοκέω*, *to think*), a sect of Monophysites, who affirmed that the body of our Lord was rendered incorruptible in consequence of the divine nature being united with it. These were again divided into parties, who debated whether the body of Christ was created or not. Others of them asserted that our Lord's body was indeed corruptible, but that the divine nature prevented its actual corruption. The heresy spread widely in the 6th century, and, in 563, Emperor Justinian issued a decree, which, by favoring this doctrine, sought to reconcile the Monophysites with the orthodox Church. — Hase, *Ch. Hist.* § 115. See MONOPHYSITES.

Apion (Ἀπίων, *lean*), a Greek grammarian, against whose attacks upon Jewish history Josephus wrote the treatise *Contra Apionem*. Some writers call him a son of Pleistonices, while others more correctly state that this was only his surname, and that he was the son of Poseidonius (Gell. vi, 8; Seneca, Epist. 88; Euseb. *Præp. Evang.* x, 10). He was a native of Oasis, but used to say that he was born at Alexandria, where he studied under Apollonius and Didymus (Suidas, s. v.; Josephus, *Apion*, ii, 3, etc.). He afterward settled at Rome, where he taught rhetoric during the reigns of Tiberius and Claudius. In the reign of Caligula he travelled in Greece. About A.D. 38, the inhabitants of Alexandria having sent complaints to the emperor against the Jews residing there, Apion headed the embassy that made the prosecution, the defence by the Jews being made by Philo. According to his enemy Josephus (*Ap.* ii, 13), he died of the effects of his dissolute mode of life. He appears to have enjoyed an extraordinary reputation for his extensive knowledge and versatility as an orator, but the ancients are unanimous in censuring his ostentatious vanity (Gell. v, 14; Pliny, *Hist. Nat.* præf. and xxx, 6; Josephus, *Ap.* ii, 12). Besides the treatise named above, of which we only know what Josephus relates, he wrote commentaries upon Homer, a history of Egypt, a eulogy of Alexander the Great, and several historical sketches, of all of which there remain only the fragmental stories about Androclus and the lion, and about the dolphin near Dicæarchia, preserved by Gellius.

Apis (Ἄπις), the sacred bull of Memphis, worshipped by the ancient Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of Isis, and the great divinity of Egypt (Pomp. Mela, i, 9; Ælian, *Hist. An.* xi, 10; Lucian, *De Sacrif.* 15).

Figure of Apis. From the Egyptian Monuments.

A sacred court or yard was set apart for the residence of Apis in the temple of Ptah at Memphis, where a numerous retinue of priests waited upon him, and sacrifices of red oxen were offered to him. His movements, choice of places, and changes of appetite, were religiously regarded as oracles. It was an understood law that Apis must not live longer than twenty-five years. When he attained this age he was secretly put to death, and buried by the priests in a sacred well, the popular belief being that he cast himself into the water If, however, he died a natural death, his body was embalmed, and then solemnly interred in the temple of Serapis at Memphis. The burial-place of the Apis bulls has lately been discovered near Memphis (Wilkinson, *Ancient Egyptians*, abridgm. i, 292). As soon as a suitable animal was found for a new Apis, having the required marks—black color with a white square on the brow, the figure of an eagle on the back, and a knot in the shape of a cantharus under the tongue—he was led in triumphal procession to Nilopolis at the time of the new moon, where he remained forty days, waited upon by nude women, and was afterward conveyed in a splendid vessel to Memphis. His Theophany, or day of discovery, and his birth-day were celebrated as high festivals of seven days' duration during the rise of the Nile (Herod. iii, 28). The worship of the golden calf by the Israelites in the wilderness, and also the employment of golden calves as symbols of the Deity by Jeroboam, have been very generally referred to the Egyptian worship of Apis.—Smith's *Dict. of Class. Mythol.* s. v. See CALF (GOLDEN).

Mummied Bull. From Abbott's Collection of Egyptian Antiquities.

Apoc'alypse, the Greek name of the Book of REVELATION (q. v.).

Apocalypse, KNIGHTS OF THE, an association founded in 1692 at Rome by Agostino Gobrino, for the purpose of defending the Catholic Church against the pope, whom it considered to be the Antichrist. The members always went out armed, and their chief was called Monarch of the Most Holy Trinity. The Inquisition suppressed the association in 1697.

Apocarĭtæ (q. d. Ἀποκριταί, from ἀποκρίνω, to *separate*), a sect, in the third century, who asserted that the human soul is part of God, a portion of His substance joined to man. They are ranked among the Manichæans (q. v.).

Apocatastăsis, a term used in Acts iii, 21, in the combination *apocatastasis panton* (ἀποκατάστασις πάντων), i. e. the restoration of all things. Origen, and, after him, many theologians and sects of ancient and modern times, put upon this passage the construction that at one time, evil itself, sin, condemnation, and Satan, would be reconciled through Christ with God. See RESTITUTION; RESTORATIONISTS.

Apocrisiarius (Ἀποκρισιάριος; Lat. *Responsalis*), literally a *respondent*, the title of a legate to negotiate concerning matters ecclesiastical. Justinian (*Novell.* 6) calls the *Apocrisiarii* those "who administer the affairs of the churches." At first they were bishops, but afterward priests or deacons were substituted, and the term seems to have been applied to any one acting as locum-tenens for a bishop (or even monastery) in ecclesiastical matters; but the name was principally applied to the pope's nuncio at Constantinople, who resided there to receive the pope's instructions and to report the answers of the emperor. This custom ended with the Iconoclast divisions. After Charlemagne had been crowned emperor, the popes conferred the name and the office of *apocrisiarius* upon the imperial arch-chaplain. Later the name apocrisiarius became a mere title, which the arch-chaplains of the palace bore, without being any longer representatives of the pope.—Suicer, *Thes.* p. 456; Collier, *Hist. Dict.* vol. iii, *Suppl*; Landon, *Eccl. Dict.* i, 446.

Apoc'rypha (ἀπόκρυφα, sc. *βιβλία*, *hidden, mysterious*), a term in theology, applied in various senses to denote certain books claiming a sacred character. The word occurs in the N. T. in its ordinary sense (Mark iv, 22). It is first found, as denoting a certain class of books, in Clemens Alexandrinus (*Stromata*, 13, c. 4, ἐκ τινὸς ἀποκρύφων).

I. *Definition and Application of the Term.*—The primary meaning of ἀπόκρυφος, "hidden, secret" (in which sense it is used in Hellenistic as well as classical Greek, see Ecclus. xxiii, 19; Luke viii, 17; Col. ii, 13), seems, toward the close of the 2d century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter. Tertullian (*de Anim.* c. 2) and Clement of Alexandria (*Strom.* i, 19, 69; iii, 4, 29) apply it to the forged or spurious books which the heretics of their time circulated as authoritative. The first passage referred to from the *Stromata*, however, may be taken as an instance of the transition stage of the words. The followers of Prodicus, a Gnostic teacher, are said there to boast that they have *βίβλους ἀποκρύφους* of Zoroaster. In Athanasius (*Ep. Fest.* ii, 38; *Synopsis Sac. Scrip.* ii, 154, ed. Colon. 1686), Augustine (*Faust.* xi, 2; *Civ. Dei*, xv, 23), Jerome (*Ep. ad Lætam*, and *Prol. Gal.*) the word is used uniformly with the bad meaning which had become attached to it. The writers of that period, however, do not seem to have seen clearly *how* the word had acquired this secondary sense; and hence we find conjectural explanations of its etymology. The remark of Athanasius (*Synops. S. Scr.* l. c.) that such books are *ἀποκρυφῆς μᾶλλον ἢ ἀναγνώσεως ἄξια* is probably meant rather as a play upon the word than as giving its derivation. Later conjectures are (1), that given by the translators of the English Bible (ed. 1539, Pref. to Apocr.), "because they were wont to be read not openly and in common, but as it were in secret and apart;" (2), one, resting on a misapprehension of the meaning of a passage in Epiphanes (*de Mens. ac Pond.* c. 4) that the books in question were so called because, not being in the Jewish canon, they were excluded *ἀπὸ τῆς κρυπτῆς* from the ark in which the true Scriptures were preserved; (3), that the word *ἀπόκρυφα* answers to the Heb. גְּנוּזִים, *libri absconditi*, by which the later Jews designated those books which, as of doubtful authority or not tending to edification, were not read publicly in the synagogues; (4), that it originates in the *κρυπτά* or secret books of the Greek mysteries. Of these it may be enough to say, that (1) is, as regards some of the books now bearing the name at variance with fact; that (2), as has been said, rests on a mistake; that (3) wants the support of direct evidence of the use of *ἀπόκρυφα* as the translation for the Hebrew word; and that (4), though it approximates to what is probably the true history of the word, is so far only a conjecture.

In the early ages of the Christian Church this term was frequently used to denote books of an uncertain or anonymous author, or of one who had written under an assumed name. Its application, however, in this sense is far from being distinct, as, strictly speaking, it

would include *canonical* books whose authors were unknown or uncertain, or even *pseudepigraphal*. Origen, on Matt. xxii, had applied the term apocryphal in a similar way: "This passage is to be found in no canonical book" (*regulari*, for we have Origen's work only in the Latin translation by Rufinus), "but in the *apocryphal* book of Elias" (*secretis Eliæ*). And, "This is plain, that many examples have been adduced by the apostles and evangelists, and inserted in the New Testament, which we do not read in the canonical Scriptures which we possess, but which are found in the *Apocrypha*" (Origen, *Præf. in Cantic.*). So also Jerome, referring to the words (Eph. v, 14) "Awake, thou that sleepest, and arise from the dead," observes that "the apostle cited this from *hidden* (reconditis) prophets, and such as seem to be apocryphal, as he has done in several other instances." Epiphanius thought that this term was applied to such books as were not placed in the Ark of the Covenant, but put away in some other place (see Suicer's *Thesaurus* for the true reading of the passage in this father). Under the term *apocryphal* have been included books of a religious character, which were in circulation among private Christians, but were not allowed to be read in the public assemblies; such as 3 and 4 Esdras, and 3 and 4 Maccabees. (See Stare, *De apocryphor. appellatione*, Greifsw. 1766.)

In regard to the New Testament, the term has been usually applied to books invented by heretics to favor their views, or by Catholics under fictitious signatures. Of this description were many spurious or apocryphal gospels (see below). It is probably in reference to such that Basil, Cyril of Jerusalem, and Jerome gave cautions against the reading of apocryphal books; although it is possible, from the context, that the last named father alludes to the books which were also called *ecclesiastical*, and afterward *deutero-canonical*. The following passage from his epistle to Læta, on the education of her daughter, will serve to illustrate this part of our subject: "All *apocryphal* books should be avoided; but if she ever wishes to read them, *not to establish the truth of doctrines, but with a reverential feeling for the truths they signify*, she should be told that they are not the works of the authors by whose names they are distinguished, that they contain much that is faulty, and that it is a task requiring great prudence to find gold in the midst of clay." And to the same effect Philastrius: "Among whom are the Manichees, Gnostics [etc.], who, having some *apocryphal* books under the apostles' names (i. e. some separate Acts), are accustomed to despise the canonical Scriptures; but these *secret* Scriptures—that is, *apocryphal*—though they ought to be read by the perfect for their morals, ought not to be read by all, as ignorant heretics have added and taken away what they wished." He then proceeds to say that the books to which he refers are the *Acts of Andrew*, written by "the disciples who were his followers," etc.

In the *Bibliothèque Sacrée*, by the Dominicans Richard and Giraud (Paris, 1822), the term is defined to signify (1,) anonymous or pseudepigraphal books; (2,) those which are not publicly read, although they may be read with edification in private; (3,) those which do not pass for authentic and of divine authority, although they pass for being composed by a sacred author or an apostle, as the *Epistle of Barnabas;* and (4,) dangerous books composed by ancient heretics to favor their opinions. They also apply the name "to books which, after having been contested, are put into the canon by consent of the churches, as Tobit, etc." Jahn applies it, in its most strict sense, and that which it has borne since the fourth century, to books which, from their inscription, or the author's name, or the subject, might easily be taken for inspired books, but are not so in reality. It has also been applied by Jerome to certain books not found in the Hebrew canon, but yet publicly read from time immemorial in the Christian Church for edification, although not considered of authority in controversies of faith. These were also termed ecclesiastical books, and have been denominated, for distinction's sake, the deutero-canonical books, inasmuch as they were not in the original or Hebrew canon. In this sense they are called by some the Antilegomena of the Old Testament. "The uncanonical books," says Athanasius, or the author of the *Synopsis*, "are divided into *antilegomena* and *apocrypha*." See ANTILEGOMENA.

Eventually, in the history of the early Church, the great number of pseudonymous productions palmed off upon the unwary as at once sacred and secret, under the great names in Jewish or Christian history, brought this entire class of works into disrepute. Those whose faith rested on the teaching of the Christian Church, and who looked to the O. T. Scriptures either in the Hebrew or the Sept. collection, were not slow to perceive that these productions were destitute of all authority. They applied in scorn what had been used as a title of honor. The *secret* books (*libri secretiores*, Orig. *Comm. in Matt.* ed. Lomm. iv, 237) were rejected as *spurious*. The word apocryphal was soon degraded to the position from which it has never since risen. So far as books like the Testament of the Twelve Patriarchs and the Assumption of Moses were concerned, the task of discrimination was comparatively easy, but it became more difficult when the question affected the books which were found in the Sept. translation of the Old Testament, and recognised by the Hellenistic Jews; but were not in the Hebrew text or in the canon acknowledged by the Jews of Palestine. The history of this difficulty, and of the manner in which it affected the reception of particular books, belong rather to the subject of CANON than to that of the present article, but the following facts may be stated as bearing on the application of the word: (1.) The teachers of the Greek and Latin Churches, accustomed to the use of the Septuagint, or versions resting on the same basis, were naturally led to quote freely and reverently from all the books which were incorporated into it. In Clement of Alexandria, Origen, Athanasius, we find citations from the books of the present Apocrypha, as "Scripture," "divine Scripture," "prophecy." They are very far from applying the term ἀπόκρυφος to these writings. If they are conscious of the difference between them and the other books of the O. T., it is only so far as to lead them (comp. Athan. *Synops. S. Scr.* l. c.) to place the former in the list of οὐ κανονιζόμενα, ἀντιλεγόμενα, books which were of more use for the ethical instruction of catechumens than for the edification of mature Christians. Augustine, in like manner, applies the word "Apocrypha" only to the spurious books with false titles which were in circulation among heretics, admitting the others, though with some qualifications, under the title of canonical (*de doctr. Chr.* ii, 8). (2.) Wherever, on the other hand, any teacher came into contact with the feelings that prevailed among the Christians of Palestine, there the influence of the rigorous limitation of the old Hebrew canon is at once conspicuous. This is seen in its bearing on the history of the canon in the list given by Melito, bishop of Sardis (Euseb. *H. E.* iv, 26), and obtained by him from Palestine. Of its effects on the application of the word, the writings of Cyril of Jerusalem and Jerome give abundant instances. The former (*Catech.* iv, 33) gives the canonical list of the 22 books of the O. T. Scriptures, and rejects the introduction of all "apocryphal" writings. The latter in his Epistle to Læta warns the Christian mother in educating her daughter against "omnia apocrypha." The Prologus Galeatus shows that he did not shrink from including under that title the books which formed part of the Septuagint, and were held in honor in the Alexandrian and Latin Churches. In dealing with the several books he discusses each on its own merits, admiring

some, speaking unhesitatingly of the "dreams," "fables" of others. (3.) The teaching of Jerome influenced, though not decidedly, the language of the Western Church. The old spurious heretical writings, the "Apocrypha" of Tertullian and Clement, fell more and more into the background, and were almost utterly forgotten. The doubtful books of the Old Testament were used publicly in the service of the Church, quoted frequently with reverence as Scripture, sometimes, however, with doubts or limitations as to the authority of individual books according to the knowledge or critical discernment of this or that writer (comp. Bp. Cosins's *Scholastic History of the Canon*). During this period the term by which they were commonly described was not apocryphal but "ecclesiastical." So they had been described by Rufinus (*Expos. in Symb. Apost.* p. 26), who practically recognised the distinction drawn by Jerome, though he would not apply the more opprobrious epithet to books which were held in honor. (4.) It was reserved for the age of the Reformation to stamp the word Apocrypha with its present signification. The two views which had hitherto existed together, side by side, concerning which the Church had pronounced no authoritative decision, stood out in sharper contrast. The Council of Trent closed the question which had been left open, and deprived its theologians of the liberty they had hitherto enjoyed, by extending the Canon of Scripture so as to include all the hitherto doubtful or deuterocanonical books, with the exception of the two books of Esdras and the Prayer of Manasseh, the evidence against which seemed too strong to be resisted (*Sess. IV de Can. Script.*). In accordance with this decree, the editions of the Vulgate published by authority contained the books which the Council had pronounced canonical, as standing on the same footing as those which had never been questioned, while the three which had been rejected were printed commonly in smaller type and stood after the New Testament. The Reformers of Germany and England, on the other hand, influenced in part by the revival of the study of Hebrew and the consequent recognition of the authority of the Hebrew Canon, and subsequently by the reaction against this stretch of authority, maintained the opinion of Jerome and pushed it to its legitimate results. The principle which had been asserted by Carlstadt dogmatically in his "de Canonicis Scripturis libellus" (1520) was acted on by Luther. He spoke of individual books among those in question with a freedom as great as that of Jerome, judging each on its own merits, praising Tobit as a "pleasant comedy," and the Prayer of Manasseh as a "good model for penitents," and rejecting the two books of Esdras as containing worthless fables. The example of collecting the doubtful books into a separate group had been set in the Strasburg edition of the Septuagint, 1526. In Luther's complete edition of the German Bible, accordingly (1534), the books (Judith, Wisdom, Tobias, Sirach, 1 and 2 Maccabees, Additions to Esther and Daniel, and the Prayer of Manasseh) were grouped together under the general title of "Apocrypha, i. e. Books which are not of like worth with Holy Scripture, yet are good and useful to be read." In the history of the English Church, Wicliff showed himself in this as in other points the forerunner of the Reformation, and applied the term Apocrypha to all but the "*twenty-five*" Canonical Books of the Old Testament. The judgment of Jerome was formally asserted in the sixth Article. The disputed books were collected and described in the same way in the printed English Bible of 1539 (Cranmer's), and since then there has been no fluctuation as to the application of the word. See DEUTERO-CANONICAL.

II. *Biblical Apocrypha.*—The collection of books to which this term is popularly applied includes the following. The order given is that in which they stand in the English version.

I. 1 Esdras.
II. 2 Esdras.
III. Tobit.
IV. Judith.
V. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee.
VI. The Wisdom of Solomon.
VII. The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus.
VIII. Baruch.
IX. The Song of the Three Holy Children.
X. The History of Susanna.
XI. The History of the Destruction of Bel and the Dragon.
XII. The Prayer of Manasseh, King of Judah.
XIII. 1 Maccabees.
XIV. 2 Maccabees.

The separate books of this collection are treated of in distinct articles. Their relation to the canonical books of the Old Testament is discussed under CANON. We propose here to consider only the history and character of the collection as a whole in its relation to Jewish literature.

Whatever questions may be at issue as to the authority of these books, they have in any case an interest, of which no controversy can deprive them, as connected with the literature, and therefore with the history, of the Jews. They represent the period of transition and decay which followed on the return from Babylon, when the prophets, who were then the teachers of the people, had passed away, and the age of scribes succeeded. Uncertain as may be the dates of individual books, few, if any, can be thrown farther back than the beginning of the third century B.C. The latest, the 2d Book of Esdras, is probably not later than 30 B.C., 2 Esdr. vii, 28 being a subsequent interpolation. The alterations of the Jewish character, the different phases which Judaism presented in Palestine and Alexandria, the good and the evil which were called forth by contact with idolatry in Egypt, and by the struggle against it in Syria, all these present themselves to the reader of the Apocrypha with greater or less distinctness. In the midst of the diversities which we might naturally expect to find in books written by different authors, in different countries, and at considerable intervals of time, it is possible to discern some characteristics which belong to the entire collection.

1. The absence of the prophetic element. From first to last the books bear testimony to the assertion of Josephus (*Ap.* i, 8), that the *ἀκριβὴς διαδοχὴ* of prophets had been broken after the close of the O. T. canon. No one speaks because the word of the Lord had come to him. Sometimes there is a direct confession that the gift of prophecy had departed (1 Macc. ix, 27), or the utterance of a hope that it might one day return (*ibid.* iv, 46; xiv, 41). Sometimes a teacher asserts in words the perpetuity of the gift (Wisd. vii, 27), and shows in the act of asserting it how different the illumination which he had received was from that bestowed on the prophets of the canonical books. When a writer simulates the prophetic character, he repeats with slight modifications the language of the older prophets, as in Baruch, or makes a mere prediction the text of a dissertation, as in the Epistle of Jeremy, or plays arbitrarily with combinations of dreams and symbols, as in 2 Esdras. Strange and perplexing as the last-named book is, whatever there is in it of genuine feeling indicates a mind not at ease with itself, distracted with its own sufferings and with the problems of the universe, and it is accordingly very far removed from the utterance of a man who speaks as a messenger from God.

2. Connected with this is the almost total disappearance of the power which had shown itself in the poetry of the Old Testament. The Song of the Three Children lays claim to the character of a psalm, and is probably a translation from some liturgical hymn; but, with this exception, the form of poetry is altogether absent. So far as the writers have come under the influence of Greek cultivation, they catch the taste for rhetorical ornament which characterized the

literature of Alexandria. Fictitious speeches become almost indispensable additions to the narrative of a historian, and the story of a martyr is not complete unless (as in the later Acta Martyrum of Christian traditions) the sufferer declaims in set terms against the persecutors (Song of the Three Child., 3–22; 2 Macc. vi, vii).

3. The appearance, as part of the current literature of the time, of works of fiction, resting or purporting to rest on a historical foundation. It is possible that this development of the national genius may have been, in part, the result of the Captivity. The Jewish exiles brought with them the reputation of excelling in minstrelsy, and were called on to sing the "songs of Zion" (Psa. cxxxvii). The trial of skill between the three young men in 1 Esdr. iii, iv, implies a traditional belief that those who were promoted to places of honor under the Persian kings were conspicuous for gifts of a somewhat similar character. The transition from this to the practice of story-telling was, with the Jews, as afterward with the Arabs, easy and natural enough. The period of the Captivity, with its strange adventures, and the remoteness of the scenes connected with it, offered a wide and attractive field to the imagination of such narrators. Sometimes, as in Bel and the Dragon, the motive of such stories would be the love of the marvellous mingling itself with the feeling of scorn with which the Jew looked on the idolater. In other cases, as in Tobit and Susanna, the story would gain popularity from its ethical tendencies. The singular variations in the text of the former book indicate at once the extent of its circulation and the liberties taken by successive editors. In the narrative of Judith, again, there is probably something more than the interest attaching to the history of the past. There is indeed too little evidence of the truth of the narrative for us to look on it as history at all, and it takes its place in the region of historical romance, written with a political motive. Under the guise of the old Assyrian enemies of Israel the writer is covertly attacking the Syrian invaders, against whom his countrymen were contending, stirring them up, by a story of imagined or traditional heroism, to follow the example of Judith, as she had followed that of Jael (Ewald, *Gesch. Israels*, iv, 541). The development of this form of literature is, of course, compatible with a high degree of excellence, but it is true of it at all times, and was especially true of the literature of the ancient world, that it belongs rather to its later and feebler period. It is a special sign of decay in honesty and discernment when such writings are passed off and accepted as belonging to actual history.

4. The free exercise of the imagination within the domain of history led to the growth of a purely legendary literature. The full development of this was indeed reserved for a yet later period. The books of the Apocrypha occupy a middle place between those of the Old Testament in their simplicity and truthfulness and the wild extravagances of the Talmud. As it is, however, we find in them the germs of some of the fabulous traditions which were influencing the minds of the Jews at the time of our Lord's ministry, and have since in some instances incorporated themselves more or less with the popular belief of Christendom. So in 2 Macc. i, ii, we meet with the statements that at the time of the captivity the priests had concealed the sacred fire, and that it was miraculously renewed — that Jeremiah had gone, accompanied by the tabernacle and the ark, "to the mountain where Moses climbed up to see the heritage of God," and had there concealed them in a cave together with the altar of incense. The apparition of the prophet at the close of the same book (xv, 15), as giving to Judas Maccabæus the sword with which, as a "gift from God," he was to "wound the adversaries," shows how prominent a place was occupied by Jeremiah in the traditions and hopes of the people, and prepares us to understand the rumors which followed on our Lord's teaching and working that "Jeremias or one of the prophets" had appeared again (Matt. xvi, 14). So again in 2 Esdr. xiii, 40–47, we find the legend of the entire disappearance of the Ten Tribes, which, in spite of direct and indirect testimony on the other side, has given occasion even in our own time to so many wild conjectures. In chap. xiv of the same book we recognise (as has been pointed out already) the tendency to set a higher value on books of an esoteric knowledge than on those in the Hebrew canon; but it deserves notice that this is also another form of the tradition that Ezra dictated from a supernaturally-inspired memory the sacred books which, according to that tradition, had been lost, and that both fables are exaggerations of the part actually taken by him and by "the men of the Great Synagogue" in the work of collecting and arranging them. So also the rhetorical narrative of the Exodus in Wisd. xvi–xix indicates the existence of a traditional, half-legendary history side by side with the canonical. It would seem, indeed, as if the life of Moses had appeared with many different embellishments. The form in which that life appears in Josephus, the facts mentioned in St. Stephen's speech and not found in the Pentateuch, the allusions to Jannes and Jambres (2 Tim. iii, 8), to the disputes between Michael and the devil (Jude 9), to the "rock that followed" the Israelites (1 Cor. x, 4), all bear testimony to the wide-spread popularity of this semi-apocryphal history. See ENOCH (BOOK OF).

5. As the most marked characteristic of the collection as a whole and of the period to which it belongs, there is the tendency to pass off supposititious books under the cover of illustrious names. The books of Esdras, the additions to Daniel, the letters of Baruch and Jeremiah, and the Wisdom of Solomon, are obviously of this character. It is difficult, perhaps, for us to measure in each instance the degree in which the writers of such books were guilty of actual frauds. In a book like the Wisdom of Solomon, for example, the form may have been adopted as a means of gaining attention by which no one was likely to be deceived, and, as such, it does not go beyond the limits of legitimate personation. The fiction in this case need not diminish our admiration and reverence for the book any more than it would destroy the authority of Ecclesiastes were we to come to the conclusion, from internal or other evidence, that it belonged to a later age than that of Solomon. The habit, however, of writing books under fictitious names is, as the later Jewish history shows, a very dangerous one. The practice becomes almost a trade. Each such work creates a new demand, to be met in its turn by a fresh supply, and thus the prevalence of an apocryphal literature becomes a sure sign of want of truthfulness on one side, and want of discernment on the other.

6. The absence of honesty, and of the power to distinguish truth from falsehood, shows itself in a yet more serious form in the insertion of formal documents purporting to be authentic, but in reality failing altogether to establish any claim to that title. This is obviously the case with the decree of Artaxerxes in Esth. xvi. The letters with which 2 Macc. opens from the Jews at Jerusalem betray their true character by their historical inaccuracy. We can hardly accept as genuine the letter in which the king of the Lacedæmonians (1 Macc. xii, 20, 21) writes to Onias that "the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham." The letters in 2 Macc. ix and xi, on the other hand, might be authentic so far as their contents go, but the recklessness with which such documents are inserted as embellishments and make-weights throws doubt in a greater or less degree on all of them.

7. The loss of the simplicity and accuracy which

characterize the history of the Old Testament is shown also in the errors and anachronisms in which these books abound. Thus, to take a few of the most striking instances, Haman is made a Macedonian, and the purpose of his plot is to transfer the kingdom from the Persians to the Macedonians (Esth. xvi, 10); two contradictory statements are given in the same book of the death of Antiochus Epiphanes (2 Macc. i, 15-17; ix, 5-29); Nabuchodonosor is made to dwell at Nineve as the king of the Assyrians (Judith i, 1).

8. In their relation to the religious and ethical development of Judaism during the period which these books embrace, we find (1.) the influences of the struggle against idolatry under Antiochus, as shown partly in the revival of the old heroic spirit, and in the record of the deeds which it called forth, as in Maccabees, partly again in the tendency of a narrative like Judith, and the protests against idol-worship in Baruch and Wisdom. (2.) The growing hostility of the Jews toward the Samaritans is shown by the confession of the Son of Sirach (Ecclus. l, 25, 26). (3.) The teaching of Tobit illustrates the prominence then and afterward assigned to alms-giving among the duties of a holy life (Tob. iv, 7-11; xii, 9). The classification of the three elements of such a life, prayer, fasting, alms, in xii, 8, illustrates the traditional ethical teaching of the Scribes, which was at once recognised and purified from the errors that had been connected with it in the Sermon on the Mount (Matt. vi, 1-18). (4.) The same book indicates also the growing belief in the individual guardianship of angels and the germs of a grotesque dæmonology, resting in part on the more mysterious phenomena of man's spiritual nature, like the cases of dæmoniac possession in the Gospels, but associating itself only too easily with all the frauds and superstitions of vagabond exorcists. (5.) The great Alexandrian book of the collection, the Wisdom of Solomon, breathes, as we might expect, a strain of higher mood; and though there is absolutely no ground for the patristic tradition that it was written by Philo, the conjecture that it might have been was not without a plausibility which might well commend itself to men like Basil and Jerome. The personification of Wisdom as "the unspotted mirror of the power of God and the image of his goodness" (vii, 26), as the universal teacher of all "holy souls" in "all ages" (vii, 27), as guiding and ruling God's people, approaches the teaching of Philo, and foreshadows that of the Apostle John as to the manifestation of the unseen God through the medium of the Logos and the office of that divine Word as the light that lighteth every man. In relation again to the symbolic character of the Temple as "a resemblance of the holy tabernacle" which God "has prepared from the beginning" (ix, 8), the language of this book connects itself at once with that of Philo and with the teaching of the author of the Epistle to the Hebrews. But that which is the great characteristic of the book, as of the school from which it emanated, is the writer's apprehension of God's kingdom and the blessings connected with it as eternal, and so as independent of men's conceptions of time. Thus chapters i, ii, contain the strong protest of a righteous man against the materialism which then, in the form of a sensual selfishness, as afterward in the developed system of the Sadducees, was corrupting the old faith of Israel. Against this he asserts that the "souls of the righteous are in the hands of God" (iii. 1); that the blessings which the popular belief connected with length of days were not to be measured by the duration of years, seeing that "wisdom is the gray hair unto men, and an unspotted life is old age." (6.) In regard to another truth also this book was in advance of the popular belief of the Jews of Palestine. In the midst of its strong protests against idolatry, there is the fullest recognition of God's universal love (xi, 23-26), of the truth that His power is but the instrument of His righteousness (xii, 16), of the difference between those who are the "less to be blamed" as "seeking God and desirous to find Him" (xiii, 6), and the victims of a darker and more debasing idolatry. Here also the unknown writer of the Wisdom of Solomon seems to prepare the way for the higher and wider teaching of the New Testament. See Logos.

III. *Spurious and Pseudepigraphal Books, as distinct from Antilegomena or Ecclesiastical.*—Among this class are doubtless to be considered the 3d and 4th books of Esdras; and it is no doubt in reference to these that, in his letter to Vigilantius, Athanasius speaks of a work of Esdras which he says that he had never even read. Of the same character are also the book of Enoch, the Testament of the Twelve Patriarchs, the Assumption of Moses, etc.; which, as well as 3 and 4 Esdras, being by many considered as the fictions of Christians of the second and third centuries, it is doubtful whether they ought to be classed in the Apocrypha of the Old or of the New Testament. Origen, however, believed the New Testament to have contained citations from books of this kind written before the times of the apostles, as is evident from his reference to such in his preface to the *Canticles*. Then, in his *Letter to Africanus*, he observes that there were many things kept from the knowledge of the public, but which were preserved in the hidden or *apocryphal* books, to which he refers the passage (Heb. xi, 37), "They were sawn asunder." Origen probably alludes here to that description of books which the Jews called *genuzim*, גְּנוּזִים, a word of the same signification with *apocrypha*, and applied to books laid aside, or not permitted to be publicly read or considered, even when divinely inspired, not fit for indiscriminate circulation: among the latter were the first chapter of Genesis, the Song of Solomon, and our last eight chapters of the prophet Ezekiel. The books which we have here enumerated, such as the book of Enoch, etc., which were all known to the ancient fathers, have descended to our times; and, although incontestably spurious, are of considerable value from their antiquity, as throwing light upon the religious and theological opinions of the first centuries. The most curious are the 3d and 4th books of Esdras, and the book of Enoch, which has been but recently discovered, and has acquired peculiar interest from its containing the passage cited by the apostle Jude. See Enoch. Nor are the apocryphal books of the New Testament destitute of interest. Although the spurious Acts extant have no longer any defenders of their genuineness, they are not without their value to the Biblical student, and have been applied with success to illustrate the style and language of the genuine books, to which they bear a close analogy. The American translator of Mosheim's *Ecclesiastical History* terms them "harmless and ingenious fictions, intended either to gratify the fancy or to silence the enemies of Christianity."

Some of the apocryphal books have not been without their defenders in modern times. The *Apostolical Canons* and *Constitutions*, and the various *Liturgies* ascribed to St. Peter, St. Mark, etc., and published by Fabricius in his *Codex Apocryphus Novi Testamenti*, were considered by the learned and eccentric William Whiston, and the no less learned Grabe, to be of equal authority with any of the confessedly genuine apostolic compositions (see Whiston's *Primitive Christianity* and Grabe's *Spicilegium*). They are, however, regarded by most as originally not of an earlier date than the second century, and as containing interpolations which betray the fourth or fifth; they can, therefore, only be considered as evidence of the practice of the Church at the period when they were written. They have generally been appealed to by the learned as having preserved the traditions of the age immediately succeeding the apostolic; and, from the remarkable coincidence which is observable in the most essential parts of the so-called Apostolic Liturgies, it

is by no means improbable that, notwithstanding their interpolations, they contain the leading portions of the most ancient Christian forms of worship. Most of the apocryphal Gospels and Acts noticed by the fathers, and condemned in the catalogue of Gelasius, which are generally thought to have been the fictions of heretics in the second century, have long since fallen into oblivion. Of those which remain, although some have been considered by learned men as genuine works of the apostolic age, yet the greater part are universally rejected as spurious, and as written in the second and third centuries. A few are, with great appearance of probability, assigned to Leucius Clarinus, supposed to be the same with Leontius and Seleucus, who was notorious for similar forgeries at the end of the third century. The authorship of the *Epistle of Barnabas* (q. v.) is still a matter of dispute; and there appears but too much reason to believe that there existed grounds for the charge made by Celsus against the early Christians, that they had interpolated or forged the ancient Sibylline Oracles. In the letter of Pope Innocent I to St. Exupere, bishop of Toulouse, written about the year 405, after giving a catalogue of the books forming the canon of Scripture (which includes five books of Solomon, Tobit, and two books of Maccabees), he observes: "But the others, which are written under the name of Matthias, or of James the Less, or those which were written by one Leucius under the name of Peter and John, or those under the name of Andrew by Xenocheris and Leonidas the philosopher, or under the name of Thomas; or if there be any others, you must know that they are not only to be rejected, but condemned." These sentiments were afterward confirmed by the Roman Council of seventy bishops, held under Pope Gelasius in 494, in the acts of which there is a long list of apocryphal Gospels and Acts, the greater part of which are supposed to have perished. The acts of this council, however, are not generally considered to be genuine. But, whatever authority is to be ascribed to these documents, it cannot be denied that the early Church evinced a high degree of discrimination in the difficult task of distinguishing the genuine from the spurious books, as has been well observed by Jones (*New and Full Method*, i, 15) and Baxter (*Saint's Rest*, p. 2). See CANON.

The following is a list of the genuine writings mentioned in the OLD TEST., but now *lost*, or generally thought so to be:

The "Prophecy of ENOCH" (Jude 14). But see ENOCH.
The "Book of the Wars of the Lord" (Num. xxi, 14).
The "Book of the Just" (Josh. x, 13; 2 Sam. i, 18). See JASHER.
The "Book of the Order of the Kingdom," or of the Royal Administration, written by Samuel (1 Sam. x, 25). See KING.
The "Books of NATHAN and GAD" concerning King David (1 Chron. xxix, 29).
The "Books of NATHAN, AHIJAH, and IDDO" concerning King Solomon (2 Chron. ix, 29).
"SOLOMON'S Parables, Songs, and Treatises on Natural History" (1 Kings iv, 32 sq.). But see PROVERBS; CANTICLES; ECCLESIASTES.
The "Book of the Acts of SOLOMON" (1 Kings xi, 41).
The "Book of SERAIAH" concerning King Rehoboam (2 Chron. xii, 15).
The "Book of JEHU" concerning Jehoshaphat (2 Chron. xx, 34).
The "Book of ISAIAH" concerning King Uzziah (2 Chron. xxvi, 22) But see ISAIAH.
The "Words of the Seers" to King Manasseh (2 Chron. xxvi, 12).
The "Book of Lamentations" over King Josiah (2 Chron. xxxv, 25). But see LAMENTATIONS.
The "Volume of JEREMIAH" burned by Jehudi (Jer. xxxvi, 2, 6, 23). But see JEREMIAH.
The "Chronicle of the Kings of Judah" (1 Kings xiv, 29; xv, 7). But see CHRONICLES.
The "Chronicle of the Kings of Israel" (1 Kings xiv, 29). But see CHRONICLES.

The following is a list of pseudepigraphal books relating to the Old Test., still *extant* (exclusive of those contained in the definitively so called "Apocrypha"), with the language in which ancient copies have been discovered. See each title, or professed author here cited, under its proper head in the body of this Cyclopædia.

The "History of ANTIOCHUS" Epiphanes (Heb.). This appears to be a garbled Hebraic version of the accounts of that tyrant in the books of the Maccabees (see Fabricius, *Codex Pseudepigr. V. T.* i, 1165 sq., where a Latin translation is given of it).
The "History of ASENATH," Joseph's Wife (Lat. Given by Fabricius, *ib.* i, p. 774 sq.).
The "Epistle of BARUCH" (Lat. In Fabricius, *ib.* ii, 147 sq.).
The "Book of ELIAS" the Prophet (see *ib.* i, 1070).
The "Book of ENOCH" (Ethiopic).
The "Third [Engl. *First*] Book of ESDRAS" (Gr. and Lat.).
The "Fourth [*Second*] Book of ESDRAS" (Lat., Arab., and Eth.).
The "Ascension of ISAIAH" (Ethiopic).
The "Book of JASHER" (Heb.).
The "Book of JEZIRAH" or Creation (Heb.).
The "Third Book of MACCABEES" (Gr.).
The "Fourth Book of MACCABEES" (Gr.).
The "Fifth Book of MACCABEES" (Ar. and Syr.)
The "Assumption of MOSES" (see Fabricius, i, 825).
The "Preaching of NOAH" to the Antediluvians, according to the *Sibylline Oracles* (Fabricius, i, 230).
The "Testament of the Twelve PATRIARCHS" (Gr. Given by Fabricius, with a Latin translation, *Codex Pseudepigr. V. T.* i, 519 sq.).
The "Psalter of SOLOMON" (Gr. Given in like manner, *ib.* i, 917 sq.).
The "Book of ZOHAR" or Light (Heb.).

The following is a list of all the apocryphal pieces relating to the NEW TEST., *not now extant*, mentioned by writers in the first four centuries after Christ, with the several writings in which they are (last) cited or noticed. See each name in its alphabetical place.

(1.) The "Acts of ANDREW" (Euseb. *Hist. Eccl.* iii, 25; Philastr. *Hæres.* 87; Epiphan. *Hæres.* xlvii, 1; lxi, 1; lxiii, 2; Gelasius, in *Decret. ap. Concil. Sanct.* iv, 1260). But see ANDREW.
(2.) "Books" under the name of ANDREW (Augustine, *contr. Adversar. Leg. et Prophet.* i, 20; Innocent I, *Epist.* 3, *ad Exuper. Tholos. Episc.* 7).
(3.) The "Gospel of ANDREW" (Gelas. in *Decret.*).
A "Gospel" under the name of APELLES (Jerome, Præf. in *Comment. in Matt.*).
The "Gospel according to the Twelve APOSTLES" (Origen, *Homl. in Luc.* i, 1; Ambrose, *Comment. in Luc.* i, 1; Jerome, Præf. in *Comment. in Matt.*).
The "Gospel of BARNABAS" (Gelas. in *Decret.*).
(1.) The "Gospel of BARTHOLOMEW" (Jerome, *Catal. Script. Eccles.* in Pantæn.; Præf. in *Comment. in Matt.*; Gelas. in *Decret.*).
(2.) The "Writings of BARTHOLOMEW the Apostle" (Dionys. the Areopagite, *De Theol. Must.* i, 1).
The "Gospel of BASILIDES" (Origen, *in Luc.* i, 1; Ambrose, *in Luc.* i, 1; Jerome, Præf. in *Comm. in Matt.*).
(1.) The "Gospel of CERINTHUS" (Epiphan. *Hæres.* li, 7).
(2.) The "Revelation of CERINTHUS" (Caius, Presb. Rom., *lib. Disput.* ap. Euseb. *Hist. Eccl.* iii, 28).
(1.) Some "Books" under the name of CHRIST (Augustine, *De Consens. Evang.* i, 3)
(2.) An "Epistle of CHRIST" produced by the Manichæans (Augustine, *contr. Faust.* xxviii, 4).
(3.) An "Epistle of CHRIST to Peter and Paul" (Augustine, *de Consens. Evang.* i, 9, 10).
(4.) A "Hymn of CHRIST'S" taught to his disciples (Episcop. *ad Ceret. Epist.*).
(1.) The "Acts of the Apostles" made use of by the EBIONITES (Epiphan. *Hæres.* xxx, 16).
(2.) The "Gospel of the EBIONITES" (*ib.* 13).
The "Gospel according to the EGYPTIANS" (Clem. Alex. *Strom.* iii, 452, 465; Origen, *in Luc.* ii; Jerome, Præf. in *Comm. in Matt.*; Epiphan. *Hæres.* lxii, 2).
The "Gospel of the ENCRATITES" (Epiphan. *Hæres.* xlvi, 1).
The "Gospel of EVE" (*ib.* xxvi, 2).
The "Gospel according to the HEBREWS" (Hegesippus, *lib. Comment.* ap. Euseb. *Hist. Eccl.* iv, 22; Clem. Alex. *Strom.* ii, p. 380; Origen, *Tract.* 8 *in Matt.* xix, 19; and *in Joan.* p. 58; Euseb. *Hist. Eccl.* iii, 25, 27, 39; Jerome, often).
The "Book of the HELKASAITES" (Euseb. *Hist. Eccl.* vi, 38).
The false "Gospels of HESYCHIUS" (Jerome, Præf. in *Evang. ad Damas.*; Gelasius, in *Decret.*).
(1.) The "Book of JAMES" (Origen, *Comm. in Matt.* xiii, 55, 56).
(2.) "Books" forged and published under the name of JAMES (Epiphan. *Hæres.* xxx, 23; Innocent I, *Epist.* 3 *ad Exuper. Tholos. Episc.* 7).
(1.) The "Acts of JOHN" (Euseb. *Hist. Eccl.* iii, 25; Athanas. *in Synops.* 76; Philastr. *Hæres.* 87; Epiphan. *Hæres.* xlvii, 1; Augustine, *contr. Advers. Leg.* i, 20).
(2.) "Books" under the name of JOHN (Epiphan. *Hæres.* xxxviii, 1; Innocent I, *l. c.*).
A "Gospel" under the name of JUDAS Iscariot (Iren. *adv. Hæres.* i, 25).
A "Gospel" under the name of JUDE (Epiphan. *Hæres* xxxviii, 1).

The "Acts of the Apostles" by LEUCIUS (Augustine, *de Fide contr. Manich.* 38).
(1.) The "Acts of the Apostles" by LENTITIUS (Augustine, *de Act. cum. Fœlic. Manich.* ii, 6).
(2.) The "Books of LENTITIUS" (Gelas. in *Decret.*).
The "Acts" under the Apostles' name, by LEONITUS (Augustine, *de Fide contr. Manich.* 5).
The "Acts of the Apostles" by LEUTHON (Jerome, *Epist. ad Chromat. et Heliodor.*).
The false "Gospels" published by LUCIANUS (Jerome, Præf. in *Evang. et Damas.*).
The "Acts of the Apostles" used by the MANICHÆANS (Augustine, *contr. Adimant. Manich.* 17).
"Books" under the name of MATTHEW (Epiphan. *Hæres.* xxx, 23).
(1.) A "Book" under the name of MATTHIAS (Innocent I, *ut sup.*).
(2.) The "Gospel of MATTHIAS" Origen, *Comm. in Luc.* i, 1; Euseb. *Hist. Eccl.* iii, 25; Ambrose, *in Luc.* i, 1; Jerome, Præf. in *Comm. in Matt.*).
(3.) The "Traditions of MATTHIAS" (Clem. Alex. *Strom.* ii, p. 38; iii, 436; vii, 748).
The "Gospel of MERINTHUS" (Epiphan. *Hæres.* li, 7).
The "Gospel according to the NAZARENES." (See above, "Gospel according to the Hebrews.")
(1.) The "Acts of PAUL" (Origen, *de Princip.* i, 2; *in Joan.* ii, p. 298; Euseb. *Hist. Eccl.* iii, 3 and 25; Philastr. *Hæres.* 87.
(2.) A "Book" under the name of PAUL (Cyprian, *Epist.* 27).
(3.) The "Preaching of PAUL and PETER" (Lactantius, *De Ver. Sap.* iv, 21; *Script. anonym.* ad calcem *Opp. Cypr.*; and [according to some] Clem. Alex. *S rom.* vi, 636).
(4.) The "Revelation of PAUL" (Epiphan. *Hæres.* xxxviii, 2; Augustine, *Tract* 98 in *Joan.* s. f.; Gelas. in *Decret.*).
The "Gospel of PERFECTION" (Epiphan. *Hæres.* xxvi, 2).
(1.) The "Acts of PETER" (Euseb. *Hist. Eccl.* iii, 3; Athanas. in *Synops. S. S.* 76; Philastr. *Hæres.* 87; Jerome, *Capit. Script. Eccl. in Petr.*; Epiphan. *Hæres.* xxx, 15).
(2.) "Books" under the name of PETER (Innocent I, *Epist.* 3 *ad Exup. Tholos Episc.* 7).
(3.) The "Doctrine of Peter" (Origen, Procem. in *lib. de Princip.*).
(4.) The "Gospel of PETER" (Serapion, *De Evang. Petri*, ap. Euseb. *Hist. Eccl.* vi, 16; Tertull. *adv. Marc.* iv, 5; Origen, *Comm. in Matt.* xiii, 55, 56; vol. i, p. 223; Euseb. *Hist. Eccl.* iii, 3 and 25; Jerome, *Catal. Script. Eccl. in Petr.*).
(5.) The "Judgment of PETER" (Rufin. *Expos. in Symbol. Apost.* 36; Jerome, *Catal. Script. Eccles. in Petr.*).
(6.) The "Preaching of PETER" (Heracl. ap. Origen. *lib.* 14 *in Joan.*; Clem. Alex. *Strom.* i, 357; ii, 390; vi, 635, 636, 678; Theodot. Byzant. in *Excerpt.* p. 809, ad calc. *Opp.* Clem. Alex.; Lactant. *De Ver. Sap.* iv. 21; Euseb. *Hist. Eccl.* iii, 3; Jerome, *Catal. Script. Eccles. in Petr.*).
(7.) The "Revelation of PETER" (Clem. Alex. *lib. Hipotopos.* ap. Euseb. *Hist. Eccl.* vi, 14; Theodot. Byz. in *Excerpt.* p. 806, 807, ad calc. *Opp.* Clem. Alex.; Euseb. *Hist. Eccl.* iii, 3 and 25; Jerome, *Catal. Script. Eccl. in Petr.*).
(1.) The "Acts of PHILIP" (Gelas. in *Decret.*).
(2.) The "Gospel of PHILIP" (Epiphan. *Hæres.* xxvi, 13).
The "Gospel of SCYTHIANUS" (Cyrill. *Catech.* vi, 22; Epiphan. *Hæres.* lxvi, 2).
The "Acts of the Apostles" by SELEUCUS (Jerome, *Epist. ad Chromat. et Heliodor.*).
The "Revelation of STEPHEN" (Gelas. in *Decret.*).
The "Gospel of THADDÆUS" (Gelas. in *Decret.*).
The Catholic "Epistle of THEMISON" the Montanist (Apollon. *lib. contr. Cataphyg.* ap. Euseb. *Hist. Eccl.* v, 18).
(1.) The "Acts of THOMAS" (Epiphan. *Hæres.* xlvii, 1; lxi, 1; Athanas. in *Synops. S. S.* 76; Gelas. in *Decret.*).
(2.) "Books" under the name of THOMAS (Innocent I, *ut sup.*).
(3.) The "Revelation of THOMAS" (Gelas. in *Decret.*).
The "Gospel of TITIAN" (Euseb. *Hist. Eccl.* iv, 29).
The "Gospel of TRUTH" made use of by the Valentinians (Iren. *adv. Hæres.* iii, 11).
The "Gospel of VALENTINUS" (Tertull. *de Præscript. adv. Hæres.* 49).

The following list comprises those pseudepigraphal works relating to the New Test. which still *exist*, with the language in which ancient copies have been preserved. See each title and professed author in its place.

A "History of the Contest between the Apostles" by ABDIAS (Lat.).
The "Letter of ABGARUS to Christ," and the "Reply of Christ to Abgarus" (Gr.).
The "General Epistle of BARNABAS" (Gr.).
The "First Epistle of CLEMENT to the Corinthians" (Gr.).
The "Second Epistle of CLEMENT to the Corinthians" (Gr.).
The "Descent of CHRIST into Hell" (Gr. and Lat.).
The "Apostolical CONSTITUTIONS" (Gr., Eth., and Copt.).
The "First Book of HERMAS," called his Visions (Gr. and Lat.).
The "Second Book of HERMAS," called his Commands (Gr. and Lat.).
The "Third Book of HERMAS," called his Similitudes (Gr. and Lat.).
The "Epistle of IGNATIUS to the Ephesians" (Gr. and Lat.).
The "Epistle of IGNATIUS to the Magnesians" (Gr. and Lat.).
The "Epistle of IGNATIUS to the Philadelphians" (Gr. and Lat.).
The "Epistle of IGNATIUS to Polycarp" (Gr. and Lat.).
The "Epistle of IGNATIUS to the Romans" (Gr. and Lat.).
The "Epistle of IGNATIUS to the Smyrnæans" (Gr. and Lat.).
The "Epistle of IGNATIUS to the Trallians" (Gr. and Lat.).
The "Gospel of the INFANCY" of the Saviour (Arab. and Lat.).
The "Protevangelium of JAMES" (Gr. and Lat.).
The (mutilated and altered) "Gospel of St. JOHN" (Gr.).
The (apocryphal) "Book of the Apostle JOHN" (Lat.).
The "Narrative of JOSEPH of Arimathæa" (Gr.).
The "Sacred Memorial Book of Joseph," a Christian. (The Greek text, entitled Ἰωσήππου Βιβλίον Ὑπομνηστικόν, is given in full by Fabricius, *Cod. Pseudepigr. V. T.* ii, ad fin., with a Latin translation).
The "Epistle of Paul to the LAODICEANS" (Gr.).
The (fragmentary) "Gospel of MARCION" (Gr.).
The "Gospel of [Pseudo-] MATTHIAS" (Lat.).
The "Gospel of the Nativity of St. MARY" (Lat.).
The "Gospel of the Nativity of MARY, and of the Infancy of the Saviour" (Lat.).
The "Gospel of NICODEMUS" (Gr. and Lat.).
The "Epistles of the Corinthians to PAUL, and of Paul to the CORINTHIANS" (Armen.).
The "Acts of PILATE" (Gr. and Lat.).
The "Apprehension of PILATE" (Gr.).
The "Death of PILATE" (Gr. and Lat.).
The "First Epistle of PILATE" (Gr. and Lat.).
The "Second Epistle of PILATE" (Gr. and Lat.).
The "Epistle of POLYCARP to the Philippians" (Gr.).
The "Vindication of the SAVIOUR" (Lat.).
The "Epistles of Paul to SENECA," and "of Seneca to PAUL" (Gr.).
The "SIBYLLINE Oracles" (Gr.).
The "Acts of Paul and THECLA" (Gr.).
The "Gospel of THOMAS" the Israelite (Gr. and Lat.).

IV. *Literature.*—The best accounts of these and other apocryphal documents will be found in Fabricii *Codex Pseudepigraphus V. T.* (Hamb. and Lpz. 1713 and 1741), and *Codex Apocryphus N. T.* (Hamb. 1713–1722); *Auctarium Codicis Apocryphi N. T. Fabriciani*, edidit And. Birch (Copenh. 1804); *A new and full Method of settling the Canon of the N. T.*, by the Rev. Jeremiah Jones (Oxf. 1726—last edition, Oxf. 1827); Du Pin, *Prolegomena* (Amst. 1701); and *Canon of the Old and New Testaments* (London, 1700); Volkmar, *Einleit. in die Apocryphen* (vol. i, Tüb. 1860-63); and especially *Codex Apocryphus N. T.* etc., edit. with notes, prolegomena and translation, by T. C. Thilo (tom. i, Lips. 1832, 8vo; the remaining two volumes have not been published)—containing: (1.) The history of Joseph the Carpenter, Arab. and Lat.; (2.) The Gospel of the Infancy; (3.) The Protevangelion of James, and the Gospel of Thomas the Israelite, Greek and Latin; (4.) The Gospel of the Nativity of Mary and the History of the Nativity of Mary and the Saviour, Latin; (5.) The Gospel of Marcion, collected by Dr. Hahn from ancient Greek MSS.; (6.) The Gospel of Nicodemus, Gr. and Lat.; (7.) Apprehension and Death of Pilate, Gr.; (8.) The mutilated and altered Gospel of St. John, preserved in the archives of the Templars of St. John of Jerusalem in Paris, with Griesbach's text; (9.) An apocryphal book of the Apostle John, Lat. Consult the following by Dr. Tischendorf: (1.) *De Evangeliorum Apocryphorum origine et usu* (Hague, 1851); (2.) *Acta Apocrypha ex ant. codd.* (Lips. 1852); (3.) *Evangelia Apocrypha adhib. codd. Græc. et Latinis* (Lips. 1853); (4.) *Apocalypses Apocryphæ* (Lips. 1866). Dr. Laurence, of Oxford, has published the following apocryphal works: (1.) *The Book of Enoch* (1838); (2.) *Ascensio Isaiæ Vatis* (1819); (3.) *Primi Esræ Libri* (1820). Comp. Lardner, *Works*, x, 31. See ACTS, GOSPELS, EPISTLES, REVELATIONS (*spurious*).

The best commentary on the apocryphal books of the O. T. (i. e. those contained in the Sept. and Vulg. but not in the Heb.) is the *Exegetisches Handbuch zu den Apokryphen des A. T.* by Fritzsche and Grimm (Leipz. 1856 sq.); a convenient one for English readers is Rich. Arnald's *Crit. Comment. on the Apocrypha* (Lond. 1744, and often since). Annotations on each book are also contained in Calmet's *Commentary*, and the *Critici Sacri*, vol. iii; see likewise Parei *Opera*, i; De Sacy's *Sainte Bible*; Cappel, *Commentarii*, p. 560, Others are by Van Hamelsveld (Amst. 1797); Heze,

(Lemgo, 1800); Wilson (Edinb. 1801); Gaab (Tüb. 1818–19); Plessner (Berlin, 1834); Gutmann (Alton. 1841); Bosberg (Stutt. 1840). Different editions: Fabricius (Frkft. and Lpz. 1691); Leusden (Frcft. ad M. 1694); Reineccius (Lips. 1732, 1757); Bendsten (Gött. 1790); Augusti (Lips. 1804); Apel (Lips. 1836). All the ancient versions of the texts extant may be found in the 4th vol. of Walton's *Polyglott*. Davidson has given a brief but critical Introduction to each book in Horne's *Introd.* new ed. vol. ii. Of a more miscellaneous character: Suicer, *Thesaur. Eccl.* p. 438; Gieseler, *Was heisst Apokryphisch?* in the *Theol. Stud.* ii, 141; *Das Kriterium e. apokr. Buchs*, in Augusti's *Theol. Bl.* i, 540; Raynolds, *Censura apocryphorum V. et N. T.* (Oppenh. 1611); Hencke, *Prodromos ad apocr. V. T.* (Hal. 1711); Benzel, *De apocr. N. T.* in his *Syntag.* i, 316 sq.; Eichhorn, *Einleit. in d. Apokr. des A. T.* (Lpz. 1795); Frisch, *D. Apokr. d. A. T. u. d. Schr. d. N. T.*, in Eichhorn's *Bibl.* iv, 653; Bendsten, *Exerc. in V. T. Apocr.* (Gott. 1789); Bretschneider, *D. Apokr. d. A. T.* (Lpz. 1805); Cramer, *Moral d. Ap. d. A. T.* (Lpz. 1815); Jenichen, *De librorum N. T. et V. T. apocr. illustratione* (Viteb. 1786); Kuinöl, *Obs. ad N. T. ex apocr. V. T.* (Lips. 1794); Beckhaus, *D. Apokr. d. A. T.* (Dortm. 1808); Fränkel, *Apocrypha a Græc. in Heb. conversa* (Lips. 1830); *Appendices ad apocr. N. T.*, in J. Möller's *Theol. Bibl.* ix, 1 sq.; Brockmann, *De apocr. nomine* (Gryph. 1766); Augusti, *D. Apokr. d. A. T.* (Bresl. 1816); Moulnie, *Les livres apocryphes de l'Ancient Test.* (Genf. 1828); Bergguist, *Messia in apocr. V. T.* (Lond. 1826); Ebrard, *Zeugnisse gegen d. Apokryphen* (Basle, 1851); Kierl, *D. Apokryphen des A. T.* (Lpz. 1852); Kluge, *id.* (Frcft. ad M. 1852); Stier's Essays in the *Evang. Kirchenz.* 1823, 1853, 1855; Nitzsch, in the *Zeitschr. f. christl. Wissensch.* 1850; Bleek, *Stellung d. Ap. d. A. T.* (in the *Stud. u. Krit.* 1853, p. 267 sq.). See each of the apocryphal books under its name.

The following works are on the apocryphal additions to the New Test.: Schmid, *Corpus apocr. extra Bibli* (Hadam. 1804); Beausobre, *De N. T. apocryphis* (Berol. 1734); Kleuker, *D. Apokr. d. N. T.* (Hamb. 1798); Lorsbach, *D. heiligen Bücher d. Johannisjünger* (Marb. 1807); Bartholmä, *Uebers. d. Apokr. d. N. T.* (Dinkelsbühl, 1832); Beausobre, in Cramer's *Beitr.* i, 251–314; Reuss, *De N. T. apocr.* (Argent. 1829); Suckow's ed. of the *Protevangelium Jacobi* (Vratisl. 1841); Ellicott, *Cambridge Essays* for 1856; Toland, *Collection of Pieces*, i, 350. Many of these spurious works are translated in Hone's *Apocryphal N. T.* (Lond. 1820; N. Y. 1849, 8vo), and Abp. Wake's *Apost. Fathers* (Lond. 1830; Hartf. 1834, 8vo).

Apollinarians, followers of Apollinaris, or Apollinarius (q. v.).

Apollinaris or **Apollinarius**, Claudius, bishop of Hieropolis in Phrygia, in the second century, an apologist (q. v.) of Christianity, and an opponent of Montanism (q. v.). He was well acquainted with the classic literature of the Greeks, and a prolific writer; but his works, which are mentioned by Eusebius and Photius, are lost; only two fragments of his work on the Passover are extant.—Euseb. *Hist. Eccles.* iv, 27; Fabricius, *Biblioth. Græca.* vii, 160; Tillemont, *Mémoires*, t. i, pt. ii.

Apollinaris or **Apollinarius**, bishop of Laodicea, the son of Apollinaris the elder, who taught first at Berytus, in Phœnicia, and afterward at Laodicea, where he became a presbyter and married. Both father and son were on terms of intimacy with Epiphanius and Libanius, the Sophists. The bishop of Laodicea, Theodotus, having warned them to renounce this friendship, they were excommunicated, but afterward, upon expressing penitence, they were restored. Julian the Apostate forbade the Christians to read the works of any heathen author, upon which the two Apollinarii (father and son) composed many works in imitation of the style of Homer and other ancient Greek works. Among others, they turned the books of Moses into heroic verse; indeed, Sozomen (*Hist. Eccles.* v, 18) says, the whole of the Old Testament as far as the account of Saul; they also composed dramatic pieces on scriptural subjects, after the style of Menander (Socrat. *Hist. Eccles.* iii, 16). The younger Apollinaris is mentioned (in Athanas. *Ep. ad Antiochenos*, tom. i; *Opp.* ed. Montfaucon, ii, 776) as orthodox bishop of Laodicea A.D. 362, while Pelagius was bishop of the Arians in that city. He was esteemed by Athanasius, Basil, and other great men of that age, who continued to speak respectfully of his merits even after he was suspected of heresy. Apollinaris distinguished himself especially by polemical and exegetical writings; for instance, by his work on Truth, against the Emperor Julian. He also wrote thirty books against Porphyry, against the Manichæans, Arians, Marcellus, and others. Jerome himself, during his residence at Antioch, A.D. 373 and 374, enjoyed the instructions of Apollinaris, then bishop of Laodicea. The interpretations of Apollinaris, quoted in the commentaries of Jerome, were peculiarly valuable in those days on account of his knowledge of the Hebrew tongue. Basil mentions a work of Apollinaris on the Holy Ghost. In the year 1552 was published at Paris a *Metaphrasis Psalmorum* of Apollinaris, and re-edited by Sylburg at Heidelberg in 1596; this, and a tragedy on "Christ suffering," in the works of Gregory of Nazianzus, were ascribed to Apollinaris; but it is difficult to say what share in these works belongs to the father, and what to the son.

Late in life, Apollinaris, who had strenuously defended the Athanasian doctrine of the Trinity in his youth, himself incurred the reproach of heresy because he taught that the divine *Logos* occupied in the person of Christ the place of the human rational soul. "The greatest difficulty in the doctrine of the Trinity appeared to him to consist in the union of the divine person of the Logos with a perfect human person. Two perfect wholes could not be united in one whole (Gregory, *Antirrh.* cap. xxxix, p. 323: *εἰ ἀνθρώπῳ τελείῳ συνηφθη θεὸς τέλειος δύο ἂν ἦσαν*). Setting out from Anthropology, he asserted that the essence of the rational soul consists in its self-determination. If this characteristic were retained in connection with the divine nature, there could be no true personal union, but only such a divine influence on Jesus as might be experienced by any other man. On the other hand, if the soul forfeited this characteristic, it would renounce its essential peculiarity (Ibid. p. 245: *φθορὰ τοῦ αὐτεξουσίου ζώου τὸ μὴ εἶναι αὐτεξούσιον· οὐ φθείρεται δὲ ἡ φύσις ὑπὸ τοῦ ποιήσαντος αὐτήν*). On the first point he objected to the school of Origen, that it admitted no true union of the divine and the human, but made instead two Sons of God, the Logos and the man Jesus (L. c. xlii: *εἷς μὲν φύσει υἱὸς θεοῦ, εἷς δὲ θετός*). Hence he thought the rational human soul must be excluded from the God-man, and, in this, the old undefined doctrine was on his side. For the human soul he substituted the Logos himself as the *νοῦς θεῖος*. He developed this doctrine with originality and acuteness. The scheme of human nature which he made use of was the common trichotomical one, of the *ψυχὴ λογική* (*νοερά*), *ἄλογος*, and the *σῶμα*. That an animal principle of life, a *ψυχὴ ἄλογος*, must be admitted to exist in human nature, he thought might be proved from Paul's Epistles, in the passages where he speaks of the flesh lusting against the Spirit; for the body in itself has no power of lusting, but only the soul that is connected with it. It is not self-determining, but must be determined by the *ψυχὴ λογική*, which with it ought to govern the body. But this result is frustrated by sin, and, conquered by it, the reason succumbs to the power of the irrational desires. In order to free man from sin, the unchangeable Divine Spirit must be united with a human nature, control the *anima*, and present a holy human life (*contra*

Apollinarist. t. i, cap. xiii, p. 736). Thus we have in Christ, as man, the three component parts, and can call him the ἄνθρωπος ἐπουράνιος, only with this difference, the Divine occupies the place of the human νους" (Neander, *Hist. of Doctrines*, i, 320). Athanasius wrote against Apollinarism, though not against Apollinaris personally (*Epist. ad Epict.; contra Apollinaristas*); Gregory of Nazianzus wrote against him also (Ep. I, ii, *ad Cledonium; ad Nectarium*); and Gregory of Nyssa his Ἀντιῤῥητικός (in Galland. *Bibl. Patr.* vi, 517). His heresy became generally known A.D. 371. The accusations of Socrates, Sozomen, and Theodoret against the character of Apollinaris are not plausible. "Of the writings in which he explained his views, only fragments are extant in the works of Gregory of Nyssa, Theodoret, and Leontius Byzantinus (who lived about the year 590); they were the following: περὶ σαρκώσεως λογίδιον (ἀπόδειξις περὶ τῆς θείας ἐνσαρκώσεως)—τὸ κατὰ κεφάλαιον βιβλίον—περὶ ἀναστάσεως—περὶ πίστεως λογίδιον—and some letters (in Gallandii *Bibl. PP.* xii, 706 sq.; Angelo Mai *Class. auct.* ix, 495 sq.). Apollinaris objected to the union of the Logos with a rational soul; that the human being thus united to the Logos must either preserve his own free will, in which case there would be no true union of the Divine and the human, or that the human soul had lost its proper liberty by becoming united to the Logos, either of which would be absurd. 'He chiefly opposed the τρεπτόν, or the *liberty of choice in christology*' (Dorner, *Person of Christ*, per. i, ep. iii, ch. iii). In his opinion, Christ is not only ἄνθρωπος ἔνθεος, but the incarnate God. According to the threefold division of man, Apollinaris was willing to ascribe a soul to the Redeemer in so far as he thought it to be a mean between body and spirit. But that which itself determines the soul (τὸ αὐτοκίνητον), and constitutes the higher dignity of man, the νοῦς (the ψυχὴ λογική) of Christ, could not be of human origin, but must be purely divine; for his incarnation did not consist in the Logos becoming νοῦς, but in becoming σάρξ. But the Divine reason supplying the place of the human, there exists a specific difference between Christ and other beings. In their case, every thing had to undergo a process of gradual development, which cannot be brought about without either conflicts or sin (ὅπου γὰρ τέλειος ἄνθρωπος, ἐκεῖ καὶ ἁμαρτία, apud. Athan. i, 2, p. 923; compare c. xxi, p. 939: ἁμαρτία ἐννυπόστατος). But this could not take place in the case of Christ: οὐδεμία ἄσκησις ἐν Χριστῷ· οὐκ ἄρα νοῦς ἐστιν ἀνθρώπινος (comp. Gregory of Nyssa, *Antirrhet. adv. Apollin.* iv, c. 221). At the same time, Apollinaris supposed the body and soul of Christ to be so completely filled with the higher and divine principle of spiritual life, that he did not hesitate to use expressions such as 'God died, God is born,' etc. He even maintained that, on account of this intimate union, Divine homage is also due to the human nature of Christ (l. c. p. 241, 264). His opponents, therefore, charged him with Patripassianism. But we do not think that Apollinaris ever asserted, as Gregory of Nazianzus would have us believe, that Christ must have possessed an irrational, animal soul, e. g. that of a horse or an ox, because he had not a rational human soul: Gregory himself seems to have drawn such inferences from the premises of Apollinaris. On the other hand, he accused his opponents in a similar manner of believing in two Christs, two Sons of God, etc. (comp. Dorner, l. c., and his *Notes* 63, 64; Ullmann, *Gregory of Naz.* p. 401 sq.; Baur, *Chr. Lehre v. d. Dreieinigkeit*, i, 585 sq.). Athanasius maintained, in opposition to Apollinaris (*contra Apollinarist.* libri ii, but without mentioning him by name: the book was written after the death of Apollinaris), that it behooved Christ to be our example in every respect, and that his nature, therefore, must resemble ours. Sinfulness, which is empirically connected with the development of man, is not a necessary attribute of human nature, as the Manichæan notions would lead us to suppose. Man, on the contrary, was originally free from sin, and Christ appeared on that very account, viz., in order to show that God is not the author of sin, and to prove that it is possible to live a sinless life (the controversy thus touched upon questions of an anthropological nature). Athanasius distinctly separated the Divine from the human (comp. especially lib. ii), but he did not admit that he taught the existence of two Christs. Comp. Neander, *Ch. Hist.* ii, 433; Möhler, *Athanasius*, ii, 262 sq., compares the doctrine of Apollinaris with that of Luther. Gregory of Nazianzus (*Ep. ad Cledon. et orat.* 51) equally asserted the necessity of a true and perfect human nature. It was not only necessary, as the medium by which God manifested himself, but Jesus could redeem and sanctify man only by assuming his whole nature, consisting of body and soul. (Similar views had been formerly held by Irenæus, and were afterward more fully developed by Anselm.) Gregory thus strongly maintained the doctrine of the two natures of the Saviour. We must distinguish in Christ ἄλλο καὶ ἄλλο, but not ἄλλος καὶ ἄλλος. Compare the *Epist. ad Nectar. sive orat.* 46, with his 10 anathemas against Apollinaris, and Ullmann, p. 396-413. The work of Gregory of Nyssa, entitled λόγος ἀντιῤῥητικὸς πρὸς τὰ Ἀπολλιναρίου (which was probably composed between the years 374 and 380), may be found in Zaccagni, *Collect. monum. vett.*, and Gallandi, *Bibl. Patr.* vi, 517; comp. Gieseler, *Ch. History*, i, § 83, note 30. He opposed the followers of Apollinaris (Συνουσιασταί, Διμοιρῖται) in his *Ep. harr.* 77. On the question whether Apollinaris or his disciples ever adopted the Docetic errors respecting the body of Christ, see Möhler, l. c. p. 264 sq." (Hagenbach, *Hist. of Doct.* § 99). Apollinaris was first condemned at the synod held at Rome A.D. 375, in which the Roman bishop Damasus presided; all mention of the name of Apollinaris was carefully avoided on this occasion. Nevertheless, this condemnation induced Apollinaris to form a separate congregation, over which he ordained the presbyter Vitalis as bishop. Hence the Apollinarists are also called Vitalians. They are also called Dimœrites, because they were accused of dividing the nature of Christ into two parts. Before the death of Apollinaris, which happened between A.D. 382 and 392, the Apollinarists formed in Syria and the adjacent countries several separate congregations, having their own bishops. After his death the Apollinarists were divided into two parties, one of which, under Polemo, or Polemius, and Timotheus, pretended that the divinity and the body of Christ were transformed into one substance, and, consequently, that the flesh was to be worshipped as well as the *Logos;* these were called Polemians and Synousiasts, and also *sarcolatræ* (σαρκολάτραι, flesh-worshippers); in retaliation, they called the orthodox *anthropolatræ*, or men-worshippers. The other party, which adhered to the original doctrine of Apollinaris, were called Valentinians. By imperial command, the public worship of the Apollinarists was impeded A.D. 388 and 397, and A.D. 428 in all towns entirely prohibited. The sects of the Apollinarists assimilated, in the fifth century, partly to the orthodox, and partly to the Monophysites. See MONOPHYSITES. For a full view of Apollinarism in its origin and history, see Wernsdorf, *Diss. de Apollinare* (Vitemb. 1694 and 1719); Dorner, *Lehre v. d. Person Christi*, i, 926-1070 (Eng. transl., Div. i, vol. ii, p. 352 sq.); Herzog, i, 419. See also *Penny Cyclopædia*, s. v.; Neander, *Ch. Hist.* ii, 428; Lardner, *Works*, iv, 257-274; Cave, *Hist. Lit.* anno 362; Shedd, *Hist. of Doctrines*, i, 344; Pearson, *On the Creed.*

Apollinarists. See APOLLINARIANS.

Apollo (Ἀπόλλων, the *destroyer*, so called because his shafts, the rays of *Phœbus* or the sun, inflict disease or "the sun-stroke" in Oriental climates), one of the great divinities of the Greeks, according to Homer

(*Iliad*, i, 21, 316) the son of Jupiter (Zeus) and Leto (Latona), and the brother of Artemis or Diana (Hesiod, *Theogn.* 918). He was fabled to be the god who punishes the wicked and insolent, who affords help and wards off evil, particularly from cattle, who presided over the foundation of cities, and especially as the god of music and prophecy (Smith, *Dict. of Class. Mythol.* s. v.). See ORACLE. In this last office he is indirectly alluded to in the account of the dæmoniac damsel cured by Paul (Acts xvi, 16). See PYTHONESS. Josephus mentions an audience of Archelaus held by Tiberius in a splendid temple of Apollo built by him in Rome (*Ant.* xvii, 11, 1); and he also speaks of a temple of his at Gaza, into which the nobles of the city took refuge from the massacre by Alexander Jannæus (*Ant.* xiii, 13, 3).

Apollodŏtus (Ἀπολλόδοτος, *Apollo-given*), a general of the inhabitants of Gaza, who made an effectual sally against the Jews besieging the city under Alexander Jannæus, but was at length slain through the treachery of his brother Lysimachus (Josephus, *Ant.* xiii, 13, 3).

Apollo'nia (Ἀπολλωνία, from *Apollo*), a city of Macedonia, in the province of Mygdonia (Plin. iv, 17), situated between Amphipolis and Thessalonica, thirty Roman miles from the former, and thirty-six from the latter (*Itiner. Anton.* p. 320, 330; *Itin. Hieros.* p. 605; *Tab. Peuting.*). It was south of the lake Bolbe and north of the Chalcidian mountains (*Athen.* viii, 334). According to Stephen of Byzantium, it was founded by a colony of Corinthians and Corcyrians. The Apostle Paul passed through Amphipolis and Apollonia on his way to Thessalonica (Acts xvii, 1; see Conybeare and Howson's *Life and Epistles of St. Paul*, i, 320, 321). It must not be confounded with a noted Apollonia in Illyria (see Kype, *Obs. Sacr.* ii, 81 sq.). The city here spoken of was situated on the "Egnatian Way" in the interior of the district of Chalcidice (Scylax, p. 27; Xen. *Hist. Gr.* v, 2). The ruins are called *Pollina* (Cramer's *Anc. Gr.* i, 264).

Apollonia (Ἀπολλωνία, a frequent Greek name of cities, probably given in this case by one of the Seleucidæ), a town of Palestine, between Cæsarea and Joppa (Stephen of Byz.; Ptol. v, 16; Pliny, v, 14; *Peut. Tab.*), one of those on the sea-shore taken by the Jews under Alexander Jannæus (Joseph. *Ant.* xiii, 15, 4), and afterward repaired by Gabinius (Joseph. *War*, i, 8, 4). It is now *Arsuf*, a deserted village at the mouth of the Nahr Arsuf (Irby and Mangles, *Trav.* p. 189; Robinson, *Research.* iii, 46; Chesney, *Expedition*, i, 490), a place famous under the Crusaders (Wilken, *Kreuzz.* ii, 17, 39, 102; iv, 416; vii, 325, 400, 425), by whom it was confounded with Antipatris (Ritter, *Erdk.* xvi, 590).

Apollonia, a martyr of Alexandria, suffered with Metra, Quinta, and Serapion, in the year 249, when she was seized, and some one by a violent blow on the face knocked out many of her teeth; whence, in the Middle Ages, she was held to be the patroness against the toothache. Soon she was brought before the burning pile, and, on being asked to recant, reflected a moment, and then leaped into the fire. She is commemorated in the Roman Church on Feb. 9.—Eusebius, *Ch. Hist.* vi, 41; Landon, *Eccl. Dict.* i, 450.

Apollo'nius (Ἀπολλώνιος, from *Apollo*), the name of several men in the history of the Maccabees and Josephus.

1. The son of a certain Thrasæus, and viceroy of the Syrian king Seleucus (IV) Philopator (B.C. 187) over southern Syria and Phœnicia (2 Macc. iii, 5, 7). At the suggestion of Simon, the temple governor, he instigated the king to plunder the Temple at Jerusalem, and generally took the severest measures against the Jews (2 Macc. iv, 4). The writer of the Declamation on the Maccabees, printed among the works of Josephus (*De Macc.* 4) relates of Apollonius the circumstances which are commonly referred to his emissary Heliodorus (2 Macc. iii, 7 sq.).

2. A son of Menestheus, and ambassador of King Antiochus Epiphanes to the Egyptian king Ptolemy Philometor, B.C. 173 (2 Macc. iv, 21). Perhaps he was the same as the "chief commissioner of tribute" (ἄρχων φορολογίας) for Judæa, who, at the command of Antiochus Epiphanes on his return from Egypt (B.C. 168), committed such bloodshed in Jerusalem (2 Macc. v, 24; comp. 1 Macc. i, 29 sq.); next was governor in Samaria (Joseph. *Ant.* xii, 7, 1, which Michaelis, on 1 Macc. iii, 10, regards as a misinterpretation), and finally lost his life in an encounter with Judas Maccabæus, B.C. 166 (1 Macc. iii, 10 sq.). An ambassador of the same name was at the head of the embassy which Antiochus sent to Rome (Liv. xlii, 6).

3. A son of one Apollonius Gennæus, and a Syrian governor under Antiochus (V) Eupator (2 Macc. xii, 2). B.C. 163. If, however, we understand the surname as an ironical epithet (γενναῖος, *noble*), this Apollonius (but whether the father or the son would still be doubtful) may be identical with No 2.

4. Surnamed by Josephus (*Ant.* xiii, 4, 3) *Daūs* (Δάος, from a people called Dahæ or Dai in Sogdiana), a Syrian viceroy in Cœle-Syria, who, taking sides with the usurper Demetrius (B.C. 147), attacked Jonathan, the ally of Alexander (Balas), but was utterly defeated by him (1 Macc. x, 69 sq.). According to the Greek text in 1 Macc. xvi, 69, he was originally governor of Cœle-Syria under Alexander, from whom he revolted to the party of Demetrius. Josephus only speaks of him as an officer of Alexander, without alluding to his connection with Demetrius (comp. Wernsdorf, *De fide Maccab.* p. 135). There may have been an early error crept into the text of 1 Macc., or the expression in the Heb. original may have been ambiguous (see Grimm, *Handb.* in loc.). If this Apollonius be the same mentioned by Polybius (xxxi, 21, § 2), as foster-brother and confidant of Demetrius I, his interest in the affairs of Demetrius would scarcely admit a doubt.—Winer, s. v.

5. The son of one Alexander, and one of the embassadors sent by the Jews to procure an alliance with the Romans in the time of Hyrcanus (Josephus, *Ant.* xiii, 9, 2).

Apollonius, a Roman senator, against whom one of his slaves, called Severus, preferred an accusation of holding the Christian faith, in the time of Commodus, about the year 183 or 186. When cited before the senate to defend himself, he delivered an admirable discourse on the faith, and was condemned to be beheaded. He is commemorated in the Roman Church on the 18th of April. His acts are in *Ruinart*, p. 83, 84.—Eusebius, *Ch. Hist.* v, 21; Landon, *Eccl. Dict.* i, 452.

Apollonius of Tyana, an impostor and professed magician, born three or four years before the vulgar era, at Tyana, a town in Cappadocia. His life by Philostratus (Ἀπολλωνίου τοῦ Τυανέως βίος, best ed. by Olearius, Lips. 1709, fol.) abounds with fabulous stories, apparently in imitation of the account of Christ's life in the Gospels. [Dupin wrote "The History of Apollonius of Tyana convicted of falsehood and imposture" (Paris, 1705). The life by Philostratus was translated into English by Charles Blount, who added some impious notes (1680). A French translation has recently been published by A. Chassang (*Apollonius de Tyana, sa vie, ses voyages, ses prodiges, par Philostrate*, Paris, 1864).] It is from this source that our chief knowledge of Apollonius is derived. The following sketch is taken from Farrar (*Critical Hist. of Free Thought*, lecture ii): Apollonius was a Pythagorean philosopher, born in Cappadocia about four years before the Christian era. After being early educated

in the circle of philosophy, and in the practice of the ascetic discipline of his predecessor Pythagoras, he imitated that philosopher in spending the next portion of his life in travel. Attracted by his mysticism to the farthest East as the source of knowledge, he set out for Persia and India, and in Nineveh, on his route, met Damis, the future chronicler of his actions. Returning from the East instructed in Brahminic lore, he travelled over the Roman world. The remainder of his days was spent in Asia Minor. Statues and temples were erected to his honor. He obtained vast influence, and died with the reputation of sanctity late in the century. Such is the outline of his life, if we omit the numerous legends and prodigies which attach themselves to his name. He was partly a philosopher, partly a magician—half mystic, half impostor. At the distance of a century and a quarter from his death, in the reign of Septimius Severus, at the request of the wife of that emperor, Julia Domna (A.D. 210), the second of the three Philostrati dressed up Damis's narrative of his life in the work named above, and paved the way for the general reception of the story among the cultivated classes of Rome and Greece. It has been thought that Philostratus had a polemical aim against the Christian faith, as the memoir of Apollonius is in so many points a parody on the life of Christ. The annunciation of his birth to his mother, the chorus of swans which sang for joy on occasion of it, the casting out devils, the raising the dead, the healing the sick, the sudden disappearance and reappearance of Apollonius, the sacred voice which called him at his death, and his claim to be a teacher with authority to reform the world, form some of the points of similarity. If such was the intention of Philostratus, he was really a controversialist under the form of a writer of romance, employed by those who at that time were laboring to introduce an eclecticism largely borrowed from the East into the region both of philosophy and religion. Without settling this question, it is at least certain that about the beginning of the next century the heathen writers adopted this line of argument, and sought to exhibit a rival ideal. One instance is the life of Pythagoras by Iamblichus; another, the attack on Christianity by Hierocles (Λόγοι φιλαλήθεις ποὸς τοὺς Χριστιανούς), in part of which he used Philostratus's untrustworthy memoir for the purpose of instituting a comparison between Apollonius and Christ. The sceptic who referred religious phenomena to fanaticism would hence avail himself of the comparison as a satisfactory account of the origin of Christianity; while others would adopt the same view as Hierocles, and deprive the Christian miracles of the force of evidence—a line of argument which was reproduced by the English Deist Blount (see above). The work of Hierocles is lost, but an outline of its argument, with extracts, remains in a reply which Eusebius wrote to a portion of it (*cont. Hieroclem*, ed. Olearius, Lips. 1709). Eusebius states (bk. i) that he refutes only that portion of the work which related to Apollonius of Tyana, referring to Origen's answer to Celsus for a reply to the remainder of it, and discusses only the parallel of Apollonius and Jesus Christ. In bk. i he gives an outline of the argument of his opponent with quotations, and states his own opinion about Apollonius, throwing discredit on the veracity of the sources of the memoirs, and proceeds to criticise the prodigies attributed to him, arguing that the statements are incredible, or borrowed, or materially contradictory. Discussing each book in succession, he replies in bk. i to the statements respecting the early part of Apollonius's life; in bk. ii, to that which concerned the journey into India; in bk. iii, to that which related to his intercourse with the Brahmins; in bk. iv, to his journey in Greece; in bk. v, to his introduction to Vespasian in Egypt; in bks. vi and vii, to his miracles; and in bk. viii to his pretence to foreknowledge. He adds remarks on his death, and on the necessity of faith, and repeats his opinion respecting the character of Apollonius. Lardner and Ritter think that Philostratus did not write with a polemical reference to Christianity. Dean Trench has made a few remarks in reference to this question (*Notes to Miracles*, p. 62). Baur maintains that Apollonius, as represented in the work of Philostratus, is meant to be the pagan counterpart of Christ. Baur finds in this parallel an opposition to Christianity which sought to claim for paganism what was offered by Christianity. Dr. Rieckher, on the other hand (in *Studien der Würtemb. Geistlichkeit*, 1847), tries to prove that the picture drawn by Philostratus is not a guileless invention of a pagan personality to match the historical character of the founders of Christianity, but that it was the product of a well-meditated plan, concocted by a circle of educated men, whom the Empress Julia Domna had assembled around herself, and that it was intended not for the usual class of readers of a sophist, but for the mass of the people.

A good biography of Apollonius, with a pretty full literature of the subject, by J. H. Newman, is given at the end of Hind's *History of the Early Church*, in the *Encyclop. Metrop.* (and separately, London, 1850, 12mo). See also Mosheim, *De existimatione Apollonii Tyan.*; Schröder, *De Apoll. Tyan.* (Wittenb. 1723); Zimmermann, *De miraculis Apoll. Tyan.* (Edinb. 1755); Herzog, *Philos. pract. Apoll. Tyan.* (Lipz. 1719); Baur, *Apollonius und Christus* (Tüb. 1832); Mosheim, *Church Hist.* i, 81; Neander, *Church Hist.* i, 26, 30; Lardner, *Works*, vii, 486 sq.; Smith, *Dict. of Biog.* s. v. (by Jowett); Ritter, *Gesch. der Philosophie*, t. iv; A. Réville, *Le Christ Païen et la Cour des Sévères* (*Revue des deux Mondes*, Oct. 1, 1865); Bayle, *Dict.* s. v.; Herzog, *Real-Encyklopädie*, i, 424; *Journal of Sacred Literature*, Oct. 1862, ii.; *Lond. Quar. Rev.* Jan. 1867.

Apolloph'anes (Ἀπολλοφάνης, *Apollo-appearing*), a Syrian slain by Judas Maccabæus in a pit near the stronghold Gazara (2 Macc. x, 37).

Apol'los (Ἀπολλώς, comp. Sozom. *Hist. Ecc.* iv, 29, either for *Apollonius*, as in Codex D, or *Apollodorus*, see Heumann on Acts xviii, 24), a Jew of Alexandria, described as a *learned*, or, as some (see Bleek, *Br. a. d. Heb.* i, 424) understand it, an *eloquent man* (ἀνὴρ λόγιος), well versed in the Scriptures and the Jewish religion (Acts xviii, 24). About A.D. 49 he came to Ephesus, where, in the synagogues, "he spake boldly the things of the Lord, knowing only the baptism of John" (ver. 25); by which we are probably to understand that he knew and taught the doctrine of a Messiah, whose coming John had announced, but knew not that *Jesus* was the Christ. His fervor, however, attracted the notice of Aquila and Priscilla, whom Paul had left at Ephesus; and they instructed him in this higher doctrine, which he thenceforth taught openly, with great zeal and power (ver. 26). Having heard from his new friends, who were much attached to Paul, of that apostle's proceedings in Achaia, and especially at Corinth, he resolved to go thither, and was encouraged in this design by the brethren at Ephesus, who furnished him with letters of introduction (Acts xviii, 27; xix, 1). On his arrival there he was very useful in watering the seed which Paul had sown, and was instrumental in gaining many new converts from Judaism (1 Cor. ii. 9). (See Sommel, *De Apolone*, London, 1797; Müller, *De eloquentia Apollonis*, Schleusing. 1717.) There was perhaps no apostle or apostolical man who so much resembled Paul in attainments and character as Apollos. His immediate disciples became so much attached to him as well-nigh to have produced a schism in the church, some saying "I am of Paul;" others, "I am of Apollos;" others, "I am of Cephas" (1 Cor. iii, 4–7, 22). There must indeed have been some difference in their mode of teaching to occasion this; and from the First Epistle to the Corinthians it would appear that Apollos was

not prepared to go so far as Paul in abandoning the fragments of Judaism, and insisted less on the (to the Jews) obnoxious position that the Gospel was open to the Gentiles. (See Dähne, *Die Christuspartei in Korinth*, Hal. 1841, p. 32; Goldhorn, in Ilgen's *Zeitschr.* 1840, ii, 152 sq.; Neander, *Planting and Training*, i, 268-271, 302; Pfizer, *De Apollone doctore*, Altdorf, 1718; Hopf, *De Apollone pseudo-doctore*, Hag. 1782; Heymann, in the *Sächs. exeg. Stud.* ii, 213.) There was nothing, however, to prevent these two eminent men from being perfectly united in the bonds of Christian affection and brotherhood. When Apollos heard that Paul was again at Ephesus, he went thither to see him; and as he was there when the First Epistle to the Corinthians was written (A.D. 52), there can be no doubt that the apostle received from him his information concerning the divisions in that church, which he so forcibly reproves (see Conybeare and Howson, *St. Paul*, ii, 13 sq.). It strongly illustrates the character of Apollos and Paul, that the former, doubtless in disgust at those divisions with which his name had been associated, declined to return to Corinth, while the latter, with generous confidence, urged him to do so (1 Cor. xvi, 12). Paul again mentions Apollos kindly in Tit. iii, 13, and recommends him and Zenas the lawyer to the attention of Titus, knowing that they designed to visit Crete, where Titus then was. Jerome is of opinion (*Comment.* in loc.) that he remained at Crete until he heard that the divisions at Corinth had been healed by means of Paul's letter, and that he then returned to that city, of which he afterward became bishop. This has an air of probability; and the authority on which it rests is better than any we have for the different statements which make him bishop of Duras, of Colophon, of Iconium (in Phrygia), or of Cæsarea (*Menolog. Græc.* ii, 17). He has been thought by many to have been the author of the *Epistle to the Hebrews* (Alford, *Comment.* iv, Proleg. p. 58 sq.).

Apol'lyon (Ἀπολλύων), the Greek equivalent (Rev. ix, 11) of the Heb. title ABADDON (q. v.).

Apologetics, a branch of theology which has for its object the science of defending Christianity against the assaults of its enemies. A system of Christian doctrines (dogmatics), as such, presupposes the truth of Christianity; the proof of the truth of this presupposition is not a part of the system, and a separate science is needed to establish this proof. Apologetics, as a science, is not identical with apology (q. v.), which is an actual defence of Christianity; but it seeks and teaches the right *method* of apology; nevertheless, the term is often used in practice to denote the apology itself, as well as the method. The name was first used in German theology (probably by Planck). The *scope* of apologetics in German theology is nearly the same as that of the *evidences* (q. v.) of Christianity in English theology, with this difference, that the definition of apologetics lays a greater stress on its position as a *separate* branch of *scientific* theology.

I. *Relation to Theology.*—The true place of apologetics in the circle of theological sciences is not yet definitively settled. Schleiermacher makes it a branch of philosophical theology (*Theol. Stud.* § 32-42). Tholuck, also, holds that apologetics should be incorporated with systematic theology (*Vermischte Schriften*, i, 376). There is some reason for the view of other writers, who place it under the head of biblical criticism, as apologetics must show the genuineness and credibility of the Scriptures; but yet this is only part of its function. Pelt gives it the leading place in systematic theology, as the science of first principles (*Encyklopädie*, § 62, where also a valuable history of apologetics may be found). Kienlen puts it under the head of practical theology (*Encyklop. der Theolog. Wissenschaften*, § 84). Hagenbach contends that the study of apologetics cannot be pursued before the student has acquired the elements of exegetical and historical theology. He therefore places it in the third branch of theological science, viz., systematic theology (*Encyklopädie*, § 81). "Apologetics is treated by Prof. Dorner as an integral part of the system of Christian doctrine, as the first part of dogmatic theology. Its ground lies in the claim of Christianity to be eternal truth—lies in Christianity itself. It is the justification of Christianity in its claim to be the final, absolute religion. It is the justification of Christianity to thought; it shows, or tries to show, that there cannot be conceived a more perfect religion. Christian doctrines, it attempts to prove, are to be received not merely as given, but as truth. The energy and convincing power of truth is an axiom of apologetics. It seeks to reconcile the Logos of the first creation with the historical work of the Logos in his absolute Revelation. Apologetics thus conceived differs from Christian apologies. It started, indeed, with repelling attacks. But these attacks were merely the historical occasion of its existence. It exhibits the Christian religion as self-grounded—self-dependent. It has an offensive as well as defensive work. It seeks to show the inner lack of truth in all thinking which is not Christian. It differs also from a mere philosophy of religion, inasmuch as it draws from historical monuments" (*Am. Presb. Rev.* Oct. 1862, p. 680). Sack, whose *Apologetik* (1819) was one of the first to distinguish between apologetics and apology, considers the science properly to be an apologetical handling of systematic theology. "Dogmatics," he says, "is Christian doctrine set forth for Christian thinkers, who look at it as friends; Apologetics (or more properly Apology) is Christian doctrine set forth for non-Christian thinkers, who look at it as enemies." The English writers, who have not generally been careful of scientific form, but look more directly to practical ends, have generally made apologetics a separate branch of study, under the name of *Evidences of Christianity*. Thus, Watson (*Institutes*) divides the whole circle of theological sciences into—1. The Evidences; 2. The Doctrines; 3. The Morals; 4. The Institutions of Christianity; and thus makes apologetics the portal to the whole temple. So also does Hill, *Lectures on Divinity* (N. Y. 1847, 8vo).

II. *Method of Apologetics.*—There are two principal methods, the historical and the philosophical. The first method seeks to vindicate Christianity on the grounds (*a*) of criticism, by showing the genuineness and authenticity of its sacred books; (*b*) of history, by showing that the great facts of Christianity are part of human history; and (*c*), having established these points, by arguing the credibility of the sacred books and (*d*) their divine authority, and hence (*e*) the binding power on the human intellect of their statements of fact and doctrine. Most English writers on evidence follow the historical method, and divide their material into (1) external evidence (miracles and prophecy); (2) internal evidence (philosophical). A line of evidence called *presumptive* is formed in this way: admitting the existence and attributes of God, it is unlikely that He would leave His creatures in ignorance and wretchedness; and it is likely, also, that, if He should communicate with them, His revelation would present analogies to His works in nature. This is the line of Butler's *Analogy*, of Ellis, and of Watson, in the first part of his *Evidences*. A convenient and scientific method is proposed by Warren (*Systematische Theologie*, Einleitung, § 9), viz., that the task of the science is to show (1) that Christianity is a fact of history; (2) that Christianity is a divine revelation; (3) that Christianity is the power of God unto salvation. "Instead of attempting to deduce the truth of every part of Christianity from the external evidences alone, we have at last learned to begin with Christianity as an undeniable complex of phenomena, needing for its explanation nothing less than

the divine agencies it claims. Thus we reason from the character of Christ, from the superhuman excellence of Christian doctrine, from the supernatural effects of this religion in the individual and in the world; giving the external evidences their due subordinate position as mere proofs that what are claimed to be and to have been phenomena of Christianity are legitimately claimed to be such. Discriminating remarks on the two methods, and the advantages of the new one, may be found in Dr. Bushnell's *Nature and the Supernatural*, p. 33-35; also *Meth. Quar. Rev.* July 1862, p. 373-376. The true name for our new treatises on 'The Evidences' is Philosophy of Christianity" (Warren, in *Meth. Quar. Rev.* Oct. 1863, p. 589). The German writers have followed generally the philosophical method, and of late years the English have also entered more into this field. But there are Anglo-Saxon apologists who do not commence with the historical evidences, and German ones who do not lay the whole stress upon the internal evidences. Indeed, the latest writers in both languages seem to have mutually exchanged the traditional methods of their fathers. Auberlen's *Göttliche Offenbarung* (1864) would have delighted the heart of even so thoroughly English an apologist as Paley [see APOLOGY]. On the other hand, Coleridge, who disparaged the comparative value of the evidence from miracles and prophecy, dictated to a friend a scheme of evidences of which the outline is as follows: I. Miracles, as precluding the contrary evidence of no miracles; II. the Material of Christianity, its existence and history; III. the Doctrines of Christianity, and the correspondence of human nature with those doctrines; illustrated, first, historically, with reference to the progress of the race; second, individually, with reference to the wants of each human soul, and the capacity of the Christian doctrines to satisfy those wants (Coleridge, *Works*, N. Y. ed. v, 555). A complete scientific method must unite the two methods (the historical and the philosophical), in order to show that Christianity is not only a religion (among others), but also *the* religion of humanity. (See Coleridge, *Biographia Literaria*, 8vo ed. p. 348; and *Aids to Reflection*, p. 207 sq.; Turretini, *Opera*, i, 225 sq.; Chalmers, *Lectures on Paley*, Works, vol. ix; *North Brit. Rev*, Aug. 1851, art. ii.) The English writers, doubtless, formerly laid too little stress upon the internal and spiritual evidence of Christianity (see Wesley, *Works*, v, 758, for a passage of remarkable sagacity on this point); while, on the other hand, the Germans have undervalued the external evidence, and thus opened the way for rationalism and infidelity. Farrar states the historical uses of the two methods as follows: "In all ages the purpose of evidences has been conviction; to offer the means of proof either by philosophy or by fact. In arguing with the heathen in the first age, the former plan was adopted—the school of Alexandria trying to lead men to Christianity as the highest philosophy; in the Middle Ages the same method was adopted under the garb of philosophy, but with the alteration that the philosophy was one of form, not matter. In the later Middle Ages the appeal was to the Church: in the early contests with the Deists, to the authority of reason, and to the Bible reached by means of this process; in the later, to the Bible reached through history and fact: in opposing the French infidelity the appeal was chiefly to authority; in the early German the appeal was the same as in England; in the later German it has been a return in spirit to that of the early fathers, or of the English apologists of the eighteenth century, but based on a deeper philosophy; an appeal to feeling or intuition, and not to reflective reason; and through these ultimately to the Bible" (*Free Thought*, p. 473). Coleridge remarks as follows upon the state of the Evidences for Christianity in the present age: "The result of my own meditations is, that the evidence of the Gospel, taken as a total, is as great for the Christians of the nineteenth century as for those of the apostolic age. I should not be startled if I were told it was greater. But it does not follow that this equally holds good of each component part. An evidence of the most cogent clearness, unknown to the primitive Christians, may compensate for the evanescence of some evidence which they enjoyed. Evidences comparatively dim have waxed into noonday splendor; and the comparative wane of others, once effulgent, is more than indemnified by the *synopsis τοῦ πάντος*, which we enjoy, and by the standing miracle of a Christendom commensurate and almost synonymous with the civilized world. I make this remark for the purpose of warning the divinity student against the disposition to overstrain particular proofs, or rest the credibility of the Gospel too exclusively on some one favorite point" (*Works*, N. Y. ed. v, 428). Fisher, in his *Supernatural Origin of Christianity* (N. Y. 1866), has some excellent remarks on the method of Apologetics (Essays I and XI). See Bishop Butler's admirable discussion of the "particular" evidence for Christianity in his *Analogy of Religion*, pt. ii, ch. vii; and compare *New York Review*, ii, 141 sq.; Mansell, in *Aids to Faith* (Lond. 1861, 8vo), Essay I; Fitzgerald, *On the Study of the Evidences* (*Aids to Faith*, Essay II); *Princeton Review*, xviii, 359; and the whole subject further treated, with special reference to English methods, in this Cyclopædia under EVIDENCES.

III. Of books properly to be called *Apologetics*, as defined above, there are none in English, though Farrar, *Critical History of Free Thought* (1863), covers the ground generally. Many manuals of apologetics have been issued in Germany, of which the following are the most important: Stein, *Die Apologetik des Christenthums, als Wissenschaft dargestellt* (Leipsic, 1824, 8vo); Sack, *Christliche Apologetik* (Hamburg, 1829, 8vo); Steudel, *Grundzüge einer Apologetik für das Christenthum* (Tübingen, 1830, 8vo); Drey (Rom. Cath.), *Apologetik als wissenschaftliche Nachweisung des Christenthums in seiner Erscheinung* (Mainz, 3 vols. 1838-47, 8vo). On the relation of apologetics to other branches of theology, see Lechler, *Ueber den Begriff der Apologetik* (Studien und Kritiken, 1839, part iii); Kienlen, *Die Stellung der Apologetik* (Studien und Kritiken, 1846). On the history of apologetics, and on the nature of the Christian evidences, see Tzschirner, *Geschichte der Apologetik* (Leipsic, 1805); Farrar (as cited above); Hagenbach, *Encyclopädie d. theol. Wissenschaften*, § 81; Heubner, art. *Apologetik*, in Ersch und Gruber's *Encyklop.*; Herzog, *Real-Encyklopädie*, i, 430; Lechler, *Geschichte d. Deismus* (1841, 8vo); Pelt, *Theol. Encyklopädie*; McCosh, *The Supernatural in relation to the Natural*, ch. iii (Cambridge, 1862, 12mo); Hampden, *Introduction to the Philosophical Evidences of Christianity*; Conybeare, *Lectures on Theology*, ch. i; Hill's *Divinity*, ch. i; Steele, *Philosophy of the Evidences* (Edinb. 1834, 8vo); Shedd, *Hist. of Doctrines*, bk. ii; Van Senden, *Geschichte der Apologetik* (transl. from the Dutch, Stuttgart, 2 vols. 1846, 8vo); Hagenbach, *Hist. of Doctrines*, §§ 28, 29, 117, 157, 238; Beck, *Dogmengeschichte*, § 32 sq.; Barnes, *Readjustment of Christianity* (*Presb. Quar. Rev.* July, 1862). See also APOLOGY; DEISM; EVIDENCES; RATIONALISM.

Apologists. See APOLOGY.

Apology (*ἀπολογία*, a *defence*), a discourse, or argument, *in defence of* some person or doctrine that has been attacked or misrepresented. The use of this term, as applied to religious truth, is to be carefully distinguished from its application in ordinary conversation, in which it generally means an *excuse* made for some person or thing which deserves censure. Hence, those who are unacquainted with the derivation of the word have ignorantly argued that the existence of apologies for Christianity implies the weakness of the claims of Christianity itself. In the early church, the *defences* of Christianity presented to heathen emperors by the Christian writers were called Apologies, and

the writers themselves are styled Apologists. The same name was afterward given to defences of Christianity against pagan writers and other opponents, and the science of *defending* Christianity is called Apologetics (q. v.). In this article we propose to give a brief history of the apologies or defences of Christianity from the beginning until the present time. Christianity has had to contend against four classes of opponents—Jews, Pagans, Mohammedans, and Rationalists. These four heads would form a convenient division of the history, if treated according to the parties opposing Christianity; but it will be more convenient here to follow the chronological order, making three periods—the Early Age, the Middle Age, the Modern Age.

I. *The Early Age* (down to the sixth century).—The Jews, from their affinity to the new religion, seem to have opposed it most bitterly in the beginning. The grounds of their unbelief are stated in the N. T. itself, and are the same now, in substance, as then. The apostles argue apologetically with the Jews when they undertake to show by the prophecies and types of the O. T. that Jesus was Messiah. Later writers in this age are, Justin Martyr (dialogue with Trypho, the Jew) and Origen (against Celsus, who personates a Jewish opponent). The Judaizing teachers in the church had also to be met and answered. See EBIONITES. Rationalism also soon appeared in the spiritualistic theories of the Gnostics. See GNOSTICISM. The pagan attacks, though often borrowing Jewish objections, were founded on the pagan view of God and the world, both as religion and philosophy. They anticipate many of the modern forms of infidelity. "Substantially the same objections are urged by the sceptical mind from age to age, and substantially the same replies are made. Infidelity is the same over and over again—reappearing in new forms, it is true, so that it seems to the time and the church like a new thing under the sun, yet ever remaining identical with itself, it makes very much the same statements, and elicits very much the same replies" (Shedd, *History of Doctrines*, i, 104). When Christianity first appeared, it was thoroughly antagonistic to the pagan public opinion of the times. The first formal attack in the shape of books appeared in the second century, beginning with Celsus (q. v.), who attacked the whole idea of the supernatural, whether in Judaism or in Christianity. Lucian of Samosata († about 200) attacked Christianity with the shafts of wit and ridicule. He was followed by the Neo-platonists (q. v.), Porphyry (q. v.), and Hierocles (q. v.). The leading arguments against Christianity in the first three centuries, with the replies to them by the Christian apologists, are thus summed up by Dr. Schaff: "1. Against CHRIST: his illegitimate birth; his association with poor, unlettered fishermen, and rude publicans; his form of a servant, and his ignominious death. But the opposition to him gradually ceased; while Celsus called him a downright impostor, the Syncretists and Neo-platonists were disposed to regard him as at least a distinguished sage. 2. Against CHRISTIANITY: its novelty; its barbarian origin; its want of a national basis; the alleged absurdity of some of its facts and doctrines, particularly of regeneration and the resurrection; contradictions between the Old and New Testaments, among the Gospels, and between Paul and Peter; the demand for a blind, irrational faith. 3. Against the CHRISTIANS: atheism, or hatred of the gods; the worship of a crucified malefactor; poverty, and want of culture and standing; desire of innovation; division and sectarianism; want of patriotism; gloomy seriousness; superstition and fanaticism; and sometimes even unnatural crimes, like those related in the pagan mythology of Œdipus and his mother Jocaste (*concubitus Œdipodei*), and of Thyestes and Atreus (*epulæ Thyesteæ*). Perhaps some Gnostic sects ran into scandalous excesses; but as against the Christians in general, this last charge was so clearly unfounded that it is not noticed even by Celsus and Lucian. The senseless accusation that they worshipped an ass's head may have arisen, as Tertullian already intimates, from a story of Tacitus respecting some Jews who were once directed by a wild ass to fresh water, and thus relieved from the torture of thirst; and it is worth mentioning only to show how passionate and blind was the opposition with which Christianity in this period of persecution had to contend. "The apologetic literature began to appear under the reign of Hadrian, and continued to grow until the end of the fourth century. Most of the church teachers took part in this labor of their day. The first apologies, by Quadratus, Aristides, and Aristo, addressed to the Emperor Hadrian (about A.D. 130), and the similar works of Melito of Sardis, Claudius Apollinaris of Hierapolis, and Miltiades, who lived under Marcus Aurelius, are either entirely lost, or preserved only in fragments. But the valuable apologetical works of the Greek philosopher and martyr, Justin (166), we possess. After him come, in the Greek Church, Tatian, Athenagoras, Theophilus of Antioch, and Hermias, in the last half of the second century, and Origen, the ablest of all, in the first half of the third. The most important Latin apologists are Tertullian (about 220), Minucius Felix (between 220 and 230; according to some, between 161 and 180), and the elder Arnobius (q. v.) (about 300), all of North Africa. Here at once appears a characteristic difference between the Greek and the Latin minds. The Greek apologies are more learned and philosophical; the Latin more practical and juridical in their matter and style. The former labor to prove the truth of Christianity, and its adaptedness to the intellectual wants of man; the latter plead for its legal right to exist, and exhibit mainly its moral excellency and salutary effect upon society. The Latin also are, in general, more rigidly opposed to heathenism, while the Greek recognise in the Grecian philosophy a certain affinity to the Christian religion. The apologies are addressed in some cases to the emperors (Hadrian, Antoninus Pius, Marcus Aurelius) and the provincial governors, in others to the intelligent public. Their first object was to soften the temper of the authorities and people toward Christianity and its professors by refuting the false charges against them. It may be doubted whether they ever reached the hands of the emperors; at all events the persecution continued. Conversion commonly proceeds from the heart and will, and not from the understanding and from knowledge. No doubt, however, these writings contributed to dissipate prejudice among honest and susceptible heathens, and to induce more favorable views of the new religion. Yet the chief service of this literature was to strengthen believers and advance theological knowledge. It brought the church to a deeper and clearer sense of the peculiar nature of the Christian religion, and prepared her thenceforth to vindicate it before the tribunal of reason and philosophy. The apologists did not confine themselves to the defensive, but carried the war aggressively into the territory of Judaism and heathenism" (*Methodist Quarterly Review*, Oct. 1858, art. viii). Clemens Alexandrinus († 220) is also classed among the apologists (*Stromata; Cohortatio*). He admits the value of heathen philosophy as a preparation for Christianity, and asserts that Christianity fully satisfies the legitimate demands of the human intellect. Here belong also, in part, at least, Eusebius († 370) of Cæsarea's προπαρασχευή and ἀπόδειξις εὐαγγελική, Athanasius's λόγος κατὰ Ἑλλήνων and περὶ τῆς ἐναν-θρωπήσεως τοῦ λόγου; and Cyril († 444) of Alexandria's ten books against Julian, in which he gives, as a reason for the late appearance of Christianity, that the progress of revelation had to be parallel with the cultivation of mankind. Augustine's († 430) *De civitate Dei* is a great attempt to consider Christian-

lty as realizing the idea of a divine plan and order for the world, as containing the immanent idea of the world and its history (Smith's Hagenbach, § 117). Augustine showed the relations of reason and faith, philosophy and religion, with a skill that has never been surpassed (Shedd, *Hist. of Doctrines*, i, 162 sq.). The *Commonitorium* of Vincentius Lirinensis († 450) is also, in part, apologetic. On this period, besides the works already cited, see Reeves, *The Apologies of Justin, Tertullian, Minucius Felix, and Vincentius, with Preliminary Discourses* (London, 1709, 2 vols. 8vo); Semisch, *Life of Justin Martyr*, transl. by Ryland (Edinb. 1843, 18mo); Woodham, *Tertulliani Liber Apologeticus, with Essay on the early Apologists* (Camb. 1843, 8vo); Freppel, *Les Apologistes Chrétiens du 2me Siècle* (Paris, 1861, 2 vols. 8vo); Houtteville, *La Religion prouvée par des Faits* (Paris, 1722); one part of which, translated, is, *A Critical and Historical Discourse on the Method of the Authors for and against Christianity* (Lond. 1739, 8vo); Bolton, *The Evidences of Christianity in the Writings of the Apologists down to Augustine* (New York, 1854, 8vo); Kaye, *Ecclesiastical History illustrated from Tertullian* (Camb. 3d edit. 1845, 8vo); Kaye, *Justin Martyr* (Lond. 1836, 8vo); Kaye, *Clement of Alexandria* (1835, 8vo); Lardner, *Works* (vol. ii); Farrar, *Crit. Hist. of Free Thought* (note 49); Pressensé, *Histoire des Trois Premiers Siècles de l'Eglise* (vols. i and ii); Otto, *Corpus Apologetarum christianorum sæculi secundi*, vol. i–viii, containing the works of Justin, Tatian, Athenagoras, Theophilus (Jena, 1847–'61); and other works named under APOLOGETICS.

II. *The Middle Age* (seventh century to the Reformation).—In this period we find little to note for the first four centuries. In the Dark Ages, the public mind and thought were nominally Christian, or, at least, were not sufficiently educated to admit of doubts that might create a demand for apologetical works. The external conflict now was only with Judaism and Mohammedanism. Against the Jews, Agobard († 840) wrote his treatise *De Insolentia Judæorum;* at a later period Gislebert, or Gilbert, of Westminster († 1117), wrote *Disp. Judei cum Christiano de fide Christiana*, in Anselmi *Opera;* Abelard († 1142), *Dialogus inter Philos. Judæum et Christianum* (Rheinwald, *Anecdota*, Berlin, 1835, t. i). Against the Mohammedans, Euthymius Zigabenus († 1118), *Panoplia* (in Sylburgii *Saracenicis*, Heidelb. 1595); Richardi *Confutatio* (1210, edited by Bibliander); Raimund Martini († 1286), *Pugio Fidei;* Peter of Clugny, *Adv. Nefand. Sectam Sarazenorum* (Martene, *Monumenta*, ix). See Hagenbach, *Hist. of Doctrines*, § 144; Farrar, *Critical History of Free Thought*, p. 387 sq. In the ninth century, Scotus Erigena († 875) treated of the relations of revelation and philosophy in his *De Divisione Naturæ* (ed. by Gale, 1681, Oxford, and again in 1838, Munster); but the seeds of Pantheism lay in his teaching. The strife between Nominalism and Realism in the 11th century led to a more thorough discussion of fundamental principles as to the relations between faith and reason, and between God and nature; and the orthodox theologians, especially Anselm of Canterbury († 1109), asserted as a fundamental axiom the precept of St. Augustine, *non quæro intelligere, ut credam, sed credo, ut intelligam.* Aquinas's *De veritate fidei contra Gentiles* was directed against the Jews and Mohammedans. Abelard, having given to reason a greater share in his arguments, and gone so far as to point out the contradictions contained in the fathers, was persecuted by the church, although he did not, in principle, differ from the scholastics. As to the grounds of Christianity, he distinguished between *credere, intelligere*, and *cognoscere;* "through doubt we come to inquiry, by inquiry to truth;" in this anticipating Descartes. Bernard of Clairvaux held that Abelard's rationalism was in contradiction not only with faith, but also with reason. The newly-learned system of Aristotle began, in the Middle Age, to be applied to the sciences, and among them to theology. Alexander de Hales († 1245) was the first to give regular theological prolegomena, in which he considered the question whether theology can properly be called a science, and how it is contained in the Bible; he ascribed to it experimental, not speculative certainty. The same line was followed by Albertus Magnus, Thomas Aquinas, and Duns Scotus. The latter recognises eight grounds of certainty: *pronunciatio prophetica, scripturarum concordia, auctoritas scribentium, diligentia recipientium, rationabilitas contentorum, irrationabilitas singulorum errorum, ecclesiæ stabilitas*, and *miraculorum claritas.* Among the later scholastics we find Durand de St. Pourcain († 1336); Gerson, who wrote against the Hussites his *Propositiones de sensu literali S. Scr. et de causis errantium;* Raymond de Sabunde († 1434), who, in his *Liber creaturarum seu theologia naturalis*, and *Viola animæ* (often reprinted, as, for instance, at Lyons, 1648, 8vo), asserted that the love of God is the highest knowledge. The controversy with the Moslems produced in the 14th century John Cantacuzenus († 1375), *Orationes et assertiones pro fide Christiana contra Saracenos et Alcoranum* (ed. Rob. Gualter, Basil, 1543, fol.). In the Western Church more important works appeared, such as Nicholas de Cusa's *Cribratio Alcorani*, in which he sought to prove the divinity of Christ by the Koran itself, and *Zelus Christi contra Judæos, Saracenos, et Infideles*, written about 1450 by the Spaniard Petrus de Cavalleria. About the same time appeared a system of Christian philosophy due to the thought of the Middle Age, and which we find already foreshadowed in Anselm and Hugo de St. Victor. Its principal object was to establish the relation and differences between faith and reason, as well as to reconcile them. In the first rank of these, so to say, philosophical apologies, we find the *De Christiana religione et fidei pietate* (Paris, 1641) of Marsilius Ficinus († 1499), in which the same views originally advanced by Thomas Aquinas in *De veritate Catholicæ fidei contra Gentiles* are easily recognised. To the same class belong the *Triumphus crucis seu de veritate religionis Christianæ* of Savonarola († 1498), and the *Solatium itineris mei* of the same author. A sentence we find in his works may be considered as the distinguishing principle of that whole school of philosophical apologists: *gratia præsupponit naturam* (Pelt, *Theologische Encyklopädie*, § 65).

III. *From the Reformation to the Present Time.*—The era of modern speculation followed the discovery of printing, the revival of letters, and the Reformation. Europe was filled with a spirit of restless inquiry. The Romish corruptions of Christianity led many to doubt Christianity itself. Leo X, himself a sceptic, fortified the pride of letters and of freethinking. Cultivated men seemed likely, on the one hand, to go back to classical paganism, or, on the other, to fall into philosophical pantheism. In the early times of the Reformation the difficulties in the church itself engrossed the attention of the Christian writers. But soon after apologetics received a new impulse from the spirit of free inquiry which became so general. The fundamental questions of Christianity were again examined. This is the time when appeared the clear and comprehensive *De veritate Religionis Christianæ* (1543) of the Spaniard Ludovicus Vives († 1540). Among the Protestants, the evidence derived from the *Testimonium Sp. Sancti internum* led to a new class of arguments, which we find in Philippe de Mornay du Plessis's *Traité de la vérité de la Religion Chrétienne* (1567, 1651; and a Latin trans. by Breithaupt, Jena, 1698, 4to), and Hugo Grotius's *De veritate Religionis Christianæ* (1627, etc.; last edit. Amsterdam, 1831). Among Roman Catholic apologists we notice Melchior Canus († 1560), whose *Loci Theologici* is more a work on theological logic than dogmatics; it enumerates the different grounds of evidence recognised by his church. The differences between the Lutheran and

Reformed Churches led also to apologetic as well as controversial works. Among these, one of the earliest and most important is the *Διάσκεψις de fundamentali dissensu Doctrinæ Lutheranæ et Calvinianæ* (Viteb. 1626, etc.; best edit. 1663). In the Romish Church the differences between the Jansenists and the Molinists, and afterward the Jesuits, led Blaise Pascal to write his *Pensées*, which, although unfinished, is one of the ablest and most complete apologetic works of any time.

In the 17th century arose the so-called deism of England, under the leadership of Herbert of Cherbury († 1648) and Hobbes († 1649), contemporaneously with Descartes on the Continent. Spinoza followed with his destructive criticism and with his pantheistic philosophy. These were followed by crowds of less important deists, freethinkers, etc. The grounds, both of attack and defence, were now very different from those of the early ages. Then the advocates of Christianity had to defend it against pagan attacks, and, in turn, to show the absurdity and wickedness of polytheism; now, on the other hand, the deistic unbelievers not only professed to believe in one God, but also sought to show that no special revelation is necessary to man, but that he can learn both God and duty from the light of nature. The English deism passed over into France and Germany, and, coming in aid of the movement in philosophy and criticism led by Descartes and Spinoza, gave origin there to the movement which finally culminated in the so-called Rationalism, Naturalism, and Positivism (see these three heads; see also Deism). We shall briefly sketch the history of apologies in this period, first, on the Continent of Europe, leaving the English and American apologists to the close of this article.

1. *German.*—In Germany the Wolfian philosophy prepared the way for the English deism, which soon took root. The first open infidelity of the period we find in such writers as J. C. Dippel († 1734), author of *Democritus Christianus*, and J. C. Edelmann († 1767), who rejected all revealed religion to attach himself exclusively to conscience. Between these two extremes appeared Leibnitz, whose attempt at a reconciliation between philosophy and Christianity, by making reason the judge between them, had prepared the way for the Wolfian school. Among the German apologists of that period we find Lilienthal (*Die gute Sache d. göttl. Offenbarung*, 1772–'82), Köppen (*Die Bibel als ein Werk d. göttl. Weisheit*, 1787, 1837), A. F. W. Sack (*Vertheidigter Glaube d. Christen*, 1773, 2 vols.), Nösselt (*Vertheidigung d. christl. Religion*, 4th edit. 1774), Jerusalem, of Wolfenbüttel (*Betracht. ü. d. Wahrheiten d. chr. Relig.* 1776), G. Less (*D. Religion*, etc., 2d ed. 1786, 2 vols.), and J. G. Töllner († 1774). But the most important of all the German apologists of that time was Friederich Kleuker, who defended Christianity as the scheme of man's salvation, while the contemporary theologians chiefly defended the doctrines and morals of the Gospel. His principal works are, *Wahrheit u. göttl. Ursprung d. Christenthums* (Riga, 1787–94); *Untersuch. d. Gründe f. d. Ächtheit u. Glaubwürd. d. schriftl. Urkunden d. Christenthums* (Hamb. 1797–1800), and *Versuch ü. d. Sohn Gottes unter d. Menschen* (2d ed. 1795). In the German Roman Catholic Church we find the Wolfian B. Stattler (1771), P. Opfermann (1779), Beda Mayr (1781), and S. von Storchenau, author of the *Philosophie der Religion* (1772–89). The German theologians, however, allowed themselves to be led into a sort of Biblical deism, which was opposed by Storr, and especially by J. C. Lavater († 1801), who considered faith as the result of the inward feeling of the power of the Gospel, not to be attained by learned demonstrations. The further development of theology in Germany led to the strife between Rationalism and Supranaturalism, and thus apologetics were merged into polemics, in which the fundamental questions of the Christian faith were freely discussed. This is the time of Reinhard's *Geständnisse*, and Röhr's anonymous *Briefe ü. d. Rationalismus* (Aix-la-Chapelle, 1813, 1818); on the other side we find Steudel's *Haltbarkeit d. Glaubens* (Stuttg. 1814), Zöllich's *Briefe ü. d. Supranaturalismus* (1821), Sartorius's *Religion ausserhalb d. Grenzen d. Vernunft* (Marb. 1822), and similar works by Tittmann (1816). The attempts at conciliation of Kähler, of Königsberg (1818), Klein (1819), Schott (1826), etc., proved unavailing. The number of works published on both sides increased daily. Most of them are, however, forgotten now, and the only ones which have retained any importance are C. L. Nitzsch's *De Revelatione religionis externa eademque publica* (1808), and *De discrimine revel. Imperatoriæ et Didacticæ* (1830), in which he separates religion and revelation, and attempts to give a complete theory of the latter, blending, to use C. J. Nitzsch's expression, "formal supranaturalism with material rationalism." In the school of Tübingen a new apologetic method, which we may call scientific, arose under the influence of Storr and of his followers. Its great defect, perhaps, is that it makes a science of faith. Among the principal works in that line we find Peter Erasmus Müller's *Kritelig Apologetik* (Kopenh. 1810), G. S. Francke's *Entwurf einer Apolog. der christlich. Religion* (Altona, 1817). Next to these must be placed the articles of Heubner, of Wittenberg, in Ersch und Gruber's *Allg. Encyklopädie* (iv, 451–461), K. W. Stein's *Apologetik d. Christenthums als Wissenschaft dargestellt* (Leipz. 1824); and in the Roman Catholic Church, the apologetic works of Stephen Wiest, of Ingolstadt, Patricius Zimmer, F. Brenner's *Fundamentirung d. katholischen speculativen Theologie* (Regens. 1837), and, more recently, the works of Klee (q. v.). Conceived in a different spirit, but fully as ingenious and methodical, are K. F. Brescius's, of Berlin, *Apologien* (1804), G. J. Planck's *Ueber d. Behandlung, etc., d. historischen Beweises f. d. Göttlichkeit d. Christenthums* (Gött. 1821), and especially K. H. Stirm's *Apologie d. Christenthums* (1836). In most of the writers named, dogmatic teaching is combined with apologetical. This is still more true of the apologetical works of Schleiermacher and his school (see Schleiermacher, *Darstellung d. Theol. Stud.* § 40–44), and of the works of Staudenmaier and Sebastian von Drey, *Apologetik als wissenschaftl. Nachweisung d. Göttlichkeit d. Christenthums*, etc. (3 vols., Mainz, 1838–'47). Other German theologians considered apologetics as a scientific exposition of the fundamental principles of Christianity. Among them we find Steudel, in his *Grundzüge einer Apologetik* (Tübing. 1830); Heinrich Schmid, of Heidelberg, in the *Oppositionsschr. f. Theol. u. Philos.* ii, 2 (Jena, 1829, p. 55 sq.); Tholuck, Palmer, etc. Most of the introductory works to the study of dogmatics may be considered as apologetic. Such are Daub's *Vorlesungen ü. d. Prolegomena z. Dogmatik* (1829), Baumgarten-Crusius's *ü. Religion, Offenbarung u. Christenthum* (1820), F. Fischer, of Basle's, *Religion, Offenbarung*, etc. (Tübing. 1828), Twesten, *Vorl. ü. d. Dogm.* (1826, 1838), Staudenmaier's *Katholicismus u. d. Neuschellingsche Schule* (Freiburg, *Z itsch. f. Theol.* 1842, v). Klee also commences his *Katholische Dogmatik* with a *Generaldogmatik*, which is a regular *demonstratio Christiana*. Strauss himself prefaces his *Dogmatik* by the "*formale Grundbegriffe d. christl. Glaubenslehre.*"

The life of Jesus by Dr. F. Strauss (1835), who declared the Biblical account of the life of Jesus a myth, and, in his "Christian Doctrine in its Historic Development," attacked even the belief in the personality of God and the immortality of the human soul, called forth a large number of apologetic works, which, more than had been done before, urged the absolute purity and sinlessness of the character of Jesus, and the fact that his personality is unique and without parallel in history, as the strongest argument to be used by the Christian apologist. The celebrated work of Ullmann (*Sündlosigkeit Jesu*, Hamburg, 1833) took this ground,

and stands at the head of a large class of apologetic literature. In 1863 Renan's *Vie de Jésus* appeared in France, followed, in Germany, by a new work from Strauss on the same subject, by Schenkel's *Charakterbild Jesu*, and by Schleiermacher's posthumous "*Leben Jesu*" (Berlin, 1864). A vast apologetic literature on this subject sprang up in France, Germany, and England, for the literature of which, see JESUS. L. Feuerbach, in his work on the "Essence of Christianity" (*Wesen des Christenthums*, 1841), went even beyond Strauss, to the extreme limit of nihilism. He rejected religion itself as a dream and an illusion, from which, when man awakes, he finds only himself. He became the founder of a new school of materialism, which showed an extraordinary literary productivity, and gained considerable influence. See MATERIALISM. Among the most important apologies of Christianity against this school belong the Letters on Materialism from Fabri (*Briefe über den Materialismus*), and the works of Böhner. An "Apology of Christianity from the stand-point of national psychology" was written by R. T. Grau (*Semiten und Indogermanen in ihrer Befähigung zur Religion und Wissenschaft. Eine Apologie des Christenthums vom Standpunkte der Völkerpsychologie* (Stuttgart, 1864, 8vo) for the purpose of refuting the objections made by Renan, Strauss, and others, to the universal character of the Christian religion on account of its Semitic origin. As Strauss, Renan, Feuerbach, and many other modern opponents denied the possibility of miracles, and made this their chief argument against the truth of supranatural Christianity, a considerable number of works was called forth in defence of miracles, all of which are intended to be more or less apologies of Christianity. See the most important works of this class under MIRACLES.

One of the ablest German apologetic works of modern times is Auberlen's *Göttliche Offenbarung* (Basil. vol. i, 1861; vol. ii, 1864), which, unfortunately, was left incomplete by the death of the author in 1864. See AUBERLEN. Among the recent works which are more popular than scientific, none has produced a more profound sensation than Guizot's *Méditations sur l'Essence de la Religion Chrétienne* (Paris, 1864; translated into English, German, and most of the European languages). Guizot undertakes an apology of those fundamental doctrines of Christianity which are common to both evangelical Protestants and Roman Catholics, and he treats, in succession, of creation, revelation, inspiration, the essence of God, the person and the work of Christ, and he particularly dwells on the belief in inspiration. Luthardt's *Apologetische Vorträge* (Lips. 1864) are ten lectures, held at Leipsic, to show the fundamental difference between the two views of the world (*Weltanschauung*) which now dispute with each other the control of modern society, and the ability of Christianity alone to furnish a satisfactory solution of the problem of human life with all its mysteries. Similar is a posthumous work by Thom. Wizenmann (died 1787, q. v.). *Zur Philosophie und Geschichte der Offenbarung* (Basil. 1864). The author was a contemporary of Kant, Jacoby, Hermann, Hamann, and Lavater, by all of whom he was highly esteemed. Auberlen, who published the above edition, called attention to his importance as an apologist in the *Jahrbücher für deutsche Theologie* for 1864. Other apologetic works recently published in Germany are Gess and Riggenbach's *Apologetische Beiträge* (Basil. 1863); a collection of ten lectures by Auberlen, Gess, Preiswerk, Riggenbach, Stähelin, Stockmeyer, under the title *Zur Verantwortung des christlichen Glaubens* (Basil. 1861, 8vo); Vosen (Rom. Cath.), *Das Christenthum und die Einsprache seiner Gegner* (Freiburg, 1864, 8vo); Hettinger (Rom. Cathol.), *Apologie des Christenthums* (vol. i, Freiburg, 1863, 8vo); Hillen (Rom. Cathol.), *Apologie des Christenthums* (Warendorf, 1863); Zezschwitz, *Zur Apologie des Christenthums nach Geschichte und Lehre* (Leips. 1866, 8vo). A new monthly, entitled *Beweis des Glaubens*, devoted entirely to apologetics, was commenced in 1865 at Gütersloh. It has the services of Andreæ, Zöckler, and Grau, the two latter of whom are authors of apologetical works mentioned above.

2. *French.*—At the head of modern French apologists, of course, stands Pascal (q. v.); Huet's *Demonstratio Evangelica* (2d ed. 1680) followed; also Houtteville, mentioned above (1722). Among the Roman Catholics, Fénelon, *Lettres sur la Religion* (1718); Le Vassor (1718); Lamy (1715); D'Aguesseau († 1751); among Protestants, Abbadie (q. v. † 1727); Jacquelot († 1708); in answer to the French encyclopædists especially, Abbé Guénó, the author of *Moïse vengé* (1769); Bergier, in his *Traité historique et Dogmatique de la vraie Religion* (Paris, 2d ed. 1780, 12 vols.; Bamberg, 1813, 12 vols.). F. A. Chateaubriand also sought to prove the heavenly origin of Christianity in his *Génie du Christianisme* (Paris, 1802; often reprinted and translated), and in his *Les Martyrs*. The deficiencies of French apologetics are sharply noted by Chassay, *Introduction aux Demonstrations Evangeliques* (Migne, Paris, 1858, 8vo). The Romanist reactionary school, headed by de Maistre (1753–1821), mingles apologetics with defence of Romanism, and of the absolute authority of the church (see Morell, *History of Modern Philosophy*, chap. vi, § 2). A school of ultra Rationalists has lately sprung up in France, of which Colani and Réville are types. See RATIONALISM. The Evangelical school, on the other hand, has produced able advocates of Christianity in Vinet (q. v.); Pressensé (see the *Revue Chrétienne*, passim), and Astié, *Les Deux Théologies* (Genèva, 1863). Among modern French apologists we notice the Roman Catholics R. de la Mennais († 1854) and Frayssinous († 1841). They, however, like de Maistre, so identify Christianity with Roman Catholicism that their works are available only for those of their own church. In the Reformed Church, E. Diodati, of Geneva, addresses his *Essai sur le Christianisme* especially to the will. For the numerous writers in answer to Renan, see the bibliography under JESUS.

The Abbé Migne has published a vast collection of the Christian apologists in 18 vols., with an introductory volume, and a concluding volume on the present state of apologetic science and of scepticism, making 20 vols. in all. We deem it worth while to give the whole title of this great work, which is a repository of apologies: DEMONSTRATIONS Evangéliques de Tertullien, Origène, Eusèbe, S. Augustin, Montaigne, Bacon, Grotius, Descartes, Richelieu, Arnauld, de Choiseul du Plessis-Praslin, Pascal, Pélisson, Nicole, Boyle, Bossuet, Bourdaloue, Locke, Lami, Burnet, Malebranche, Lesley, Leibnitz, la Bruyère, Fénélon, Huet, Clarke, Duguet, Stanhope, Bayle, Leclerc, du Pin, Jacquelot, Tillotson, de Haller, Sherlock, le Moine, Pope, Leland, Racine, Massillon, Ditton, Derham, d'Aguesseau, de Polignac, Saurin, Buffier, Warburton, Tournemine, Bentley, Littleton, Seed, Fabricius, Addison, de Bernis, Jean-Jacques Rousseau, Para du Phanjas, Stanislas I, Turgot, Stattler, West, Beauzée, Bergier, Gerdil, Thomas, Bonnet, de Crillon, Euler, Delamarre, Caraccioli, Jennings, Duhamel, S. Liguori, Butler, Bullet, Vauvenargues, Guénard, Blair, de Pompignan, de Luc, Porteus, Gérard, Diessbach, Jacques, Lamourette, Laharpe, le Coz, Duvoisin, de la Luzerne, Schmitt, Poynter, Moore, Silvio Pellico, Lingard, Brunati, Manzoni, Paley, Perrone, Lambruschini, Dorléans, Campien, Fr. Pérennès, Wiseman, Buckland, Marcel de Serres, Keith, Chalmers, Dupin aîné, Grégoire XVI, Cattet, Milner, Sabatier, Bolgeni, Morris, Chassay, Lombroso et Consoni; contenant les apologies de 117 auteurs, répandus dans 180 vol.; traduites pour la plupart des diverses langues dans lasquelles avaient été écrites; reproduites Intégralement, non par extraits. Ouvrage également nécessaire à ceux qui ne croient pas, à ceux qui doutent et à ceux qui

croient; avec INTRODUCTION aux *Démonstrations evangéliques, et Conclusion* du même ouvrage (20 vols. imp. 8vo, Paris). It is proper to say that the word *intégralement* in this title is not correct, as passages in the Protestant writers which impugn Romanism are often omitted.

3. *English and American.*—The English Deists of the 17th century, Herbert, Hobbes, and Blount, were answered by numerous writers; the literature is given in Leland, *Deistical Writers* (1754, 8vo), and in Lechler, *Geschichte des englischen Deismus.* See DEISM. Richard Baxter was probably the earliest original writer on Evidences in the English language. His first publication on the subject was *The Unreasonableness of Infidelity* (1655, 8vo; *Works*, vol. xx); followed by *The Reasons of the Christian Religion* (1667, 4to; *Works*, xx and xxi); *More Reasons* (1667, in answer to Herbert; *Works*, xxi). In these books Baxter shows his usual acuteness, and anticipates many of the arguments of later writers. Farrar (*Critical Hist. of Free Thought*), strangely enough, omits Baxter from his list of writers given in note 49, from which the following statement is chiefly taken. Locke († 1704) wrote *The Reasonableness of Christianity* (Works, vol. i); Waterland, *Reply to Tindal:* Boyle (1626-1691) not only wrote himself on the evidences, but founded the Boyle Lectures [see BOYLE], a series which was mainly composed of works written by men of real ability, and contains several treatises of value. Among the series may be named those of Bentley (1692); Kidder (1694); Bishop Williams (1695); Gastrell (1697); Dean Stanhope (1701); Dr. Clarke (1704–'5); Derham (1711); Ibbot (1713); Gurdon (1721); Berriman (1730); Worthington (1766); Owen (1769). Other series of lectures in defence of Christianity followed, both in England and on the Continent, viz., the Moyer Lecture (1719); the Leyden (1753); the Warburton (1772); the Basle (1775); the Bampton (1780); the Hague (1785); the Haarlem (1786); the Hulsean (1820); the Congregational (1833). See each of these heads. The Lowell Lecture (Boston) has similar objects. Among separate treatises of this period, Leslie († 1722), *Short Method with the Deists;* Jenkins, *Reasonableness of Christianity* (1721); Foster, *Usefulness and Truth of Christianity*, against Tindal; Sherlock, *Trial of the Witnesses*, against Woolston; Lyttelton, on *St. Paul's Conversion;* Conybeare, *Defence of Revelation* (1732); Warburton, *Divine Legation of Moses;* Addison, *Evidences* (1730); Skelton, *Deism Revealed* (Works, vol. iv), may be mentioned. The great work of Bishop Butler, The *Analogy of Religion*, etc., was the recapitulation and condensation of all the arguments that had been previously used, but possessed the largeness of treatment and originality of combination of a mind which had not so much borrowed the thoughts of others as been educated by them. Balguy's *Discourses* (3d ed., 1790, 2 vols.), and his *Tracts, Moral and Theological* (1734, 8vo), are very valuable. In the latter half of the century, the historical rather than the moral evidences were developed. First, the religion of nature was proved: at this point the Deist halted, the Christian advanced further. The chasm between it and revealed religion was bridged at first by probability; next by Butler's argument from analogy, put as a dilemma to silence those who objected to revelation, but capable of being used as a direct argument to lead the mind to revelation; thirdly, by the historic method, which asserted that miracles attested a revelation, even without other evidence. The argument in all cases, however, whether philosophical or historical, was an appeal to reason—either evidence of probability or of fact—and was in no case an appeal to the authority of the church. Accordingly, the probability of revelation having been shown, and the attacks on its moral character parried, the question became, in a great degree, historical, and resolved itself into an examination either of the external evidence arising from early testimonies, which could be gathered to corroborate the facts and to vindicate the honesty of the writers, or of the internal critical evidence of undesigned coincidences in their writings. The first of these occupied the attention of Lardner (1684–1768). His *Credibility* was published 1727–'57; the *Collection of Ancient Jewish and Heathen Testimonies*, 1764–'7. The second and third branches occupied the attention of Paley, the one in the *Evidences*, the other in the *Horæ Paulinæ*. Paley's argument has been extended to the Gospels and other parts of Scripture by Blunt, *Undesigned Coincidences*, etc. (3d edit. 1850; compare also his *Essay* on Paley, reprinted from the *Quarterly Rev.* Oct. 1828). Before the close of the century the real danger from Deism had passed, and the natural demand for evidences had therefore, in a great degree, ceased. Consequently, the works which appeared were generally a recapitulation or summary of the whole arguments, often neat and judicious (as is seen at a later time in Van Mildert, *Boyle Lectures*, vol. ii, 1805; and in Chalmers, *Works*, vol. i–iv), or in developments of particular subjects, as in Watson's *Apology*, in reply to Gibbon and Paine, or in Graves *on the Pentateuch* (1807).

It is only in recent years that a species of eclecticism, rather than positive unbelief, has arisen in England, which is not the legitimate successor of the old deism, but of the speculative thought of the Continent; and only within recent years that writers on evidences have directed their attention to it. In the Bampton Lectures (q. v.), which, as one of the classes of annually recurring volumes of evidences, is supposed to keep pace with contemporary forms of doubt, and may therefore be taken as one means of measuring dates in the corresponding history of unbelief, it is not until about 1852 that the writers showed an acquaintance with these forms of doubt. The first course which touched upon them was that of Mr. Riddle (1852), on the *Natural History of Infidelity;* and the first especially directed to them was that of Dr. Thomson, *On the Atoning Work of Christ* (1853, 8vo); which was followed by Mansel, *On the Limits of Religious Thought* (1858), and by Rawlinson, *Hist. Evidences of the Truth of the Scripture Records stated anew* (1859). It is impossible to cite *all* the books of Evidences, popular and scientific, published in England and America. But among the most important, besides those already mentioned, are Erskine *On Internal Evidence* (1821); Buchanan, *Modern Atheism* (Boston, 1859, 12mo); Sheppard, *Divine Origin of Christianity* (Lond. 1829); Young, *The Christ of History* (N. Y. 1856); Rogers, *Reason and Faith; Eclipse of Faith; Greyson Letters; Defence of Eclipse of Faith:* Taylor, *Restoration of Belief* (Camb. 1855); *Aids to Faith* (in reply to *Essays and Reviews*, London, 1861, 8vo); *Replies to Essays and Reviews* (N. Y. 1862, 8vo); Wharton, *Theism and the Mod. Scept. Theories* (Philad. 1859, 12mo); Dove, *Logic of the Christian Faith* (Edinb. 1856); Morgan, *Christianity and Modern Infidelity* (Lond. 1854, 12mo); Pearson, *On Infidelity* (Prize Essay, Relig. Tract Soc.); Wardlaw, *On Miracles* (N. Y. 1853, 12mo); Wilson, *Evidences* (Boston, 1853, 2 vols. 12mo); Dewar, *Evidences of Revelation* (Lond. 1854, 12mo); Shuttleworth, *Consistency of Revelation with itself and with Reason* (N. Y. 1852, 18mo); Reinhard, *Plan of the Founder of Christianity* (transl., Bost. 1831); *Lect. on Evidences at the Univ. of Virginia* (N. Y. 8vo, 1852); Alexander, *Evidences* (Presb. Board, 12mo); Hopkins, *Lect. before the Lowell Instit.* (Boston, 1846, 8vo, an admirable book); Alexander, *Christ and Christianity* (N. Y. 1854, 12mo); Peabody, *Christianity the Relig. of Nature* (Lowell Lect., Boston, 1863, 8vo); Faber, *Difficulties of Infidelity* (N. Y. 8vo); Schaff, *The Person of Christ the Miracle of History* (N. Y. 1865, 12mo); Sumner, *Evidences* (1824, 8vo); Norton, *Genuineness of the Gospels* (Boston, 1855, 8vo); Garbett, *The Divine Plan of Revelation* (Boyle Lecture, Lond. 1864, 8vo).

Of writings against the Jews since the Reformation,

we note, Hoornbeck, *Pro convincend. Judæis* (1655, 4to); Limborch, *Amica Collatio cum erud to Judæo* (1687, 4to); Leslie, *Short Method with the Jews*; Kidder, *Demonstrations of the Messiah* (1726, fol.); McCaul, *The Old Paths* (1837); ibid., *Warburton Lectures* (1846). Against the Mohammedans, besides Grotius, *De Veritate*, see Prideaux, *Nature of Imposture in the Life of Mohammed* (8vo); Lee, *Tracts on Christianity and Mohammedanism*, by Martyn (1824, 8vo); White, *Bampton Lect.* (1784, 8vo); Muir, *Life of Mohammed* (1858). For the literature of the Strauss and Renan controversy, see JESUS. For the Colenso controversy in England, and that caused by the "Essays and Reviews," see RATIONALISM (English). See also APOLOGETICS; ATHEISM; EVIDENCES; DEISM; INFIDELITY; PANTHEISM.—*Christ. Remembrancer*, xl, 327, and xli, 149; *London Quar. Rev.* (Oct. 1854); *American Theol. Rev.* (1861, p. 438); *North British Rev.* xv, 331; Hagenbach (Smith), *History of Doctrines*, § 28, 116, 157, 238, 294, 276; Shedd, *History of Doctrines*, bk. ii; Pelt, *Theolog. Encyklopædie*, p. 378 sq.; Fabricius, *Syllabus Scriptt. qui pro veritate Relig. Christ. scripserunt* (1725, 4to); Ritter, *Geschichte d. christl. Philosophie*, vol. ii; Tholuck, *Vermischte Schriften*, i, 149–376; Bickersteth, *Christian Student*, p. 469 sq. (where a pretty full list of books is given); Walch, *Bibliotheca Theologica*, ch. v (a copious list up to time of publication, 1757); Kahnis, *History of German Protestantism* (transl., Edinb. 1854); Bartholmess, *Scepticisme Theologique* (1852); Morell, *Hist. of Philosophy*, ch. v; Hurst, *Hist. of Rationalism* (N. Y. 1865, 8vo); Fisher, *The Supernat. Origin of Christianity* (N. Y. 1865, 8vo); *Meth. Quar. Rev.* (April, 1853, p. 70, 312; July, 1862, p. 357, 446); *Bibliotheca Sacra* (July, 1865, p. 394); Gass, *Protest. Dogmatik*, vol. iii; Warren, *Systematische Theologie*, Einleitung, p. 17–22; Hagenbach, *Encyklopädie und Methodologie*, § 81; Nast, *Introduc. to Comm. on N. T.* ch. iv; Walker, *Philosophy of the Plan of Salvation* (N. Y. often reprinted); Bushnell, *Nature and the Supernatural*. A complete history of apologetical and polemical theology is preparing by Werner (Rom. Catholic; vols. i–iv, Schaffhausen, 1861–1866).

Apostasy (ἀποστασία, *revolt*), a forsaking or renouncing religion, either by an open declaration in words, or a virtual declaration by actions. The Greek term is employed by Paul to designate *the* "falling away" (ἡ ἀποστασία), which in his time was held in check by some obstacle (τὸ κατέχον, ὁ κατέχων), 2 Thess. ii, 3. It means one of two things: (1) Political defection (Gen. xiv, 4, Sept.; 2 Chron. xiii, 6, Sept.; Acts v, 37); (2) Religious defection (Acts xxi, 21; 1 Tim. iv, 1; Heb. iii, 12). The first is the common classical use of the word. The second is more usual in the N. T.; so St. Ambrose understands it (*Comm. in Luc.* xx, 20). This ἀποστασία (apostasy) implies ἀπόστατai (apostates). An organized religious body being supposed, some of whose members should fall away from the true faith, the persons so falling away would be ἀπόστατai, though still formally unsevered from the religious body; and the body itself, while, in respect to its faithful members, it would retain its character and name, might yet, in respect to its other members, be designated an ἀποστασία. It is such a corrupted religious body as this that Paul seems to mean. He elsewhere describes this religious defection by some of its peculiar characteristics. These are seducing spirits, doctrines of dæmons, hypocritical lying, a seared conscience, a forbidding of marriage and of meats, a form of godliness without the power thereof (1 Tim. iv, 1; 2 Tim. iii. 5). The antitype may be found in the corrupted Church of Christ in so far as it was corrupted. The same body, in so far as it maintained the faith and love, was the bride and the spouse, and in so far as it "fell away" from God, was the ἀποστασία, just as Jerusalem of old was at once Sion the beloved city, and Sodom the bloody city—the Church of God and the Synagogue of Satan. It is of the nature of a religious defection to grow up by degrees. We should not, therefore, be able to lay the finger on any special moment at which it commenced. St. Cyril of Jerusalem considered that it was already existing in his time. "*Now*," he says, "is the ἀποστασία, for men have fallen away (ἀπέστησαν) from the right faith. This, then, is the ἀποστασία, and we must begin to look out for the enemy; already he has begun to send his forerunners, that the prey may be ready for him at his coming" (*Catech.* xv, 9). See MAN OF SIN. The primitive Christian Church distinguished several kinds of apostasy; the first, of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and, fourthly, of those who voluntarily relapsed into paganism. See LIBELLATICI; SACRIFICATI; TRADITORES (Farrar, s. v.).

At an early period it was held that the church was bound, by the passages of Scripture in which the sin of apostasy is referred to, either entirely to refuse absolution to those excommunicated for it, or at least to defer it until the hour of death. Later, however, this rigor against apostates was modified, and they were restored to the church on condition of certain prescribed penances. Subsequently ecclesiastical usage distinguished between *apostasia perfidiæ*, *inobedientiæ*, and *irregularitatis*. The two latter were reduced in the Roman Church to two species of defection, so that *apostasia inobedientiæ* was made identical with apostasy from monastic vows (*apostasia a monachatu*), and *apostasia irregularitatis* with apostasy from the priesthood (*apostasia a clericatu*). Both apostasy from monastic vows (when a monk left his monastery without permission of his superior) and apostasy from the priesthood (when a priest returned to the world) were punished by the Council of Chalcedon with the anathema, and later ecclesiastical legislation threatened them with the loss of the privileges of the order and the clerical rank in addition to excommunication, infamy, and irregularity. It required the bishop to imprison such transgressors; but apostates from vows he was required to deliver over to their superiors, that they might be punished according to the laws and customs of their orders. The state governments lent the secular arm to execute these laws. With regard to *apostasy from the faith*, an ordinance of Boniface III determined that apostates to Judaism should be dealt with as heretics, and this ordinance afterward regulated the treatment not only of such, but of all apostates. Toward apostates to Islamism, or so called renegades, the church exercises this discipline to the present day. Toward the apostates to modern atheism the same discipline could not be exercised, because generally they do not expressly renounce church fellowship. The Roman empire, as early as under the first Christian emperors, regarded apostasy as a civil crime, and punished it with confiscation, inability to give testimony or to bequeath, with infamy, etc. The German empire adopted the provisions of the ecclesiastical legislation, and treated apostasy as heresy. The German criminal practice knew, therefore, nothing of a particular penalty for this crime; and after the criminal code of Charles V abolished the penalty of heresy, the punishment of apostasy generally ceased in the German criminal law. In Protestant Church disciplines no mention is made of apostasy from the Christian religion to Judaism or Islamism, because this kind of apostasy was little to be expected in the provinces for which they were designed. The national churches pursued, however, defection from their communion through the customary stages of church discipline to excommunication. See APOSTATE.

We, in these latter times, may apostatize, though under different circumstances from those above de-

scribed. The term "apostasy" is perverted when it is applied to a withdrawal from any system of mere polity; it is legitimately used only in connection with a departure from the written truth of God in some form, public or personal.—Bingham, *Orig. Eccles.* bk. xvi, ch. vi, s. v. See BACKSLIDING.

Apostate (*ἀποστάτης*, a *rebel*, *renegade*), a term used, in its strict sense, by ecclesiastical writers, to designate one who has, either wholly or in part, left the true faith to embrace a false belief, or who has forsaken any holy profession to which he was bound by solemn vows. The term apostate is, in Church history, applied by way of emphasis to the Emperor Julian, who, though he had been nominally Christian when he came to the throne, renounced the Christian religion, and used every means in his power to re-establish paganism in the empire. See HERETIC.

Apostle (*ἀπόστολος*, from *ἀποστέλλω*, *to send forth*). In Attic Greek the term is used to denote *a fleet* or *naval armament*. It occurs only once in the Sept. (1 Kings xiv, 6), and there, as uniformly in the New Testament, it signifies *a person sent by another*, *a messenger*. It has been asserted that the Jews were accustomed to term the collector of the half shekel which every Israelite paid annually to the Temple an apostle; and we have better authority for asserting that they used the word to denote one who carried about encyclical letters from their rulers. Œcumenius states that it is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles. To this use of the term Paul has been supposed to refer (Gal. i, 1) when he asserts that he was "an apostle, not of men, neither by men"—an apostle not like those known among the Jews by that name, who derived their authority and received their mission from the chief priests or principal men of their nation. The import of the word is strongly brought out in John xiii, 16, where it occurs along with its correlate, "The servant is not greater than his Lord, neither *he who is sent* (*ἀπόστολος*) greater than he who sent him."

It is the opinion of Suicer (*Thesaurus*, art. Ἀπόστολος) that the appellation "apostle" is in the N. T. employed as a general name for Christian ministers as "*sent* by God," in a qualified use of that phrase, to preach the word. The word is indeed used in this loose sense by the fathers. Thus we find Archippus, Philemon, Apphia, the seventy disciples (Luke x, 1–17), termed apostles; and even Mary Magdalene is said *γενέσθαι τοῖς ἀποστόλοις ἀπόστολος*, to become an apostle to the apostles. No evidence, however, can be brought forward of the term being thus used in the N. T. Andronicus and Junia (Rom. xvi, 7) are indeed said to be *ἐπίσημοι ἐν τοῖς ἀποστόλοις*, "of note among the apostles;" but these words by no means imply that they were apostles, but only that they were well known and esteemed by the apostles. The *συνεργοί*, the fellow-workers of the apostles, are by Chrysostom denominated *συναπόστολοι*. The argument founded on 1 Cor. iv, 9, compared with ver. 6, to prove that Apollos is termed an apostle, cannot bear examination. The only instance in which it seems probable that the word, as expressive of an office in the Christian Church, is applied to an individual whose call to that office is not made the subject of special narration, is to be found in Acts xiv, 4, 14, where Barnabas, as well as Paul, is termed an apostle. At the same time, it is by no means absolutely certain that the term *apostles*, or messengers, does not in this place refer rather to the mission of Paul and Barnabas by the prophets and teachers at Antioch, under the impulse of the Holy Ghost (Acts xiii, 1–4), than to that direct call to the Christian apostleship which we know Paul received, and which if Barnabas had received, we can scarcely persuade ourselves that no trace of so important an event should have been found in the sacred history but a passing hint, which admits, to say the least, of being plausibly accounted for in another way. We know that, on the occasion referred to, "the prophets and teachers, when they had fasted and prayed, and laid their hands on Barnabas and Saul, sent them away" (*ἀπέλυσαν*); so that, in the sense in which we will immediately find the words occurring, they were *ἀπόστολοι*—prophets and teachers (Vollhagen, *De Apost. Ebr.* Greifsw. 1704).

In 2 Cor. viii, 23, we meet with the phrase *ἀπόστολοι ἐκκλησιῶν*, rendered in our version "the messengers of the churches." Who these were, and why they received this name, is obvious from the context. The churches of Macedonia had made a contribution for the relief of the saints of Judæa, and had not merely requested the apostle "to receive the gift, and take on him the fellowship of ministering to the saints," but at his suggestion had appointed some individuals to accompany him to Jerusalem with their alms. These "apostles or messengers of the churches" were those "who were chosen of the churches to travel with the apostle with this grace [gift], which was administered by him," to the glory of their common Lord (2 Cor. viii, 1–4, 19). With much the same meaning and reference Epaphroditus (Phil. ii, 25) is termed *ἀπόστολος*—a messenger of the Philippian Church—having been employed by them to carry pecuniary assistance to the apostle (Phil. iv, 14–18).

The word "apostle" occurs once in the New Testament (Heb. iii, 1) as a descriptive designation of Jesus Christ: "The apostle of our profession," i. e. the apostle whom we profess or acknowledge. The Jews were in the habit of applying the term שָׁלִיחַ, from שָׁלַח, *to send*, to the person who presided over the synagogue, and directed all its officers and affairs. The Church is represented as "the house or family of God," over which he had placed, during the Jewish economy, Moses as the superintendent—over which he has placed, under the Christian economy, Christ Jesus. The import of the term *apostle* is divinely commissioned superintendent; and of the whole phrase, "*the apostle of our profession*," the divinely commissioned superintendent whom WE Christians acknowledge, in contradistinction to the divinely appointed superintendent Moses, whom the Jews acknowledged.

1. The term apostle, however, is generally employed in the New Testament as the descriptive appellation of a comparatively small class of men, to whom Jesus Christ intrusted the organization of his Church and the dissemination of his religion among mankind. At an early period of his ministry "he ordained twelve" of his disciples "that they should be with him." Their names were: 1. Simon Peter (Cephas, Bar-jona); 2. Andrew; 3. John; 4. Philip; 5. James the Elder; 6. Nathanael (Bartholomew); 7. Thomas (Didymus); 8. Matthew (Levi); 9. Simon Zelotes; 10. Jude (Lebbæus, Judas, Thaddæus); 11. James the Less; 12. Judas Iscariot. (For their names according to Mohammedan traditions, see Thilo, *Apocr.* i, 152.) "These he named apostles." Some time afterward "he gave to them power against unclean spirits to cast them out, and to heal all manner of disease;" "and he sent them to preach the kingdom of God" (Mark iii, 14; Matt. x, 1–5; Mark vi, 7; Luke vi, 13; ix, 1). To them he gave "the keys of the kingdom of God," and constituted them princes over the spiritual Israel, that "people whom God was to take from among the Gentiles, for his name" (Matt. xvi, 19; xviii, 18; xix, 28; Luke xxii, 30). Previously to his death he promised to them the Holy Spirit, to fit them to be the founders and governors of the Christian Church (John xiv, 16, 17, 26; xv, 26, 27; xvi, 7–15). After his resurrection he solemnly confirmed their call, saying, "As the Father hath sent me, so send I you;" and gave them a commission to "preach the gospel to every creature" (John xx, 21–23; Matt. xviii, 18–20). After his ascension he, on the day of Pentecost, communicated to them those

supernatural gifts which were necessary to the performance of the high functions he had commissioned them to exercise; and in the exercise of these gifts they, in the Gospel history and in their epistles, with the Apocalypse, gave a complete view of the will of their Master in reference to that new order of things of which he was the author. They "had the mind of Christ." They spoke "the wisdom of God in a mystery." That mystery "God revealed to them by his Spirit," and they spoke it, "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." They were "ambassadors for Christ," and besought men, "in Christ's stead, to be reconciled to God." They authoritatively taught the doctrine and the law of their Lord; they organized churches, and required them to "keep the traditions," i. e. the doctrines and ordinances *delivered* to them" (Acts ii; 1 Cor. ii, 16; ii, 7, 10, 13; 2 Cor. v, 20; 1 Cor. xi, 2). Of the twelve originally ordained to the apostleship, one, Judas Iscariot, "fell from it by transgression," and Matthias, "who had companied" with the other apostles "all the time that the Lord Jesus went out and in among them," was by lot substituted in his place (Acts i, 17-26). Saul of Tarsus, afterward termed Paul, was also miraculously added to the number of these permanent rulers of the Christian society (Acts ix; xx, 4; xxvi, 15-18; 1 Tim. i, 12; ii, 7; 2 Tim. i, 11). See DISCIPLES (*Twelve*).

2. The number *twelve* was probably fixed upon after the analogy of the twelve tribes of the Israelites (Matt. xix, 28; Lightfoot, *Hor. Heb.* p. 323; comp. Tertull. *c. Marcion.* iv, 415), and was so exact that the apostles are often termed simply "the Twelve" (Matt. xxvi, 14, 47; John vi, 67; xx, 24; 1 Cor. xv, 5). Their general commission was to preach the gospel. (See generally Cave, *Hist. of the Apostles*, Lond. 1677; Spanheim, *De apostolatu*, in his *Dissert. hist. quaternio*, Lugd. B. 1679; Buddæ *Eccles. apost.* Jen. 1729; Burmann, *Exercit. acad.* ii, 104 sq.; Hess, *Gesch. u. Schrift. d. Apostel*, Tür. 1811; Planck, *Gesch. des Christenth.* Gött. 1818; Wilhelm, *Christi Apostel*, Heidelb. 1825; Capelli *Histor. apost. illustr.* Genev. 1634, Salmur. 1683, Frckf. 1691; Von Einem, *Historia Christ. et Apostol.* Gott. 1758; Rullmann, *De Apostolis*, Rint. 1789; Stanley, *Sermons on the Apostolic Age*, Oxf. 1847, 1852; Renan, *Les Apôtres*, Paris, 1866.) They were uneducated persons (F. Lami, *De eruditione apostolorum*, Flor. 1738) taken from common life, mostly Galileans (Matt. xi, 25), and many of them had been disciples of John the Baptist (John i, 35 sq.). Some of them appear to have been relatives of Jesus himself. See BROTHER. Our Lord chose them early in his public career, though some of them had certainly partly attached themselves to him before; but after their call as apostles they appear to have been continuously with him or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth; and the prelatical supremacy of Peter, founded by the Romish Church upon Matt. xvi, 18, is nowhere alluded to in the apostolical period. We find one indeed, Peter, from fervor of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches [see PETER]; but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, are admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Mark v, 37; Matt. xvii, 1 sq.; xxvi, 37); but this is no proof of superiority in rank or office. Early in our Lord's ministry, he sent them out two and two to preach repentance, and perform miracles in his name (Mark x; Luke ix). This their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Matt. x, 5, 6). There is, however, in his charge to the apostles on this occasion not a word of their proclaiming his own mission as the Messiah of the Jewish people; their preaching was at this time strictly of a preparatory kind, resembling that of John the Baptist, the Lord's forerunner.

Jesus early informed the apostles respecting the solemn nature, the hardships, and even positive danger of their vocation (Matt. x, 17), but he never imparted to them any *esoteric* instruction, nor even initiated them into any special mysteries, since the whole tendency of his teaching was practical; but they constantly accompanied him in his tours of preaching and to the festivals (being unhindered by their domestic relations, comp. Matt. viii, 14; 1 Cor. ix, 5; see Euseb. *Hist. Eccles.* iii, 30; Schmid, *De apostolis uxoratis*, Helmst. 1704, Viteb. 1734; comp. Deyling, *Observ.* iii, 469 sq.; Pfaff, *De circumductione soror. mulierum apostolica*, Tubing. 1751; Schulthess, *Neueste theol. Nachricht.* 1828, i, 130 sq.), beheld his wonderful acts, listened to his discourses addressed to the multitude (Matt. v, 1 sq.; xxiii, 1 sq.; Luke iv, 13 sq.), or his discussions with learned Jews (Matt. xix, 13 sq.; Luke x, 25 sq.); occasionally (especially the favorite Peter, John, and James the elder) followed him in private (Matt. xvii, 1 sq.), and conversed freely with him, eliciting information (Matt. xv, 15 sq.; xviii, 1 sq.; Luke viii, 9 sq.; xii, 41; xvii, 5; John ix, 2 sq.) on religious subjects, sometimes with respect to the sayings of Jesus, sometimes in general (Matt. xiii, 10 sq.), and were even on one occasion themselves incited to make attempts at the promulgation of the Gospel (Matt. vi, 7 sq.; Luke ix, 6 sq.), and with this view performed cures (Mark vi, 13; Luke ix, 6), although in this last they were not always successful (Matt. xvii, 16). They had, indeed, already acknowledged him (Matt. xvi, 16; Luke ix, 20) as the Messiah (Ὁ Χριστὸς τοῦ Θεοῦ), endowed with miraculous powers (Luke ix, 54), yet they were slow in apprehending the spiritual doctrine and aim of their Master, being impeded by their weak perception and their national prepossessions (Matt. xv, 16; xvi, 22; xvii, 20 sq.; Luke ix, 54; John xvi, 12), insomuch that they had to ask him concerning the obvious import of the plainest parables (Luke xii, 41 sq.), and, indeed, they themselves at times confessed their want of faith (Luke xvii, 5); nor even at the departure of Jesus from the earth, when for two or three years they had been his constant and intimate companions (Matt. xvi, 21), were they at all mature (Luke xxiv, 21; comp. John xvi, 12) in the knowledge appropriate to their mission (see Vollborth, *De discip. Christi per gradus ad dignitatem et potent. Apostolor. erectis*, Gott. 1790; Bagge, *De sapientia Christi in electione, institutione et missione Apostolor.* Jen. 1754; Ziez, *Quomodo notio de Messia in animis Apost. sensim sensimque clariorem acceperit lucem*, Lubec. 1793; Liebe, in Augusti, *N. theol. Blätt.* II, i, 42 sq.; Ernesti, *De præclara Chr. in Apost. instituendis sapientia*, Gott. 1834; Neander, *Leb. Jes.* p. 229 sq.; comp. also Mahn, *De via qua Apost. Jesu doctrinam divin. melius perspexerint*, Gott. 1809). Even the inauguration with which they were privileged at the last supper with Jesus under so solemn circumstances (Matt. xxvi, 26 sq.; Mark xiv, 22 sq.; Luke xxii, 17 sq.) neither served to awaken their enthusiasm, nor indeed to preserve them from outright faithlessness at the death of their Master (Matt. xvi, 14 sq.; Luke xxiv, 13 sq., 36 sq.; John xx, 9, 25 sq.). One who was but a distant follower of Jesus and a number of females charged themselves with the interment of his body, and it was only his incontestable resurrection that gathered together again his scattered disciples. Yet the most of them returned even after this to their previous occupation (John xxi, 3 sq.), as if in abandonment of him, and it required a fresh command of the Master (Matt. xxviii, 28 sq.) to direct them to their mission, and collect them at Jerusalem (Acts i, 4). Here they awaited in

a pious association the advent of the Holy Spirit (John xx, 22), which Jesus had promised them (Acts i, 8) as the Paraclete (John xiv, 26; xvi, 13); and soon after the ascension of their teacher, on the Pentecost established at the founding of the old dispensation, they felt themselves surprised by an extraordinary phenomenon (see Schulthess, *De Charismatib. Spir. Sancti*, Leipz. 1818; Schulz, *Geistesgaben der ersten Christen*, Bresl. 1836; Neander, *Planting*, i, 11 sq.), resulting in an internal influx of the power of that Spirit (Acts ii); and thereupon they immediately began, as soon as the vacancy occasioned by the defection of Judas Iscariot had been filled by the election of Matthias (Acts i, 15 sq.), to publish, as witnesses of the life and resurrection of their Lord, the Gospel in the Holy City with ardor and success (Acts ii, 41). Their course was henceforth decided, and over much that had hitherto been dark to them now beamed a clear light (John ii, 22; xii, 16; see Henke, in Pott's *Sylloge*, i, 19 sq.).

3. Under the eyes of the apostles, and not without personal sacrifice on their part, the original Christian membership at Jerusalem erected themselves into a community within the pale of Judaism, although irrespective of its sacred rites, with which, however, they maintained a connection (Acts iii–vii), and the apostolical activity soon disseminated the divine word among the Samaritans likewise (Acts viii, 5 sq., 15), where already Jesus had gained some followers (John iv). In the mother Church at Jerusalem their superior dignity and power were universally acknowledged by the rulers and the people (Acts v, 12 sq.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judæa, does not seem to have brought peril to the apostles (Acts viii, 1). Here ends, properly speaking (or rather, perhaps, with the general visitation hinted at in Acts ix, 32), the *first* period of the apostles' agency, during which its centre is Jerusalem, and the prominent figure is that of Peter. Agreeably to the promise of our Lord to him (Matt. xvi, 18), which we conceive it impossible to understand otherwise than in a personal sense, he among the twelve foundations (Rev. xxi, 14) was the stone on whom the Church was first built; and it was his privilege first to open the doors of the kingdom of heaven to Jews (Acts ii, 14, 42) and to Gentiles (Acts x, 11). The next decisive step was taken by Peter, who, not without misgivings and even disapproval on the part of the primitive body of Christians, had published the Gospel on the sea-coast (Acts x, xi); and this led to the establishment of a second community in the Syrian metropolis Antioch (Acts xi, 21), which kept up a friendly connection with the Church at Jerusalem (Acts xi, 22 sq.), and constitutes the centre of this *second* period of the apostolical history.

But all that had hitherto taken place was destined to be cast into the shade by the powerful influence of one individual, a Pharisee, who received the apostolate in a most remarkable manner, namely, Paul. Treated at first with suspicion, he soon acquired influence and consideration in the circle of the apostles by his enthusiasm (Acts xiii), but, betaking himself to Antioch, he carried forth thence in every direction the Gospel into distant heathen lands, calling out and employing active associates, and resigning to others (Peter; comp. Gal. ii, 7) the conversion of the Jews. His labors form the *third* apostolical period. From this time Paul is the central character of the apostolical history; even Peter gradually disappears, and it is only after Paul had retired from Asia Minor that John appears there, but even then laboring in a quiet manner. Thus a man who had probably not personally known Christ, who, at least, was not (originally) designated and consecrated by him to the apostleship, yet accomplished more for Christianity than all the directly-appointed apostles, not only in extent, measuring his activity by the geographical region traversed, but also in intensity, since he especially grasped the comprehensive scope of the Christian remedial system, and sought to harmonize the heavenly doctrine with sound learning. It is not a little remarkable that a Pharisee should thus most successfully comprehend the world-wide spirit of Christianity.

4. Authentic history records nothing concerning the apostles beyond what Luke has afforded respecting Peter, John (Acts viii, 14), and the two James's (Acts xii, 2, 17; xv, 13; xxi, 18). Traditions, derived in part from early times (Euseb. *Hist. Eccl.* iii, 1), have come down to us concerning nearly all of them (see the *Acta Apostolorum Apocrypha*, which have been usually ascribed to one Abdias, in Fabricii *Cod. Apocryph.* i, 402 sq.; and Cave's *Antiquitates Apostol.* ut sup.; also Perionii *Vitæ Apostolorum*, Par. 1551, Fref. 1774; comp. Ludewig, *Die Apost. Jes.* Quedlinb. 1841; Heringa, *De vitis apostolorum*, Tielæ, 1844), but they must be cautiously resorted to, as they sometimes conflict with one another, and their gradual growth can often be traced. All that can be gathered with certainty respecting the subsequent history of the apostles is that James (q. v.), after the martyrdom of James the greater (Acts xii, 2), usually remained at Jerusalem as the acknowledged head of the fraternity (comp. Acts xii, 17) and president of the college of the apostles (Acts xv, 13; xxi, 18; Gal. ii, 9); while Peter travelled mostly as missionary among the Jews ("apostle of the Circumcision," Gal. ii, 8), and John (all three are named "pillars" of the Christian community, Gal. ii, 9) eventually strove at Ephesus to extend the kindly practical character of Christianity, which had been endangered by Gnostical tendencies, and to win disciples in this temper. From this period it certainly becomes impossible to determine the sphere of these or the other apostles' activity; but it must ever remain remarkable that precisely touching the evangelical mission of the immediate apostles no more information is extant, and that the memory of the services of most of them survived the very first century only in extremely unreliable stories. We might be even tempted to consider the choice of Jesus as in a great measure a failure, especially since a Judas was among the select; but we must not forget, in the first place, that it was of great importance for Jesus to form as early as possible a narrow circle of disciples, i. e. at a time when there was small opportunity for selection (Matt. ix, 37 sq.); in the second place, that, in making the choice, he could only have regard to moral and intellectual constitution, in which respect the apostles chosen probably compared favorably with his other followers; and finally that, even if (as some infer from John ii, 25) the ultimate results had been clearly foreseen by him, they did not (especially after the new turn given to the Christian enterprise by Paul) strictly depend upon this act of his, since, in fact, the successful issue of the scheme justified his sagacity as to the instrumentalities by which it was on the whole carried forward. Some writers (Neander, *Leb. Jes.* p. 223 sq.) have made out quite an argument for the selection of the apostles from their various idiosyncracies and marked traits of character (Gregorii *Diss. de temperamentis scriptorum N. T.* Lips. 1710; comp. Hase, *Leb. Jes.* p. 112 sq.), and Jesus himself clearly never intended that they should all have an equal career or mission; the founding of the Church in Palestine and its vicinity was their first and chief work, and their services in other countries, however important in themselves, were of secondary interest to this. See generally, respecting single apostles and their activity (especially in the N. T.), Neander's *Planting and Training of the Prim. Ch.* (Hamb. 3d ed. 1841, Edinb. 1843); D. F. Bacon, *Lives of the Apost.* (N. Y. 1846).

5. The characteristic features of this highest office in the Christian Church have been very accurately

delineated by M'Lean, in his *Apostolic Commission*. "It was essential to their office—(1.) That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world (John xv, 27). This is laid down as an essential requisite in the choice of one to succeed Judas (Acts i, 21, 22), that he should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John till the day when He was taken up into heaven. He himself describes them as 'those that had continued with Him in his temptations' (Luke xxii, 28). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts of redemption; and we gather, from his own words in John xiv, 28; xv, 26, 27; xvi, 13, that an especial bestowal of the Spirit's influence was granted them, by which their memories were quickened, and their power of reproducing that which they had heard from him increased above the ordinary measure of man. Paul is no exception here; for, speaking of those who saw Christ after his resurrection, he adds, 'and last of all he was seen of me' (1 Cor. xv, 8). And this he elsewhere mentions as one of his apostolic qualifications: 'Am I not an apostle? have I not seen the Lord?' (1 Cor. ix, 1). So that his 'seeing that Just One and hearing the word of his mouth' was necessary to his being 'a witness of what he thus saw and heard' (Acts xxii, 14, 15). (2.) They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them (Luke vi, 13; Gal. i, 1), Matthias not excepted; for, as he had been a chosen disciple of Christ before, so the Lord, by determining the lot, declared his choice, and immediately called him to the office of an apostle (Acts i, 24–26). (3.) Infallible inspiration was also essentially necessary to that office (John xvi, 13; 1 Cor. ii, 10; Gal. i, 11, 12). They had not only to explain the true sense and spirit of the Old Testament (Luke xxiv, 27; Acts xxvi, 22, 23; xxviii, 23), which were hid from the Jewish doctors, but also to give forth the New Testament revelation to the world, which was to be the unalterable standard of faith and practice in all succeeding generations (1 Pet. i, 25; 1 John iv, 6). It was therefore absolutely necessary that they should be secured against all error and mistake by unerring inspiration. Accordingly, Christ bestowed on them the Spirit to 'teach them all things,' to 'bring all things to their remembrance whatsoever he had said to them' (John xiv, 26), to 'guide them into all truth,' and to 'show them things to come' (John xvi, 13). Their word, therefore, must be received, 'not as the word of men, but, as it is in truth, the word of God' (1 Thess. ii, 13), and as that whereby we are to distinguish 'the spirit of truth from the spirit of error" (1 John iv, 6). (4.) Another qualification was the power of working miracles (Mark xvi, 20; Acts ii, 43), such as speaking with divers tongues, curing the lame, etc. (1 Cor. xii, 8–11). These were the credentials of their divine mission. 'Truly,' says Paul, 'the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds' (2 Cor. xii, 12). Miracles were necessary to confirm their doctrine at its first publication, and to gain credit to it in the world as a revelation from God, and by these 'God bare them witness' (Heb. ii, 4). (5.) To these characteristics may be added the *universality* of their mission. Their charge was not confined to any particular visible church, like that of ordinary pastors, but, being the oracles of God to men, they had 'the care of all the churches' (2 Cor. xi, 28). They had power to settle their faith and order as a model to future ages, to determine all controversies (Acts xvi, 4), and to exercise the rod of discipline upon all offenders, whether pastors or flock (1 Cor. v, 3–6; 2 Cor. x, 8; xiii, 10)."

6. It must be obvious, from this scriptural account of the apostolical office, that the apostles had, in the strict sense of the term, no successors. Their qualifications were supernatural, and their work, once performed, remains in the infallible record of the New Testament, for the advantage of the Church and the world in all future ages. They are the only authoritative teachers of Christian doctrine and law. All official men in Christian churches can legitimately claim no higher place than expounders of the doctrines and administrators of the laws found in their writings. Few things have been more injurious to the cause of Christianity than the assumption on the part of ordinary office-bearers in the Church of the peculiar prerogatives of "the holy apostles of our Lord Jesus." Much that is said of the latter is not at all applicable to the former; and much that admits of being applied can be so, in truth, only in a very secondary and extenuated sense. See Succession.

The apostolical office seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders; all continuation of it, from the very conditions of its existence (comp. 1 Cor. ix, 1), being impossible. The ἐπίσκοπος, or "bishop" of the ancient churches coexisted with, and did not in any sense succeed, the apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially. See Succession.

7. In the early ecclesiastical writers we find the term ὁ ἀπόστολος, "the apostle," used as the designation of a portion of the canonical books, consisting chiefly of the Pauline Epistles. "The Psalter" and "the Apostle" are often mentioned together. It is also not uncommon with these writers to call Paul "The Apostle," by way of eminence.

The several apostles are usually represented in mediæval pictures with special badges or attributes: St. Peter, with the keys; St. Paul, with a sword; St. Andrew, with a cross; St. James the Less, with a fuller's pole; St. John, with a cup and a winged serpent flying out of it; St. Bartholomew, with a knife; St. Philip, with a long staff, whose upper end is formed into a cross; St. Thomas, with a lance; St. Matthew, with a hatchet; St. Matthias, with a battle-axe; St. James the Greater, with a pilgrim's staff and a gourd-bottle; St. Simon, with a saw; and St. Jude, with a club. (See Lardner, *Works*, v, 255–vi, 861.)

For the history of the individual apostles, see each name (Mant, *Biog. of the Apostles*, Lond. 1840).

8. Further works on the history of the apostles, besides the patristic ones by Dorotheus of Tyre (tr. in Hanmer's *Eusebius*, Lond. 1663), Jerome (in append. of his *Opera*, ii, 945), Hippolytus (of doubtful genuineness, given with others in Fabricii *Cod. Apocr. N. T.* ii, 388, 744, 757; iii, 599), Nicetas (Lat. in *Bibl. Max. Patr.* xxvii, 384; Gr. and Lat. by Combefis, *Auct. Noviss.* p. 327), and others (see J. A. Fabricius, *Bibliotheca Eccles.* append.), are the following: G. Fabricius, *Hist. J. C. itemque apostol.* etc. (Lips. 1566, 1581, 8vo); Cave, *Lives of the Apostles* (Lond. 1677, 1678, 1684, 1686, fol., and often since; new ed. by Cary, Oxf. 1840, 8vo; a standard work on the subject, above referred to); Hoffmann, *Geschichtskalender d. Apostel* (Prem. 1699, 8vo); Grünenberg, *De Apostolis* (Rost. 1704, 1705); Reading, *Hist. of our Lord, with Lives of the Apostles* (Lond. 1716, 8vo); Anonymous, *Hist. of the Apostles in Scripture* (Lond. 1725, 8vo); Sandin, *Hist. Apostolica* (Petav. 1731, 8vo; an attempt to fortify the Acts by external accounts); G. Erasmus, *Peregrinationes apostolor.* (Regiom. 1702); Tillemont, *L'Histoire Ecclésiastique*, i and ii; Fleetwood, *Life of Christ*, s. f.; Lardner, *Works*, vi; Jacobi, *Gesch. d. Apostel* (Gotha, 1818, 8vo); Rosenmüller, *Die Apostel, nach ihrem Leben u. Wirken* (Lpz. 1821, 8vo); Wilhelmi, *Christi Apostel u. erste Bekenner* (Heidelb. 1825, 8vo); Kitto, *Daily Bible Illustrations*, eve. ser. iv; Green

wood, *Lives of the Apostles* (3d ed. Bost. 1846, 12mo); also the works enumerated under ACTS (OF THE APOSTLES). Of a more special character are the following among others: Ribov, *De apostolatu Judaico, spec. Pauli* (Gott. 1745); Heineccius, *De habitu et insignib. apostolor. sacerdotalibus* (Lips. 1702); Pflücke, *De apostolor. et prophetar. in N. T. eminentia et discrimine* (Lips. 1785); Rhodomann, *De sapientia Chr. in electione apostolor.* (Jen. 1752); C. W. F. Walch, *De illuminatione apostolor. successiva* (Gott. 1758); Michaelis, *De aptitudine et sinceritate apostolor.* (Hal. 1760); Jesse, *Learning and Inspiration of the Apostles* (Lond. 1798); Goldhorn, *De institutione apostolor. præcepta recte agendi a Jesu sæpenumero repetenda* (Lips. 1817); Tittmann, *De discrimine disciplinæ Christi et apostolorum* (Lips. 1805); Hergang, *De apostolor. sensu psychologico* (Budissæ, 1841); Milman, *Character and Conduct of the Apostles* (Bampton Lect. Oxf. 1827); Whately, *Lect. on the character of the Apostles* (2d ed. Lond. 1853); Messner, *Lehre der Apostel* (Lpz. 1856). Monographs on various points relating to the apostolate have also been written in Latin by Moebius (Lips. 1660), Dannhauer (Argent. 1664), Kahler (Rint. 1700), Cyprian (Lips. 1717), Fischer (ib. 1720), Fromm (Ged. 1720), Neubauer (Hal. 1729), Beck (Viteb. 1735), Roser (Argent. 1743), Michaelis (Hal. 1749), Köcher (Jen. 1751), Stosch (Guelf. 1751), Rathlef (Harmon. 1752), C. W. F. Walch (Jen. 1754), J. E. J. Walch (ib. 1753, 1755), J. G. Walch (ib. 1774), Pries (Rost. 1757), Schulze (Frcft. 1758), Taddel (Rost. 1760), Stemler (Lips. 1767), Crusius (ib. 1769), Widmann (Jen. 1775), Wilcke (ib. 1676), Wichmann (ib. 1779), Schlegel (Lips. 1782), Rau (Erlang. 1788), Miller (Gott. 1789), Pisanski (Regiom. 1790), Heumann (*Dissert.* i, 120–155), Gude (*Nov. misc. Lips.* iii, 563 sq.), Christiansen (Traj. 1803), Böhme (Hal. 1826), etc.; in German by Gabler (*Theol. Journ.* xiii, 94 sq.), Grulich (*Ann. d. Theol.*), Ruhmer (in Schuderoff's *Jahrb.* III, iii, 257–283), Vogel (*Aufsätze*, ii, 4), and many others, especially in contributions to theological journals. See APOSTOLIC AGE.

Apostles' Creed. See CREED.

Apostolic, Apostolical, belonging or relating to the apostles, or traceable to the apostles. Thus we say, the apostolical age, apostolical character, apostolical doctrine, constitutions, traditions, etc. The title, as one of honor, and likely also to imply authority, has been falsely assumed in various ways. Thus the pretended succession of bishops in the prelatical churches has been called Apostolical Succession. See SUCCESSION. The Roman Church calls itself the Apostolical Church (q. v.), and the see of Rome the Apostolic See (*sedes apostolica*). The pope calls himself the Apostolical Bishop. At an early period of the church *every* bishop's see was called by courtesy an apostolic see, and the term implied, therefore, no pre-eminence. The first time the term *apostolical* is attributed to bishops is in a letter of Clovis to the council of Orleans, held in 511, though that king does not in it expressly denominate them apostolical, but *apostolicâ sede dignissimi*, highly worthy of the apostolical see. In 581 Guntram calls the bishops assembled at the council of Maçon apostolical pontiffs. In progress of time, the bishop of Rome increasing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem having fallen into the hands of the Saracens, the title apostolical was restrained to the pope and his church alone. At length, some of the popes, and St. Gregory the Great, not content to hold the title by this tenure, began to insist that it belonged to them by another and peculiar right as the successors of St. Peter. In 1049 the council of Rheims declared that the pope was the sole apostolical primate of the universal church. Hence a great number of apostolicals: apostolical see, apostolical nuncio, apostolical notary, apostolical chamber, apostolical brief, apostolical vicar, apostolical blessing, etc., in all of which phrases the name apostolical is identical with papal.—See Elliott, *Delineation of Romanism*, bk. iii, ch. v; Bingham, *Orig. Eccles.* bk. ii, ch. ii and xvii; Hook, *Ch. Dictionary*, s. v.

Apostolic Age, that period of church history which extends from the day of Pentecost to the death of the last surviving apostle (John).

With the rise of Rationalism in Germany the authenticity of several books of the New Testament, and consequently the history of the apostolical age, became a matter of doubt, and the subject of critical investigation. The first who undertook to reconstruct the history of the apostolical age was Semler, who, in a number of treatises, insisted on a distinction being made between that which is of permanent value in the primitive history of Christianity and that which is temporary and transitory, and pointed to the great influence which the opposition between Jewish Christianity and the Pauline school had upon the formation of the church. Under the treatment of Semler the early Christian Church was eviscerated of all life, and nothing left but a dry abstraction. The same may be said of the works of Professor Planck, of Göttingen (especially his *Geschichte der christlichen Gesellschaftsverfassung*), though they are in some respects valuable. From the degradation of the apostolic age by these and many other writers of similar views, it was rescued by the theologians of the new evangelical school, especially Neander (*Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel*, Hamburg, 1832, 4th edition, which reviews all the works that had been published since the appearance of the first edition), who shows throughout as deep piety as critical acumen. In the mean time, however, an entirely new view of the apostolic age was developed by Professor F. C. Baur and his disciples, the so-called *Tübingen School* (q. v.), the first and most important manifesto of which was the Life of Jesus by Strauss, while the entire theory was most completely exhibited in Baur's *Paulus der Apostel Jesu Christi* (1845, 8vo), and in Schwegler, *Nachapostolisches Zeitalter* (Tübingen, 1846, 2 vols.). This school rejected the authenticity of most of the books of the New Testament, and regarded them only as sources of information for the "Post-apostolic Age." The essential points of this new theory are: (1) that, in the minds of Christ and the first apostles, the new religion was only a development or perfection of Judaism, and the same with what was later called Ebionism; (2), that Paul, in opposition to the other apostles, founded Gentile Christianity, quite a distinct system; (3), that Ebionism and Paulinism were reconciled in the 2d century by a number of men of both parties who then wrote Luke's *Acts of the Apostles* and several of the apostolical epistles; and on the basis of this reconciliation the Christian Church was built. (For an account of it, see Schaff, *Apostolic Age*, § 36; *London Eclectic Review*, June, 1853.) See TÜBINGEN SCHOOL. The subject called forth a very animated discussion and a numerous literature, and the theologians of Tübingen gradually became more moderate in their destructive criticism. The work of Ritschl on the Origin of the Old Catholic Church (*Entstehung der altkatholischen Kirche*, Bonn, 1850) deserves especial credit in this respect. Among the works on the orthodox side which were called forth by this discussion were those of Baumgarten (*Die Apostelgeschichte*, Brunswick, 1852, 2 vols.), Trautman (*Die apostolische Kirche*, 1848), and G. V. Lechler, *Das apostolische und nachapostolische Zeitalter* (Stuttgart, 1857, 2d ed.).

As the critics of the Tübingen school greatly differed in their views respecting the authenticity of the several books of the New Testament, the question arose what parts of the history of the apostolic age can be established with certainty by the books of the New Testament considered separately? The Tübingen school did not reject the authenticity of the Epis-

tles to the Romans, Corinthians, and Galatians. Its opponents therefore showed that we find in these epistles the basis (1) of the historical appearance and the divine-human nature of Christ, which is more fully developed in the Gospels; (2) of a congregation which the Lord himself collected from Judaism, and the guidance of which was afterward transferred to the apostles, who were fitted out for their office through the Holy Spirit and the appearances of the risen Lord; (3) of the additional vocation of Paul to the apostolic office, and, more specially, to the office of apostle of the Gentiles; (4) of the equal rights of the Gentiles in the Christian Church. The Acts of the Apostles were regarded by the Tübingen school as an untrustworthy novel, invented for the purpose of reconciling the schools of Peter and Paul, and irreconcilable in many of its statements with the epistles of Paul. Those who combated this view showed that the essential points of the book are in the best harmony with the epistles. An important work proving the authenticity of the Acts is Wieseler's *Chronologie des apostolischen Zeitalters* (Göttingen, 1848). The Johannean (and, in general, apostolic) origin of the Revelation was even denied by men like Lücke and Neander, on the ground that the Revelation and the fourth Gospel could not have proceeded from the same author. Professor Baur and the Tübingen school rejected, on the same ground, the authenticity of the fourth Gospel, while they defended the Johannean origin of the Revelation. The Book of Revelation agrees with John's Gospel in recognising the higher, divine nature of Christ.

The first three Gospels shed but little light on the different tendencies of the apostolical age, though it is generally agreed that the first is of a decidedly Jewish-Christian character, while the third clearly shows the Paulinism of its author. The other books of the New Testament are partly looked upon as leaning on the Pauline tendency (the Epistle to the Hebrews), partly on the Jewish Christians (Epistle of James), and partly on both (Epistles of Peter and Judas). From them, as well as from the earliest apostolical fathers (Barnabas, Clement of Rome, etc.), additional details on the difference of views in the apostolic age were derived.

The apostolic age begins with the time when the apostles themselves began to take an active part in the building of the Christian church; that is, in the outpouring of the Holy Spirit on Pentecost. It coincides, therefore, with the beginning of the Acts. It closes with the cessation of the authority and the immediate influence of the apostles. For the churches in different countries, the apostolic age therefore lasts as long as their immediate guidance through one of the apostles was possible.

The name of apostles is given, 1, to the original twelve, to whom, after the fall of Judas, another was added, to keep up the correspondence with the number of the tribes of Israel; 2, to Paul, and some of his companions. All these had a divine authorization to found congregations and to establish doctrine and institutions. They possessed this authority because they were sent by the Lord himself, not because they were exclusively filled by the Lord with the Spirit, which, on the contrary, was to remain with the church forever.

Gentile and Jewish Christianity must be regarded as two forms of one spirit, which are in inner harmony with each other, and supply each other, and together represent a unity which was consummated in the minds of at least the chief apostles. The union was fully cemented at the apostolical council at Jerusalem, at which the apostles for the Jewish Christians and those for the Gentiles mutually recognised each other. The accounts of this council do not conflict, but supply each other.

The question has been frequently discussed to what extent the arrangements made by the apostles can be ascribed to the Saviour himself. With regard to this point, it is safe to ascribe to him the principle, but not the details of execution. The Spirit whom the Saviour left with his disciples organized the church in the name and the power of Jesus. The primitive church offices and the development of the church constitution are pre-eminently a product of the apostolic age. This subject is ably treated by Ritschl in his work on the Origin of the Old Catholic Church (*Entstehung der altkatholischen Kirche*), with particular reference to the works of Rothe (*Anfänge der christlichen Kirche*), Baur (*Ueber den Ursprung des Episcopats*), Bunsen (*Ignatius von Antiochien*), and Schwegler (*Nachapostolisches Zeitalter*).

The form of worship was undoubtedly very plain, leaving much to the free choice of individual persons and churches; yet its principal features, with regard to the celebration of the Sabbath, the church festivals, and the sacraments, were fixed, and the entire life of the Christian was surrounded with pious customs, partly of new origin and partly derived from Judaism.

In the doctrine of the apostolic age we already find several tendencies, which, however, do not appear as so many different systems, but as different evolutions of one system. Modern criticism distinguishes three phases of doctrine in this period, viz., the Jewish Christian, springing directly from the teaching of Christ and from the circle of his disciples; secondly, the Pauline, as given in his own Epistles, and, in a developed form, in the Epistle to the Hebrews; and thirdly, that of the Johannean Gospel and Epistles. This subject is thoroughly discussed by Matthæi (*Religionsglaube der Apostel Jesu*), Usteri (*Paulinischer Lehrbegriff*), Hilgenfeld (*Johanneischer Lehrbegriff*), and others.

The chief opposing systems, in conflict with which the apostolic age developed both its doctrine and its life, were Ebionitism and Gnosticism, the one teaching a Pharisaic confidence in man's own works, and the other a spiritualistic contempt of all works.

The apostolical age is commonly divided into three periods, one extending from the outpouring of the Holy Spirit until the beginning of the public appearance of Paul (about the year A.D. 41), the second until the death of Paul (about 67), and the third, the Johannean age (until the end of the first century). It must, however, be understood that a tendency begun in a former period continued and was further developed in the subsequent one (Herzog, *Real-Encyklop.* i, 444).

This very important period has received special attention in the more recent church history. The best books are: Neander, *Planting and Training of the Christian Church by the Apostles* (trans. by Ryland, Lond. 1851, 2 vols. 12mo); Schaff, *History of the Apostolic Church* (New York, 1853, 8vo); Stanley, *Sermons on the Apostolic Age* (Oxford, 1847, 8vo); Davidson, *The Ecclesiastical Polity of the New Testament unfolded* (2d edit. Lond. 1854); Stoughton, *Ages of Christendom* (Lond. 1857); Conybeare and Howson, *Life and Epistles of St. Paul* (2 vols. 2d edit. Lond. 1858); Baumgarten, *Acts of the Apostles* (transl. by Meyer, Edinb. 1854, 3 vols. 8vo); Hagenbach, *Die Kirche der drei erst. Jahrhunderte* (Leipz. 1853, 8vo); Killen, *The Ancient Church* (New York, 1859, 8vo); Thiersch, *Die Kirche des apostolischen Zeitalters* (Frankfurt, 1852, 8vo; an English translation by Th. Carlyle, Lond. 1852, 8vo); Lange, *Das apostolische Zeitalter* (Braunschweig, 1854, 2 vols.); Lechler, *Das apostolische und nachapostolische Zeitalter* (Stuttgart, 2d edit. 1857, 8vo); Döllinger (Rom. Cath.), *Christenthum und Kirche in der Zeit der Grundlegung* (Ratisbon, 1860). See Acts (of the Apostles); Apostolical Church. On the constitution of the Apostolical Church, treatises [besides the accounts contained in systematic ecclesiastical histories] have been written by Boehrner (in his *Dissertt.* Hal. 1729), Buddæus (Jen. 1722), Greiling (Halberst.

1813), Knapp (Hal. 1762), Lücke (Gott. 1813), Papst (Erlang. 1786); on the life and morals of the early Christians, by Borsing (L. B. 1825), Dürr (Gottin. 1781), Fröreisen (Argent. 1741), Fronto (in his *Dissertt.* Hamb. 1720), Papst (Erlang. 1790), Seelen (in his *Miscell.* p. 155 sq.), Stickel (Neap. 1826), Zorn (Kil. 1711); on the early church officers, by Brestovin (Lips. 1741), Danov (Jen. 1774), Forbiger (Lips. 1776), Gabler (Jen. 1805), Lechla (Lips. 1759), Loehn (in his *Bibl. Stud.*), Middelboe (Hafn. 1779), Mosheim (Helmst. 1732), Persigk (Lips. 1738), Stoer (Norimb. 1749), Thomasius (Altd. 1712), J. G. Walch (Jena, 1752), Wegner (Regiom. 1698); on the concord of the primitive Christians, by Carstens (in his *Bib. Lub.*), Koeppe (Hal. 1828), Lorenz (Argent. 1751), Mosheim (in his *Dissertt.*), Schreiber (Regiom. 1710); on their dissensions, by Goldhorn (in Ilgen's *Zeitschr.* 1840), Gruner (Cob. 1749), Ittig (Lips. 1690, 1703), Kniewel (Gld. 1842), Rheinwald (Bon. 1834), Schenkel (Basle, 1838); on their doctrinal and literary views, by Harenberg (Brunser. 1746), Lobstein (Giess. 1775); on their connection with Judaism, by C. A. Crusius (Lips. 1770), Van Heyst (L. B. 1828), Kraft (Erl. 1772), J. C. Schmid (Erl. 1782); on their Scriptures, by Ess (Leipz. 1816), Hamerich (Hafn. 1702), Mosheim (Helmst. 1725), Surer (Salzb. 1784), C. W. F. Walch (Lpz. 1779), Woken (Lpz. 1732); on their charity, by Gude (Zittaw, 1727), Kotz (Regensb. 1839); on their persecutions, by M. Crusius (Hamb. 1721), Kortholt (Rost. 1689), Lazari (Rom. 1749), Schmidt (Frcft. 1797); on their meetings, by Hansen (Hafn. 1794), Leuthier (Neap. 1746); on their civil relations, by Gothofredus (in Zornii *Bibl. Ant.*), Holste (Helmst. 1676); on ancient representations concerning them, by Buchner (Viteb. 1687), Francke (Viteb. 1791), Hallbauer (Jen. 1738), Kortholt (Kil. 1674), Seidenstücker (Helmst. 1790); on their hymns, by J. G. Walch (Jen. 1737); on the apostles' administration, by Hartmann (Berol. 1699), Semler (Hal. 1767), Zola (Ticin. 1780), Weller (Zwick. 1758). *Organization and Government of the Apostolical Church* (Presbyterian Board, Phil.); *Bibliotheca Sacra*, viii, 378. See CHURCH, CONSTITUTION OF.

Apostolical Brethren. See APOSTOLICI.

Apostolical Canons. See CANON.

Apostolical Catholic Church. See CATHOLIC APOSTOLIC CHURCH.

Apostolical Church, properly, a church framed upon the principles of the apostles. Of these principles the essential one is the doctrine taught by the apostles; and the principle next in importance the order established by them, so far as it can be gathered from their writings. "The apostolicity of the church is an attribute which belongs to it as a *Christian* society; for no community can establish its claim to the title of church unless there be a substantial agreement between its doctrines and institutions and those of the inspired men whom Christ commissioned to establish his church upon earth" (Litton, *On the Church*, bk. iii, ch. i). As to the necessary elements of this agreement with the apostles, the Christian churches differ with each other.

In the primitive Church, the term apostolical was naturally and properly used to designate those particular churches which had been founded by the personal ministry of any one of the apostles, viz., the churches of Jerusalem, Antioch, Alexandria, and Rome. Not unnaturally, too, it was supposed that these churches had superior culture and Christian knowledge, and it therefore became customary for churches in their neighborhood to refer disputed questions of discipline, etc., to them for advice. From these simple beginnings grew up claims to *authority*, for which the apostles themselves had laid no foundation, either in their writings or in their personal administration (Mosheim, *Commentaries*, § 21).

The Church of Rome claims to be exclusively *the* apostolical church. The Church of England and the Protestant Episcopal Church of the United States claim to be apostolical churches, but not exclusively such, as they admit the "apostolicity" of the Greek and Roman churches, while they deny the title to all non-prelatical churches. The ground of this arrogant assumption is the ecclesiastical theory known as the Apostolical Succession (q. v.). See Dens, *Theologia*, t. ii, § 78; Palmer, *On the Church*, pt. i, ch. viii; and, for the refutation, Elliott, *Delineation of Romanism*, bk. iii, ch. ii, § 8; Litton, *On the Church*, pt. iii. See APOSTOLIC; APOSTOLIC AGE; (CHURCH) APOSTOLIC; ARCHÆOLOGY. On the constitution of the primitive Church, see CHURCH, CONSTITUTION OF.

Apostolical Church Directory (*αἱ διαταγαὶ αἱ διὰ Κλήμεντος καὶ κανονες ἐκκλησιαστικοὶ τῶν ἁγίων Ἀποστόλων*), a work which originated at the beginning of the 3d century, and is extant in several Ethiopic and Arabic manuscripts, and in one Greek. Although it agrees in many points with the seventh and eighth books of the Apostolical Constitutions, as well as with the Epistle of Barnabas, it is yet independent of both. It seems to have originated in a work connected with the Epistle of Barnabas, and which, at the same time, was probably made use of by the author of the seventh book of the Constitutions. The Church Directory is divided into 35 articles, and contains prescriptions of John, and ecclesiastical rescripts of the other apostles on bishops, elders, readers, deacons, and widows, the duties of laymen, and on the question whether women are to take part in conducting religious services. It concludes with an exhortation of Peter to observe these prescriptions. Bickell (*Geschichte des Kirchenrechts*, Giessen, 1843, p. 87 sq.) has been the first to call again attention to this collection, which had almost wholly fallen into oblivion. He has also given (p. 107–132), from a Vienna manuscript, the Greek text with German translation, and added the various readings of the Latin translation of the Ethiopic text (from Hiob Ludolf's *Commentarius in historiam Æthiopicam*, p. 314 sq.), the only one which had heretofore been printed. There are important, although not decisive, reasons for the assumption that the "Διδαχαί of the Apostles," mentioned by Eusebius (*Hist. Eccl.* l. iii. ch. xxv), are identical with the Apostolical Church Directory (Bickell, p. 98).—Herzog, *Real-Encyklopädie*, i, 452.

Apostolical Clerks, the name of two monastic orders, most commonly called Jesuates and Theatines. See these articles.

Apostolical Congregation. See CONGREGATION.

Apostolical Constitutions. See CONSTITUTIONS.

Apostolical Council is a title properly applied to the first convention or synod of the Christian Church authorities, an account of which is given in Acts xv, A.D. 47. The conversion of Cornelius having thrown open the church to Gentiles, many uncircumcised persons were soon gathered into the communion formed at Antioch under the labors of Paul and Barnabas; but, on the visit of certain Jewish Christians from Jerusalem, a dispute arose as to the admission of such Gentiles as had not even been proselytes to Judaism, but were brought in directly from paganism. To settle this question, the brotherhood at Antioch deputed Paul and Barnabas, with several others, to lay the matter before a general meeting of the apostles and elders at the mother church at Jerusalem, and obtain their formal and final decision on a point of so vital importance to the progress of the Gospel in all heathen lands. On their arrival and presentation of the subject, a similar opposition (and of a warm character, as we find from the notices in Gal. ii) was made by Christians formerly of the Pharisaic party at the metropolis; so that it was only when, after considerable dispute, Peter had rehearsed his experience with reference to Cornelius, and the signal results of the la-

bors of Paul and Barnabas among the Gentiles had been recounted, that James, as president of the council, pronounced in favor of releasing those received into the church from Gentilism without requiring circumcision or the observance of the Mosaic ceremonial law. This conclusion was generally assented to, and promulated in a regular ecclesiastical form, which was sent as an encyclical letter by Paul and Barnabas back to Antioch, to be thence circulated in all the churches in pagan countries. For an elucidation of the heathen practices forbidden in the same document, see DECREE. For a discussion of the chronological difficulties connected with the subject, see PAUL.—Neander, *Planting and Training*, i, 133 sq.; Conybeare and Howson, *St. Paul*, i, 212 sq.; Kitto, *Daily Bible Illust.* viii, 283 sq. See COUNCIL.

Apostolical Decree. See DECREE.

Apostolical Fathers, a name used to designate those Christian writers (of whom any remains are now extant) who were contemporary with any of the apostles; that is to say, who lived and wrote before A.D. 120. Historically, these writers form a link of connection between the apostles and the Apologists (q. v.) of the second century. There are five names usually given as those of the Apostolical Fathers, i. e. there are five men who lived during the age of the apostles, and who did converse, or might have conversed with them, to whom writings still extant have been ascribed, viz. Barnabas, Clement of Rome, Ignatius, Polycarp, Hermas. The following works are generally counted to these writers: 1. The epistle of Barnabas [see BARNABAS]; 2. Two epistles of Clement, bishop of Rome, to the Corinthians [see CLEMENT of Rome]; 3. Several epistles of Ignatius, bishop of Antioch [see IGNATIUS]; 4. An epistle of Polycarp, bishop of Smyrna, to the Philippians [see POLYCARP]; 5. The epistle (of an unknown author) to Diognetus [see DIOGNETUS]; 6. The book entitled *Pastor Hermas* [see HERMAS]. Certain fragments of Papias are also commonly included among the Apostolical Fathers.

Of the writings attributed to these fathers, some at least are of doubtful genuineness (on this point, see the individual titles referred to).

There can be no question of the value of these writings to church history, and even to our knowledge of Scripture, not so much for the facts they contain, for these are of slight importance, or for their critical or doctrinal contents, but on account of the illustrations they afford of the practical religious life of the period, and also on account of the quotations they contain from the N. T. Scriptures. "It has often been remarked that there is no period of the Christian church in regard to which we have so little information as that of above thirty years, reaching from the death of Peter and Paul to that of John. There is no good reason to believe that any of the writings of the apostolical fathers now extant were published during that interval. Those of them that are genuine do not convey to us much information concerning the condition of the church, and add but little to our knowledge upon any subject; and what may be gleaned from later writers concerning this period is very defective, and not much to be depended upon. It is enough that God has given us in His Word every thing necessary to the formation of our opinions and the regulation of our conduct; and we cannot doubt that He has in mercy and wisdom withheld from us what there is too much reason to think would have been greatly abused. As matters stand, we have these two important points established: first, that we have no certain information—nothing on which, as a mere question of evidence, we can place any firm reliance—as to what the inspired apostles taught and ordained but what is contained in or deduced from the canonical Scriptures; and, secondly, that there are no men, except the authors of the books of Scripture, to whom there is any thing like a plausible pretence for calling upon us to look up to as guides or oracles" (Cunningham, *Historical Theology*, vol. i, ch. iv).

It is obvious that the writings of men so near to the time of the writers of the N. T. must be of great importance for the criticism of the N. T., and for the settlement of the canon. Lardner, after giving lists of the citations and allusions to be found in the Apostolical Fathers severally, sums up as follows: "In these writings there is all the notice taken of the books of the New Testament that could be expected. Barnabas, though so early a writer, appears to have been acquainted with the Gospel of St. Matthew. Clement, writing in the name of the Church of Rome to the Church of Corinth on occasion of some discussion there, desires them to 'take into their hands the epistle of the blessed apostle Paul,' written to them, and refers them particularly to a part of that epistle in which he admonished them against strife and contention. He has likewise, in his epistle, divers clear and undeniable allusions to St. Paul's epistle written to the church over which he presided, and in whose name he wrote, not to mention at present other things. 5. Quotations there could not be, as we have often observed, in the book of Hermas; but allusions there are to the books of the New Testament such as were suitable to his design. 6. Ignatius, writing to the Church of Ephesus, takes notice of the epistle of Paul written to them, in which he 'makes mention of them in Christ Jesus.' 7. Lastly, Polycarp, writing to the Philippians, refers them to the epistle of the 'blessed and renowned Paul,' written to them, if not also, as I imagine, to the epistles sent to the Thessalonians, Christians of the same province, not to mention now his express quotations of other books of the New Testament, or his numerous and manifest allusions to them. 8. From these particulars here mentioned, it is apparent that they have not omitted to take notice of any book of the New Testament which, as far as we are able to judge, their design led them to mention. Their silence, therefore, about any other books can be no prejudice to their genuineness, if we shall hereafter meet with credible testimonies to them. And we may have good reason to believe that these apostolical fathers were some of those persons from whom succeeding writers received that full and satisfactory evidence which they appear to have had concerning the several books of the New Testament" (Lardner, *Works*, ii, 113 sq.).

The importance of the subject justifies the insertion here of the following elaborate examination of *all* the citations from the N. T. made by the apostolic fathers, prepared for this work by the Rev. Wolcott Calkins, of Philadelphia. The second epistle of Clement and the larger recension of Ignatius, being regarded as spurious, are not cited. The text used is Hefele's. The abridgments used are *Clem.*, for First Epistle of Clement to the Corinthians; *Bar.*, Cath. Epistle of Barnabas; *Ign. Eph.*, for Epistle of Ignatius to the Ephesians; *Ign. Magn.*, Ignatius to the Magnesians; *Ign. Tral.*, Ignatius to the Trallians; *Ign. Rom.*, Ignatius to the Romans; *Ign. Phil.*, Ignatius to the Philadelphians; *Ign. Smyrn.*, Ignatius to the Smyrnæans; *Ign. Pol.*, Ignatius to Polycarp; *Pol.*, for Epistle of Polycarp to the Philippians; *Her. Vis.*, the Visions of Hermas; *Her. Man.*, the Commands of Hermas; *Her. Sim.*, the Similitudes of Hermas.

I. *These fathers bear direct testimony to three of St. Paul's Epistles.*—(1.) *Clem.* 47: "Take in your hands the epistle of Saint Paul the apostle. What did he write to you when the Gospel first began to be preached? (*ἐν ἀρχῇ τοῦ εὐαγγελίου*. Comp. Hefele's Latin version). Truly he was moved of the Spirit to write you concerning himself and Cephas and Apollos, because even then you had begun to form factions. But this faction did not lead you into the worst sins, because you yielded to apostles so illustrious, and to a man approved by them." Here the reference to 1

Cor. i, 12, is unmistakable. Paul's inspiration is also claimed.—(2.) *Ign. Eph.* 12: "Ye are partakers of the sacred mysteries with Paul, ... who also, throughout his whole epistle (*ἐν πάσῃ ἐπιστολῇ*, not 'every ep.' Credner, *Einleit.* i, 395, has no ground to claim that this passage has been interpolated from the larger [spurious] recension). makes mention of you in Christ Jesus." Here the reference to Eph. i, 9; iii, 3, is very striking.—(3.) *Pol.* 3: "Neither I, nor any other like me, can attain unto the wisdom of the sainted and illustrious Paul, who, when he was with you in the presence of men then living, taught most fully and forcibly the word of truth; and, when absent from you, wrote a letter (*ἐπιστολάς*, plur. for sing.; compare De Wette, *Einl. i. d. N. T.* p. 7, 3d ed. § 150), by which you may be built up in the faith, if you study it attentively." Compare Phil. i, 27.—*Pol.* 11: "But I have neither perceived nor heard any thing of the kind among you, with whom St. Paul labored, who are [praised] in the beginning of his epistle." (Hefele endorses the conjecture that "*laudati*" has been lost from the text, with the loss of the Greek in ch. x, xi, and xii.) Comp. Phil. i, 5.

II. *A few passages of the N. T. are distinctly quoted, either as the language of the Lord, the apostles, or of "Scripture."*—*Bar.* 4: "Let us beware, therefore, lest we be found, as it is written, Many are called, few are chosen" (Matt. xx, 16; xxii, 14. The signs of quotation in this and the next instance, *scriptum est, inquit*, are constantly employed by Barnabas in citing from O. T.).—*Bar.* 7: "So they, *inquit*, who desire to see me and be received into my kingdom, must reach me through afflictions and sufferings" (Matt. xvi, 24. Compare Hefele, *Sendschreiben des Ap. Barn.* p. 66+). —*Clem.* 34: "For, he says, eye hath not seen, nor ear heard, nor have entered into the heart of man, what things he hath prepared for them that *wait* for him" (1 Cor. ii, 9, almost exactly; while both Paul and Clement differ in synonymes, arrangement, and every thing but sentiment, from the Sept. of Isa. lxiv, 3, 4, whence Paul quotes).—*Clem.* 46: "Remember the words of the Lord Jesus; for he said, Woe to that man; it had been good for that man if he had not been born (Matt. xxvi, 24); rather than offend one of my elect (Matt. xviii, 6), it were better for him that a millstone were hanged about him, and that he were drowned in the sea, than that he should offend one of these little ones" (Mark ix, 42; Luke xvii, 2). Similar examples of citing from various gospels under the general designation of *λόγοι τοῦ κυρίου* may be found in Clem. Alex. *Str m.* iii, 18; also frequently in Irenæus and Justin Martyr.—*Pol.* 2: "Mindful of what our Lord said when he taught, 'Judge not, that ye be not judged (Matt. vii, 1, lit.); forgive, and ye shall be forgiven (Luke vi, 37); be merciful, that ye may obtain mercy (Luke vi, 36); in what measure ye mete, it shall be measured to you again (Matt. vii, 2); and blessed are the poor, and those who suffer persecution, for theirs is the kingdom of God'" (Matt. v, 3; Luke vi, 20).—*Pol.* 7: "The Lord said, 'The spirit truly is ready, but the flesh is weak'" (Mark xiv, 38, lit.).—*Pol.* xi: "Do we not know that the saints shall judge the world, as St. Paul teaches?" (1 Cor. vi, 2, apparently literal, but the Greek is lost. Credner's ground for suspecting the last clause is singular enough—because Polycarp never gives the name of an author cited! *Einl. i. d. N. T.* p. 445).—*Pol.* 12: "As is said in these Scriptures, Be ye angry, and sin not (Psa. iv, 5, quoted by Paul without acknowledgment); and, let not the sun go down upon your wrath" (Eph. iv, 26; O. and N. T. blended as "scriptures"). These are believed to be the only examples of explicit citations with marks of quotation, except such as may have been taken from the Sept. or the N. T. Alleged misquotations will be discussed in the sequel.

III. *Many passages are cited with substantial accuracy, but without indications of quotation.*—*Bar.* 19: "Give to every one that asketh thee" (Luke vi, 30, lit., if, with MSS. B K L, 131–57, *δέ* be omitted, and *τῷ* with B; Matt. v, 42, nearly).—*Ign. Rom.* 3: "For the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv, 18, lit. But the passage is doubtful; not found in anc. Lat. vers., Syrian fragm., nor Syrus).—*Clem.* 2: "Ready for every good work" (Titus iii, 1, *εἰς* for *πρός*).—*Clem.* 36: "Who being the brightness of his majesty (*μεγαλωσύνης* for *δόξης*), is so much better than the angels, as he has obtained a more excellent name" (Heb. i, 3, 4).—*Ign. Rom.* 6: "For what is a man profited if he shall gain the whole world and lose his own soul?" (Matt. xvi, 26, slight change in arrangement).—*Pol.* 1: "In whom, not having seen, ye believe; and believing, ye rejoice with joy unspeakable" (1 Pet. i, 8, with slight omission).—*Pol.* 2: "Believing on him that raised our Lord Jesus Christ from the dead, and gave him glory" (1 Pet. i, 21, slight change in arrangement).—*Her. Sim.* 8: "They denied the name by which they were called" (Jas. ii, 7, far more exact than appears in Eng. versions; quod super eos erat invocatum = *τὸ ἐπικληθὲν ἐφ ὑμᾶς [αὐτούς]*).—*Her. Man.* 12, 5: "If ye resist him, he will flee from you with confusion" (Jas. iv, 7).—*Pol.* 5: "Lust warreth against the spirit (1 Pet. ii, 11); and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God" (1 Cor. vi, 9, 10: the passage is remarkable, because, while many words in Paul are omitted, *μαλακοί* and *ἀρσενοκοῖται*, which had acquired a scandalously technical signification, are retained. Comp. the long list of sins in Clem. 35 and Rom. i, 29–32. The resemblance is remarkable).—*Pol.* 4: "The love of money is a beginning of all evil. Knowing, therefore, that we brought nothing into this world, but neither can we carry any thing out, let us," etc. (1 Tim. vi, 7, the order of clauses transposed. Compare Pol. 8; 1 Pet. ii, 22, 24).—*Pol.* 2: "Not rendering evil for evil, nor railing for railing" (1 Pet. iii, 9, lit.).—*Pol.* 7: "For whoever confesseth not that Jesus Christ is come in the flesh is Antichrist" (1 John iv, 3). The following list embraces accurate quotations and very striking resemblances.

Bar. 5 =	Matt. ix, 13.	Pol. 2 =	1 Pet. i, 13. 1 Pet. iii, 9.
" 7 =	Acts x, 42. 2 Tim. iv, 1. 1 Pet. iv, 5.	" 3 =	Gal. iv, 26. 1 Thess. v, 17. 1 Tim. vi, 7, 10.
Clem. 2 =	Tit. iii, 1.	" 5 =	1 Cor. viii, 9, 10. Gal. vi, 7. Eph. v, 25. 1 Pet. ii, 11.
" 21 =	Heb. iv, 12.	" 6 =	Rom. xiv, 10, 12. 2 Cor. viii, 21.
" 35 =	Rom. i, 29.	" 7 =	1 Pet. iv, 7. 1 John iv, 3.
" 48 =	1 Cor. x, 24.	" 8 =	1 Pet. ii, 22, 24.
Ign. Eph. 14 =	Matt. xii, 33.	" 10 =	1 Pet. ii, 12, 17.
" Magn. 10 =	1 Cor. v, 7.	" 11 =	2 Thess. iii, 15.
" Rom. 5 =	1 Cor. iv, 4.	" 12 =	Gal. i, 7.
" Smyr. 1 =	Matt. iii, 15.		
" " 6 =	Matt. xix, 12.		
Pol. 1 =	Acts ii, 24. Eph. ii, 8, 9. 1 Pet. i, 8.		
" 2 =	Matt. x, 26. 2 Cor. iv, 24.		

Her. Man. 3	=	Eph. iv, 30.	
" " 4,	1 =	Luke xvi, 18. Matt. v, 32.	
" " 12,	5 =	Jas. iv, 7.	
" Sim. 9, 12 =		John xiv, 6.	

IV. *Many extended passages in the Ap. Fathers are close imitations of similar passages in N. T.*—*Clem.* 9–12: The examples of the ancient worthies is adduced on the model of Heb. xi. The list not only corresponds —Enoch, Noah, Abraham, Lot, Rahab—but many expressions agree. And the magnificent close of the chapter in Hebrews is reproduced with little change in Clem. 45. He then begins ch. 46, like Heb. xii, with a reference to these examples for our encouragement. Heb. xii, 1, is, however, reproduced still more accurately in ch. 19.—Clem. 36 is a close imitation of the beginning of Heb. i.—*Her. Sim.* ix, 21: A paraphrase of the parable of the sower, Matt. xiii, 5–23. (Comp. Herm. Vis. iii, 6. Also, Sim. ix, 20, and Matt. xiii, 7; xix, 23. Also, Vis. iv, 3, and 1 Pet. i, 6, 7.)—*Pol.* 5: The advice to deacons is a remarkable imita-

tion of Paul's charge to Timothy (ch. iii.).—*Clem.* 49: The praise of charity, closely imitating 1 Cor. xiii; following also Col. iii, 14; 1 Pet. iv, 8; Jas. v, 20; Gal. i, 4; John iii, 16; 1 John iv, 9, 10. There is not a thought in the whole chapter which is not to be found in N. T.

V. Besides the above, there are *many expressions apparently taken from the N. T.*: also allusions and references too inexact to be called quotations, which singly might appear insignificant, but occurring on every page are weigthy arguments. Westcott (*Canon N. T.* p. 30, 40, 47) gives many examples of coincidence in language of the PP. App. with the N. T.

(1) Peculiar to Clement and St. Peter: ἀγαθοποιία, ἀδελφότης, ποίμνιον. (2) Peculiar to Clement, St. Peter, and St. Paul: ἀγαθὴ συνείδησις, ἁγιασμός, εἰλικρινής, εὐσέβεια, εὐπρόσδεκτος, ταπεινοφροσύνη, ὑπακοή, ὑποφέρειν, φιλαδελφια, φιλοξενια, φιλόξενος. (3) Peculiar to Clement and St. Paul: ἀμεταμέλητος, ἐγκρατεύεσθαι, λειτουργός, λειτουργια. λειτουργεῖν, μακαρισμός, οἰκτιρμοί, πολιτεία, πολιτεύειν (Polyc.), σεμνός, σεμνότης, χρηστεύομαι. (4) Peculiar to Ignatius and St. Paul, very numerous, e. g.: ἀδόκιμος, ἀναψύχειν, Ἰουδαϊσμός, φυσιοῦν, etc. (5) Peculiar to Ignatius and St. John: ἀγάπη, ἀγαπᾶν, and ὁ οὐρανός instead of οἱ οὐρανοί (St. Paul and Clement). (6) Peculiar to Polycarp and St. Paul: ἀποπλανᾶν, ἀρραβών, ἀφιλάργυρος, τὸ καλόν, μεταιολογία, προνεῖν.

Of the allusions and references no enumerations need be given, as they will be found indicated in the foot-notes of every page of Hefele's edition, and massed together in his index.

VI. In a few instances these fathers *appear to make misquotations*; i. e. they cite as "words of the Lord," or of "Scripture," what is nowhere to be found in the N. T.—So *Bar.* 4: "The Son of God says let us resist all iniquity, and hold it in hatred." This is not to be found in the N. T., nor, as far as is known, in any apocryphal gospel. It must have been taken from some tradition, or the mere sentiment may have been cited from Jas. iv, 7, or 2 Tim. ii, 19—ἀποτήτω ἀπὸ ἀδικίας; and Psa. cxix, 163—ἀδικιὰν ἐμίσησα.—*Bar.* 6: "Behold, saith the Lord, I will make the last things like the first." This may be a loose quotation of Matt. xx, 16. Comp. Ezek. xxxvi, 11.—*Clem.* 23: "Far from us be this scripture which saith, Wretched are they who are double minded and doubtful; saying, we have heard these things even from the time of our fathers, and, behold, we have grown old, and none of these things have happened to us." This is supposed by some to be taken from some apocryphal source (Coteler, who, however, fails to indicate the precise source). Others regard it as a careless citation of Jas. i, 8, and 2 Pet. iii, 4. Both explanations are unsatisfactory. It may be a mere blunder of Clement.—*Ign. Smyr.* 3: "And when he came to those who were with Peter, he said unto them, Take, handle me, and see that I am not a disembodied spirit." Probably this passage would never have been suspected as it has been but for the remark of Eusebius (*Hist. Ec.* cxvi, 26) that he did not know whence Ignat. cited, and the conjecture of Jerome (*De Vir. Ill. Ign.* n. 16) that it was from the Gospel of the Nazarenes. Pearson suspects an oral tradition. (Comp. Credner, *Beiträge*, i, 407.) But the imitation of Luke, xxiv, 39, is quite as close as many unchallenged quotations. But the most remarkable fact about these false citations is yet to be mentioned: they are not confined to the N. T. Thus, *Bar.* 9: "The Scriptures relate that Abraham circumscribed three hundred and eighteen men of his own household." A loose combination of Gen. xvii, 26, 27, and xiv, 14.—*Clem.* 8: Many sentences not to be found are inserted in quotations from the O. T.—*Clem.* 46: "For it is written, join yourselves with the saints, because all who adhere to them will be sanctified." (Unscriptural, perhaps; certainly not in Scripture.) And again in another place, "With an innocent man thou shalt be innocent, with the elect thou shalt be elect, and with the froward thou shalt be froward" (Psa. xviii, 26; very loosely).—*Bar.* 7: Ceremonies are quoted from "the prophet" which are only to be found in tradition. (Comp. Justin. *Dial. c. Tryph.* n. 40; Tertul. *adv. Jud.* c. xiv; *adv. Marc.* iii, 7.) Our conclusions from these facts are: 1st. It is wholly incredible that these citations have been made from any apocryphal books of the N T. now in existence. Very few of them have been traced with any plausibility to such sources, and these have quite as much resemblance to the genuine as to the apocryphal books. 2d. And yet there is no sufficient evidence that these fathers copied from the MSS. of the N. T. The citations absolutely literal are very few and brief, and of the nature of proverbs or maxims, which could not be readily forgotten or varied. (E. g., 1 Cor. ii, 9; Q. Clem. 34: Matt. vii, 1; Qu. Pol. 2: Mark xiv, 38; Qu. Pol. 7: 1 Pet. iii, 9; Qu. Pol. 2.) Citations are expressly made only from Matt., Luke, 1 Cor., and Eph.; and only sixty out of some one hundred apparent references are close imitations. 3d. But the O. T. is quoted quite as carelessly, in many instances, as the New. Very few books of the O. T. are expressly named. The few literal quotations from the O. T. are also of the nature of proverbs. (E. g., Prov. v, 5; Qu. Clem. 30: Prov. x, 12; Qu. Clem. 49.) More false citations from the O. T. are made than from the New; and all these were, of course, mere blunders, while there must have been "words of the Lord" well known in these times not recorded in the Gospels, as we learn from John xxi, 25. St. Paul himself quotes from these in one instance (Acts xx, 35). In fact, the citations of the fathers from the O. T. are not more inexact than those of the N. T. writers. Our Lord himself often varies, both in synonyms, arrangement, and construction, from the Sept., giving only the sentiment. 4th. In a few instances the O. T. is unquestionably quoted through the medium of the New. Passages wholly differing both from the Heb. and the Sept. are reproduced with surprising accuracy. Important additions to texts are made from the N. T., and the whole designated as "Scripture." This argument is unanswerable. Such citations must have been made from the N. T. 5th. Therefore the conjecture that the books of the N. T. were not known to these fathers, and perhaps not in existence in their time, cannot be entertained by any candid mind. With the possible exception of 2 Pet., Jude, and 2 and 3 John, to which few, if any allusions are made, and no certain references, all the books of the present canon are quoted or referred to repeatedly, and often very accurately. The direct testimony to the epistles of Paul are all the more valuable because they are given incidentally, and for a wholly different purpose. A few years later, about A.D. 150, when the authority of the apostolic writings began to be called in question, a list of them, nearly complete, is given in the Muratorian Fragment. They could not have been challenged nor rivalled by apocryphas in the age of the apostolic fathers. These writers must have possessed the books of our present canon, or nearly all of them; but they seldom, if ever, turned to them at the moment of writing. They could cite from the N. T., as they unquestionably did from the Old, with sufficient accuracy for their purpose, merely from recollection. The unrolling of immense parchments, even if they carried them, was a useless trouble in hurried writing, amid the pressure of missionary journeys. If Strauss had made a candid examination of these facts, it is doubtful whether he would have found it to his purpose to make the following admission: "It would undoubtedly be an argument of decisive weight in favor of the credibility of the biblical history could it be shown that it was written by eye-witnesses, or even by persons nearly contemporaneous with the events narrated." (*Leben Jesu*, i, § 13.)

The *Christian Remembrancer* (xliv, 407) undertakes

to show that many of the citations in the ap. fathers, apparently from Scripture, are from the oldest Liturgies. On the use to be made of the apostolical fathers in the history of Christian doctrine, see Dorner, *Doctrine of the Person of Christ*, period i, ch. i; on their value for the history of the church, see Schaff, *History of the Christian Church*, § 117; Pressensé, *Hist. d. trois Prem. Siècles*, vol. i; Mosheim, *Commentaries*, i, 200 sq.; Elliott, *Delineation of Romanism*, bk. i, ch. iii; Hase, *Church History*, 7th ed. § 39. See also Hagenbach, *History of Doctrines*, § 26; Reuss, *Histoire du Canon*, ch. ii; Conybeare, *Bampton Lecture*, 1839; Hilgenfeld, *Die app. VV., Untersuchungen*, etc. (Halle, 1853); Clarke, *Succession of Sacred Literature*, vol. i; Lechler, *Apostol. und nachapostol. Zeitalter*, Stuttgart, 1857; Bunsen, *Christianity and Mankind*, vols. v and vi; Freppel, *Les Peres Apostoliques* (Paris, 1859); Donaldson, *Crit. Hist. of Christ. Life and Doctrine from the Death of the Apostles to the Nicene Council* (vol. i. Lond. 1865); Illgen, *Zeitschr. f. d. hist. Theol.* (1866, Heft. i); and the prolegomena to the editions named below. The best editions are: 1. By Cotelerius, *SS. Patrum, qui temporibus apostolicis floruerunt, Opera* (Paris, 1672, 2 vols. fol.; a new edition by Clericus, Amsterdam, 1724, 2 vols. fol.). Cotelerius added to his edition the Pseudo-Clementines and the *Vindiciæ Ignatianæ* by Pearson. 2. By the Oratorian Gallandius, in his *Bibliotheca Veterum Patrum;* 3. By Russell (Lond. 1746). 4. By Jacobson (2 vols. Oxf. 1838, 2d ed. 1840, 8vo). This edition does not contain the epistle of Barnabas, the epistle to Diognetus, and the *Pastor Hermas*. 5. Reithmayr (R. C.) *Patrum Apostol. Epistolæ* (Monach. 1844, 8vo). 6. Hefele (R. C.), *Patrum Apostol. Opera* (Tubing. 1839, 4th ed. 1855, 8vo). 7. Dressel, *Patrum Apostol. Opera* (Leipz. 1863, 2d ed. 8vo); it includes the *Greek* Pastor Hermas, and the Epistle of Barnabas from Tischendorf's Sinaitic Codex. There is also an English version of the Ap. Fathers (not according to the latest texts) by Wake (latest ed. Oxf. 1841, 12mo). See FATHERS.

Apostolical King or Apostolical Majesty, a title of the kings of Hungary conferred by Pope Sylvester II in 1000 upon Duke Stephen I on account of his zeal for the propagation of the Christian faith. It was renewed in 1756 by Clement XIII for Maria Theresa and her successors on the throne of Austria; abolished in 1848, but reassumed (in the form of "Apostolical Majesty") in 1852.

Apostolical Men, a name often given to the assistants and disciples of the apostles. Those among them who left writings received the name *Apostolical Fathers* (q. v.).

Apostolical Succession. See SUCCESSION.

Apostolĭci, or APOSTOLIC BROTHERS, (1.) a sect of heretics mentioned by St. Augustine (*De Hæres.* xl), who says that they arrogated to themselves the title of *apostolici*, because they refused to admit to their communion all persons using marriage, or having property of their own; not that they were heretical, he says, for abstaining from these things, but because they held that those persons had no hope of salvation who did not do so. They were similar to the Encratites, and were also called *Apotactitæ*. (2.) A sect with this name arose in the twelfth century, who condemned marriage and infant baptism, also purgatory, prayer for the dead, the invocation of saints, the power of the pope, etc. Many of them were put to death at Cologne (Mosheim, *Ch. Hist.* cent. xii, pt. ii, ch. v, § 15). (3.) Another apostolic brotherhood was founded by Gerhard Segarelli, of Parma, about A.D. 1260. This brotherhood Pope Nicolas IV endeavored to suppress by various decrees of 1286 and 1290. No heresy of doctrine was proved against the founder; and his only profession was a desire to restore apostolic simplicity in religion. He was imprisoned and banished, but nevertheless his adherents spread through Italy, Germany, France, and Spain. They went about accompanied by women singing, and preaching especially against the corruptions of the clergy. In 1294 two brothers and two sisters were burnt alive at Parma. Segarelli abjured his heresy, but was burnt in 1300 for having relapsed. From this time Dolcino of Milan became the head of this party, who predicted the sudden downfall of the Romish Church. Dolcino, in 1304, fortified, with 1400 followers, a mountain in the diocese of Novara, and plundered, for his support, the adjacent country. In 1306 he fortified the mountain Zebello, in the diocese of Vercelli, and fought against the troops of the bishop until he was compelled by famine to surrender in 1307. Dolcino and his companion, Margaretha of Trent, were burnt, with many of their followers. See DULCINISTS. These Apostolici rejected the authority of the pope, oaths, capital punishments, etc. Some Apostolic Brothers are mentioned, A.D. 1311, near Spoleto, and A.D. 1320, in the south of France. The Synod of Lavaur, 1368, mentions them for the last time. The sect continued in Germany down to the time of Boniface IX. Mosheim published an account of them in three books (Helmstadt, 1746, 4to).—Murd. Mosheim. *Church Hist.* cent. xiii, ch. v; Landon. *Eccl. Dict.* i, 455; Hase, *Ch. Hist.* § 294.

Apostolidis, MICHAEL, a theologian and prelate of the Greek church, born toward the close of the 18th century on the island of Crete, died at Athens on Aug. 2, 1862. He studied theology, philosophy, and languages at the German Universities, and became soon after professor at a Greek school at Trieste. When Prince Otho of Bavaria was designated as king of Greece, Apostolidis was called to Munich to instruct him in Greek. Having arrived with King Otho in Greece, he became lecturer on church history and ethics at an ecclesiastical school at Athens, and, in 1837, professor of theology at the University of Athens. When the independence of the Church of Greece had been declared, Apostolidis was sent to Petersburg to establish a closer connection between the Church of Russia and that of Greece. On his return he was appointed archbishop of Patras. Subsequently he became archbishop of Athens and president of the Synod, which position he retained until his death. Apostolidis wrote, besides several contributions to the Greek periodical Λόγιος Ἑρμῆς, of Vienna, a manual of Christian ethics, entitled Τῆς κατὰ Χριστὸν ἠθικῆς πραγματεία (Athens, 1847), first in the ancient Greek, but subsequently also in modern Greek.—*Unsere Zeit*, vii, 398, 399.

Apostolicity, a so-called "note of the church." See APOSTOLICAL CHURCH; CHURCH.

Apostolini, or Apostles, an order of monks, who most probably took their origin in the 15th century at Genoa, where the convent of St. Roche belonged to them. It seems that there were many hermits who congregated at Genoa about that time, who, on account of the apostolical life which they professed to lead, and their having assumed St. Barnabas, the apostle, as their patron, took the designation of *Apostolini*, or "Fathers of St. Barnabas." At first the members of the order were laymen, and bound by no vow; but Pope Alexander VI obliged them to the vow, and to live under the rule of St. Augustine, in 1496. Their dress consisted of a gown and scapulary, over which they wore a cloak of gray cloth, with a little hood. They afterward united with the monks of *St. Ambrose ad Nemus*, then dissolved the connection, then were reunited by Sixtus V, and finally both were suppressed by Innocent X in 1650.—Helyot, *Ord. Monast.* t. iv; Landon, *Eccles. Dictionary*, i, 455.

Apostolius, MICHAEL, a learned Greek of the 15th century. He delivered the funeral oration over the body of the Emperor Constantine Palæologus, who was killed in the storming of the city of Constantinople by the Turks. When the city was taken by the

Turks in 1453 he escaped to Italy, where, to please Cardinal Bessarion, he wrote against Theodore of Gaza. But his abuse of Aristotle displeased the cardinal, and Apostolius retired into Crete, where he gained a hard livelihood by copying MSS. and teaching children. He died about 1480 at Venice, leaving many manuscripts, which are still extant in European collections.—Fabricius, *Bibliotheca Græca*, t. xi; Hoefer, *Nouv. Biog. Générale*, ii, 914.

Apostool, Samuel, a Mennonite, was born in 1638, and was minister of a church of the Waterlanders (a branch of the Dutch Baptists) at Amsterdam. In 1662 he distinguished himself by his opposition to Hans Galenus, who taught that Christianity is not so much a body of opinions as a practical life. Apostool, on the contrary, insisted on the necessity of doctrine, and also of the especial views of the Mennonites. Galenus was charged with Socinianism and acquitted, and Apostool and his friends had to form a separate church. His followers were called Apostoolians. He lived up to nearly the end of the century.—Schyn, *Hist. Mennon.* p. 327; Hoefer, *Biog. Générale*, ii, 914; Mosheim, *Ch. Hist.* cent. xvii, ch. v, § 7. See Galenites; Mennonites.

Apotactĭci or **Apotactītæ** (from *ἀποτάσσομαι*, *to renounce*), an ancient sect, who, affecting to follow the evangelical counsels of poverty and the example of the primitive Christians, renounced all their possessions. They seem to have been the same as the Apostolici or the Tatianites. During the persecution of Diocletian they had many martyrs; and subsequently adopted the errors of the Encratites, who deemed marriage and unchastity to be the same thing. The sixth law in the Theodosian Code joins the Apotactitæ with the Eunomians and Arians.—Mosheim, *Comm.* i, 482; Bingham, *Orig. Eccl.* bk. xxii, ch. i, § 6.

Apothecary (רֹקֵחַ, *roke'ăch*, *seasoning*, i. e. with aromatics; Sept. *μυρεψός*, Exod. xxx, 25; xxxvii, 29; Eccl. x, 1), correctly rendered in the margin "perfumer;" so also in Eccles. xxxviii, 8; xlix, 1: the word means also any thing *spiced* (1 Chron. ix, 30); hence, ointment, confection (Exod. xxx, 35). The holy oils and ointments were probably prepared by one of the priests who had properly qualified himself in Egypt, where unguents were in great use. See Anointing. Roberts (*Oriental Illustrations*, p. 80) states that in Hindoo temples there is a man called *Thile-Káran*, whose chief business it is to distil sweet waters from flowers, and to extract oils from wood, flowers, and other substances. From our version having rendered the word "apothecary," it would seem to indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. Thus Shakspeare, a contemporary writer, says,

> "An ounce of civet, good apothecary,
> To sweeten mine imagination."

Indeed perfumery is almost inseparable from a druggist's stock in trade. Sacred oil appears to have been as copiously used by the heathen nations as it was in the Jewish tabernacle and temple, and during the patriarchal economy; the Sanscrit writers prove its retention in the present religious services of India, and that it was adopted in the more ancient we have the authority of Strabo (lib. xv), where he refers to a ceremony which calls to mind the words of the psalmist, that it ran down upon Aaron's beard, that went down to the skirts of his garments (Psa. cxxxiii, 2). Sir William Ouseley, also (*Trav. in Persia*, i, 391), mentions the statue of a man at Shapur, which, according to the *Nozhat al-Colúb*, princes went on pilgrimages to visit and anoint with oil. See Perfume.

Modern Oriental Apothecary Shop.

Ap'païm (Heb. *Appa'yim*, אַפַּיִם, the *nostrils*; Sept. Ἀφφαίμ v. r. Ἀπφαίν), the second named of the two sons of Nadab, and the father of Ishi, of the tribe of Judah (1 Chron. ii, 30, 31). B.C. ante 1658.

Apparel (usually designated in Heb. by בֶּגֶד, *be'ged*, "dress," or some form of לְבוּשׁ, *lebush'*, "clothing," ἐσθής, ἱματισμός, etc.), Oriental, especially Hebrew. See Garment; Clothing; Raiment, etc. This was usually, as the eastern climate necessitated, wide and flowing (comp. Olear, *Reisen.* p. 307), but concerning its precise cut we find nothing indicated in the O. T. books, except with regard to that of the priesthood. See Priest. But as customs change but little among Orientals, we may probably get a pretty exact idea of the ancient Hebrew fashion from a comparison with modern Eastern, especially Arabic costume (see especially Arvieux, *Trav.* iii, 241 sq.; Niebuhr, *Beschr.* p. 62 sq.). See Dress. The delineations of dress upon the Oriental monuments (such as the ruins of Babylon, Persepolis, Nineveh, and, to some extent, Egypt) are useful for this purpose, especially for the later period (namely, during the exile, when the Jews wore Chaldean garments, Dan, ii, 21). For the earlier period see the Gemara (*Shabbath.* xvi, 4). Male and female apparel then, as now, did not essentially differ; but a lady was easily recognised

Arab of the Desert.

Inhabitants of Nablous (Shechem).

for the most part by single pieces of female attire, and especially by ornaments, and moreover the costliness of material in the head-dresses made a distinction between the sexes sufficient to meet the demands of the law (Deut. xxii, 5) forbidding men to wear women's garments and the reverse. (See, however, Josephus, *War*, iv, 9, 10. The reason usually assigned for this statute is the prevention of confusion, and especially licentiousness, see Mill, *Dissert.* p. 203 sq.; Michaelis, *Mos. Recht.* iv, 349 sq. Others, as Le Clerc after Maimonides, regard the prohibition as a preventive of certain forms of idolatry which required men to sacrifice in female apparel, and the reverse, see Macrob. *Saturn.* ii, 8, p. 22, ed. Bip.; Philochori *Fragm.* ed. Siebelis, p. 19 sq.; comp. Jul. Firmic. *De errore profan. rel.* c. 4; also Creuzer, *Symbol.* ii, 34 sq.; and generally Pezold, *De promiscua vestium utriusque sexus usurpatione*, Lips. 1702, and in Ugolini *Thesaur.* xxix. This interpretation is sustained by a statement of Maimonides, *More Nevochim*, iii, 27; comp. Movers, *Phönic.* i, 445 sq. Many Jews, however, understand the textual expression כְּלֵי־גֶבֶר, literally "utensils of a man," to signify male weapons, so Onkelos in loc.; a view which is adopted by Josephus, *Ant.* iv, 8, 43.) The subject of female apparel has been especially treated by Schröder (*De vestitu mulier. Heb.* Lugd. B. 1745) and Hartmann (*Hebräerin am Putztische*, Amst. 1849). The manufacture of garments was in all ages the business of the women, especially the females of the family, and even distinguished ladies did not excuse themselves from the employment (1 Sam. ii, 19; Prov. xxxi, 22 sq.). See WIFE. The only legal enactment on the subject was that wool and linen should not be used in the same article of apparel (Lev. xix, 19; Deut. xxii, 11), a prescription probably not designed (as thought by Josephus, *Ant.* iv, 8, 11) to forbid the priests any intermixture of materials, but to be explained after the analogy of the foregoing prohibition of heterogeneousness (see Michaelis, *Mos. R.* iv, 319 sq.). See DIVERSE.

The articles of clothing common to men and women, then, were: (1.) The *under garment*, כְּתֹנֶת, *ketho'neth*, χιτών, or *tunic* [see COAT], which was held together by the girdle (q. v.), and besides which a linen *shirt*, סָדִין, *sadin'*, is sometimes mentioned (Isa. iii, 23; Judg. xiv, 12; Prov. xxxi, 24). In common language of the ancients, a person who had only this under garment on was called "naked" (1 Sam. xix, 24; Job xxiv, 10; Isa. xx, 2; comp. Virg. *Geo.* i, 229), a term that is sometimes applied also to one poorly clad (Job xxii, 6; Isa. lviii, 7; 2 Sam. vi, 20; see Gesenius, *Thesaur.* p. 1071). Those in high station or travellers (comp. Joseph. *Ant.* xxii, 5, 7) sometimes wore two under garments, like a double shirt, the outer (which was always longer than the inner) one being then called מְעִיל, *meïl'*, a *robe* or "upper garment" (1 Sam. xv, 27; xviii, 4; xxiv, 5; Job. i, 20). The Greeks and Romans likewise, as perhaps also the Persians, were acquainted with this habit (comp. Herod. i, 195; Ovid, *Fasti*, ii, 319; Salmas. *ad Tertull. pall.* p. 71); but the custom appears to have been always regarded by the Jews as luxurious (Matt. x, 10; Luke iii, 11; ix, 3; comp. Lightfoot, p. 330; and Groebel, in the *Miscell. Lips.* xii, 137 sq.). A Chaldee costume was the פַּטִּישׁ, *pattish'*, or *mantle* (Dan. ii, 8, 21), probably a flowing under-dress (see Gesenius, *Thesaur.* p. 1101). (2.) An *over garment* [see ROBE], which was thrown around the person, called שִׂמְלָה, *simlah'*, and שַׂלְמָה, *samlah'*, or *mantle*, *also* בֶּגֶד, *be'ged*, a piece of *clothing* generally, ἱμάτιον, especially with females the מִטְפַּחַת, *mitpach'ath*, or *cloak*, *palla*, otherwise מַעֲטָפָה, *maătaphah'*, or *mantilla* (Ruth iii, 15; Isa. iii, 22); also אַדֶּרֶת, *adde'reth*, or wide *mantle*, *pallium* (Josh. vii, 21; 1 Kings xix, 13; 2 Kings ii, 13), the last designating a particular kind of very loose and flowing robe, sometimes (Gen. xxv, 26; Zech. xiii, 4) lined with fur, such as the Orientals (Turks) even wear in summer (see Thevenot, *Voyages*, i, 234; Russel, *Aleppo*, i, 127; Harmer, *Observ.* iii, 4 sq.). Poor people and travellers also used the outer garment as night clothes. See COUCH. Both sexes made, out of the superabundant folds in front, a pocket or lap, חֵיק, *cheyk*, or "bosom," *sinus* (Ruth iii, 15; Psa. lxxix, 12; Prov. xvii, 23; 2 Kings iv, 39; Hag. ii, 12; Luke vi, 38; comp. Liv. xxi, 18; Horace, *Serm.* ii, 3, 171 sq.; Senec. *Ep.* 19; Joseph. *War*, v, 7, 4; vi, 3, 3; see Wetstein, i, 696; Kype, *Observ.* i, 238), into which the hand was thrust by the indolent (Psa. lxxiv, 11). Variegated (on the μαλακά or fine purple and byssus garments of Matt. xi, 8, see Biel, in the *Symbol. Duisb.* i, 79 sq.) and embroidered raiments were reserved for occasions of ceremony (Josh. vii, 21; Judg. v, 30; 2 Sam. i, 24; xiii, 18; Prov. xxxi, 22; Esth. viii, 15; Ezek. xvi, 10; see Harmer, iii, 182 sq.; Rosenmüller,

Mountaineer of Lebanon.

Levantine Costumes

Female of Lebanon.

Morgenl. iii, 140), although even children (Gen. xxxvii, 3; comp. Rauwolf, *Reisen*, p. 89) were habited in them (for so the כְּתֹנֶת פַּסִּים, *ketho'neth passim'*, Gen. xxxvii, 23, 32; 2 Sam. xiii, 18, 19, is probably to be understood, with the Sept., Onkelos, Saadias, and others, rather than a dress with a train or reaching to the ankles, as Josephus explains, *Ant.* vii, 8, 1; but see Gesenius, *Thes. Heb.* p. 1117; on the פְּתִיגִיל, *pethigil'*, or *broidered festive garment* of Isa. iii, 24, see Gesenius, *Thes.* p. 1137), and were sometimes part of the prey taken from enemies (Zeph. i, 8). See MERCHANT; WEAVING. White (byssus and linen), however [see PRIEST], was naturally in most esteem for garments (comp. Eccl. ix, 8; 3 Esdras i, 2; vii, 9; 2 Macc. xi, 8; Luke xxiii, 11; Josephus, *War*, ii, 1, 1; Dougtæi *Analect.* ii, 57; Schmid, *De usu vestium albar.* in Ugolini *Thesaur.* xxix). See LINEN; FULLER. Generals especially wore red (scarlet) robes (Judg. viii, 26; Nah. ii, 4; Isa. lxiii, 1; see below). Luxurious apparel was no doubt increasing in fashion under the later kings (Jer. iv, 30; Ezek. xvi, 10 sq.; Zeph. i, 8; Lam. iv, 5), and prevailed among the Jews down to the apostles' times (1 Tim. ii, 9; 1 Pet. iii, 3; see Dougtæi *Analect.* ii, 23 sq.). A form of delicate raiment in use by pious (sanctimonious) persons is mentioned (Luke xx, 46; comp. Matt. xxiii, 5). See SEAM. On rending the garments, see GRIEF; on spreading them along the way, see COURTESY. Shaking the garments in the presence of any one (Acts xviii, 6) was a symbolical declaration that the party would have nothing more to do with him (see Heumann, *Parerga*, p. 213 sq.). (3.) Priests alone wore drawers [see BREECHES], but they are now in almost universal use in the East by men and women (Niebuhr, *Beschr.* p. 62, 65; *Reisen*, i, 158; so also among the ancient Medes and Persians long trowsers were worn, Herod. v, 49; Xen. *Cyrop.* viii, 3, 13; Strabo, ii, 52; and so many understand the סַרְבָּלִין, *sarbalin'*, "coats," of Dan. iii, 21, 27, see Lengerke in loc., while others understand *mantles*, as being altogether more agreeable to Babylonian usage, see Gesenius, *Thesaur.* p. 969 sq.). (4.) Both sexes covered the head with a turban. See HEAD-DRESS. Women likewise wore net-caps (reticulated hoods), frontlets (forehead bands), and probably veils. See CAUL; BONNET; FRONTLET; VEIL. (5.) On the covering of the feet, see SANDAL; SHOE. Gloves (קְסָיָה or כְּסָא) were not unknown, yet they appear not to have been used as a part of the attire, but by workmen as a protection of the hands from injury and soiling (comp. Mishna, *Chelim*, xvi, 6; xxiv, 15; xxvi, 3; see an essay on the gloves of the Hebrews, in the *Wiener Zeitsch. f. Kunst und Li'eratur*, 1827. No. 71 sq.; a man's glove, נַרְתֵּק, *nartek'*, is mentioned in the Targum on Ruth iv, 7).

The Orientals are still very fond of changes (q. v.) of raiment, especially of robes of state on holidays or festive occasions (Niebuhr, *Reisen*, i, 182; Burckhardt, *Arab.* p. 272; Harmer, ii, 112; iii, 447), hence rich Hebrews had their change-suits of apparel (חֲלִיפוֹת, *chaliphoth'*, like the Greek εἵματα ἐξημοιβά, *Odyss.* viii, 249; χιτῶνες ἐπημοιβοί, xiv, 514), and to a superior residence there always appertained a goodly wardrobe (מַלְתָּחָה, *meltachah'*, *clothes-press*, 2 Kings x, 22; see Prov. xxxi, 21; Job xxvii, 16; Luke xv, 22; comp. Bochart, *Hieroz.* iii, 517; Rosenmüller, *Morgenl.* iii, 349; Jacob, *ad Lucian Toxar.* p. 150). Especially did kings and nobles possess a stock of state and ceremonial dresses (מַחֲלָצוֹת, *machlatsoth'*, *costly* or *festive garments*, for special occasions, Isa. iii, 22; Zech. iii, 4) for presents (Gen. xlv, 22; Esth. iv, 4; vi, 8, 11; 1 Sam. xviii, 4; 2 Kings v, 5; x, 22; comp. also Judg. xiv, 12, 19; see Tavernier, i, 207, 272; Harmer, ii, 112; iii, 447; among the Persians head-dresses appear to have been likewise royal presents, Esth. vi, 8; comp. Heeren, *Ideen*, I, i, 216); hence among the court officers is mentioned a custodian of the wardrobe (שֹׁמֵר הַבְּגָדִים, *shomer' hab-begadim'*, *keeper of the clothes*, 2 Chron. xxxiv, 22). See GIFT. Persons changed their clothes for religious reasons, when they had become ceremonially unclean (Lev. vii, 11; xxvii, 11, 25; xv, 13, etc.; comp. Gen. xxxv, 2). Those in eminent stations and females anointed and perfumed their garments (Psa. xlv, 9; Cant. iv, 11). See UNGUENT. Mourning apparel (שַׂקִּים, *sakkim'*, *weeds*, i. e. sackcloth) were of coarse stuff (as still in the East), narrow and without sleeves. See MOURNING; SACKCLOTH. Prophets and ascetics also used this kind of habiliments (Isa. xx, 2; Zach. xiii, 4; Matt. iii, 4; see Gesenius, *Comment. üb. Jesa.* i, 644). Court officers (1 Kings x, 5; Isa. xxii, 21) wore a distinctive dress. See KING; PRIEST. (Comp. generally J. H. Soprani, *De re vestiana Hebr.* in his *Comment. de Davide*, Lugd. 1643). See ATTIRE.

The malignant leprosy (צָרַעַת מַמְאֶרֶת, *tsaraath' mame'reth*, *fretting scab*), which attacked not only clothing, but also skins and leather, consisted of green and reddish spots; but its true character has not yet been explained. It was probably some form of mould engendered by dampness or confinement. Michaelis (*Mos. R.* iv, 265 sq.) supposed it to be the so-called wool-rot (i. e. wool from diseased sheep; see Hebenstreit, *Curæ sanitatis ap. vet. exempla*, Lips. 1783, p. 24); others explain it of small insects, not cognizable by the eye, that appear green or red, and corrode the wool (Jahn, I, ii, 163). That also linen stuff (ver. 48, חֻשָּׁתִים) might be similarly affected, is improbable (comp. Michaelis, in Bertholdt's *Journ.* iv, 365 sq.); and to understand cotton material to be meant is very arbitrary. See LINEN. This subject can only be cleared up by closer investigation in the East itself.

Among Greek and Roman articles of apparel mentioned in the Bible are the χλαμύς, or *cloak*, a wide overcoat or mantle, which hunters (Lucian, *Dial. deor.* xi, 3), soldiers, especially horsemen (Böckh, *Staatshaush.* i, 115), and their officers wore (2 Macc. xii, 35); the φαιλόνης or φαινόλης, *pœnula* (Talm. פַּלְנְיָא), travelling or rain-cloak (2 Tim. iv, 13), which was worn by the Romans over the tunica (Suet. *Ner.* 48), and was furnished with a hood for the protection of the head (Cic. *Mil.* 20; Juven. v, 78; Senec. *Ep.* 87, p. 329, ed. Bip.; Horace, *Ep.* i, 11, 18; comp. Wetstein, ii, 366; Stosch, *De pallio Pauli*, Lugd. 1709), according to others a portmanteau or book-satchel (see the commentators in loc.); and the military χλαμὺς κοκκινη (*chlamys purpurea*, Donat.), or purple robe (Matt. xxvii, 28), a woollen scarlet mantle, bordered with purple, which Roman generals and officers (Liv. i, 26; Tac. xii, 56; Hirt, *Bell. Afr.* 51) wore (Lat. *paludamentum*) at first (Eutrop. ix, 26).

APPAREL OF MINISTERS. See CLERGY, DRESS OF.

Apparition (ἐπιφανεία, 2 Macc. v, 4; ἴνδαλμα, Wisd. xvii, 3; φάντασμα, Wisd. xvii, 15 [14]), the sudden appearance of a "*ghost*" or the spirit of a departed person (comp. Luke xxiv, 37), or some other preternatural object. See SPECTRE. The belief in such occurrences has always been prevalent in the East; and among the modern Mohammedans the existence and manifestation of *efreets* is held an undoubted reality (Lane's *Mod. Eg.* i, 344). See SUPERSTITION. Such a belief, however, has no sanction in the canonical Scriptures beyond the doubtful case of Saul (1 Sam. xxviii, 14). See WITCHCRAFT. The visits of Christ to his disciples after his resurrection come under altogether a different category. See APPEARANCE.

Apparitor, an officer who *summons others to appear*. Among the Romans this was a general term to comprehend all attendants of judges and magistrates appointed to receive and issue their orders (Smith's

Dict. of Class. Antiq. s. v.). Similar is the duty of an ecclesiastical apparitor, who serves the process of a spiritual court: summons the clergy to attend visitations, calls over their names on such occasions, and assists the bishop or archdeacon in the business belonging to their respective courts. They seem to have originated in England from the synod of London, 1237. By can. 8 of the Council of London, 1342, under Archbishop Stratford, it was ordered that each bishop should have only one riding apparitor, and each archdeacon one foot apparitor only.

Appeal (*appellatio*, in Greek ἐπικαλέομαι, Acts xxv, 11, 12, 21, 25), the act by which a party who thinks that he has cause to complain of the judgment passed by an inferior judge demands that his case may be re-examined by a superior court. The right of appeal to superior tribunals has generally been considered an essential concomitant of inferior judicatories.

I. *Jewish.*—In the patriarchal times, as among the Bedouins, the patriarch or head of the tribe—that is to say, the sheik—administered justice; and as there was no superior power, there could be no appeal from his decisions. The only case of procedure against a criminal which occurs during the patriarchal period is that in which Judah commanded the supposed adulterous Tamar to be brought forth and burnt (Gen. xxxviii, 24). But here the woman was his daughter-in-law, and the power which Judah exercised was that which a man possessed over the females of his own immediate family. If the case had been between man and man, Judah could have given no decision, and the matter would, without doubt, have been referred to Jacob.

In the desert Moses at first judged all causes himself; and when, finding his time and strength unequal to this duty, he, at the suggestion of Jethro, established a series of judicatories in a numerically ascending scale (Exod. xviii, 13–26), he arranged that cases of difficulty should be referred from the inferior to the superior tribunals, and in the last instance to himself. Although not distinctly stated, it appears from various circumstances that the clients had a right of appeal, similar to that which the courts had of reference. When the prospective distribution into towns of the population, which had hitherto remained in one compact body, made other arrangements necessary, it was directed that there should be a similar reference of difficult cases to the metropolitan court or chief magistrate ("the judge that shall be in those days") for the time being (Deut. xvi, 18; xvii, 8–12). Some, indeed, infer from Josephus (*Ant.* iv, 8, 14, *ἀναπεμπέτωσαν*, sc. *οἱ δικασταί*) that this was not a proper court of appeal, the local judges and not the litigants being, according to the above language, the appellants; but these words, taken in connection with a former passage in the same chapter (*εἴ τις . . . τινὰ αἰτίαν προφέροι*), may be regarded simply in the light of a general direction. According to the above regulation, the appeal lay in the time of the Judges to the judge (1 Judg. iv, 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv, 3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chron. xix, 8). These courts were re-established by Ezra (Ezr. vii, 25). That there was a concurrent right of appeal appears from the use Absalom made of the delay of justice, which arose from the great number of cases that came before the king his father (2 Sam. xv, 2–4). These were doubtless appeal cases, according to the above direction: and M. Salvador (*Institutions de Moïse*, ii, 53) is scarcely warranted in deducing from this instance that the clients had the power of bringing their cases *directly* to the supreme tribunal.

Of the later practice, before and after the time of Christ, we have some clearer knowledge from Josephus and the Talmudists. After the institution of the Sanhedrim the final appeal lay to them, and the various stages through which a case might pass are thus described by the Talmudists—from the local consistory before which the cause was first tried to the consistory that sat in the neighboring town; thence to the courts at Jerusalem, commencing in the court of the 23 that sat in the gate of Shushan, proceeding to the court that sat in the gate of Nicanor, and concluding with the great council of the Sanhedrim that sat in the room Gazith (Carpzov, *Appar.* p. 571). The Jews themselves trace the origin of these later usages up to the time of Moses: they were, at all events, based on early principles, and therefore reflect back some light upon the intimations respecting the right of appeal which we find in the sacred books (Mishna, *De Synedr.* x; *Talm. Hieros.* xviii; *Talm. Bab.* iii, x; Maimon. *De Synedr.* x; Selden, *De Synedr.* iii, 10; Lewis, *Origines Hebrææ*, i, 6; Pastoret, *Législation des Hébreux*, x). See TRIAL.

II. *Roman.*—The most remarkable case of appeal in the New Testament is that of the Apostle Paul from the tribunal of the Roman procurator Festus to that of the emperor, in consequence of which he was sent as a prisoner to Rome (Acts xxv, 10, 11). Such an appeal having been once lodged, the governor had nothing more to do with the case: he could not even dismiss it, although he might be satisfied that the matter was frivolous, and not worth forwarding to Rome. Accordingly, when Paul was again heard by Festus and King Agrippa (merely to obtain materials for a report to the emperor), it was admitted that the apostle might have been liberated if he had not appealed to Cæsar (Acts xxvi, 32). Paul might therefore seem to have taken a false step in the matter, did we not consider the important consequences which resulted from his visit to Rome (see Conybeare and Howson, ii, 162). But, as no decision had been given, there could be no appeal, properly speaking, in his case: the language used (Acts xxv, 9) implies the right on the part of the accused of electing either to be tried by the provincial magistrate or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character, the Roman and the Jewish authorities coexisting and carrying on the course of justice between them, Paul availed himself of his undoubted privilege to be tried by the pure Roman law. It may easily be seen that a right of appeal which, like this, involved a long and expensive journey, was by no means frequently resorted to. In lodging his appeal Paul exercised one of the high privileges of Roman citizenship which belonged to him by birth (Acts xxii, 28). See CITIZENSHIP.

The right of appeal connected with that privilege originated in the Valerian, Porcian, and Sempronian laws, by which it was enacted that if any magistrate should order flagellation or death to be inflicted upon a Roman citizen, the accused person might appeal to *the judgment of the people*, and that meanwhile he should suffer nothing at the hands of the magistrate until the people had judged his cause. But what was originally the prerogative of the people had in Paul's time become that of the emperor, and appeal therefore was made to *him* (see Smith's *Dict. of Class. Antiq.* s. v. Apellatio, Roman). Hence Pliny (*Ep.* x, 97) mentions that he had sent to Rome some Christians, who were Roman citizens, and had appealed unto Cæsar. This privilege could not be disallowed by any magistrate to any person whom the law entitled to it. Indeed very heavy penalties were attached to any refusal to grant it, or to furnish the party with facilities for going to Rome. See, generally, Krebs, *De provocatione Pauli ad Cæsarem* (Lips. 1783); Santoroccii *Diss. de Pauli ad Cæsarem appellatione* (Marburg, 1721).

III. *Ecclesiastical.*—In the early Church all ecclesiastical matters were originally determined by the

bishop with his court, from whose decision an appeal lay to the provincial synod (see council of Africa, 418). The case of Apiarius, priest of Sicca, in Mauritania, is supposed to have been about the first instance of an appeal to Rome, on which occasion the African Church resolutely resisted this papal encroachment on her independence. In the Middle Ages it often occurred that those whose doctrines had been censured by the pope appealed from his decision to an œcumenical council. Such, e. g., was the case with Wycliffe. Pius II forbade such appeals, under the penalty of excommunication, in 1459; but a numerous school of Roman Catholic theologians and canonists, who maintain the superiority of an œcumenical council over the pope, have never ceased to advocate them. In England there were no appeals to Rome before the time of King Stephen, when the practice was for the first time introduced by Henry de Blois, bishop of Winchester and papal legate (see Johnson, *Eccl. Canons*, sub ann. 1143). But by art. 8 of the Constitutions of Clarendon it was declared that, "If appeals arise, they ought to proceed from the archdeacon to the bishop, from the bishop to the archbishop, and, lastly, to the king (if the archbishop fail in doing justice), so that the controversy be ended in the archbishop's court by a precept from the king, and so that it go no further without the king's consent." These appeals were from time to time further prohibited, but they continued to be practiced until the time of the final rupture with Rome in the reign of Henry VIII, when they were entirely abolished (24 Hen. VIII, cap. 12, and 28 Hen. VIII, cap. 19). The Council of Antioch, A.D. 341, can. 12, and that of Chalcedon, declare that no royal or imperial decree can have any force in ecclesiastical matters against the canons. Such indeed has ever been the discipline of the whole Church.

During the appeal the sentence of the inferior court is suspended; and it is usual for the superior court, at the instance of the appellant, to grant an inhibition to stay the execution of the sentence of the inferior court until the appeal shall be determined (Bingham, *Orig. Eccl.* bk. ii, ch. xvi, § 16).

In the Methodist Episcopal Church, the right of appeal from lower to higher courts, both for ministers and laymen, is carefully guarded by a constitutional provision (*Discipline*, pt. i, § 4).

In Presbyterian churches there are formal modes of appeal from a lower to a higher court, or from a session to a presbytery, from it to a synod, and from the synod to the general assembly.

Appearance (ἐφάνη, Mark xvi, 9; ἐφανερώθη, Mark xvi, 12, 14; ὤφθη, Luke xxiv, 34; 1 Cor. xv, 5; ἐφανέρωσεν ἑαυτόν, John xxi, 1; παρέστησεν ἑαυτόν), a term usually applied to the interviews afforded by Christ to his disciples after his resurrection (q. v.). The circumstances of these instances indicate that his body, although not yet glorified, had already undergone such a change as to give it extraordinay powers of locomotion, even through closed doors, and of becoming visible or invisible at pleasure, while it yet retained the palpable characteristics of matter, and was even capable of taking food in the ordinary way; traits that ally it strongly to the "spiritual body" of the angels (q. v.). Monographs on these occurrences and their peculiarities have been written by Fecht (Rost. 1699), Langsdorff (Viteb. 1710), Alberti (Lips. 1693), Arnoldt (Regiom. 1741–1743), Becker (Rost. 1773), Buddæus (Jen. 1711), Buttstedt (Cobl. 1751), Carpov (Jen. 1755, 1765), Chladenius (Erlang. 1750, 1753), Eichler (Lips. 1737), Feuerlin (Gott. 1750), Gerike (Helmst. 1745), Gürtler (Franeq. 1712), Horn (Lubec. 1706), Köppen (Gryph. 1701), Krehl (Lips. 1845), Mayer (Gryph. 1702), Munck (Lond. 1774), Pries (Rost. 1780), Quandt (Regiom. 1715), Zeibich (Ger. 1785). See Jesus.

Appearance to Mary Magdalen. There is a difficulty connected with the first of these appearances. The gospel narratives (Matt. xxviii, 1–15; Mark xvi, 2 11; Luke xxiv, 1–12; John xx, 1–18), when carefully adjusted in their several incidents to each other, distinctly indicate that Mary the Magdalene was not among the Galilæan women at the time they were favored with the first sight of their risen Master, she having just then left them to call Peter and John; and that Christ afterward revealed himself to her separately. Mark, however, uses one expression that seems directly to contradict this arrangement: "Jesus .... appeared FIRST (πρῶτον) to Mary Magdalene" (xvi, 9). Several methods of reconciling this discordance have been devised, but they are all untenable, and the best of them (that of Dr. Robinson [after Hengstenberg], in the *Bibliotheca Sacra*, Feb. 1845, p. 178) is not at all satisfactory (see Davidson, *Introd. to the N. T.*, i, 169), which consists in considering the "first" as put by Mark *relatively* (q. d. πρότερον), to denote the first of the three appearances related by him simply, the "after that" of verse 12 introducing a second appearance, and the "afterward" of verse 14 serving to mark the last of Mark's series. Any reader, taking the words in their natural construction, would certainly understand Mark as meaning to say absolutely that Christ's first public appearance was made to Mary, and two of his subsequent ones to other persons. Moreover, the question still remains, why does Mark single out this appearance to Mary, rather than the previous one to several women? A closer inspection of the *facts* will assist to clear up the difficulty. Independently of this "*first*" of Mark, the incidents may naturally be arranged as in the following scheme (see Strong's *Harm. of the Gospels*, § 138–141).

A.M.	Occurrences.	Matt. xxviii	Mark xvi.	Luke xxiv.	John xx.
h. m.					
4 00	Earthquake and Resurrection	2–4	9	....	....
4 15	The women set out for the sepulchre	1	2, 3	1	1
4 30	They arrive; Mary the Magdalene returns	....	4	2	2
4 35	Their interview with two angels	5–7	5–7	3–8	....
4 45	Mary the Magdalene reaches Peter and John's house	....	....	....	2
4 45	The other women flee from the sepulchre	8	8	9	....
4 50	Peter, John, and Mary the Magdalene set out for it	....	....	12	3
4 50	The other women meet Jesus	9, 10	....	....	....
4 55	The soldiers report their disaster	11–15	....	....	....
4 57	John arrives at the sepulchre	....	....	12	4, 5
5 00	Peter arrives there; their observations	....	....	....	6–9
5 05	They both return home	....	....	12	10
5 05	Mary the Magdalene arrives at the sepulchre	....	....	....	11
5 05	The other women report their interview with Christ to the other apostles	....	....	9–11	....
5 07	Mary the Magdalene sees the two angels	....	....	....	12, 13
5 10	She meets with Christ	....	9	....	14–17
5 30	She reports to the disciples	....	10, 11	11	18

By this it is seen that Christ's appearance to the other women could not well have preceded that to Mary by more than *twenty minutes*; and if the time for the other women's return be so lengthened as to make the appearance to Mary precede that to them, the interval in this direction cannot be made to exceed fifteen minutes, as any one may see by making the corresponding changes in the above table. Mark, in speaking in this general way of Christ's visits, would not be likely to distinguish between two appearances so nearly coincident; the very parties who witnessed them, or heard them reported, would not

themselves have noticed so slight a priority without instituting some such calculation as the above, which they were in no condition of mind at the time to make, nor likely to concern themselves about afterward. In the verse under consideration, therefore, Mark designs to refer to both these appearances as *one*, and he mentions Mary's name particularly because of her prominence in the whole matter, just as he places her first in the list in verse 1 (comp. Matt. xxvii, 56, 61; xxviii, 1; and see on John xx, 17). This identification is confirmed by the fact that none of the evangelists mention *both* of these appearances, Matthew and Luke narrating the events just as if Mary had been with the other women at the time of their meeting with Christ, while Mark and John speak of the appearance to her only; yet they all obviously embrace in their accounts the twofold appearance. Luke also explicitly includes Mary among the women who brought the tidings to the apostles (verse 10), evidently not distinguishing her subsequent report from that of the others with whom she at first went out. This idea is, in fact, the key to the whole plan of the gospel accounts of this matter, the design of the writers being, not to furnish each a complete narrative of all the incidents in their exact order, but to show that these Galilæan women were, *as a company*, the first witnesses of Christ's resurrection.

According to the astronomical formula, the duration of distinct twilight at that time of the year in the latitude of Jerusalem (supposing there were no unusual refracting influences in the atmosphere) is 1 hour 40 minutes, which would make extreme daybreak occur about four o'clock, as it was near the time of the vernal equinox. The light of the full moon would enable the women to see their way even before dawn. Mark says "early" (πρωΐ, xvi, 9), and in the visit of the women he says "very early" (λίαν πρωΐ, xvi, 2); but the descent of the angel must have occurred first, because the women found the stone rolled away on their arrival. The guard had probably just before been relieved (i. e. at the "*dawn-watch*," which began at this time of the year about three o'clock A.M., and corresponds in its Greek title to the term here used by Mark), so that they had time to recover from their fright sufficiently to report their disaster without being surprised in their plight by the arrival of a relay. See GUARD. The distance the women had to go was not great. See MARY MAGDALENE.

Appellant (1.), a legal term, denoting one who requests the removal of a cause from an inferior to a superior court, when he thinks himself aggrieved by the sentence of the inferior judge. See APPEAL.

(2.) The word *appellant* is particularly applied to those among the French clergy who appealed from the bull Unigenitus, issued by Pope Clement in 1713, either to the pope "better informed," or to a general council. The whole body of the French clergy and the several monasteries were divided into Appellants and Non-Appellants; a signal instance of the unity of the Romish Church! See UNIGENITUS; BULL.

Apphia (pron. *Af'fi*, Ἀπφία, prob. for Ἀππία, the Greek form of the Lat. name *Appia*), the name of a female affectionately saluted by Paul (A.D. 57) as a Christian at Colossæ (Philemon 2); supposed by Chrysostom and Theodoret to have been the wife of Philemon, with whom, according to tradition, she suffered martyrdom. See PHILEMON.

Apphus (pron. *Af'fus*, Ἀπφοῦς [and so Josephus, *Ant.* xii, 6, 1] v. r. Σαφφοῦς or Σαπφοῦς), the surname (1 Macc. ii. 5) of Jonathan Maccabæus (see Ewald, *Gesch. Isr.* III, ii, 353), apparently (Frankel, *Vorstud. zur LXX*, p. 96) from the Syro-Chald. חַפּוּשׁ, *chappus'*, *crafty* (Grimm, *Handb.* in loc.).

Ap'pii-fo'rum (Ἀππίου φόρον, for the Lat. *Appii Forum*, "market-place of Appius"), a market-town (with a so-called *mansio*) in Italy, 43 Roman miles from Rome (*Itiner. Anton.* p. 107, ed. Wessel; *Itin. Hieros.* p. 611), on the great road (*via Appia*) from Rome to Brundusium, constructed by Appius Claudius (Suet. *Tib.* 2), and leading from Rome (by the Porta Capena) through the Pontine marshes (Hor. *Sat.* i, 5, 3; Cic. *Att.* ii. 10; Plin. iii. 9; xiv. 8). The remains of an ancient town, supposed to be Appii-Forum, are still preserved at a place called *Casarillo di Santa Maria*, on the border of the Pontine marshes (comp. Strabo, v, 233), and the 43d milestone is still extant (Chaupy, *Maison d'Horace*, iii, 387–452; Pratilli, *Via Appia*, p. 99, 100). Its vicinity to the marshes accounts for the badness of the water, as mentioned by Horace (*Sat.* i, 5, 7), who describes it as full of taverns and boatmen. This arose from the circumstance that it was at the northern end of a canal which ran parallel with the road through a considerable part of the Pontine marshes. When Paul was taken to Italy, some of the Christians of Rome, being apprised of his approach, journeyed to meet him as far as "Appii-Forum and the Three Taverns" (Acts xxviii, 15). The "Three Taverns" were eight or ten miles nearer to Rome than Appii-Forum (*Antonin. Itin.*). The probability is that some of the Christians remained at the "Three Taverns," where it was known the advancing party would rest, while some others went on as far as Appii-Forum to meet Paul on the road (Conybeare and Howson, ii, 359). The journey was undoubtedly along the Appian Way, remains of which are still extant. The "Three Taverns" (q. v.) was certainly a place for rest and refreshment (Cic. *Attic.* ii. 11, 13), perhaps on account of the bad water at Appii-Forum. It must be understood that Tres Tabernæ was, in fact, the name of a town (comp. *Theol. Annal.* 1818, p. 886 sq.); for in the time of Constantine, Felix, bishop of Tres Tabernæ, was one of the nineteen bishops who were appointed to decide the controversy between Donatus and Cæcilianus (*Optat. de Schism. Donat.* i, 26). As to the tabernæ themselves, from which the place took its name, it is probable that they were *shops* ("tabernæ deversoria," Plaut. *Trucul.* iii, 2, 29) for the sale of all kinds of refreshments, rather than inns or places of entertainment for travellers. See generally Schwarz, *De foro Appii et trib. tabernis* (Altdorf, 1746). See PAUL.

Apple is the translation in the Auth. Vers. of the Heb. תַּפּוּחַ (*tappu'ach*, so called from its *fragrance*), which is mentioned chiefly in the Canticles, ii, 3, "as the *apple*-tree among the trees of the wood;" ver. 5, "Comfort me with *apples*, for I am sick of love;" ver. 8, "The smell of thy nose like *apples*;" so in viii, 5. Again, in Prov. xxv, 11, "A word fitly spoken is like *apples* of gold in baskets of silver." In Joel i, 12, it is enumerated with the vine, the fig-tree, the palm, and pomegranate, as among the most valuable trees of Palestine. Tappuah (q. v.) also occurs as the name of two places (Josh. xii, 13; xv, 34; xvi, 8), probably from the abundance of the fruit in the vicinity.

It is a difficult matter to say with any degree of certainty what is the specific tree denoted by the Hebrew word *tappuach*. The Sept. and Vulg. afford no clew, as the terms μῆλον, *malum*, have a wide signification, being used by the Greeks and Romans to represent almost any kind of tree-fruit; at any rate, the use of the word is certainly generic. Many interpreters (after Celsus, *Hierobot.* i, 255) have supposed the *citron* (*citrus medica*), some the ordinary *orange-tree* (Credner, *Joel*, p. 136), to be meant, as each of these were celebrated favorites among the ancients, and have many qualities agreeing with the Scriptural notices. The citron was the "Median apple" of the ancients, the *citromela* of the Romans (Theophr. *Hist.* 4), and was cultivated even in Europe (Bauhin, *Pinax*). That it was well known to the Hebrews appears from the fact mentioned by Josephus, that at the Festival of Taber-

nacles Alexander Jannæus was pelted with *citrons*, which the Jews had in their hands; for, as he says, "the law required that at that feast every one should have branches of the palm-tree and citron-tree" (*Ant.* xiii, 13, 5). It is still found in Palestine (Kitto, *Phys. Hist.* p. ccxiii). As, however, the Sept. and Vulg. both seem to understand the *apple* (μῆλον, *malum*), and the Arabs still call this fruit by the same name (*teffuch*), which, according to the Talmud (Mishna, *Kel.* i, 4; *Maaser.* i, 4) and Josephus (*Ant.* xvii, 7), was anciently cultivated in Palestine, as it still is to some extent (Robinson, i, 355; ii, 356, 716; iii, 295), and was celebrated in antiquity for its agreeable smell (Ovid, *Met.* viii, 675), it seems more likely to be the tree designated rather than the citron, which is a small, comparatively rare tree, with a hard, inedible fruit (Thomson, *Land and Book*, ii, 328, 329). See CITRON.

On the other hand, Celsius (*Hierob.* i, 255) asserts that the quince-tree (*Pyrus cydonia*) was very often called by the Greek and Roman writers *malus*, as being, from the esteem in which it was held ("primaria malorum species"), *the malus*, or μῆλον κατ' ἐξοχήν. Some, therefore (Rosenmüller, *Alterth.* IV, i, 308; Ray, *Hist. of Plants*, II, iii, 1453), have endeavored to show that the *tappuach* denotes the quince; and certainly this opinion has some plausible arguments in its favor. The fragrance of the quince was held in high esteem by the ancients; and the fruit "was placed on the heads of those images in the sleeping apartments which were reckoned among the household gods" (Rosenmüller, *Botany of Bible*, in the *Bib. Cab.* p. 314; Voss, *On Virgil, Eclog.* ii, 51). The Arabians make especial allusion to the restorative properties of this fruit; and Celsius (p. 261) quotes Abu'l Fadli in illustration of Cant. ii, 5. "Its scent," says the Arabic author, "cheers my soul, renews my strength, and restores my breath." Phylarchus (*Histor.* lib. vi), Rabbi Salomon (in Cant. ii, 3), Pliny (*H. N.* xv, 11), who uses the words *odoris praestantissimi*, bear similar testimony to the delicious fragrance of the quince. It is well known that among the ancients the quince was sacred to the goddess of love, whence statues of Venus sometimes represent her with the fruit of this tree in her hand, the quince being the ill-fated "apple of discord" which Paris appropriately enough presented to that deity. Hence the act expressed by the term μηλοβολίν (*Schol.* ad Aristoph. *Nub.* p. 180; Theocr. *Id.* iii, 10, v. 88, etc.; Virg. *Ecl.* iii. 64) was a token of love. For numerous testimonies, see Celsius, *Hierob.* i, 265. See BOTANY.

Although it is so usual to speak of the forbidden fruit of paradise as an "apple," we need hardly say that there is nothing in Scripture to indicate what kind of tree was "the tree of the knowledge of good and evil." But in the fabled "apples of discord," and in the golden apple which Paris gave to the goddess of love, thereby kindling the Trojan war, it is possible that the primeval tradition reappears of

> "The fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe."

See TREE.

The Heb. for the "*apple*" *of the eye* is אִישׁוֹן (*ishon'*, *mannikin*, pupil, Deut. xxxii, 10; Prov. vii, 2), otherwise בַּבָּה (*babah'*, *hole*, *gate*, Zech. ii, 12), or בַּת (*bath*, *daughter*, i. e. by an idiomatic use, the pupil, Psa. xvii, 8). The same figure occurs in the Apocrypha (κόρη, Ecclus. xvii, 22 [17]). It is curious to observe how common the image ("pupil of the eye") is in the languages of different nations. Gesenius (*Thes.* p. 86) quotes from the Arabic, the Syriac, the Ethiopic, the Coptic, the Persian, in all of which tongues an expression similar to the English "pupil of the eye" is found. See EYE.

APPLES OF SODOM is a phrase associated with the Dead Sea, as the name of a species of fruit extremely beautiful to the eye, but bitter to the taste and full of dust. Tacitus (*Hist.* v, 7) alludes to this singular fact, but in language so brief and ambiguous that no light can be derived from his description: "Black and empty, they vanish as it were in ashes." Josephus also, speaking of the conflagration of the plain, and the yet remaining tokens of the divine fire, remarks, "There are still to be seen ashes reproduced in the fruits, which indeed resemble edible fruits in color, but on being plucked with the hands are dissolved into smoke and ashes" (*War*, iv, 8, 4). The supposed fruit has furnished many moralists with allusions; and also Milton, in whose infernal regions

> "A grove sprung up—laden with fair fruit—
> ——— — greedily they plucked
> The fruitage, fair to sight, like that which grew
> Near that bituminous lake where Sodom flamed.
> This, more delusive, not the touch, but taste
> Deceived. They, fondly thinking to allay
> Their appetite with gust, instead of fruit
> Chewed bitter ashes, which the offended taste
> With spattering noise rejected."

Some travellers, unable to discover this singular production, have considered it merely as a figure of speech, depicting the deceitful nature of all vicious enjoyments; but Kitto (*Phys. Hist. of Palest.* p. ccxc sq.) adduces the definite testimony of many modern travellers to show that these allusions are based upon truth, especially the statements of Seetzen (in Zach's *Monatl. Corresp.* xviii, 442) and Burckhardt (*Syria*, p. 392), whose accounts of the fruit of the *Osheir* (prob. *Asclepias gigantea*) remarkably coincide with the ancient descriptions. This plant is figured and described by Prosper Alpinus under the name *Beid el-Ossar* (*Hist. Nat. Ægypte*, Lugd. Bat. 1735, pt. i, 43). See also Irby and Mangles (*Travels*, ch. viii). Hasselquist, however, finds the "apples of Sodom" in the *Solanum Sodomeum*, which he identifies with the *Solanum melongena*, or mad-apple, growing in great abundance in the plain of the Jordan (*Reise*, p. 151). But Dr. Robinson thinks the other the most probable plant. His description of it is as follows: "We saw here [on the shore of the Dead Sea] several trees of the kind, the trunks of which were 6 or 8 inches in diameter, and the whole height from 10 to 15 feet. It has a grayish, cork-like bark, with long oval leaves, and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or silk-

Apple of Sodom (*Asclepias Gigantea*).

weed found in the northern parts of the American states. Its leaves and flowers are very similar to those of the latter plant, and when broken off it in like manner discharges copiously a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is, indeed, filled chiefly with air like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large. The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible. In the accounts of Tacitus and Josephus, after a due allowance for the marvellous in all popular reports, I find nothing which does not apply almost literally to the fruit of the *Osher*, as we saw it. It must be plucked and handled with great care in order to preserve it from bursting. We attempted to carry some of the boughs and fruit with us to Jerusalem, but without success. Hasselquist's apples of Sodom (the fruit of the *Solanum melongena*) are much smaller than those of the *Osher*, and when ripe are full of small black grains. There is here, however, nothing like explosion, nothing like 'smoke and ashes,' except occasionally, as the same naturalist remarks, 'when the fruit is punctured by an insect (Tenthredo), which converts the whole of the inside into dust, leaving nothing but the rind entire, without any loss of color.' We saw the *Solanum* and the *Osher* growing side by side; the former presenting nothing remarkable in its appearance, and being found in other parts of the country, while the latter immediately arrested our attention by its singular accordance with the ancient story, and is, moreover, peculiar in Palestine to the shores of the Dead Sea" (*Bib. Researches*, ii, 236 sq.; comp. Wilson, *Bible Lands*, i, 8 sq.). See SODOM.

It should be observed that the Bible speaks only of the "VINE of Sodom," and that metaphorically (Deut. xxxii, 32), as a synonym of a poisonous berry. See HEMLOCK.

Appleton, Jesse, D.D., president of Bowdoin College, was born at New Ipswich, New Hampshire, Nov. 17, 1772, and was graduated at Dartmouth College in 1792. Having spent two years in teaching at Dover and Amherst, he studied theology under Dr. Lathrop, of West Springfield, and in February, 1797, was ordained pastor at Hampton, New Hampshire. His religious sentiments at this period were Arminian. By his faithful, affectionate services he was very much endeared to his people. At his suggestion the Piscataqua Evangelical Magazine was published, to which he contributed valuable essays, with the signature of Leighton. In 1807 he was chosen president of Bowdoin College, in which office he served faithfully until his death, Nov. 12, 1819. In health he was sometimes anxious, in a high degree, in regard to the college; but in his sickness he said, in cheerful confidence, "*God has taken care of the college, and God will take care of it.*" Among his last expressions were heard the words, "Glory to God in the highest! the whole earth shall be filled with his glory." In 1820 a volume of his addresses was published, with a sketch of his character, by Rev. Dr. Nichols, of Portland. In 1822 his lectures and occasional sermons were published, with a memoir, by Rev. B. Tappan. These and other writings are collected in "*The Works of Jesse Appleton, D.D.*," with memoir (Andover, 1836, 2 vols. 8vo).—*Bibl. Repository*, Jan. 1836, p. 19; Sprague, *Annals*, ii, 382.

Appleton, Nathaniel, D.D., an eminent Congregational minister, was born at Ipswich, Mass., Dec. 9, 1693, graduated at Harvard in 1712, ordained at Cambridge in 1717, in which year he was also elected a fellow of Harvard, which 54 years afterward conferred upon him the second degree it had ever granted of Doctor of Divinity, Increase Mather, 80 years before, being the first admitted to that honor. He took a colleague in 1783, and died in 1784. He published a number of occasional sermons.—Sprague, *Annals*, i, 301.

Approbation OF BOOKS, the act by which books were recommended or declared harmless by persons authorized to judge of them. The Council of Trent (sess. 4) forbids, on penalty of excommunication, the publication of books without the *approbation* of the bishop of the diocese. In England the right of approbation formerly belonged to those who were appointed to grant licenses and imprimaturs. By an act of Charles II, long since expired, books were subjected to a licenser in England, and the practice itself ceased with the introduction of the principles of the Revolution of 1688. See INDEX.

Appropriation, in the canon law, is the setting apart of an ecclesiastical benefice to the *peculiar* and permanent *use* of some religious body. Appropriations sprung originally from the monastic orders, who purchased all the advowsons within their reach, and then appropriated the larger proportion of the proceeds of such benefices to the use of their own corporations, which they contended were not only institutions for pious purposes, but religious bodies; leaving the small remainder for the support of the incumbent. The appropriations now annexed to bishoprics, prebends, etc., in England, had all of them the above origin, if traced to their source; and at one period similar appropriations were made to religious houses, nunneries, and certain military orders, which were regarded as spiritual corporations.—Blackstone, vol. i.

Apries. See HOPHRA.

Apron stands in one passage of the Auth. Vers. for the Heb. חֲגוֹרָה (*chagorah'*, a *girdle*, as usually), the fig-leaf bands which our first parents made to hide their shame (Gen. iii, 7); also for the Greek σιμικίνθιον (Acts xix, 12), a term borrowed from the Lat. *semicinctium*, i. e. half-girdle or belt covering half the person, an article of apparel worn by artisans and servants. See ATTIRE; NAPKIN.

Apse or **Apsis** (ἀψίς, Lat. *absis*, prob. for ἅψις, a *juncture* or vaulted *arch*), is a term used by ecclesiastical writers to designate (1.) that part of the interior of ancient churches where the bishop and clergy had their seats. The form of the apsis was hemispherical, and it consisted of two parts: one, the choir or presbytery; the other, the sanctuary. The choir always terminated toward the east in a semicircle, round which were the seats of the clergy, having in the middle the throne of the bishop or superior, which was raised above the others. The term came into

Church with Apse at Dalmeny.

use in the 8th century to denote the deepest recess behind the altar in the Eastern Churches. (2.) It was also commonly used for the bishop's throne, called *apsis gradata*, being raised by means of steps. (3.) The word at other times denotes the case in which the relics of saints were kept, which was round or arched at the top, and commonly placed on the altar: it was usually of wood, sometimes also of gold and silver, and occasionally beautifully sculptured. (4.) In later church architecture, it is used to denote any semicircular or polygonal termination of the choir, or other portion of a church.—Bingham, *Orig. Eccl.* bk. viii, ch. iii; Lenoir, *Architect. Monast.* (Paris, 1852).

Apthorp, East, D.D., a minister of the Church of England, was born at Boston in 1733, died in England, April 16, 1816. Having been educated at Cambridge, he was settled as missionary at Cambridge, Mass. in 1761. Four years after he returned to England, and was appointed to the vicarage of Croydon, afterward receiving high dignities in the Church, and even an offer of the bishopric of Kildare. About 1793 he retired to Cambridge, where he spent the remaining years of his life. Dr. Apthorp published a *Letter on the Prevalence of Christianity before its civil Establishment, with Observations on a late History of the Decline of the Roman Empire* (Lond. 1778); *Discourses on Prophecy* (2 vols. 1786); and several other writings, chiefly sermons, which show him to have been a man of vigorous intellect and sound scholarship.—Sprague, *Annals*, v, 174; *Gentleman's Magazine*, 1816.

Aquarii, a sect of the third century, so called because they refused to offer any thing but *water* at the Eucharist, and pretended to consecrate with water only. Also in Africa the name was given to some who, during times of persecution, forbore to use wine at the Eucharist in the morning, lest the smell should discover them. Epiphanius calls them *Encratites*, and Theodoret (*De fab. hær.* i, 20) *Tatianites.* — Epiphanius, *Hæreses*, xlvi; Bingham, *Orig. Eccl.* bk. xv, ch. ii, § 7.

Aquaviva, Claudio, the fourth general of the Jesuits, was born Sept. 14, 1543, joined the Jesuits in 1568, and was elected, in 1581, their general. The order considerably gained, under his administration, in influence and extension. He wrote *Epistolæ XVI*, and *Industriæ ad curandos animæ morbos* (Ven. 1606). He also superintended the compilation of the "*ratio studiorum*" and the "*directorium exercitorum St. Ignatii*," which have ever since been regarded as standard works of the order. He died Jan. 31, 1615. See Jesuits.

Aq´uila (Ἀκύλας, for Lat. *aquila*, an *eagle*, see Simon. *Onomast. O. T.* p. 588 sq.), a Jew with whom Paul met on his first visit to Corinth; a native of Pontus, and by occupation a tent-maker (Acts xviii). Wolf, *Curæ*, on Acts xviii, 2, shows the name not to have any Hebrew origin, and to have been adopted as a Latin name, like Paulus by Saul. He is there described as a Pontian by birth (Ποντικὸς τῷ γένει), from the connection of which description with the fact that we find more than one Pontius Aquila in the Pontian gens at Rome in the days of the Republic (see Cic. *ad Fam.* x, 33; Suet. *Cæs.* 78), it has been imagined that he may have been a freedman of a Pontius Aquila, and that his being a Pontian by birth may have been merely an inference from his name. But besides that this is a point on which Luke could hardly be ignorant, Aquila, the translator of the O. T. into Greek, was also a native of Pontus. At the time when Paul found Aquila at Corinth, he had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave Rome (Suet. *Claud.* 25—"Judæos impulsore Chresto assidue tumultuantes Roma expulit:" see Claudius). He became acquainted with Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth. See Paul. This decree was made, not by the senate, but the emperor (A.D. 50 or 51), and lasted only during his life, if even so long. Comp. Neander, *Planting and Training*, i, 231; Lardner, *Testimonies of Heathen Authors*, ch. viii. Whether Aquila and Priscilla were at that time converts to the Christian faith cannot be positively determined; Luke's expression, "came unto them" (προσῆλθεν αὐτοῖς), Acts xviii, 2, rather implies that Paul sought their society on grounds of friendship than for the purpose of persuading them to embrace Christianity. On the other hand, if we suppose that they were already Christians, Paul's "joining himself to them" is highly probable; while, if they were still adherents to Judaism, they would have been less disposed than even unconverted Gentiles to form an intimacy with the apostle. But if Aquila had been converted before his first meeting with Paul, the word μαθητής, "disciple," would hardly have been omitted. At all events, they had embraced Christianity before Paul left Corinth; for on his departure from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus on his way to Syria. There they remained; and when Apollos came to Ephesus, who "knew only the baptism of John," they "instructed him in the way of God more perfectly" (Acts xviii, 25, 26). From that time they appear to have been zealous promoters of the Christian cause in that city (1 Cor. xvi, 19). Paul styles them his "helpers in Christ Jesus," and intimates that they had exposed themselves to imminent danger on his account ("who have for my life laid down their own necks," Rom. xvi, 3, 4), though of the time and place of this transaction we have no information. At the time of writing 1 Cor., Aquila and his wife were still in Ephesus (1 Cor. xvi, 19); but in Rom. xvi, 3 sq., we find them again at Rome, and their house a place of assembly for the Christians. Some years after they appear to have returned to Ephesus, for Paul sends salutations to them during his second imprisonment at Rome (2 Tim. iv, 19), as being with Timothy. Their occupation as tent-makers probably rendered it necessary for them to keep a number of workmen constantly resident in their family, and to these (to such of them, at least, as had embraced the Christian faith) may refer the remarkable expression, "*the church that is in their house*," τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν (see Biscoe, quoted in Lardner's *Credibility*, ii, 11). Origen's explanation of these words is very similar (*In Ep. ad Rom. Comment.* x; *Opera*, vii, 431, Berol. 1837). Neander suggests that, as Aquila would require extensive premises for his manufactory, he perhaps set apart one room for the use of a section of the Church in whatever place he fixed his residence, and that, as his superior Christian knowledge and piety qualified him for the office of a "teacher" (διδάσκαλος), he gave religious instruction to this small assembly. The salutations to individuals which *follow* the expression in Rom. xvi, 5, show that they were not referred to in it, and are quite inconsistent with the supposition that the *whole* Church met in Aquila's house. Nor is it probable that the collective body of Christians in Rome or elsewhere would alter their place of meeting on Aquila's return (see Neander, *Gesch. d. Chr. Rel. u. Kirche*, I, ii, 402, 503; comp. Justini Martyris *Opera*, Append. ii, p. 586, Par. 1742). Tradition reports that he and his wife were beheaded. The Greek Church call Aquila bishop and apostle, and honor him on July 12 (*Menalog. Græc.* ii, 185). The festival of Aquila and Priscilla is placed in the Roman Calendar, where he is denoted bishop of Heraclea, on July 8 (*Martyrol. Roman.*). See Priscilla.

Aquĭla, author of a Greek version of the O. T., was originally a heathen, born at Sinope, a city of Pontus. Having seen the professors of the Christian religion work many miracles, he became a convert to it, probably on the same ground with *Simon Magus.* Refusing to quit the practice of magic and judicial as-

trology, he was excommunicated by the Christians, on which he went over to the Jewish religion, became a proselyte, and was circumcised. Being admitted into the school of Rabbi Akiba, he made such great proficiency in Jewish learning that he was deemed well qualified to make a new translation of the Hebrew Scriptures into Greek, to take the place of the *Septuagint*. This version he made so strictly literal that Jerome said it was a *good dictionary* to give the genuine meaning of the Hebrew words. He finished and published his work in the twelfth year of the reign of Adrian, A.D. 128. He afterward revised and published another edition of it. It appears from Irenæus, iii, 24, that the Ebionites used the translation of Aquila in order to support their Judaizing tenets. The remains of this translation have been edited by Montfaucon and others in the "Hexapla" of Origen.—Clarke, *Succession of Sac. Lit.* i, 44; Cave, *Hist. Lit.* ann. 128; Smith, *Dict. of Biog.* s. v. See VERSIONS.

Aquila (or **Adler**), CASPAR, one of the Reformers, was born at Augsburg, Aug. 7, 1488. After the ordinary training of the gymnasium of his native city, he spent his early manhood in travel and study, chiefly in Italy and Switzerland. After a brief stay as pastor in Berne, and in 1514 in Leipzic, in 1515 he became chaplain to Franz von Sickingen. In 1516 he became pastor at Jenga, near Augsburg, and soon after married, and openly professed Lutheranism. Arrested by order of the bishop of Augsburg (Stadion), he was condemned to death, but during his imprisonment (at Dillingen, 1519-20) the queen of Hungary interceded for him, and he was released, but banished. He went at once to Wittenberg, and became A.M. of the University in 1521. For two years he was tutor to Sickingen's children. In 1524 he became tutor in Hebrew at Wittenberg, and was employed by Luther to aid in the translation of the Bible. In 1527 he became pastor at Saalfeldt. In 1547 he wrote violently against the *Interim* (q. v.), and a price was set upon his head by Charles V. He died Nov. 12, 1560. His life was written by Avenarius, *Lebensbeschreib. Aquila's* (Meiningen, 1719, 8vo); Schlegel, *Leben Aquila's* (Leipz. 1773, 4to); and by Gensler, *Vita Aquilæ* (Jena, 1816), who enumerates twenty writings of his.—Herzog, *Real-Encyklopädie*, s. v.; Hoefer, *Nouv. Biog. Générale*, i, 942.

Aquileia, a town in Italy 15 miles northeast of Venice, formerly so important in ecclesiastical matters as to be called a second Rome. (I.) The bishops of Aquileia assumed the patriarchal dignity from the 5th century, and the title was granted by Pope Honorius I simply to save the appearance of supremacy. Serenas, patriarch of Aquileia in the time of Pope Gregory II, renounced the schism; upon which that pope, while he refused to give him the *title* of patriarch, permitted him (A.D. 729) to act as metropolitan over the empire of the Lombards; but the patriarchs of Aquileia continued to hold that title, which was soon recognised by the court of Rome. The patriarchs of Aquileia had metropolitan authority over the states of Venice, Istria, and the neighboring provinces; and their diocese was of large extent, including besides a great part of Friuli, Carniola, Goritz, and part of Carinthia and Styria. As a great part of the diocese was in the states of Austria, the queen of Hungary claimed the right of nominating alternately with Venice; and such disputes arose from the circumstance that in 1751 the patriarchate was suppressed, and the two archbishoprics of Udine and Goritz erected in its stead. The church, which was the cathedral, is dedicated in the name of the Assumption. See De Rubeis, *Monumenta Ecclesiæ Aquilejensis* (1740, fol.).

(II.) Several COUNCILS or synods were held at Aquileia: in 381, against Palladius and Secundianus, the Arian bishops (Labbe, ii, 978); in 556, against the 5th Œcumenical council; in 698, on the "Three Chapter" question (q. v.); at the same time the schism from Rome was ended (Labbe, vi); in 791, by Paulinus the metropolitan, fourteen canons were published; in 1184, against incendiaries and sacrilegious persons (Labbe, x); in 1409, by the antipope Gregory XII, who here excommunicated his rivals Benedict and Alexander V (Labbe, ii, 2012).—Landon, *Manual of Councils;* Smith, *Tables of Church Hist.*

Aquinas, ST. THOMAS, called the *Angelical Doctor*, the most conspicuous of the theological philosophers of the Middle Age, was born at Aquino, in the kingdom of Naples, in 1224 or 1226, of a noble family. (In Roman Catholic writers, and generally on the continent of Europe, his name appears as St. Thomas; but as the name Aquinas is more commonly used by English writers, we place this article under that title.) His parents sent him, when only five years old, to be educated in the monastery of Monte Cassino. In 1241 he took the habit of the Dominicans in the monastery of the order at Naples without the knowledge of his parents. "His mother, distressed by this act, set out in search of him, seized him on the road, and had him closely confined in the castle of Rocca-sicca. Here he entirely devoted himself to the study of Holy Scripture, and neither tears, nor entreaties, nor threats could persuade him to renounce the step he had taken. In this state of confinement he was kept for two years, when he escaped through a window and fled to Naples, and thence to Rome. In 1244 he went to Cologne, and placed himself under Albert the Great, whom he followed to Paris, and finished his studies under him. In 1248 he taught philosophy, the Holy Scriptures, and the Master of the Sentences at Cologne; in 1252 he taught at Paris, and in 1255 was made Doctor of Theology in that university, on the same day with Bonaventura." He subsequently taught in most of the Italian universities, and at last took up his abode at Naples, where he received a pension from King Charles, and spent the remainder of his life in teaching; entirely indifferent about worldly cares and honors, he declined many ecclesiastical dignities, and, among others, the archbishopric of Naples, which was offered to him by Clement IV. "As rector of the university, during a very active life, and often travelling, he wrote in twenty years the greater part of his works, which treat of a vast variety of subjects. It is said of him that he could dictate compositions on different subjects at the same time. It characterizes his theological speculations that he read daily some edifying books, for, as he expressed it, we should take care that nothing one-sided arise in our speculations. He used to begin his lectures and writings with prayer; and when in any inquiry he could find no solution, he would fall on his knees and pray for illumination. While the originality and deep philosophy of his lectures brought a great multitude of hearers to him at Paris and Naples, his sermons were so simple that the most uneducated could understand them. King Louis IX of France used to ask his advice in affairs of state. On one occasion he invited him against his will to dinner, when he was occupied with a very difficult inquiry. During the meal he became quite abstracted, and all at once cried out, 'Now at last I have found it!' His prior reminded him that he was seated at the king's table; but the king immediately allowed a secretary to come and write down his thoughts. Aquinas was distinguished among the schoolmen for clearness of development, and the harmony between his thoughts and their expression" (Neander, *Hist. of Dogmas*, ii, 543). "In the year 1274 Pope Gregory X called him to attend the Council of Lyons, in order that he might read to the assembly the book which he had composed, at the command of Pope Urban, against the claims of the Greek Church; but he was taken ill and died on the way, near Terracina, March 7, 1274. He was canonized in 1323 by John XXII, and the rank of fifth DOCTOR OF THE CHURCH was assigned to him. His writings at once assumed, and have con-

tinued to maintain, an immense authority; the popes have repeatedly declared his works to be perfect, without any error (Landon, *Eccl. Dict.* i, 475).

Of his theological writings, the most famous is his "*Summa Theologiæ*" (best ed. Antwerp, 1675, 3 vols. 4to), which is still a favorite authority in the Catholic Church. The *Summa Theologiæ* is one of the grandest attempts at a complete science of theology ever planned by a human intellect; and, as such, it deserves here a brief analysis, which we give from Hardwick (*Ch. Hist. of the Middle Age*, 1853, 8vo). The *Summa* is divided into three great parts: (1) the Natural, (2) the Moral, (3) the Sacramental. In the *first* of these the writer ascertains the nature and the limits of theology, which he esteems a proper science, based upon a supernatural revelation, the contents of which, though far transcending all the powers of human thought, are, when communicated, subjects for devout inquiry, and admit of argumentative defence. Accordingly, the writer next discusses the existence and the attributes of God, endeavoring to elucidate the nature of his will, his providence, the ground of his predestination, and the constitution of the blessed Trinity in unity—a doctrine which, although he deems it incapable of *à priori* demonstration, finds an echo and a counterpart in man. Descending from the cause to the effects, he analyzes the constituent parts of the creation, angels, the material world, and men, enlarging more especially upon the functions of the human soul, its close relation to the body, and the state of both before the fall. The *second* part is subdivided into the *Prima Secundæ* and the *Secunda Secundæ*. The former carries on the general subject, viewing men no longer from the heavenly, but the earthly side, as moral and responsible agents gifted with a vast complexity of passions, sentiments, and faculties. The way in which these powers would naturally operate, if acting by themselves, is first considered, and the author then proceeds to show how they are modified by supernatural agencies or coexistent gifts of grace. This leads him to compare the state or position of mankind in reference to the systems (or economies) in grace and nature, and, as the immediate consequence, to treat of our original righteousness, free-will, original sin, justification, and the original rules of life. In the Secunda Secundæ, the several virtues are discussed in turn, as they exist under the operation of divine grace, or that of nature only. They are seven in number. Three of them are "theological," or supernaturally infused and nourished—viz., faith, hope, and love—while the remainder are the four cardinal virtues of justice, prudence, fortitude, and temperance, and are "ethical," or purely human. The discussion of these virtues forms an admirable work on Christian morals. The *third* part of the Summa is devoted to an exposition of the mysteries of the Incarnation, and the efficacy of the sacraments—a class of topics which, according to the principles of all the mediæval writers, are essentially akin. Aquinas traces every supernatural influence to the Person of the Word made flesh, who, by the union of our nature with the Godhead, has become the Reconstructor of humanity and the Dispenser of new life. This life, together with the aliment by which it is sustained, descends to man through certain outward media, or the sacramental ordinances of the church; their number being seven, viz., Baptism, Confirmation, the Eucharist, Penitence, Orders, Matrimony, and Extreme Unction. In the last division of the work, which develops "the complex philosophy of expiation, under the representations of it contained in the doctrines and ritual of the Church of Rome," and in which the Aristotelian philosophy is made to justify all the traditional teachings of that church, we find the grounds of the mighty influence of Aquinas in determining the scientific form of certain doctrines which afterward threatened to obtain complete ascendency in all the Western churches. But with all the learning, the piety, and the dialectic skill of Aquinas, he did not avoid the puerilities of the so-called scholastic spirit. Some of the questions treated in the *Summa* are trifling, others scandalous; e. g. *Quare Christus non assumpsit fœmineum sexum*, and others even worse.

The following summary of the doctrines of Aquinas is chiefly condensed from Neander, *History of Dogmas*, vol. ii. (1) As to the necessity of revelation, Aquinas inferred it from the super-terrestrial destiny of man, which goes beyond the limits of human reason. He denied any contradiction between philosophical and theological truth; the truths of natural reason cannot be at variance with those given by revelation, since God is also the author of reason. What opposes reason cannot proceed from God. If we admit such a contradiction, it would follow that something false might be the object of faith, which would be an absurdity. In his inquiries respecting the relation of faith to knowledge, he says: A faith of authority resting on human opinion is the weakest of all things; but it is otherwise with divine revelation. Yet theology makes use of human reason, not, indeed, to prove the truths of revelation, but to deduce other truths from it. As other sciences obtain their principles from other sources, and then draw inferences from them, so theology proceeds from those which are made known by a higher light. But since grace does not nullify nature, but perfects it, and as the natural inclinations of the will serve the divine principle of the Christian life, so also will reason serve the truths of faith. (2) As to the knowledge of God, he asserts that it is, in a certain confused manner, implanted in all men (*sub quadam confusione est nobis naturaliter insertum*). Since man is so created that he finds in God his highest good, so, in striving after happiness, striving after God is at the foundation; but all men do not attain to this consciousness. The fool can say in his heart that there is no God. (3) In anthropology, Aquinas held that man was created with pure natural powers, which, from their very destiny, turned toward God, and thus man acquired the grace of *justitia originalis*. This is the Romish doctrine of superadded grace, as necessary to the original perfection of human nature. As to original sin, he combated the view of the Traducians, according to which sin was transferred by propagation, for this would not explain the participation in guilt. Mankind must be regarded as an ethical person, and so far Adam's sin was the sin of all men. In original sin Aquinas recognized two elements, one privative, the other positive. The first was the loss of the harmony of original righteousness; the second consisted in an *inordinata dispositio*, a discordance which took place between reason and sensuousness, and in a *languor naturæ*. He maintained, in opposition to the doctrine of the Immaculate Conception, that the Virgin Mary was not without original sin, inasmuch as she, as well as other mortals, needed redemption and salvation through Christ (*Summa*, p. 111, q. 27, art. 1). (4) As to redemption, he could see proof of its relative, but not of its absolute necessity. Since redemption proceeded from the free will of God, it suffices to prove that this method was not impossible, and that it was suitable. Supposing that man had been redeemed by an angel, his perfect restoration could not have been effected, for man would have remained dependent on a creature. The visible appearance of God was necessary, in order that man might be led from the visible to the knowledge and love of the invisible. Setting out from the contemplation of the divine Omnipotence, other possible modes of redemption might be imagined, but this method must have ever been the most suitable. On the other hand, if regard be had to man's stand-point, no other method was possible than that which was chosen by God, since man by himself alone could render no satisfaction. If the relations to God and man are combined, it must be allowed that

another method of redemption was possible, but none so suitable as this. The union of God with man must give man the strongest assurance of attaining the highest happiness, which consists in immediate union with God. But, since redemption has been effected, men have acquired a new consciousness of the dignity of their nature. In these ends Aquinas found the importance of the work of redemption. As he here joins his own ideas with those of Anselm, he agrees also with him in the opinion that the satisfaction rendered by Christ furnished what was requisite from its intrinsic worth. Like Anselm, he proceeds on the principle that for an injury something must be given which the injured party would value as high as, or higher than what had been lost by the injury. Christ's satisfaction is not only *sufficiens*, but *superabundans*. Aquinas was perhaps the first to raise the question "afterward so earnestly discussed in the Calvinistic and Arminian controversies of the 17th century—the question, namely, whether Christ did not earn for the believer a title to eternal life, as of freedom from condemnation to eternal death. Aquinas answers this question in the affirmative, and makes the technical distinction between the *satisfaction* which Christ made by his sufferings to justice, and the *merit* of his obedience to the law, by virtue of which the redeemed are entitled to the rewards of eternity. In other words, we find in the theory of Aquinas an anticipation of the later distinction between the 'active' and 'passive' righteousness of Christ" (Shedd, *History of Doctrines*, ii, 310). If we find elsewhere the various instrumentalities of grace scattered, such as the offices of Lawgiver, Priest, and King, all these are united in Christ, the fountain of all grace. He is the Mediator between God and men, as far as he communicates what is divine to them, intercedes for them, and makes satisfaction for their sins. Christ is the mystical head of the members which belong to him, inasmuch as what he has done is for their benefit (*unio mystica*). (5) As to justification, the Schoolmen, after Augustin, conceived of it not as objective, but a subjective sanctification, of which faith is the instrument, and which is realized in love. Aquinas thought the *infusio gratiæ justificantis* (infusion of justifying grace) necessary for the forgiveness of sins on the part of God, and allowed successive steps in justification: first of all the communication of grace—then the tendency of the free will to God—then that by which it departs from sin, and upon this the forgiveness of sins. He thus confounds, to a certain extent, justification with sanctification, as all the later Romanists do. In the act of faith is contained the admission that man is made righteous by the redemption of Christ. As to the relation of faith to justification, he admitted it, but vitiated it by adopting the scholastic distinction between *condignum* and *congruum*, or merit from desert and merit from fitness. This distinction is thus defined by Aquinas, with his usual acuteness and clearness: "A meritorious work of man may be considered in two aspects; first, as proceeding from the free will of man, and, secondly, as proceeding from the grace of the Holy Spirit. If it be considered from the first point of view, there can be in it no merit of condignity or absolute desert, because of the inequality between man and God, whereby it is impossible for the creature to bring the Creator under absolute obligation. But if it be considered from the second point of view as proceeding from the influence of the Holy Spirit, the work of man may have the merit of congruity or fitness, because it is fitting that God should reward his own grace as a thing excellent in itself" (Shedd, *History of Doctrines*, ii, 330). (6) As to the sacraments, he taught that they are the necessary media of the application of Christ's merits to men. He endeavors to prove the necessity of the seven sacraments on the principle that the whole life should be consecrated to God's grace; its gradual development from birth to death was surrounded by the sacraments. (i) The birth of the spiritual life takes place in baptism; (ii) the growth to maturity is through confirmation; (iii) the nourishment of the spiritual life is through the Lord's Supper. If man were bodily and spiritually sound throughout, he needs nothing more; but for the healing of his sickly state he requires (iv) penance; (v) the promotion of his recovery by certain means is signified by extreme unction. (7) As to the future state of man, he goes into details on the resurrection body. According to quest. 81 (*Summa*, pt. iii), those who are raised from the dead will be in the *ætas juvenilis, quæ inter decrementum et incrementum insistuitur*. The difference of sexes will continue to exist, but without sensual appetites. All the organs of sense will still be active, with the exception of the sense of taste. It is however possible that even the latter may be rendered more perfect, and fitted for adequate functions and enjoyments. Hair and nails are one of the ornaments of man, and are therefore quite as necessary as blood and other fluids. The resurrection bodies will be exceedingly fine, and be delivered from the heavy weight which is now so burdensome to them; nevertheless they will be tangible, as the body of Christ could be touched after his resurrection. But this is true only in reference to the bodies of the blessed. The bodies of the damned are ugly and deformed; they are incorruptible, but capable of suffering, which is not the case with the bodies of the saints" (Hagenbach, *History of Doctrines*, § 204).

The scholastic *philosophy* reached its culmination in Aquinas. He rendered real service to the Aristotelian philosophy by the pains he took to effect a translation of the works in which it was contained, and by his commentaries on them. He was a Realist, inasmuch as he maintained that the ideas of things after the pattern of which the world was made pre-existed eternally in the Divine mind (although not independent of God), and regarded them as the proper objects of knowledge, and as the *forms* which determine the nature and properties of all things. This system he endeavored to place on a firmer basis by extending the theory of thought propounded by Aristotle, to which he superadded some ideas of the system of Plato and of the Alexandrians. With this is connected his explanation of the conceptions of matter and form, as elements of compound substances, as also his explanation of the principle of individuation. The rational soul, the nature of which he discusses after Aristotle's system, is the substantial *form* of man, immaterial and indestructible. The aim of Aquinas, as a Christian philosopher, was to prove the reasonableness of Christianity, which he attempted to accomplish by showing, 1st, that it contains a portion of truth; 2d, that it falls under the cognizance of reason; and, 3d, that it contains nothing contradictory to reason. In connection with the latter argument he starts from the assumption that the truths of reason are essentially one with Divine truth, because reason is derived from God. Philosophy consists, according to him, in science searching for truth with the instrument of human reason; but he maintains that it was necessary for the salvation of man that Divine revelation should disclose to him certain things transcending the grasp of human reason. He regarded theology, therefore, as the offspring of the union of philosophy and religion (Tennemann, *Hist. of Philosophy*).

The Dominican monks, especially, naturally proud of their greatest doctor, have always maintained Thomism, as the doctrines of Aquinas have been named. The Franciscans, on the other hand, have always opposed Thomism; one of their greatest doctors, Bonaventura (q. v., *doctor seraphicus*, † 1274), opposed Aquinas on mystical grounds, and Duns Scotus (q. v., *doctor subtilis*, † 1308) on dialectical grounds: they were enrolled in solid body against it. The Thomists were Aristotelians, generally Realists; followed Augustine as to sin, grace, etc.; opposed the immaculate

conception, and held that the sacraments convey grace physically. The Scotists were Nominalists, were opposed to Augustine's doctrines of grace and predestination, maintained the immaculate conception, and held that the sacraments produce grace as moral causes, not as physical. The Roman see naturally inclined to favor the doctrines of the Scotists, but the *prestige* of Aquinas was so great that the Thomists, to a great extent, ruled the theology of the church up to the time of the controversy between the Molinists (q. v.) and the Jansenists, when the views of the Scotists substantially prevailed.

The collected writings of St. Thomas fill twenty-three folio volumes. The following is the list of them, as given by Cave: 1. *Expositio in Aristotelis libros*, etc. (Venice, 1496):—2. *Comment. in 4 lib. Sent. P. Lombardi* (Basle, 1492; and often):—3. *Quæstiones disputatæ*, 10, *de Potentia Dei*; 16, *De Malo*, etc.; 29, *De Veritate*:—4. *Quæstiones Quodlibeticæ* 12 (Cologne, 1471, 1491, etc.):—5. *Summa Catholicæ fidei contra Gentiles* (Rome, 1476; Venice, 1480, fol., with notes by Fran. de Sylvestris; Lyons, 1566, fol., with comm. by Franciscus Ferrariensis, Paris, 1642, 2 vols. fol.):—6. *Expositio in lib. B. Dionysii de divinis Nominibus*:—7. *Summa Theologiæ* (Cologne, 1604; Douai, 1614; Antwerp, 1624; Paris, 1638; Bologna, with comm. of Cajetan, 1514; with that of Caponus, Cajetan, and Javellus, Venice, 1596, 5 vols. fol.):—8. *Expositio in Lib. B. Jobi*:—9. *Expositio in Primam Psalmorum Davidis* (Lyons, 1520, 8vo):—10. *Expositio in Canticum Canticorum* (1545, 8vo; Paris, 1634, 4to):—11. *Expositio in Esaiam Proph.*:—12. *Expositio in Jeremiam Proph.* (Lyons, 1531, 8vo):—13. *Expositio in Threnos Jeremiæ* (attributed by some to Thomas, an Englishman). The last three published together in fol. at Venice in 1527:—14. *Expositio in Evang. S. Johannis*:—15. *Catena Aurea in 4 Evang.* (Lyons, 1530, 8vo; Antwerp, 1578):—16. *Expositio in Pauli Epistolas* (Basle, 1475; with comm. of Cajetan, Bologna, 1481, fol.):—17. *Sermones* (Rome, 1571, 8vo):—18. *Opuscula* 73. Of these, many are doubtful. All the above were collected and published at Rome, 1568 and 1570, in 17 vols.; Venice, 1587 and 1594; Douai, 1608; Antwerp, 1612; Paris, 1634, 1655, 1660, in 23 vols. In some of the later of these editions another vol. was added, containing, 19. *Comment. in Genesim*:—20. *Comment. in Lib. Maccab.*:—21. *Comment. in omnes Epistolas Canonicas*:—22. *Comment. in Apocalypsen*:—23. *Comment. in Danielem Proph.*:—24. *Comment. in Boëthii libros de Consolatione Philosophiæ*. The chief part of the six works last mentioned are, according to Cave, to be attributed to Thomas Anglus (Cave, *Hist. Lit.* ii, 308, cited by Landon, ii, 477). The best edition of the works of Aquinas is the *editio Veneti altera*, containing his life by Echard, and commentaries by Rubeis (28 vols. 4to, Venet. 1775). Of his most important work, the *Summa Theologiæ*, many editions have been printed. His *Catena Aurea*, translated into English, was published at Oxford, 1845 (7 parts 8vo). The best recent books on Aquinas are Werner, *Thomas von Aquino* (Ratisbon, 1858-60, 3 vols.); Kling, *Descriptio Summæ T. Aquinatis* (Bonn, 1846); Richter, *Moral d. heiligen Thomas* (Munich, 1858, 2 vols.); Goudin, *Philos. juxta Thomæ dogmata* (Par. 1861); Jourdain, *La Philos. de St. Thomas d'Aquin* (Par. 1858, 2 vols.); Hampden, *Life of Thomas Aquinas* (Lond. 1848). See also Hauréau, *Phil. Scolast.* vol. ii, cap. xx; Neander, *Ch. Hist.* iv, 421; Mozley, *On Predestination*, p. 260 sq.; Tennemann, *Manual Hist. Phil.* § 266; Cave, *Hist. Lit.* anno 1255; Neander, *Hist. of Dogmas*, ii, 542 et al.; Hagenbach, *Hist. of Doctr.*; Shedd, *Hist. of Doctr.*; Herzog, *Real-Encykl.* xvi, 60; Dupin, *Eccl. Writers*, cent. xiii.

Aquino, Philip of, a learned rabbin, whose real name was Mardochai. He was born at Carpentras; but, on his expressing a desire to embrace Christianity, he found it necessary to leave France, and went to Naples, and was baptized at Aquino, whence his name. He died at Paris in 1650, where he had been made royal professor of Hebrew at the College de France. He assisted Le Jay in his Polyglot, and published *Dictionarium Heb. Chald. Talm. Rabbinicum* (Paris, 1629, fol.); *Radices Linguæ Sanctæ* (Paris, 1620, 16mo); *Rabbinical Comm. on the Pentateuch and Psalms* (Latin; Paris, 1620, 4to); with other works of less importance, and several still in MS., among them a version of the N. T. in Hebrew, with notes. His son Louis translated into Latin the Comm. of Levi Ben Gerson on Job and Esther (Par. 1622, 4to).—Hoefer, *Nouv. Biog. Générale*, ii, 946.

Ar (Heb. id. עָר i. q. עִיר, a *city*; Sept. Ἀρ [v. r. Ἡρ in Num. xxi, 15], Deut. ii, 29; fully *Ar-Moab*, Num. xxi, 28; Isa. xv, 1; also *city of Moab*, Num. xxii, 36; prob. also for *Moabitis* or the whole country, Deut. ii, 9, 18), the capital city of the Moabites (Num. xxi, 28; Deut. ii, 9, 18, 29), near (south of) the river Arnon (Deut. ii, 18, 24; Num. xxi, 13-15). It appears to have been burnt by King Sihon (Num. xxi, 28), and Isaiah, in describing the future calamities of the Moabites, says, "In the night Ar of Moab is laid waste and brought to silence" (Isa. xv, 1). In his comment on this passage, Jerome states that in his youth there was a great earthquake, by which Ar was destroyed in the night-time. This he evidently regards as a fulfilment of the prediction, which, however, had probably some less remote reference. Latterly the name of the city was Græcized *Areopolis* (Ἀρεόπολις, q. d. "city of Mars"). It was an episcopal city of the Third Palestine (Reland, *Palæst.* p. 577 sq.). According to Theodoret (*Comment.* in Isa. xv, xxix), it was sometimes called *Ariel*. This city was also called *Rabbah* or *Rabbath*, and, to distinguish it from Rabbath of Ammon, *Rabbath-Moab*. Ptolemy calls it *Rabmathon*; Steph. Byzantinus, *Rabathmoma*; and Abulfeda (*Tab. Syr.* p. 90), *Rabbath*, and also *Mab*. Hengstenberg (*Bileam*, p. 236) thinks it is the modern *Mehalet el-Haj*, near the Arnon (Burckhardt, iii, 636); but it is usually identified with the site that still bears the name of *Rabba*, visited and described by Seetzen, Burckhardt, Legh, Macmichael, and Irby and Mangles. It is about 17 miles east of the Dead Sea, 10 miles south of the Arnon (Mojeb), and about the same distance north of Kerak (Robinson, *Researches*, ii, 569). The ruins of Rabbah are situated on a low hill, which commands the whole plain. They present nothing of interest except two old Roman temples and some tanks. Irby and Mangles (*Letters*, p. 457) remark, with surprise, that the whole circuit of the town does not seem to have exceeded a mile. Burckhardt says, "half an hour in circuit," and that no trace of walls could be found; but it is obvious from the descriptions that the city whose ruins they saw was a comparatively modern town, less important and extensive than the ancient metropolis of Moab (*Syria*, p. 374, 377). See Moab.

A'ra (Heb. *Ara'*, אֶרָא, perhaps *lion*; Sept. Ἀρά), the last named of the three sons of Jether of the tribe of Asher (1 Chron. vii, 38); apparently the same with the Ulla whose three sons are named in the ensuing verse. B.C. ante 1017.

A'rab (Heb. *Arab'*, אֲרַב, *ambush*; Sept. Ἐφέβ v. r. Αἰρέμ), a city in the mountains of Judah, mentioned in connection with Golon and Dumah (Josh. xv, 52), whence probably the Gentile Arbite (2 Sam. xxiii, 35). According to Jerome (*Onomast.* s. v. Ereb) it lay south of Daroma, and was then called *Eremittytha* (Euseb. Ἐρεμιτθά). Schwarz (*Palest.* p. 105) says it is the village *al-Arab*, situated on a mountain four English miles south-east of Hebron; but other authorities make no mention of such a place, and the associated names require a locality rather to the west of Hebron (Keil, *Comment.* on Josh. in loc.), possibly the ruined site *el-Hadb* at the foot of a hill south-west of Dura (Robinson, *Researches*, iii, 5). See Judah

Arab. See Raven.

Arăba (Ἀραβά, prob. for *Arabah*), a city mentioned by Eusebius and Jerome (*Onomast.* s. v.) as lying near Diocæsarea (now Sefurieh), apparently the same mentioned by Josephus (*Life*, 51, where the text now has Γάβαρα instead of Ἄραβα, by a conjecture of Reland, *Palæst.* p. 1021; see Robinson, new ed. of *Researches*, iii, 83) as lying 20 stadia from Sogane; now the village *Arrabeh*, about four hours north of Nazareth (Schultz, in Ritter, *Erdk.* xvi, 768), containing Jewish graves, with other remains of antiquity (Van de Velde, *Memoir*, p. 287).

Ar'abah (Heb. *Arabah'*, עֲרָבָה, *desert;* Sept. ἔρημος, also ἄβατος, ἄπειρος, and γῆ διψῶσα, but in Josh. xviii, 18, Βαιθάραβα; Auth. Vers. elsewhere "plain"), the name of a region or tract and of a town.

1. This word, with the article (הָעֲרָבָה, *the* Arabah), is applied directly (Deut. i, 1; ii, 8; iii, 17; iv, 49; Josh. iii, 16; xii, 1, 3; 2 Kings xiv, 25; Am. vi, 14) as the proper name of the great valley in its whole extent lying between the Dead Sea and the gulf of Akabah. Indeed it may be said to reach, with a partial interruption, or rather contraction, from Banias, at the foot of Mount Hermon, to the Red Sea. It thus includes toward the north the lake of Tiberias; and the *Arboth* (plains) of Jericho and Moab form parts of it. The surface of the Arabah proper is said to be almost uninterruptedly a frightful desert. The northern continuation is watered by the Jordan, which, during its course, expands into the lakes el-Huleh and Tiberias, and is at length lost in the bitter waters of the Dead Sea; this latter occupying the middle point of the great valley nearly equidistant from its two extremities. The Scriptures distinctly connect the Arabah with the Red Sea and Elath; the Dead Sea itself is called the sea of the Arabah. In the Auth. Vers. it is rendered "plain." The Greek name of this tract was Αὐλών, *Aulon*, described by Eusebius (*Onomast.* s. v.) as extending from Lebanon to the desert of Paran. Abulfeda speaks of it under the name *el-Ghor*, and says correctly that it stretches between the lake of Tiberias and Ailah or Akabah (*Tab. Syr.* p. 8, 9). At the present day the name *el-Ghor* is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called Wady *el-Arabah*, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to ancient geographers, and in modern times was first discovered by Burckhardt (*Travels in Syria*, p. 441; Robinson's *Palest.* ii, 594–600). The importance of this great medial valley to the topography and natural features of Palestine (q. v.), as well as in the history of the Exode (q. v.), requires a full discussion of its peculiar designation and characteristics. See Topographical Terms.

I. *Name.*—1. If the derivation of Gesenius (*Thes.* p. 1066) is to be accepted, the fundamental meaning of the term is "arid" or "waste," and thence "sterile," and in accordance with this idea it is employed in various poetical parts of Scripture to designate generally a barren, uninhabitable district, "a desolation, a dry land, and a *desert*, a land wherein no man dwelleth, neither doth any son of man pass thereby" (Jer. li, 43; see a striking remark in Martineau, p. 395; and, among other passages, Job xxiv, 5; xxxix, 6; Isa. xxxiii, 9; xxxv, 1). See Desert.

2. But within this general signification it is plain, from even a casual examination of the topographical records in the earlier books of the Bible, that the word has also a more special and local force. In these cases it is found with the definite article (הָעֲרָבָה, *ha-Arabah*), "the Arabah," and is also so mentioned as clearly to refer to some spot or district familiar to the then inhabitants of Palestine. This district, although nowhere expressly so defined in the Bible, and although the peculiar force of the word "Arabah" appears to have been disregarded by even the earliest commentators and interpreters of the Sacred Books, has within our own times been identified with the deep-sunken valley or trench which forms the most striking among the many striking natural features of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf of the Red Sea; the most remarkable depression known to exist on the surface of the globe (Humboldt, *Cosmos*, i, 150, ed. Bohn; also p. 301). Through the northern portion of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Gennesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known among the Arabs by the name of *el-Ghor* (*the depression*), an appellation which it has borne certainly since the days of Abulfeda. The southern boundary of the Ghor has been fixed by Robinson to be the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. Down to the foot of these cliffs the Ghor extends; from their summits, southward to the gulf of Akabah, the valley changes its name, or, it would be more accurate to say, retains its old name of *Wady el-Arabah.*

Looking to the indications of the Sacred Text, there can be no doubt that in the times of the conquest and the monarchy the name "Arabah" was applied to the valley in the entire length of both its southern and northern portions. Thus in Deut. i, 1, probably, and in Deut. ii, 8, certainly (Auth. Vers. "plain" in both cases), the allusion is to the southern portion, while the other passages in which the name occurs point with certainty—now that the identification has been suggested—to the northern portion. In Deut. iii, 17; iv, 49; Josh. iii, 16; xi, 2; xii, 3; and 2 Kings xiv, 25, both the Dead Sea and the sea of Cinneroth (Gennesareth) are named in close connection with the Arabah. The allusions in Deut. xi, 30; Josh. viii, 14; xii, 1; xviii, 18; 2 Sam. ii, 29; iv, 7; 2 Kings xxv, 4; Jer. xxxix, 4; lii, 7, become at once intelligible when the meaning of the Arabah is known, however puzzling they may have been to former commentators. In Josh. xi, 16, and xii, 8, the Arabah takes its place with "the mountain," "the lowland" plains of Philistia and Esdraelon, "the south" and "the valley" of Cœle-Syria, as one of the great natural divisions of the conquered country. See Plain.

3. But farther, the word is found in the plural and without the article (עֲרָבוֹת, *Arboth*), always in connection with either Jericho or Moab, and therefore doubtless denoting the portion of the Arabah near Jericho; in the former case on the west, and in the latter on the east side of the Jordan; the Arboth-Moab being always distinguished from the Sedeh-Moab —the bare and burnt-up soil of the sunken valley from the cultivated pasture or corn-fields of the downs on the upper level—with all the precision which would naturally follow from the essential difference of the two spots. (See Num. xxii, 1; xxvi, 3, 63; xxxi, 12; xxxiii, 48–50; xxxv, 1; xxxvi, 13; Deut. xxxiv, 1, 8; Josh. iv, 13; v, 10; xiii, 32; 2 Sam. xv, 28; xvii, 16; 2 Kings xxv, 5; Jer. xxxix, 5; lii, 8.) See Jericho.

4. The word Arabah does not appear in the Bible until the book of Numbers. In the allusions to the valley of the Jordan in Gen. xiii, 10, etc., the curious term *Ciccar* is employed. This word and the other words used in reference to the Jordan valley, as well as the peculiarities and topography of that region—in fact, of the whole of the Ghor—will be more appropriately considered under the word Jordan. At present our attention may be confined to the southern division, to that portion of this singular valley which has from the most remote date borne, as it still continues to bear, the name of "Arabah." See Champaign. For a map of the region, see Exode.

II. *Description.*—The direction of the Ghor is nearly

due north and south. The Arabah, however, slightly changes its direction to about N.N.E. and S.S.W. (Robinson, i, 240). But it preserves the straightness of its course, and the general character of the region is not dissimilar to that of the Ghor (Irby, p. 134) except that the soil is more sandy, and that, from the absence of the central river and the absolutely desert character of the highland on its western side (owing to which the wadys bring down no fertilizing streams in summer, and nothing but raging torrents in winter), there are very few of those lines and "circles" of verdure which form so great a relief to the torrid climate of the Ghor. The whole length of the Arabah proper, from the cliffs south of the Dead Sea to the head of the gulf of Akabah, appears to be rather more than 100 miles (Kiepert's *Map*). In breadth it varies. North of Petra—that is, about 60 miles from the gulf of Akabah—it is at its widest, being perhaps from 10 to 12 miles across; but it contracts gradually to the south till at the gulf the opening to the sea is but 4, or, according to some travellers, 2 miles wide (Robinson, i, 240; Martineau, p. 392).

The mountains which form the walls of this vast valley or trench are the legitimate successors of those which shut in the Ghor, only in every way grander and more desert-like. On the west are the long horizontal lines of the limestone ranges of the Tih, "always faithful to their tabular outline and blanched desolation" (Stanley, p. 7; and see Laborde, p. 262), mounting up from the valley by huge steps with level barren tracts on the top of each (Robinson, ii, 508), and crowned by the vast plateau of the "Wilderness of the Wanderings." This western wall ranges in height from 1500 to 1800 feet above the floor of the Arabah (Robinson, i, 240), and through it break in the wadys and passes from the desert above—unimportant toward the south, but farther north larger and of a more permanent character. The chief of these wadys is the W. el-Jerafeh, which emerges about sixty miles from Akabah, and leads its waters, when any are flowing, into the W. el-Jeib (Robinson, ii, 500, 508), and through it to the marshy ground under the cliffs south of the Dead Sea. Two principal passes occur in this range. First, the very steep and difficult ascent close to the Akabah, by which the road of the Mecca pilgrims between the Akabah and Suez mounts from the valley to the level of the plateau of the Tih. It bears apparently no other name than en-Nukb, "the Pass" (Robinson, i, 257). The second—es-Sufah—has a more direct connection with the Bible history, being probably that at which the Israelites were repulsed by the Canaanites (Deut. i, 44; Num. xiv, 43–45). It is on the road from Petra to Hebron, above Ain el-Weibeh, and is not, like the former, from the Arabah to the plateau, but from the plateau itself to a higher level 1000 feet above it. See the descriptions of Robinson (ii, 587), Lindsay (ii, 46), Stanley (p. 113). The eastern wall is formed by the granite and basaltic (Schubert, in Ritter, *Erdk.* xiv, 1013) mountains of Edom, which are in every respect a contrast to the range opposite to them. At the base are low hills of limestone and argillaceous rock like promontories jutting into the sea, in some places thickly strewed with blocks of porphyry; then the lofty masses of dark porphyry constituting the body of the mountain; above these sandstone broken into irregular ridges and grotesque groups or cliffs, and farther back and higher than all long elevated ridges of limestone without precipices (Robinson, ii, 505, 551; Laborde, p. 209, 210, 262; Lindsay, ii, 43), rising to a height of 2000 to 2300 feet, and in Mount Hor reaching an elevation of not less than 5000 feet (Ritter, *Erdk.* xiv, 1139, 1140). Unlike the sterile and desolate ranges of the Tih, these mountains are covered with vegetation, in many parts extensively cultivated and yielding good crops; abounding in "the fatness of the earth" and the "plenty of corn and wine" which were promised to the forefather of the Edomites as a compensation for the loss of his birthright (Robinson, ii, 552; Laborde, p. 203, 263). In these mountains there is a plateau of great elevation, from which again rise the mountains—or rather the downs (Stanley, p. 87)—of es-Sherâh. Though this district is now deserted, yet the ruins of towns and villages with which it abounds show that at one time it must have been densely inhabited (Burckhardt, p. 435, 436). The numerous wadys which at once drain and give access to the interior of these mountains are in strong contrast with those on the west, partaking of the fertile character of the mountains from which they descend. In almost all cases they contain streams which, although in the heat of summer small, and losing themselves in their own beds or in the sand of the Arabah "in a few paces" after they forsake the shadow of their native ravines (Laborde, p. 141), are yet sufficient to keep alive a certain amount of vegetation, rushes, tamarisks, palms, and even oleanders, lilies, and anemones, while they form the resort of the numerous tribes of the children of Esau, who still "dwell (Stanley, p. 87; Laborde, p. 141; Martineau, p. 396) in Mount Seir, which is Edom" (Gen. xxxvi, 8). The most important of these wadys are the W. Ithm and the W. Abû Kusheibeh. The former enters the mountains close above Akabah, and leads by the back of the range to Petra, and thence by Shobek and Tufileh to the country east of the Dead Sea. Traces of a Roman road exist along this route (Laborde, p. 203; Robinson, ii, 161); by it Laborde returned from Petra, and there can be little doubt that it was the route by which the Israelites took their leave of the Arabah when they went to "compass the land of Edom" (Num. xxi, 4). The second, the W. Abû Kusheibeh, is the most direct access from the Arabah to Petra, and is that up which Laborde and Stanley appear to have gone to the city. Besides these are Wady Tubal, in which the traveller from the south gains his first glimpse of the red sandstone of Edom, and W. Ghûrundel, not to be confounded with those of the same name north of Petra and west of Sinai.

To Dr. Robinson is due the credit of having first ascertained the spot which forms at once the southern limit of the Ghor and the northern limit of the Arabah. This boundary is the line of chalk cliffs which sweep across the valley at about six miles below the south-west corner of the Dead Sea. They are from 50 to 150 feet in height; the Ghor ends with the marshy ground at their feet, and level with their tops the Arabah begins (Robinson, ii, 494, 498, 501). Thus the cliffs act as a retaining wall or buttress supporting the higher level of the Arabah, and the whole forms what in geological language might be called a "fault" in the floor of the great valley. Through this wall breaks in the embouchure of the great main drain of the Arabah—the Wady el-Jeib—in itself a very large and deep water-course, which collects and transmits to their outlet at this point the torrents which the numerous wadys from both sides of the Arabah pour along it in the winter season (Robinson, ii, 497, 500, 507). The farthest point south to which this drainage is known to reach is the southern Wady Ghûrundel (Robinson, ii, 508), which debouches from the eastern mountains about 40 miles from Akabah and 60 from the cliffs just spoken of. The Wady el-Jeib also forms the most direct road for penetrating into the valley from the north. On its west bank, and crossed by the road from Wady Musa (Petra) to Hebron, are the springs of Ain el-Weibeh, maintained by Robinson to be Kadesh (*Res.* ii, 582; but see Stanley, p. 94). Of the substructure of the floor of the Arabah very little is known. In his progress southward along the Wady el-Jeib, which is, during part of its course, over 100 feet in depth, Dr. Robinson (ii, 498) notes that the sides are "of chalky earth or marl," but beyond this there is no information. The surface is dreary and desolate in the extreme. According to Dr. Robinson

(ii, 502), "A lone shrub of the ghûdah is almost the only trace of vegetation." This was at the ascent from the Wady el-Jeib to the floor of the great valley itself. Farther south, near Aln el-Weibeh, it is a rolling gravelly desert, with round naked hills of considerable elevation (ii, 580). At Wady Ghûrundel it is "an expanse of shifting sands, broken by innumerable undulations and low hills" (Burckhardt, p. 442), and "countersected by a hundred water-courses" (Stanley, p. 87). The southern portion has a considerable general slope from east to west quite apart from the undulations of the surface (Stanley, p. 85), a slope which extends as far north as Petra (Ritter, xiv, 1097). Nor is the heat less terrible than the desolation, and travellers, almost without exception, bear testimony to the difficulties of journeying in a region where the sirocco appears to blow almost without intermission (Ritter, xiv, 1016; Burckh. p. 444; Martineau, p. 394; Robinson, ii, 505). However, in spite of this heat and desolation, there is a certain amount of vegetation, even in the open Arabah, in the dryest parts of the year. Schubert in March found the *Arta* (Calligonum com.), the Anthia variegata, and the Coloquinta (Ritter, xiv, 1014), also tamarisk-bushes (*tarfa*) lying thick in a torrent bed (p. 1016); and on Stanley's road "the shrubs at times had almost the appearance of a jungle," though it is true that they were so thin as to disappear when the "waste of sand" was overlooked from an elevation (p. 85; and see Robinson, i, 240, 258). See ARABIA.

It is not surprising that after the discovery by Burckhardt in 1812 of the prolongation of the Jordan valley in the Arabah, it should have been assumed that this had in former times formed the outlet for the Jordan to the Red Sea. Lately, however, the levels of the Jordan and the Dead Sea have been taken, imperfectly, but still with sufficient accuracy to disprove the possibility of such a theory; and in addition there is the universal testimony of the Arabs that at least half of the district drains northward to the Dead Sea —a testimony fully confirmed by all the recorded observations of the conformation of the ground. A series of accurate levels from the Akabah to the Dead Sea, up the Arabah, are necessary before the question can be set at rest, but in the mean time the following may be taken as an approximation to the real state of the case. (See the profiles on Petermann's *Map*.)

(1.) The waters of the Red Sea and of the Mediterranean are very nearly at one level. See DEAD SEA.

(2.) The depression of the surface of the Sea of Galilee is 652 feet, and of the Dead Sea 1316 feet, below the level of the Mediterranean, and therefore of the Red Sea. Therefore the waters of the Jordan can never in historical times have flowed into the gulf of Akabah, even if the formation of the ground between the Dead Sea and the gulf would admit of it. But,

(3.) All testimony goes to show that the drainage of the northern portion of the Arabah is toward the Dead Sea, and therefore that the land rises southward from the latter. Also that the south portion drains to the gulf, and therefore that the land rises northward from the gulf to some point between it and the Dead Sea. The water-shed is said by the Arabs to be a long ridge of hills running across the valley at two and a half days, or say forty miles, from Akabah (Stanley, p. 85), and it is probable that this is not far wrong. By M. de Bertou it is fixed as opposite the entrance to the Wady Talh, apparently the same spot.

2. A city of Benjamin (Josh. xviii, 18), elsewhere (Josh. xv, 61; xviii, 22) called more fully BETH-ARABAH (q. v.).

Arabatti'nè (1 Macc. v, 3). See ACRABATTINE.

Ara'bia (Heb. *Arab'*, עֲרַב, 2 Chron. ix, 14; Isa. xxi, 13; Jer. xxv, 24; Ezek. xxvii, 21; Ἀραβία, Gal. i, 17; iv, 25; also 2 Esdr. xv, 29; 1 Macc. xi, 16; 2 Macc. xii, 11), the name of an extensive region occupying the south-western extremity of Asia, having on the west the Isthmus of Suez and the Red Sea (called from it the *Arabian Gulf*), which separate it from Africa; on the south the Indian Ocean; and on the east the Persian Gulf and the Euphrates. The boundary to the north has never been well defined, for in that direction it spreads out into interminable deserts, which meet those of Palestine and Syria on the west, and those of *Irâk-Arabi* (i. e. Babylonia) and Mesopotamia on the east; and hence some geographers include that entire wilderness in Arabia. The form of the peninsula is that of a trapezoid, whose superficial area is estimated at four times the extent of France. It is one of the few countries of the south where the descendants of the aboriginal inhabitants have neither been extirpated nor expelled by northern invaders. They have not only retained possession of their ancestral homes, but have sent forth colonies to all the adjacent regions, and even to more distant lands, both in Africa and Asia (Ritter, *Erdkunde*, ii, 172).

With the history of no country save that of Palestine are there connected so many hallowed and impressive associations as with that of Arabia. Here lived and suffered the holy patriarch Job; here Moses, "when a stranger and a shepherd," saw the burning, unconsuming bush; here Elijah found shelter from the rage of persecution; here was the scene of all the marvellous displays of Divine power and mercy that followed the deliverance of Israel from the Egyptian yoke, and accompanied their journeyings to the promised land; and here Jehovah manifested himself in visible glory to his people. From the influence of these associations, combined with its proximity to Palestine, and the close affinity in blood, manners, and customs between the northern portion of its inhabitants and the Jews, Arabia is a region of peculiar interest to the student of the Bible; and it is chiefly in its relation to subjects of Bible study that we are now to consider it. See ASIA.

I. *Names.*—1. In early times the Hebrews included a part of what we call Arabia among the countries they vaguely designated as קֶדֶם, *Ke'dem*, "the East," the inhabitants being numbered among the *Beney'-Ke'dem*, "Sons of the East," i. e. Orientals. But there is no evidence to show (as is asserted by Rosenmüller and some other Bible geographers) that these phrases are ever applied to the *whole* of the country known to us as Arabia. They appear to have been commonly used in speaking of those parts which lay due *east* of Palestine, or on the north-east and south-east; though occasionally they do seem to point to tracts which lay indeed to the south and south-west of that country, but to the east and south-east of Egypt. Accordingly we find that whenever the expression *kedem* has obviously a reference to Arabia, it invariably points to its *northern* division only. Thus in Gen. xxv, 6, Abraham is said to have sent away the sons of Hagar and Keturah to the *E'rets-Ke'dem* —*Kedmah*, i. e. the "East country, eastward;" and none of them, so far as we know, were located in peninsular Arabia; for the story which represents Ishmael as settling at Mecca is an unsupported native tradition. The patriarch Job is described (Job i, 3) as "the greatest of all the men of the east," and though opinions differ as to the precise locality of the land of Uz, all are agreed that it was in some part of Arabia, but certainly not in Arabia Felix. In the Book of Judges (vi, 3; vii, 12; viii, 10) among the allies of the Midianites and Amalekites (tribes of the north) are mentioned the "*Bene-Kedem*," which Josephus translates by Ἀραβας, the Arabs. In Isa. xi, 14, the parallelism requires that by "sons of the east" we understand the *nomades* of Desert Arabia, as corresponding to the Philistines "on the west;" and with these are conjoined the Edomites, Moabites, and Ammonites, who were all northern Arabians. The command was given (Jer. xlix, 28) to the Babylonians "to smite the Bene-Kedem," who are there classed

with the Kedarenes, descendants of Ishmael (comp. 1 Kings iv, 30). In more modern times a name of similar import was applied to the Arabs generally; they were called *Saracens* (Sharakiyun, i. e. Orientals), from the word *shark*, "the east," whence also is derived the term sirocco, the east wind. The name of Saracens came into use in the West in a vague and undefined sense after the Roman conquest of Palestine, but does not seem to have been adopted as a general designation till about the eighth century. It is to be remarked here that though in Scripture *Kedem* most commonly denotes Northern Arabia, it is also used of countries farther east, e. g. of the native country of Abraham (Isa. xli, 2; comp. Gen. xxix, 1), of Balaam (Num. xxiii, 7), and even of Cyrus (Isa. xlvi, 11); and, therefore, though the Magi who came to Jerusalem (Matt. ii, 1) were *ἀπὸ ἀνατολῶν*, "from the east," it does not thence follow that they were natives of Arabia. See BENE KEDEM.

2. We find the name עֲרַב, *Arab'*, first beginning to occur about the time of Solomon. It designated a portion of the country, an inhabitant being called Arabi, an Arabian (Isa. xiii, 20), or, in later Hebrew, עַרְבִי, *Arbi'* (Neh. ii, 19), the plural of which was *Arbim'* (2 Chron. xxi, 16), עַרְבִים, or *Arbiim'* (עַרְבִיאִים, *Arabians*) (2 Chron. xvii, 11). In some places these names seem to be given to the nomadic tribes generally (Isa. xiii, 20; Jer. iii, 2) and their country (Isa. xxi, 13). The kings of Arabia from whom Solomon (2 Chron. ix, 14) and Jehoshaphat (2 Chron. xvii, 11) received gifts were probably Bedouin chiefs; though in the place parallel to the former text (1 Kings x, 15), instead of *Arab* we find עֵרֶב or עֵרֶב, *E'reb*, rendered in Jer. xxv, 20, 24, "mingled people," but which Gesenius, following the Chaldee, understands to mean "foreign allies." It is to be remarked, however, that in all the passages where the word *Arab* occurs it designates only a small portion of the territory known to us as Arabia. Thus, in the account given by Ezekiel (xxvii, 21) of the Arabian tribes that traded with Tyre, mention is specially made of *Arab* (comp. Jer. xxv, 24). In 2 Chron. xxi, 16; xxii, 1; xxvi, 7; Neh. iv, 7, we find the Arabians classed with the Philistines, the Ethiopians (i. e. the Asiatic Cushites, of whom they are said to have been neighbors), the Mehunim, the Ammonites, and Ashdodites. At what period this name *Arab* was extended to the whole region it is impossible to ascertain. From it the Greeks formed the word Ἀραβία, which occurs twice in the New Testament; in Gal. i, 17, in reference probably to the tract adjacent to Damascene Syria, and in Gal. iv, 25, in reference to the peninsula of Mount Sinai. Among the strangers assembled at Jerusalem at the Pentecost there were Ἄραβες, Arabs (Acts ii, 11), the singular being Ἄραψ.

3. The modern name, *Jezirat el-Arab*, i. e. "the peninsula of the Arabs," applies to the southern part of the region only. Another native appellation is *Belad el-Arab*, i. e. "the land of the Arabs;" the Persians and Turks call it *Arabistân*. Mr. Lane informs us that in Egypt the term *Arab* is now generally limited to the *Bedouins*, or people of the desert; but formerly it was used to designate the towns-people and villagers of Arabian origin, while those of the desert were called *Aarab;* the former now call themselves *Oulàd el-Arab*, or sons of the Arabs.

II. *Geography.*—1. The early Greek geographers, such as Eratosthenes and Strabo, mention only two divisions of this vast region, *Happy* and *Desert* Arabia. But after the city of Petra, in Idumæa, had become celebrated as the metropolis of a commercial people, the Nabathæans, it gave name to a third division, viz. Arabia *Petræa* (improperly translated *Stony* Arabia); and this threefold division, which first occurs in the geographer Ptolemy, who flourished in the second century, has obtained throughout Europe ever since. It is unknown, however, to native or other Eastern geographers, who reckon Arabia Deserta as chiefly belonging to Syria and to Irak-Arabi, or Babylonia, while they include a great part of what we call Arabia Petræa in Egypt.

a. ARABIA FELIX (in Gr. Ἀραβία ἡ Εὐδαίμων, the *Arabia Eudæmon* of Pliny), i. e. *Happy Arabia.* The name has commonly been supposed to owe its origin to the variety and richness of the natural productions of this portion of the country, compared with those of the other two divisions. Some, however, regard the epithet "happy" as a translation of its Arabic name *Yemen*, which, though primarily denoting the land of the *right hand*, or *south*, also bears the secondary sense of "happy, prosperous." This part of Arabia lies between the Red Sea on the west and the Persian Gulf on the east, the boundary to the north being an imaginary line drawn between their respective northern extremities, Akabah and Basra or Bussora. It thus embraces by far the greater portion of the country known to us as Arabia, which, however, is very much a *terra incognita:* for the accessible districts have been but imperfectly explored, and but little of the interior has been as yet visited by any European traveller.

b. ARABIA DESERTA, called by the Greeks Σκηνῖτις Ἀραβία, or ἡ Ἔρημος Ἀραβία, and by the Arabs *El-Badieh*, i. e. the Desert. This takes in that portion of the country which lies north of Arabia Felix, and is bounded on the north-east by the Euphrates, on the north-west by Syria, and on the west by Palestine and Arabia Petræa. The Arabs divide this "great wilderness" into three parts, so called from their proximity to the respective countries, viz. *Badieh esh-Shem* (Syria), *Badieh el-Jeshirah* (the peninsula, i. e. Arabia), and *Badieh el-Irâk* (Babylonia). From this word Badieh comes the name of the nomadic tribes by whom it is traversed, viz. *Bedawees* (better known to us by the French corruption of *Bedouins*), who are not, however, confined to this portion of Arabia, but range throughout the entire region. So far as it has yet been explored, Desert Arabia appears to be one continuous, elevated, interminable *steppe*, occasionally intersected by ranges of hills. Sand and salt are the chief elements of the soil, which in many places is entirely bare, but elsewhere yields stinted and thorny shrubs or thinly-scattered saline plants. That part of the wilderness called *El-Hammad* lies on the Syrian frontier, extending from the Hauran to the Euphrates, and is one immense dead and dreary level, very scantily supplied with water, except near the banks of the river, where the fields are irrigated by wheels and other artificial contrivances. The sky in these deserts is generally cloudless, but the burning heat of the sun is moderated by cooling winds, which, however, raise fearful tempests of sand and dust. Here, too, as in other regions of the East, occasionally prevails the burning, suffocating south-east wind, called by the Arabs *El-Harûr* (the Hot), but more commonly *Samûm*, and by the Turks *Samyeli* (both words meaning "the Poisonous"), the effects of which, however, have by some travellers been greatly exaggerated. This is probably "the east wind" and the "wind from the desert" spoken of in Scripture. Another phenomenon, which is not peculiar, indeed, to Desert Arabia, but is seen there in greatest frequency and perfection, is what the French call the *mirage*, the delusive appearance of an expanse of water, created by the tremulous, undulatory movement of the vapors raised by the excessive heat of a meridian sun. It is called in Arabic *serab*, and is no doubt the Hebrew *sharab* of Isa. xxxv, 7, which our translators have rendered "the parched ground." See MIRAGE.

c. ARABIA PETRÆA (Gr. Πετραία) appears to have derived its name from its chief town *Petra* (i. e. a rock), in Heb. *Sela;* although (as is remarked by Burckhardt) the epithet is also appropriate on account

Map of Modern Arabia.

of the rocky mountains and stony plains which compose its surface. It embraces all the north-western portion of the country; being bounded on the east by Desert and Happy Arabia, on the north by Palestine and the Mediterranean, on the west by Egypt, and on the south by the Red Sea. This division of Arabia has been of late years visited by a great many travellers from Europe, and is consequently much better known than the other portions of the country. Confining ourselves at present to a general outline, we refer for details to the articles Sinai, Edom, Moab, etc. Beginning at the northern frontier, there meets the elevated plain of Belka, to the east of the Dead Sea, the district of Kerak (Kir), the ancient territory of the Moabites, their kinsmen of Ammon having settled to the north of this, in Arabia Deserta. The north border of Moab was the brook Arnon, now the Wady-el-Mojeb; to the south of Moab, separated from it by the Wady-el-Ashy, lay Mount Seir, the dominion of the Edomites, or *Idumæa*, reaching as far as to Elath on the Red Sea. The great valley which runs from the Dead Sea to that point consists, first, of El-Ghor, which is comparatively low, but gradually rises by a succession of limestone cliffs into the more elevated plain of *El-Arabah* above mentioned. "We were now," says Dr. Robinson (*Biblical Researches*, ii, 502), "upon the plain, or rather the rolling desert, of the *Arabah;* the surface was in general loose gravel and

stones, everywhere furrowed and torn with the beds of torrents. A more frightful desert it had hardly been our lot to behold. The mountains beyond presented a most uninviting and hideous aspect; precipices and naked conical peaks of chalky and gravelly formation rising one above another without a sign of life or vegetation." This mountainous region is divided into two districts: that to the north is called *Jebâl* (i. e. mountains, the Gebal of Psa. lxxxiii, 7); that to the south *Esh-Sherah*, which has erroneously been supposed to be allied to the Hebrew "Seir;" whereas the latter (written with a ע) means "hairy," the former denotes "a tract or region." To the district of Esh-Sherah belongs Mount Hor, the burial-place of Aaron, towering above the Wady Mousa (valley of Moses), where are the celebrated ruins of Petra (the ancient capital of the Nabathæo-Idumæans), brought to light by Seetzen and Burckhardt, and now familiar to English readers by the illustrations of Irby and Mangles, Laborde, etc. As for the mountainous tract immediately west of the Arabah, Dr. Robinson describes it as a desert limestone region, full of precipitous ridges, through which no travelled road has ever passed. See ARABAH. To the west of Idumæa extends the "great and terrible wilderness" of *Et-Tih*, i. e. "the Wandering," so called from being the scene of the wanderings of the children of Israel. It consists of vast interminable plains, a hard gravelly soil, and irregular ridges of limestone hills. The researches of Robinson and Smith furnish new and important information respecting the geography of this part of Arabia and the adjacent peninsula of Sinai. It appears that the middle of this desert is occupied by a long central basin, extending from Jebel-et-Tih (i. e. the mountain of the wandering, a chain pretty far south) to the shores of the Mediterranean. This basin descends toward the north with a rapid slope, and is drained through all its length by Wady-el-Arish, which enters the sea near the place of the same name on the borders of Egypt. The soil of the Sinaitic peninsula is in general very unproductive, yielding only palm-trees, acacias, tamarisks (from which exudes the gum called *manna*), coloquintida, and dwarfish, thorny shrubs. Among the animals may be mentioned the mountain-goat (the *beden* of the Arabs), gazelles, leopards, a kind of marmot called *waber*, the *sheeb*, supposed by Col. Hamilton Smith to be a species of wild wolf-dog, etc.: of birds there are eagles, partridges, pigeons, the *katta*, a species of quail, etc. There are serpents, as in ancient times (Num. xxi, 4, 6), and travellers speak of a large lizard called *dhob*, common in the desert, but of unusually frequent occurrence here. The peninsula is inhabited by Bedouin Arabs, and its entire population was estimated by Burckhardt at not more than 4000 souls. Though this part of Arabia must ever be memorable as the scene of the journeying of the Israelites from Egypt to the Promised Land, yet very few of the spots mentioned in Scripture have been identified; nor after the lapse of so many centuries ought that to be occasion of surprise.—Kitto, s. v. See EXODE.

2. Modern geographers find it more convenient to divide the country, agreeably to the natural features and the native nomenclature, into *Arabia Proper*, or Jezirat el-Arab, containing the whole peninsula as far as the limits of the northern deserts; *Northern Arabia*, or El-Badieh, bounded by the peninsula, the Euphrates, Syria, and the desert of Petra, constituting properly Arabia Deserta, or the great desert of Arabia; and *Western Arabia*, the desert of Petra and the peninsula of Sinai, or the country that has been called Arabia Petræa, bounded by Egypt, Palestine, Northern Arabia, and the Red Sea. (For further geographical details, see the *Penny Cyclopæd.* s. v.; M'Culloch's *Gaz.* s. v.; on *Aden*, see Wilson, *Bible Lands*, i, 9 sq.).

(1.) *Arabia Proper*, or the Arabian peninsula, consists of high table-land, declining toward the north; its most elevated portions being the chain of mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. The high land is encircled from Akabah to the head of the Persian Gulf by a belt of low littoral country; on the west and south-west the mountains fall abruptly to this low region; on the opposite side of the peninsula the fall is generally gradual. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. The water-shed, as the conformation of the country indicates, stretches from the high land of the Yemen to the Persian Gulf. From this descend the torrents that irrigate the western provinces, while several considerable streams—there are no navigable rivers—reach the sea in the opposite direction: two of these traverse Oman; and another, the principal river of the peninsula, enters the Persian Gulf on the coast of El-Bahrein, and is known to traverse the inland province called Yemameh. The geological formation is in part volcanic; and the mountains are basalt, schist, granite, as well as limestone, etc.; the volcanic action being especially observable about El-Medinah on the north-west, and in the districts bordering the Indian Ocean. The most fertile tracts are those on the south-west and south. The modern Yemen is especially productive, and at the same time, from its mountainous character, picturesque. The settled regions of the interior also appear to be more fertile than is generally believed to be the case; and the deserts afford pasturage after the rains. The principal products of the soil are date-palms, tamarind-trees, vines, fig-trees, tamarisks, acacias, the banana, etc., and a great variety of thorny shrubs, which, with others, afford pasture for the camels; the chief kinds of pulse and cereals (except oats), coffee, spices, drugs, gums and resins, cotton and sugar. Among the metallic and mineral products are lead, iron, silver (in small quantities), sulphur, the emerald, onyx, etc. The products mentioned in the Bible as coming from Arabia will be found described under their respective heads. They seem to refer, in many instances, to merchandise of Ethiopia and India, carried to Palestine by Arab and other traders. Gold, however, was perhaps found in small quantities in the beds of torrents (comp. Diod. Sic. ii, 93; iii, 45, 47); and the spices, incense, and precious stones brought from Arabia (1 Kings x, 2, 10, 15; 2 Chron. ix, 1, 9, 14; Isa. lx, 6; Jer. vi, 20; Ezek. xxvii, 22) probably were the products of the southern provinces, still celebrated for spices, frankincense, ambergris, etc., as well as for the onyx and other precious stones. Among the more remarkable of the wild animals of Arabia, besides the usual domestic kinds, and, of course, the camel and the horse, for both of which it is famous, are the wild ass, the musk-deer, wild goat, wild sheep, several varieties of the antelope, the hare, monkeys (in the south, and especially in the Yemen); the bear, leopard, wolf, jackal, hyena, fox; the eagle, vulture, several kinds of hawk, the pheasant, red-legged partridge (in the peninsula of Sinai), sand-grouse (throughout the country), the ostrich (abundantly in central Arabia, where it is hunted by Arab tribes); the tortoise, serpents, locusts, etc. Lions were formerly numerous, as the names of places testify. The sperm-whale is found off the coasts bordering the Indian Ocean. Greek and Roman writers (Herod., Agatharch. *ap.* Müller, Strab., Diod. Sic., Q. Curt., Dion. *Perieg.*, Heliod. *Æthiop.*, and Plin.) mention most of the Biblical and modern products, and the animals above enumerated, with some others (see Smith's *Dict. of Class. Geog.* s. v.).

Arabia Proper may be subdivided into five principal provinces: the Yemen; the districts of Hadramaut, Mahreh, and Oman, on the Indian Ocean and the entrance of the Persian Gulf; El-Bahrein, toward the

head of the gulf just named; the great central country of Nejd and Yemameh; and the Hejaz and Tehameh on the Red Sea. The Arabs also have five divisions, according to the opinion most worthy of credit (*Marásid*, ed. Juynboll, s. v. Hejaz; comp. Strabo): Tehameh, the Hejaz, Nejd, El-Arûd (the provinces lying toward the head of the Persian Gulf, including Yemameh), and the Yemen (including Oman and the intervening tracts). They have, however, never agreed either as to the limits or the number of the divisions. It will be necessary to state in some detail the positions of these provinces, in order to the right understanding of the identifications of Biblical with Arab names of places and tribes.

[1.] The Yemen embraced originally the most fertile districts of Arabia, and the frankincense and spice country. Its name, signifying "the right hand" (and therefore "south," comp. Matt. xii, 42), is supposed to have given rise to the appellation *εὐδαίμων* (Felix), which the Greeks applied to a much more extensive region. At present it is bounded by the Hejaz on the north and Hadramaut on the east, with the sea-board of the Red Sea and the Indian Ocean; but formerly, as Fresnel remarks (comp. Sale, *Prelim. Disc.*), it appears to have extended at least so as to include Hadramaut and Mahreh (Yakût's *Mushtarak*, ed. Wüstenfeld, and *Marásid*, passim). In this wider acceptation it embraced the region of the first settlements of the Joktanites. Its modern limits include, on the north, the district of Khaulan (not, as Niebuhr supposes, two distinct districts), named after Khaulan (*Kámoos*) the Joktanite (*Marásid*, s. v., and Caussin de Perceval, *Essai sur l'Hist. des Arabes avant l'Islamisme*, i, 113); and that of Nejran, with the city of that name founded by Nejran the Joktanite (Caussin, i, 60, and 113 sq.), which is, according to the soundest opinion, the Negra of Ælius Gallus (Strab. xvi, 782; see Jomard, *Études géogr. et hist. sur l'Arabie*, appended to Mengin, *Hist. de l'Egypte*, etc., iii, 385–286).

[2.] Hadramaut, on the coast east of the Yemen, is a cultivated tract contiguous to the sandy deserts called El-Ahkaf, which are said to be the original seats of the tribe of Ad. It was celebrated for its frankincense, which it still exports (El-Idrisi, ed. Jaubert, i, 54), and formerly it carried on a considerable trade, its principal port being Zafari, between Mirbat and Ras Sajir, which is now composed of a series of villages (Fresnel, 4e *Lettre*, *Journ. Asiat.* iiie série, v, 521). To the east of Hadramaut are the districts of Shihr, which exported ambergris (*Marásid*, s. v.), and Mahreh (so called after a tribe of Kudaah [*Id.* s. v.], and therefore Joktanite), extending from Seihût to Karwan (Fresnel, 4e *Lettre*, p. 510). Oman forms the easternmost corner of the south coast, lying at the entrance of the Persian Gulf. It presents the same natural characteristics as the preceding districts, being partly desert with large fertile tracts. It also contains some considerable lead-mines.

[3.] The highest province on the Persian Gulf is El-Bahrein, between Oman and the head of the gulf, of which the chief town is Hejer—according to some, the name of the province also (*Kámoos; Marásid*, s. v.). It contains the towns (and districts) of Katif and El-Ahsa (El-Idrisi, i, 371; *Marásid*, s. v.; *Mushtarak*, s. v. El-Ahsa), the latter not being a province, as has been erroneously supposed. The inhabitants of El-Bahrein dwelling on the coast are principally fishermen and pearl-divers. The district of El-Ahsa abounds in wells, and possesses excellent pastures, which are frequented by tribes of other parts.

[4.] The great central province of Nejd, and that of Yemameh, which bounds it on the south, are little known from the accounts of travellers. Nejd signifies "high land," and hence its limits are very doubtfully laid down by the Arabs themselves. It consists of cultivated table-land, with numerous wells, and is celebrated for its pastures; but it is intersected by extensive deserts. Yemameh appears to be generally very similar to Nejd. On the south lies the great desert called Er-Ruba el-Khali, uninhabitable in the summer, but yielding pasturage in the winter after the rains. The camels of the tribes inhabiting Nejd are highly esteemed in Arabia, and the breed of horses is the most famous in the world. In this province are said to be remains of very ancient structures, similar to those east of the Jordan.

[5.] The Hejaz and Tehameh (or El-Ghor, the "low land") are bounded by Nejd, the Yemen, the Red Sea, and the desert of Petra, the northern limit of the Hejaz being Eileh (El-Makrizi's *Khitat*, s. v. Eileh). The Hejaz is the holy land of Arabia, its chief cities being Mekkeh and El-Medinah; and it was also the first seat of the Ishmaelites in the peninsula. The northern portion is in general sterile and rocky; toward the south it gradually merges into the Yemen, or the district called El-Asir, which is but little noticed by either eastern or western geographers (see Jomard, 245 sq.). The province of Tehameh extends between the mountain chain of the Hejaz and the shore of the Red Sea; and is sometimes divided into Tehameh of the Hejaz and Tehameh of the Yemen. It is a parched, sandy tract, with little rain, and fewer pasturages and cultivated portions than the mountainous country.

(2.) *Northern Arabia*, or the Arabian Desert, is divided by the Arabs (who do not consider it as strictly belonging to their country) into Badiet esh-Shem, "the Desert of Syria," Badiet el-Jezireh, "the Desert of Mesopotamia" (not "—— of Arabia," as some suppose), and Badiet el-Irak, "the Desert of El-Irak." It is, so far as it is known to us, a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called *Samoom*, of which, however, the terrors have been much exaggerated. The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, etc., on which the camels feed. The inhabitants were known to the ancients as *σκηνῖται*, "dwellers in tents," or perhaps so called from their town *αἱ Σκηναί* (Strab. xvi, 747, 767; Diod. Sic. ii, 24; Amm. Marc. xxiii, 6; comp. Isa. xiii, 20; Jer. xlix, 31; Ezek. xxxviii, 11); and they extended from Babylonia on the east (comp. Num. xxiii, 7; 2 Chron. xxi, 16; Isa. ii, 6; xiii, 20) to the borders of Egypt on the west (Strab. xvi, 748; Plin. v, 12; Amm. Marc. xiv, 4; xxii, 15). These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. Their predatory habits are several times mentioned in the O. T. (2 Chron. xxi, 16, 17; xxvi, 7; Job i, 15; Jer. iii, 2). They also conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ezek. xxvii, 20–24), whence a chain of oases still forms caravan-stations (Burckhardt, *Arabia*, Appendix vi); and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connection with Ishmaelites, Keturahites, and other Arabian peoples (Gen. xxxvii, 25, 28; 1 Kings x, 15, 25; 2 Chron. ix, 14, 24; Isa. lx, 6; Jer. vi, 20), and probably consisted of the products of Southern Arabia and of the opposite shores of Ethiopia; it seems, however, to have been chiefly in the hands of the inhabitants of Idumæa; but it is difficult to distinguish between the references to the latter people and to the tribes of Northern Arabia in the passages relating to this traffic. That certain of these tribes brought tribute to Jehoshaphat appears

from 2 Chron. xvii, 11; and elsewhere there are indications of such tribute (comp. the passages referred to above).

(3.) *Western Arabia* includes the peninsula of Sinai (q. v.) and the desert of Petra, corresponding generally with the limits of Arabia Petræa. The latter name is probably derived from that of its chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites, or Horim (Gen. xiv, 6; xxxvi, 20, 21; Deut. ii, 12, 22; xxxvi, 20-22). See HORITE. Its later inhabitants were in part the same as those of the preceding division of Arabia, as indeed the boundary of the two countries is arbitrary and unsettled; but it was mostly peopled by descendants of Esau, and was generally known as the land of Edom, or Idumæa (q. v.), as well as by its older appellation, the desert of Seir, or Mount Seir (q. v.). The common origin of the Idumæans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (Gen. xxviii, 9; xxxvi, 3). The Nabathæans succeeded to the Idumæans, and Idumæa is mentioned only as a geographical designation after the time of Josephus. The Nabathæans have always been identified with Nebaioth, son of Ishmael (Gen. xxv, 13; Isa. lx, 7), until Quatremère (*Mémoire sur les Nabathéens*) advanced the theory that they were of another race, and a people of Mesopotamia. See NEBAIOTH. Petra was in the great route of the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf. See ELATH; EZIONGEBER; PETRA, etc.

III. *Inhabitants.*—1. *Scriptural Account.*—There is a prevalent notion that the Arabs, both of the south and north, are descended from Ishmael; and the passage in Gen. xvi, 12, "he (Ishmael) shall dwell in the presence of all his brethren," is often cited as if it were a prediction of that national independence which, upon the whole, the Arabs have maintained more than any other people. But this supposition (in so far as the true meaning of the text quoted is concerned) is founded on a misconception of the original Hebrew, which runs literally, "he shall dwell *before the faces* of all his brethren," i. e. (according to the idiom above explained, in which "before the face" denotes *the east*), the habitation of his posterity shall be "to the east" of the settlements of Abraham's other descendants. This seems also to be the import of Gen. xxv, 18, where, in reference to Ishmael, it is said in our version, "he died in the presence of all his brethren;" but the true sense is, "the lot of his inheritance fell to him *before the faces* (i. e. to the east) of all his brethren." These prophecies found their accomplishment in the fact of the sons of Ishmael being located, generally speaking, to the east of the other descendants of Abraham, whether by Sarah or by Keturah. But the idea of the southern Arabs being of the posterity of Ishmael is entirely without foundation, and seems to have originated in the tradition invented by Arab vanity that they, as well as the Jews, are of the seed of Abraham—a vanity which, besides disfiguring and falsifying the whole history of the patriarch and his son Ishmael, has transferred the scene of it from Palestine to Mecca. If we go to the most authentic source of ancient ethnography, the book of Genesis, we there find that the vast tracts of country known to us under the name of Arabia gradually became peopled by a variety of tribes of different lineage, though it is now impossible to determine the precise limits within which they fixed their permanent or nomadic abode. See ETHNOLOGY.

a. HAMITES, i. e. the posterity of *Cush*, Ham's eldest son, whose descendants appear to have settled in the south of Arabia, and to have sent colonies across the Red Sea to the opposite coast of Africa; and hence *Cush* became a general name for "the south," and specially for Arabian and African Ethiopia. The sons of Cush (Gen. x, 7) were Seba, Havilah, Sabtah, Raamah or Ragma (his sons Sheba and Dedan), and Sabtecah. See CUSH.

b. SHEMITES, including the following:

(a) *Joktanites*, i. e. the descendants of Joktan (called by the Arabs *Kahtan*), the second son of Eber, Shem's great-grandson (Gen. x, 25, 26). According to Arab tradition, Kahtan (whom they also regard as a son of Eber), after the confusion of tongues and dispersion at Babel, settled in Yemen, where he reigned as king. Ptolemy speaks of an Arab tribe called *Katanites*, who may have derived their name from him; and the richest Bedouins of the southern plains are the *Kahtan* tribe on the frontiers of Yemen. Joktan had thirteen sons, some of whose names may be obscurely traced in the designations of certain districts in Arabia Felix. Their names were Almodad, Sheleph, Hazarmaveth (preserved in the name of the province of Hadramaut, the Hebrew and Arabic letters being the same), Jerah, Hadoram, Uzal (believed by the Arabs to have been the founder of Sanaa in Yemen), Diklah, Obal, Abimael, Sheba (father of the Sabæans, whose chief town was Mariaba or Mareb; their queen, Balkis, supposed to be the queen who visited Solomon), Ophir (who gave name to the district that became so famous for its gold), Havilah, and Jobab.

(b) *Abrahamites*, divided into:

[1.] *Hagarenes* or *Hagarites*, so called from Hagar the mother, otherwise termed *Ishmaelites* from her son; and yet in course of time these names appear to have been applied to different tribes, for in Psalm lxxxiii, 6, the Hagarenes are expressly distinguished from the Ishmaelites (comp. 1 Chron. v, 10, 19, 22, and the apocryphal book of Baruch i, 35; iii, 23). The twelve sons of Ishmael (Gen. xxv, 13-15), who gave names to separate tribes, were Nebaioth (the Nabathæans in Arabia Petræa), Kedar (the Kedarenes, sometimes also used as a designation of the Bedouins generally, and hence the Jewish rabbins call the Arabic language "the *Kedarene*"), Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad or Hadar, Tema, Jetur, Naphish (the Ituræans and Naphishæans near the tribe of Gad; 1 Chron. v, 19, 20), and Kedemah. They appear to have been for the most part located near Palestine on the east and south-east.

[2.] *Keturahites*, i. e. the descendants of Abraham and his concubine Keturah, by whom he had six sons (Gen. xxv, 2): Zimram, Jokshan (who, like Raamah, son of Cush, was also the father of two sons, Sheba and Dedan), Medan, Midian, Ishbak, and Shuah. Among these the posterity of *Midian* became the best known. Their principal seat appears to have been in the neighborhood of the Moabites, but a branch of them must have settled in the peninsula of Sinai, for Jethro, the father-in-law of Moses, was a priest of Midian (Exod. iii, 1; xviii, 5; Num. x, 29). To the posterity of Shuah belonged Bildad, one of the friends of Job.

[3.] *Edomites*, i. e. the descendants of Esau, who possessed Mount Seir and the adjacent region, called from them Idumæa. They and the Nabathæans formed in later times a flourishing commercial state, the capital of which was the remarkable city called Petra.

(c) *Nahorites*, the descendants of Nahor, Abraham's brother, who seem to have peopled the land of *Uz*, the country of Job, and of *Buz*, the country of his friend Elihu the Buzite, these being the names of Nahor's sons (Gen. xxii, 21).

(d) *Lotites*, viz.:

[1.] *Moabites*, who occupied the northern portion of Arabia Petræa, as above described, and their kinsmen, the

[2.] *Ammonites*, who lived north of them, in Arabia Deserta.

c. Besides these the Bible mentions various other tribes who resided within the bounds of Arabia, but whose descent is unknown, e. g. the Amalekites, the Kenites, the Horites, the inhabitants of Maon, Hazor,

Vedan, and Javan-Meuzzal (Ezek. xxvii, 19), where the English version has, "Dan also and Javan going to and fro."

In process of time some of these tribes were perhaps wholly extirpated (as seems to have been the case with the Amalekites), but the rest were more or less mingled together by intermarriages, by military conquests, political revolutions, and other causes of which history has preserved no record; and, thus amalgamated, they became known to the rest of the world as the "ARABS," a people whose physical and mental characteristics are very strongly and distinctly marked. In both respects they rank very high among the nations; so much so that some have regarded them as furnishing the *prototype*—the primitive model form—the standard figure of the human species. This was the opinion of the famous Baron de Larrey, surgeon-general of Napoleon's army in Egypt, who, in speaking of the Arabs on the east side of the Red Sea, says (in a *Memoir for the Use of the Scientific Commission to Algiers*, Paris, 1838), "They have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe." In his dissections he found "their physical structure in all respects more perfect than that of Europeans; their organs of sense exquisitely acute; their size above the average of men in general; their figure robust and elegant (the color brown); their intelligence proportionate to that physical perfection, and, without doubt, superior, other things being equal, to that of other nations."

2. *Native History.*—The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of Ad, Thamûd, Umeiyim, Abîl, Tasm, Jedîs, Emlik (Amalek), Jurhum (the *first* of this name), and Webari: some omit the fourth and the last two, but add Jasim. The majority of their historians derive these tribes from Shem; but some from Ham, though *not* through Cush. Their earliest traditions that have any obvious relation to the Bible refer the origin of the existing nation in the first instance to Kahtan, whom they and most European scholars identify with Joktan; and secondly to Ishmael, whom they assert to have married a descendant of Kahtan, though they only carry up their genealogies to Adnan (said to be of the 21st generation before Mohammed). They are silent respecting Cushite settlements in Arabia; but modern research, we think, proves that Cushites were among its early inhabitants. Although Cush in the Bible usually corresponds to Ethiopia, certain passages seem to indicate Cushite peoples in Arabia; and the series of the sons of Cush should, according to recent discoveries, be sought for in order along the southern coast, exclusive of Seba (Meroë), occupying one extreme of their settlements, and Nimrod the other. The great ruins of Mareb or Seba, and of other places in the Yemen and Hadramaut, are not those of a Semitic people; and farther to the east, the existing language of Mahreh, the remnant of that of the inscriptions found on the ancient remains just mentioned, is in so great a degree apparently African as to be called by some scholars *Cushite;* while the settlements of Raamah and those of his sons Sheba and Dedan, are probably to be looked for toward the head of the Persian Gulf, bordered on the north by the descendants of Keturah, bearing the same names as the two latter. In Babylonia also independent proofs of this immigration of Cushites from Ethiopia have, it is thought, been lately obtained. The ancient cities and buildings of Southern Arabia, in their architecture, the inscriptions they contain, and the native traditions respecting them, are of the utmost value in aiding a student of this portion of primeval history. Indeed they are the only important archaic monuments of the country; and they illustrate both its earliest people and its greatest kingdoms. Mareb, or Seba (the Mariaba of the Greek geographers), is one of the most interesting of these sites (see Michaelis's *Questions*, No. 94, etc., in Niebuhr's *Arabia*). It was founded, according to the general agreement of tradition, by Abd-esh-Shems Seba, grandson of Yaarub the Kahtanite (*Mushtarak*, in loc.; Abulfeda, *Hist. anteisl.* ed. Fleischer, p. 114); and the Dike of El-Arim, which was situate near the city, and the rupture of which (A.D. 150-170, according to De Sacy; 120, according to Caussin de Perceval) formed an era in Arabian history, is generally ascribed to Lukman the Greater, the Adite, who founded the dynasty of the second Ad (Ibn-el-Wardee, MS.; Hamza Ispahanensis, *ap.* Schultens, p. 24, 25; El-Mesudi, cited by De Sacy, *Mém. de l'Acad.* xlviii, 484 sq.; and Ibn Khaldun in Caussin's *Essai*, i, 16). Adites (in conjunction with Cushites) were probably the founders of this and similar structures, and were succeeded by a predominantly Joktanite people, the Biblical Sheba, whose name is preserved in the Arabian Seba, and in the *Sabæi* of the Greeks. It has been argued (Caussin, *Essai*, i, 42 sq.; Rénan, *Langues Sémitiques*, i, 500) that the Adites were the Cushite Seba; but this hypothesis, which involves the question of the settlements of the eldest son of Cush, and that of the descent of the Adites, rests solely on the existence of Cushite settlements in Southern Arabia, and of the name of Seba in the Yemen (by these writers inferentially identified with סְבָא; by the Arabs, unanimously, with Seba the Kahtanite, or שְׁבָא; the Hebrew *shin* being, in by far the greater number of instances, *sin* in Arabic); and it necessitates the existence of the two Biblical kingdoms of Seba and Sheba in a circumscribed province of Southern Arabia, a result which we think is irreconcilable with a careful comparison of the passages in the Bible bearing on this subject. See CUSH; SEBA; SHEBA. Neither is there evidence to indicate the identity of Ad and the other extinct tribes with any Semitic or Hamitic people: they must, in the present state of knowledge, be classed with the Rephaim and other peoples whose genealogies are not known to us. See ADITES. The only one that can possibly be identified with a scriptural name is Amalek, whose supposed descent from the grandson of Esau seems inconsistent with Gen. xiv, 7, and Num. xxiv, 20. See AMALEK.

The several nations that have inhabited the country are divided by the Arabs into extinct and existing tribes, and these are again distinguished as, 1. El-Arab el-Aribeh ("Arab of the Arabs;" comp. Paul's phrase, "Hebrew of the Hebrews," Phil. iii, 5), the pure or genuine Arabs; 2. El-Arab el-Mutaarribeh; and, 3. El-Arab el-Mustaaribeh, the insititious or naturalized Arabs. Of many conflicting opinions respecting these races, two only are worthy of note. According to the first of these, El-Arab el-Aribeh denotes the extinct tribes, with whom some conjoin Kahtan; while the other two, as synonymous appellations, belong to the descendants of Ishmael. According to the second, El-Arab el-Aribeh denotes the extinct tribes; El-Arab el-Mutaarribeh the unmixed descendants of Kahtan; and El-Arab el-Mustaaribeh the descendants of Ishmael by the daughter of Mudad the Joktanite. That the descendants of Joktan occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior, is attested by the Arabs, and fully confirmed by historical and philological researches. It is also asserted that they have been gradually absorbed into the Ishmaelite immigrants, though not without leaving strong traces of their former existence. Fresnel, however (1e *Lettre*, p. 24), says that they were quite distinct, at least in Mohammed's time, and it is not unlikely that the Ish-

maelite element has been exaggerated by Mohammedan influence.

Respecting the Joktanite settlers we have some certain evidence. In Genesis (x, 30) it is said, "and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east [Kedem]." The position of Mesha is very uncertain; it is most reasonably supposed to be the western limit of the first settlers [see MESHA]: Sephar is undoubtedly Dhafari, or Zafari, of the Arabs (probably pronounced in ancient times without the final vowel, as it is at the present day), a name not uncommon in the peninsula, but especially that of two celebrated towns—one being the seaport on the south coast near Mirbat, the other, now in ruins, near Sana, and said to be the ancient residence of the Himyarite kings (*Mushtarak*, s. v.; *Marâsid*, ib.; El-Idrisi, i, 148). Fresnel (4e *Lettre*, p. 516 sq.) prefers the seaport, as the Himyarite capital, and is followed by Jomard (*Etudes*, p. 367). He informs us that the inhabitants call this town "Isfor." Considering the position of the Joktanite races, this is probably Sephar; it is situated near a thuriferous mountain (*Marâsid*, s. v.), and exports the best frankincense (Niebuhr, p. 148); Zafari in the Yemen, however, is also among mountains. See SEPHAR. In the district indicated above are distinct and undoubted traces of the names of the sons of Joktan mentioned in Genesis, such as Hadramaut for Hazarmaveth, Azal for Uzal, Seba for Sheba, etc. Their remains are found in the existing inhabitants of (at least) its eastern portion, and their records in the numerous Himyarite ruins and inscriptions.

The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtan (Joktan). Its most ancient capital was probably Sana, formerly called Azal, after Azal, son of Joktan (Yakût, *ut sup.*). See UZAL. The other capitals were Mareb, or Seba, and Zafari. This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Seba (= Sheba), whence the classical *Sabæi* (Diod. Sic. iii, 38, 46). Among its rulers was probably the queen of Sheba who came to hear the wisdom of Solomon (2 Kings x, 2). The Arabs call her Balkis, a queen of the later Himyarites; and their traditions respecting her are otherwise not worthy of credit. See SHEBA. The dominant family was apparently that of Himyer, son (or descendant) of Seba. A member of this family founded the more modern kingdom of the Himyarites. The testimony of the Bible and of the classical writers, as well as native tradition, seems to prove that the latter appellation superseded the former only shortly before the Christian era; i. e. after the foundation of the later kingdom. "Himyarite," however, is now very vaguely used. *Himyer*, it may be observed, is perhaps "red," and several places in Arabia whose soil is reddish derive their names from *Aafar*, "reddish." This may identify Himyer (the *red man?*) with Ophir, respecting whose settlements, and the position of the country called Ophir, the opinion of the learned is widely divided. See OPHIR. The similarity of signification with φοίνιξ and ἐρυθράς lends weight to the tradition that the Phœnicians came from the Erythræan Sea (Herod. vii, 89). The maritime nations of the Mediterranean who had an affinity with the Egyptians—such as the Philistines, and probably the primitive Cretans and Carians—appear to have been an offshoot of an early immigration from Southern Arabia which moved northward, partly through Egypt. See CAPHTOR. It is noticeable that the Shepherd invaders of Egypt are said to have been Phœnicians; but Manetho, who seems to have held this opinion, also tells us that some said they were Arabs (Manetho, ap. Cory, *Anc. Fragments*, 2d ed. p. 171), and the hieroglyphic name has been supposed to correspond to the common appellation of the Arabs, Shasu, the "camel-riding Shasu" (*Select Papyri*, pl. liii), an identification entirely in accordance with the Egyptian historian's account of their invasion and polity. In the opposite direction, an early Arab domination of Chaldæa is mentioned by Berosus (Cory, p. 60), as preceding the Assyrian dynasty. All these indications, slight as they are, must be borne in mind in attempting a reconstruction of the history of Southern Arabia. The early kings of the Yemen were at continual feud with the descendants of Kahlan (brother of Himyer) until the fifteenth in descent (according to the majority of native historians) from Himyer united the kingdom. This king was the first Tubbaa, a title also distinctive of his successors, whose dynasty represents the proper kingdom of Himyer, whence the *Homeritæ* (Ptol. vi, 7; Plin. vi, 28). Their rule probably extended over the modern Yemen, Hadramaut, and Mahreh. The fifth Tubbaa, Dhu-l-Adhar, or Zu-l-Azar, is supposed (Caussin, i, 73) to be the Ilasarus of Ælius Gallus (B.C. 24). The kingdom of Himyer lasted until A.D. 525, when it fell before an Abyssinian invasion. Already, about the middle of the fourth century, the kings of Axum appear to have become masters of part of the Yemen (Caussin, *Essai*, i, 114; *Zeitschr. d. Deutsch. Morgenländ. Gesellschaft*, vii, 17 sq.; xi, 338 sq.), adding to their titles the names of places in Arabia belonging to Himyer. After four reigns they were succeeded by Himyarite princes, vassals of Persia, the last of whom submitted to Mohammed. Kings of Hadramaut (the people of this district are the classical *Chatramotitæ*, Plin. vi, 28; comp. *Adramitæ*) are also enumerated by the Arabs (Ibn-Khaldûn, *ap.* Caussin, i, 135 sq.), and distinguished from the descendants of Yaarub, an indication, as is remarked by Caussin (l. c.), of their separate descent from Hazarmaveth (q. v.). The Greek geographers mention a fourth people in conjunction with the Sabæi, Homeritæ, and Chatramotitæ—the *Minæi* (Strab. xvi, 768; Ptol. v, 7, § 23; Plin. vi, 32; Diod. Sic. iii, 42), who have not been identified with any Biblical or modern name. Some place them as high as Mekkeh, and derive their name from Mina (the sacred valley north-east of that city), or from the goddess Minah, worshipped in the district between Mekkeh and El-Medinah. Fresnel, however, places them in the Wady Doan in Hadramaut, arguing that the Yemen anciently included this tract, that the Minæi were probably the same as the Rhabanitæ or Rhamanitæ (Ptol. vi, 7, § 24; Strab. xvi, 782), and that Ῥαμανιτῶν was a copyist's error for Ἰαμανιτῶν.

The other chief Joktanite kingdom was that of the Hejaz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighborhood of Mekkeh. The Arab lists of its kings are inextricably confused; but the name of their leader and that of two of his successors was Mudad (or El-Mudad), who probably represents Almodad (q. v.). Ishmael, according to the Arabs, married a daughter of the first Mudad, whence sprang Adnan the ancestor of Mohammed. This kingdom, situate in a less fertile district than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. It merged, by intermarriage and conquest, into the tribes of Ishmael. (Kutb-ed-Dîn, ed. Wüstenfeld, p. 35 and 39 sq.; comp. authorities quoted by Caussin.) Fresnel cites an Arab author who identifies Jurhum with Hadoram (q. v.).

Although these were the principal Joktanite kingdoms, others were founded beyond the limits of the peninsula. The most celebrated of these were that of El-Hîreh in El-Irak, and that of Ghassan on the confines of Syria; both originated by emigrants after the Flood of El-Arim. El-Hireh soon became Ishmaelitic: Ghassan long maintained its original stock. Among its rulers were many named El-Harith. Respecting the presumed identity of some of these with kings called by the Greeks and Romans Aretas, and

with the Aretas mentioned by Paul (2 Cor. xi, 32), see ARETAS.

The Ishmaelites appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts on the south coast which are said to be still inhabited by unmixed Joktanite peoples), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. They do not, however, carry up their genealogies higher than Adnan (as we have already said), and they have lost the names of most of Ishmael's immediate and near descendants. Such as have been identified with existing names will be found under the several articles bearing their names. See also HAGARENE. They extended northward from the Hejaz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples; and westward to Idumæa, where they mixed with Edomites, etc. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheiks and emirs); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of Joktanites, the principal one of these being that of El-Hireh. With reference to the Ishmaelites generally, we may observe, in continuation of a former remark, that although their first settlements in the Hejaz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammed derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Koran or his own dicta. This religious element, which does not directly affect the tribes of Joktan (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They, therefore, cannot be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.

Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf; and the passages in the Bible in which mention is made of Dedan (except those relating to the Cushite Dedan, Gen. x, 7) refer apparently to the tribe sprung from this race (Isa. xxi, 13; Jer. xxv, 23; Ezek. xxvii, 20), perhaps with an admixture of the Cushite Dedan, who seems to have passed up the western shores of the Persian Gulf. Some traces of Keturahites, indeed, are asserted to exist in the south of the peninsula, where a king of Himyer is said to have been a Midianite (El-Mesudi, *ap.* Schultens, p. 158–9); and where one dialect is said to be of Midian, and another of Jokshan son of Keturah (*Moajam*); but these traditions must be ascribed to the rabbinical influence in Arab history. Native writers are almost wholly silent on this subject; and the dialects mentioned above are not, so far as they are known to us, of the tribes of Keturah. See KETURAH, etc.

In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK, the descendants of ESAU, etc.

Arabia, in ancient times, generally preserved its independence, unaffected by those great events which changed the destiny of the surrounding nations; and in the sixth century of our era, the decline of the Roman empire and the corruptions and distractions of the Eastern Church favored the impulse given by a wild and warlike fanaticism. Mohammed arose, and succeeded in gathering around his standard the nomadic tribes of Central Arabia; and in less than fifty years that standard waved triumphant from the straits of Gibraltar to the hitherto unconquered regions beyond the Oxus. The caliphs transferred the seat of government successively to Damascus, Kufa, and Bagdad; but amid the distractions of their foreign wars, the chiefs of the interior of Arabia gradually shook off their feeble allegiance, and resumed their ancient habits of independence, which, notwithstanding the revolutions that have since occurred, they for the most part retain (Crichton, *Hist. of Arabia*, Lond. 1852).

3. *Religion.*—The most ancient idolatry of the Arabs we must conclude to have been fetichism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabæism. With the latter were perhaps connected the temples (or palace-temples) of which there are either remains or traditions in the Himyarite kingdom; such as Beit Ghumdan in Sana, and those of Reidan, Beinuneh, Ruein, Einein, and Riam. To the worship of the heavenly bodies we find allusions in Job (xxxi, 26–28), and to the belief in the influence of the stars to give rain (xxxviii, 31), where the Pleiades give rain, and Orion withholds it; and again in Judges (v, 20, 21), where the stars fight against the host of Sisera. The names of the objects of the earlier fetichism, the stone-worship, tree-worship, etc., of various tribes, are too numerous to mention. One, that of Manah, the goddess worshipped between Mekkeh and El-Medinah has been compared with Meni (Isa. lxv, 11), which is rendered in the A. V. "number." See MENI. Magianism, an importation from Chaldæa and Persia, must be reckoned among the religions of the pagan Arabs; but it never had very numerous followers. Christianity was introduced into Southern Arabia toward the close of the 2d century, and about a century later it had made great progress (Euseb. *Hist. Eccl.* vi, 19, 33, 37). It flourished chiefly in the Yemen, where many churches were built (see Philostorg. *Hist. Eccles.* iii; Sozomen, vi; Evagr. vi). It also rapidly advanced in other portions of Arabia, through the kingdom of Hireh and the contiguous countries, Ghassan, and other parts. The persecutions of the Christians, and more particularly of those of Nejran by the Tubbaa Zu-n-Nuwas, brought about the fall of the Himyarite dynasty by the invasion of the Christian ruler of Abyssinia. See ARABIA, CHURCH OF. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time: it became very prevalent in the Yemen, and in the Hejaz, especially at Kheibar and El-Medinah, where there are said to be still tribes of Jewish extraction. In the period immediately preceding the birth of Mohammed another class had sprung up, who, disbelieving the idolatry of the greater number of their countrymen, and not yet believers in Judaism, or in the corrupt Christianity with which alone they were acquainted, looked to a revival of what they called the "religion of Abraham" (see Sprenger's *Life of Mohammed*, i, Calcutta, 1856). The promulgation of the Mohammedan imposture overthrew paganism, but crushed while it assumed to lead the movement which had been one of the cause of its success, and almost wholly superseded the religions of the Bible in Arabia (see Krehl, *Relig. d. vorislamitischen Araber*, Lpz. 1863). See MOHAMMED.

4. *Language.*—Arabic, the language of Arabia, is the most developed and the richest of the Semitic languages, and the only one of which we have an extensive literature; it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyaritic (the ancient language of Southern Arabia), though we cannot fix their precise ages. Of the existence of Hebrew and Chaldee (or Aramaic) in the time of Jacob there is evidence in Gen. (xxxi, 47); and probably Jacob and Laban understood each other,

the one speaking Hebrew and the other Chaldee. It seems also (Judg. vii, 9–15) that Gideon, or Phurah, or both, understood the conversation of the "Midianites, and the Amalekites, and all the children of the East." It is probable, therefore, that down to the 13th century B.C. the Semitic languages differed much less than in after times. But it appears from 2 Kings xviii, 26, that in the 8th century B.C. only the educated classes among the Jews understood Aramaic. With these evidences before us, and making a due distinction between the archaic and the known phases of the Aramaic and the Arabic, we think that the Himyaritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and the Aramaic, or, *in its classical phasis*, as a descendant of a sister of these two, but that the Himyaritic is mixed with an African language, and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language. The inferred differences between the older and later phases of the Aramaic, and the presumed difference between those of the Arabic, are amply confirmed by comparative philology. The division of the Ishmaelite language into many dialects is to be attributed chiefly to the separation of tribes by uninhabitable tracts of desert, and the subsequent amalgamation of those dialects to the pilgrimage and the annual meetings of Okaz, a fair in which literary contests took place, and where it was of the first importance that the contending poets should deliver themselves in a language perfectly intelligible to the mass of the people congregated, in order that it might be *critically* judged by them; for many of the meanest of the Arabs, utterly ignorant of reading and writing, were of the highest of the authorities consulted by the lexicologists when the corruption of the language had commenced, i. e. when the Arabs, as Mohammedans, had begun to spread among foreigners. See ARABIC LANGUAGE.

Respecting the Himyaritic until lately little was known; but monuments bearing inscriptions in this language have been discovered in the southern parts of the peninsula, principally in Hadramaut and the Yemen, and some of the inscriptions have been published by Fresnel, Arnaud, Wellsted, and Cruttenden; while Fresnel has found a dialect still spoken in the district of Mahreh, and westward as far as Kishim, that of the neighborhood of Zafari and Mirbat being the purest, and called "Ekhili;" and this is supposed with reason to be the modern phasis of the old Himyaritic (4e *Lettre*). Fresnel's alphabet has been accepted by the learned. The dates found in the inscriptions range from 30 (on the dike of Mareb) to 604 at Hisn Ghorab, but what era these represent is uncertain. Ewald (*Ueber die Himyarische Sprache* in Höfer's *Zeitschrift*, i, 295 sq.) thinks that they are years of the Rupture of the Dike, while acknowledging their apparent high antiquity; but the difficulty of supposing such inscriptions on a ruined dike, and the fact that some of them would thus be brought later than the time of Mohammed, make it probable that they belong rather to an earlier era, perhaps that of the Himyarite empire, though what point marks its commencement is not determined. The Himyaritic in its earliest phasis probably represents the first Semitic language spoken in Arabia. See HIMYARITE; SHEMITIC LANGUAGES.

5. The *manners* and *customs* of the Arabs are of great value in illustrating the Bible; but supposed parallels between the patriarchal life of the Scriptures and the state of the modern Arabs must not be hastily drawn. It should be remembered that this people are in a degraded condition; that they have been influenced by Jewish contact, especially by the adoption through Mohammed of parts of the ceremonial law and of rabbinical observances; and that they are not of the race of Israel. The inhabitants of Arabia have, from remote antiquity, been divided into two great classes, viz. the *townsmen* (including villagers), and the *men of the desert*, such being, as we remarked, the meaning of the word "*Bedawees*" or Bedouins, the designation given to the "dwellers in the wilderness." From the nature of their country, the latter are necessitated to lead the life of *nomades*, or wandering shepherds; and since the days of the patriarchs (who were themselves of that occupation) the extensive *steppes*, which form so large a portion of Arabia, have been traversed by a pastoral but warlike people, who, in their mode of life, their food, their dress, their dwellings, their manners, customs, and government, have always continued, and still continue, almost unalterably the same. They consist of a great many separate tribes, who are collected into different encampments dispersed through the territory which they claim as their own; and they move from one spot to another (commonly in the neighborhood of pools or wells) as soon as the stinted pasture is exhausted by their cattle. It is only here and there that the ground is susceptible of cultivation, and the tillage of it is commonly left to peasants, who are often the vassals of the Bedouins, and whom (as well as all "townsmen") they regard with contempt as an inferior race. Having constantly to shift their residence, they live in movable tents (comp. Isa. xiii, 20; Jer. xlix, 29), from which circumstance they received from the Greeks the name of Σκηνῖται, i. e. dwellers in tents (Strabo, xvi, 747; Diod. Sic. p. 254; Ammian. Marcell. xxiii, 6). The tents are of an oblong figure, not more than six or eight feet high, twenty to thirty long, and ten broad; they are made of goat's or camel's hair, and are of a brown or *black* color (such were the tents of Kedar, Cant. i, 5), differing in this respect from those of the Turcomans, which are white. Each tent is divided by a curtain or carpet into two apartments, one of which is appropriated to the women, who are not, however, subject to so much restraint and seclusion as among other Mohammedans. The tents are arranged in an irregular circle, the space within serving as a fold to the cattle at night. The heads of tribes are called *sheiks*, a word of various import, but used in this case as a title of honor; the government is hereditary in the family of each sheik, but elective as to the particular individual appointed. Their allegiance, however, consists more in following his example as a leader than in obeying his commands; and, if dissatisfied with his government, they will depose or abandon him. As the independent lords of their own deserts, the Bedouins have from time immemorial demanded tribute or presents from all travellers or caravans (Isa. xxi, 13) passing through their country; the transition from which to robbery is so natural that they attach to the latter no disgrace, plundering without mercy all who are unable to resist them, or who have not secured the protection of their tribe. Their watching for travellers "in the ways," i. e. the frequented routes through the desert, is alluded to Jer. iii, 2; Ezra viii, 31; and the fleetness of their horses in carrying them into the "depths of the wilderness," beyond the reach of their pursuers, seems what is referred to in Isa. lxiii, 13, 14. Their warlike incursions into more settled districts are often noticed (e. g. Job i, 15; 2 Chron. xxi, 16; xxvi, 7). The acuteness of their bodily senses is very remarkable, and is exemplified in their astonishing sagacity in tracing and distinguishing the footsteps of men and cattle, a faculty which is known by the name of *athr*. The law of *thar*, or blood-revenge (q. v.), sows the seeds of perpetual feuds; and what was predicted (Gen. xvi, 12) of the posterity of Ishmael, the "wild-ass man" (a term most graphically descriptive of a Bedouin), holds true of the whole people. Yet the very dread of the consequences of shedding blood prevents their frequent conflicts from being very sanguinary; they show bravery in repel-

ling a public enemy, but when they fight for plunder they behave like cowards. Their bodily frame is spare, but athletic and active, inured to fatigue and capable of undergoing great privations; their minds are acute and inquisitive; and, though their manners are somewhat grave and formal, they are of a lively and social disposition. Of their moral virtues it is necessary to speak with caution. They were long held up as models of good faith, incorruptible integrity, and the most generous hospitality to strangers; but many recent travellers deny them the possession of these qualities; and it is certain that whatever they may have been once, the Bedouins, like all the unsophisticated "children of nature," have been much corrupted by the influx of foreigners, and the national character is in every point of view lowest where they are most exposed to the continual passage of strangers. See ISHMAELITE.

The Bedouins acknowledge that their ancient excellence has greatly declined since the time of Mohammed, and there cannot be a doubt that this decline had commenced much earlier. Though each tribe boasts of its unadulterated blood and pure language, their learned men candidly admit the depreciation of national character. Scriptural customs still found among them must therefore be generally regarded rather as indications of former practices than as being identical with them. Furthermore, the Bible always draws a strong contrast between the character of the Israelites and that of the descendants of Ishmael, whom the Bedouins mostly represent. Yet they are, by comparison with other nations, an essentially unchangeable people, retaining a primitive, pastoral life, and many customs strikingly illustrating the Bible. They are not so much affected by their religion as might be supposed: many tribes disregard religious observances, and even retain some pagan rites. The Wahhábis, or modern Arab reformers, found great difficulty in suppressing, by persuasion, and even by force of arms, such rites; and where they succeeded, the suppression was, in most cases, only temporary. Incest, sacrifices to sacred objects, etc., were among these relics of paganism (see Burckhardt's *Notes on the Bedouins and Wahabys*). The less changed a tribe, however, the more difficulty is there in obtaining information respecting it: such a one is very jealous of intercourse with strangers even of its own nation. In Southern Arabia, for instance, is a tribe which will not allow a guest to stay within its encampments beyond the three days demanded by the laws of hospitality. This exclusion undoubtedly tends to preserve the language from corruption, and the people from foreign influence; but it probably does not improve the national character.

To the settled Arabs these remarks apply with the difference that the primitive mode of life is in a great degree lost, and the Jewish practices are much more observable; while intermixture with foreigners, especially with Abyssinian and negro concubines in the Yemen and the Hejaz, has tended to destroy their purity of blood. A Bedouin will scarcely marry out of his tribe, and is not addicted to concubinage; he considers himself, and is, quite distinct from a townsman, in habits, in mode of thought, and in national feeling. Again, a distinction should be made between the people of Northern and those of Southern Arabia; the former being chiefly of Ishmaelite, the latter of Joktanite descent, and in other respects than settlement and intermarriage with foreigners farther removed from the patriarchal character.

Regarded in the light we have indicated, Arab manners and customs, whether those of the Bedouins or of the townspeople, afford valuable help to the student of the Bible, and testimony to the truth and vigor of the scriptural narrative. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality—that most remarkable of desert virtues [see HOSPITALITY]—their universal respect for age (comp. Lev. xix, 32), their familiar deference (comp. 2 Kings v, 13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence expressive of submission to God, or of his perfection, etc., explaining Exod. xxxix, 30, "the engraving of a signet, Holiness to the Lord," and the saying of our Lord (John iii, 33), "He . . . hath set to his seal that God is true." As a mark of trust this ring is given to another person (as in Gen. xli, 42). The inkhorn worn in the girdle is also very ancient (Ezek. ix, 2, 3, 11), as well as the veil. (For these, and many other illustrations, see Lane's *Modern Egyptians*, Index.) A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe, as the kinsman of Ruth did to Boaz (Ruth iv, 7, 8; see Burckhardt's *Notes on the Bedouins and Wahabys*, i, 113). See JOB.

6. The *commerce* of Arabia especially connected with the Bible has been referred to in the sections on Western and Northern Arabia, and incidentally in mentioning the products of the peninsula. Direct mention of the commerce of the south does not appear to be made in the Bible, but it seems to have passed to Palestine principally through the northern tribes. So early as the days of Jacob (Gen. xxxvii, 28) we read of a mixed caravan of Arab merchants (Ishmaelites and Midianites) who were engaged in the conveyance of various foreign articles to Egypt, and made no scruple to add Joseph, "a slave," to their other purchases. The Arabs were doubtless the first navigators of their own seas, and the great carriers of the produce of India, Abyssinia, and other remote countries, to Western Asia and Egypt. Various Indian productions thus obtained were common among the Hebrews at an early period of their history (Exod. xxx, 23, 25). The traffic of the Red Sea was to Solomon a source of great profit; and the extensive commerce of *Sabæa* (Sheba, now Yemen) is mentioned by profane writers as well as alluded to in Scripture (1 Kings x, 10–15). In the description of the foreign trade of Tyre (Ezek. xxvii, 19–24) various Arab tribes are introduced (comp. Isa. lx, 6; Jer. vi, 20; 2 Chron. ix, 14). The Nabathæo-Idumæans became a great trading people, their capital being Petra (q. v.). The Joktanite people of Southern Arabia have always been, in contradistinction to the Ishmaelite tribes, addicted to a seafaring life. The latter were caravan-merchants; the former the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa. Their own writers describe these voyages; since the Christian era especially, as we might expect from the modern character of their literature. (See the curious *Accounts of India and China by two Mohammedan Travellers of the ninth Cent.*, trans. by Renaudot, and amply illustrated in Mr. Lane's notes to his translation of the *Thousand and One Nights*.) The classical writers also make frequent mention of the commerce of Southern Arabia (see Smith's *Dict. of Class. Geog.*). It was evidently carried on with Palestine by the two great caravan routes from the head of the Red Sea and from that of the Persian Gulf; the former especially taking with it African produce, the latter Indian. It should be observed that the wandering propensities of the Arabs, of whatever descent, do not date from the promulgation of Islamism. All testimony goes to show that from the earliest ages the peoples of Arabia formed colonies in distant lands, and have not been actuated solely either by the desire of conquest or by religious impulse in their foreign expeditions, but rather by restlessness and commercial activity. The transit-trade from India continued to enrich Arabia until the discovery of the passage to India by the Cape of Good Hope; but the invention of

steam navigation has now restored the ancient route for travellers by the Red Sea. See COMMERCE.

IV. *Literature.*—The principal European authorities for the *history* of Arabia are, Schultens' *Hist. Imp. Vetus. Joctanidarum* (Hard. Gel. 1786), containing extracts from various Arab authors; and his *Monumenta Vetustiora Arabiæ* (Lug. Bat. 1740); Eichhorn's *Monumenta Antiquiss. Hist. Arabum*, chiefly extracted from Ibn-Kuteibeh, with his notes (Goth. 1775); Fresnel, *Lettres sur l'Hist. des Arabes avant l'Islamisme*, published in the *Journal Asiatique*, 1838-53; Quatremère, *Mémoire sur les Nabathéens;* Caussin, *Essai sur l'Hist. des Arabes avant l'Islamisme* (Paris, 1847–8); for the *geography*, Niebuhr's *Description de l'Arabie* (Amst. 1774); Burckhardt's *Travels in Arabia* (Lond. 1839); Wellsted, *Narrative of a Journey to the ruins of Nakeb-al-Hajar*, in *Journ. of R. G. S.* vii. 20; his copy of inscription, in *Journ. of Asiat. Soc. of Bengal*, iii, 1834; and his *Journal* (Lond. 1838); Cruttenden, *Narrative of a Journey from Mokhá to San'á;* Jomard, *Etudes geogr. et hist.* appended to Mengin, *Hist. de l'Egypte*, vol. iii (Paris, 1839); and for Arabia Petræa and Sinai, Robinson's *Biblical Researches;* Stanley's *Sinai and Palestine;* Tuch's *Essay on the Sinaitic Inscriptions* in the *Journal of the German Oriental Soc.* xiv, 129 sq. Compare Chesney's *Expedition to the Euphrates* (Lond. 1850), and Ritter, *Erdkunde*, pt. xiv; also Palgrave, *Journey through Central and Eastern Arabia* (Lond. 1865, 2 vols. 8vo). For the *manners and customs* of the Arabs, see Burckhardt's *Notes on the Bedouins and Wahabys* (8vo, 1831); Lane's *Notes on the Thousand and One Nights* (ed. 1838); and his *Modern Egyptians* (ed. 1861). See also Weil, *Gesch. der Khalifen* (3 vols. 8vo, Mannh. 1846-61); Forster, *Historical Geog. of Arabia* (2 vols. 8vo, Lond. 1844).

The most important native works are, with two exceptions, still untranslated, and but few of them are edited. Abulfeda's *Hist. Anteislamica* has been edited and translated by Fleischer (Lips. 1831); and El-Idrisi's *Geography* translated by Jaubert, and published in the *Recueil de Voyages et de Mémoires*, by the Geogr. Soc. of Paris (1836); of those which have been, or are in the course of being edited, are Yákut's Homonymous Geographical Dictionary, entitled *El-Mushtarak Wad'an, wa-l-Muftarak Sak'an* (ed. Wüstenfeld, Got. 1845); the *Marásid el-Ittiláa*, probably an abridgment by an unknown hand of his larger geogr. dict. called the *Moajam* (ed. Juynboll, Lug. Bat. 1852–4); the *Histories of Mekkeh*, ed. Wüstenfeld, and now published by the German Oriental Society; and Ibn-Khaldun's *Prolegomena*, ed. Quatremère, i (Paris, 1858). Of those in MS., besides the indispensable works of the Arab lexicographers, we would especially mention Ibn-Khaldun's *History of the Arabs;* the *Kharidet el-Ajáib* of Ibn-El-Wardi; the *Mir-át ez-Zemán* of Ibn-El-Józi; the *Murooj edh-Dhahab* of El-Mesudi; Yákut's *Moajam el-Buldán;* the *Kitáb-el-Aghání* of El-Isfahání; and the *'Ikd* of El-Kurtubi. For a copious view of Arabic and kindred literature, see Zenker's *Bibliotheca Orientalis* (Lps. 1846 sq.). Compare ARABIA.

ARABIA, CHURCH OF. The Apostle Paul, on his conversion, retired into Arabia for some two years (Gal. i, 27), but whether this time was spent in preaching or in private exercises is doubtful; nor is there any authentic record of the fruits of his labors if expended there. Several other apostles, as Peter, Thomas, Bartholomew, Judas Thaddæus, are mentioned by tradition as having preached there (see Wiltsch, i, 21 sq.). It is certain that Arabia received Christianity early. According to Eusebius (*Hist. Eccles.* vi, 19), an Arab ruler sent to Demetrius, bishop of Alexandria, in the beginning of the 3d century, asking for Origen as a teacher. Between 247 and 250 a synod was held, under the presidency of Origen, for the condemnation of a certain heresy. Arabia was originally a province of the patriarchate of Antioch, having Bostra for its metropolitan see; but it was separated from the Oriental diocese and added to that of Jerusalem, according to William of Tyre (*De Bello Sacro*, xiv, 14), in the 5th Œcumenical Council. Metropolitans of Bostra, and bishops of Philadelphia and Esbus are still mentioned about the middle of the seventh century. The conversion of a Himyarite king occurred in the fourth century, and that of two kings of Hira in the sixth century. Among the Saracens and Bedouins numerous conversions took place in the fifth century. Several important bodies, as the Bahrites, Taunchites, Taglebites, and others were entirely Christian, and Cosmas Indicopleustes reported in the sixth century that he found everywhere in Arabia Christian churches. Both Nestorianism and Monophysitism found numerous adherents in Arabia; the former principally in the north and north-west, the latter in the south. The Jacobites of Arabia have been under the rule of the Maphrians since the time of the Maphrian Marutas, i. e. since about 629, and contained two bishoprics, viz.: one of *Arabia*, so called, of which the see was at Akula; the other of the Taalabensian Scenite Arabians, of which the see was at Hirta Naamanis. But Christianity in Arabia was nearly, if not quite, destroyed by Mohammedanism; nor has it risen since in that country to any extent. The only place where it has gained a firm footing is Aden, which, in 1839, was ceded to the English. Here both a Protestant and a Roman Catholic congregation has been collected; the membership of the latter is given by the missionaries as about 1000 (Schem, *Eccles. Year-book for* 1859, p. 18, 19). In fact, Christianity in Arabia had become very early corrupted by an admixture of Sabæan idolatry and Persian dualism, so that Origen, in the middle of the 3d century, declared Arabia to be a "country most fruitful in heresy." The tribes which professed Christianity when Mohammed first began to promulgate Islamism appear to have paid as much attention to rabbinical legends and monkish fables as to the Scriptures. It is indeed pretty certain that the Koran contains a tolerably fair representation of the religious belief of the Arabian Christians in Mohammed's age, and from this it appears that the idle stories in the apocryphal gospels were received with as much reverence as the books of the evangelists; it is even doubtful whether they possessed any translation of the canonical books of the Bible, and this may serve to explain the facility with which they received the creed of Mohammed.—Wiltsch, *Handbook of the Geogr. and Statistics of the Church*, transl. by Leitsch (Lond. 1859, vol. i, 8vo). See MOHAMMED.

ARABIA, COUNCIL OF [CONCILIUM ARABICUM], was held in 247(?) against the Elkesaites (q. v.), who held that the soul, dying with the body, was to be raised with it at the resurrection. Origen was invited to this council, and boldly combated the Psychopannichites (Hypnopsychites), Eus. vi, c. 37; tom. i, conc. p. 650.—Smith, *Tables of Church Hist.;* Landon, *Manual of Councils.*

Ara'bian (Heb. *Arabí'*, עֲרָבִי, Isa. xiii, 20; Jer. iii, 2; or *Arbí'*, עַרְבִי, 2 Chron. xvii, 11; xxi, 16; xxii, 1; xxvi, 7; Neh. ii, 19; iv, 7 [1]; vi, 1; Gr. Ἀραψ, 1 Macc. v, 39; xi, 17, 39; xii, 31; 2 Macc. v, 8; xii, 10), the national designation of an inhabitant of that general district denominatæd Arabia, i. e. the nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descendants of Keturah. Their roving pastoral life in the desert is alluded to in Is. xiii, 20; Jer. iii, 2; 2 Macc. xii, 11; their country is associated with the country of the Dedanim, the travelling merchants (Is. xxi, 13), with Dedan, Tema, and Buz (Jer. xxv. 24), and with Dedan and Kedar (Ez. xxvii, 21), all of which are supposed to have occupied the northern part of the peninsula later known as Arabia. During the prosperous reign of Jehoshaphat, the Arabians, in conjunctior

with the Philistines, were tributary to Judah (2 Chr. xvii, 11), but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king's sons with the exception of the youngest, and carried off the royal harem (2 Chr. xxi, 16; xxii, 1). The Arabians of Gur-baal were again subdued by Uzziah (2 Chr. xxvi, 7). During the Captivity they appear to have spread over the country of Palestine, for on the return from Babylon they were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others for that end (Neh. iv, 7). Geshem, or Gashmu, one of the leaders of the opposition, was of this race (Neh. ii, 19; vii, 1). In later times the Arabians served under Timotheus in his struggle with Judas Maccabæus, but were defeated (1 Macc. v, 39; 2 Macc. xii, 10). The Zabadæans, an Arab tribe, were routed by Jonathan, the brother and successor of Judas (1 Macc. xii, 31). The chieftain or king of the Arabians bore the name of Aretas as far back as the time of Antiochus Epiphanes and Jason the high-priest (2 Macc. v, 8; comp. 2 Cor. xi, 32). Zabdiel, the assassin of Alexander Balas (1 Macc. xi, 17), and Simalcue, who brought up Antiochus, the young son of Alexander (1 Macc. xi, 39), afterward Antiochus VI, were both Arabians. In the time of the N. T. the term appears to have been used in the same manner (Acts ii, 11). See ARABIA.

Bedouin Arabs.
1, 2, Of the Jordan; 3, Of the Hauran; 4, 5, Of the Desert—Arabia Petræa.

Arabians or Arabĭci, a sect of heretics who sprung up in the third century in Arabia during the reign of the Emperor Severus. They held that the soul of man dies with the body, and will be resuscitated with it in the day of resurrection. Origen confuted this opinion in a council held in the year 247, called "the council of Arabia."—Euseb. *Hist. Eccl.* vi, 37; Mosheim, *Comm.* ii, 242.

Arabic Language, the most perfectly formed, most copious in vocabulary, most extensively spoken, and most perfectly preserved of all the Shemitic family of languages. It therefore presents peculiar points of interest to Biblical scholars. See SHEMITIC LANGUAGES.

I. *Distribution and Dialects.*—Originating in Arabia, the Arabic language spread itself, by the conquests of the Arabs [see MOHAMMED], in the sixth and seventh centuries, so extensively as to become not only prevalent in the countries adjoining Arabia, but even the religious and learned language of Irak, Cyprus, Palestine, Egypt, and Northern Africa, where, by the influence of Islamism and the supreme authority of the Koran, it has finally supplanted the original languages of those countries, and become the mother tongue of the inhabitants. It has even penetrated to the interior of Africa, as well as insinuated itself, in part at least, throughout Turkey and Central Asia. In Malta, Spain, and Sicily, dialects of it were for a time spoken, and have not yet become entirely extinct. Through the intercourse of Europeans during the Crusades, and especially during the temporary residence of the Saracens in Spain, many Arabic words have crept into Occidental languages, not excepting the English; while the scientific researches of the mediæval Arabs caused many technical terms to be introduced into general literature. The *ciphers* in use among all Christian nations are but modified forms of those used in Arabic notation.

Long before the Mohammedan æra, two dialects were prevalent in Arabia: 1, the *Himyaritic*, which was spoken in Yemen, or Arabia Felix, and had its closest affinities partly with the Hebrew or Aramæan languages (q. v.), and partly with the Amharic (q. v.); 2, the *Koreishitic*, or pure Arabic, as found in the Koran, and through its influence preserved from all vulgarism and provincialisms, as the language of state and literature; in other words, the *spoken* differed somewhat from the *written* language. The Arabic had attained its flourishing period after the composition of the Koran. With the restoration of Arabic literature under the Abbasid caliphs, scientific prose took the place of the earlier poetry, and the language was philologically illustrated and protected from oblivion; but at the same time it gradually became deteriorated in respect to flexibility and variety, and circumlocutions were employed instead of idiomatic formations. Since the fourteenth or fifteenth century the Arabic language has undergone no change. There still prevail, however, certain dialects with considerable variations; e. g. the *Moorish*, or that of *Morocco* (see Bombay, *Grammat. linguæ Mauro-Arabicæ*, Vienna, 1800), the altogether peculiar *Maltese* (Gesenius, *Versuch üb. d. maltesische Sprache*, Lpz. 1810), the *Melindan*, *Mapulian*, and others. In Aleppo, Arabic is spoken in the softest and purest form.

II. *Elements and Structure.*—The letters of the alphabet are twenty-eight, and, as in Hebrew, they are all consonants, and read from right to left. They differ, however, entirely in form from the Heb., more closely resembling the Syriac, and their order is almost wholly different from either of those languages. The form, too, of most of them undergoes a considerable change when connected with a preceding or following letter, or when final. Several of them differ from each other only by the addition of a diacritical point (as ש from שׁ). Their peculiar power is such that many of them can hardly be accurately represented either by the Heb. or by English characters; the sound of some of them, indeed, is described as altogether foreign to European tongues. The letters are also often compounded in writing into ligatures. The "weak letters" (corresponding to א, ו, and י) are also used to prolong a vowel sound, or (as in Syriac) to form a diphthong. The vowel points are far more simple than in Heb., but this is fully made up, in point

NAME.	SIMPLE FORM.	CONNECTED WITH THE LETTER			POWER IN ENGLISH.	HEBREW REPRESENTATIVE.
		Preceding.	Following.	With Both.		
'Alif	ا	ـا	. . . .	. . .	'	א
Bā	ب	ـب	بـ	ـبـ	b	ב
Tā	ت	ـت	تـ	ـتـ	t	ת
Thā	ث	ـث	ثـ	ـثـ	th	ת
Jîm	ج	ـج	جـ	ـجـ	j	ג
Hhā	ح	ـح	حـ	ـحـ	hh	ח
Khā	خ	ـخ	خـ	ـخـ	kh	ח
Dāl	د	ـد	. . . .	. . . .	d	ד
Dhāl	ذ	ـذ	. . . .	. . . .	dh	ד
Rā	ر	ـر	. . . .	. . . .	r	ר
Zāy	ز	ـز	. . . .	. . . .	z	ז
Sîn	س	ـس	سـ	ـسـ	s	ס
Shîn	ش	ـش	شـ	ـشـ	sh	ש
Ssād	ص	ـص	صـ	ـصـ	ss	צ
Ddād	ض	ـض	ضـ	ـضـ	dd	צ
Ttā	ط	ـط	طـ	ـطـ	tt	ט
Tthā	ظ	ـظ	ظـ	ـظـ	tth	ט
'Ain	ع	ـع	عـ	ـعـ	'	ע
G'ain	غ	ـغ	غـ	ـغـ	g	ע
Fā	ف	ـف	فـ	ـفـ	f	פ
Qāf	ق	ـق	قـ	ـقـ	q	ק
Kāf	ك	ـك	كـ	ـكـ	k	כ
Lām	ل	ـل	لـ	ـلـ	l	ל
Mîm	م	ـم	مـ	ـمـ	m	מ
Nûn	ن	ـن	نـ	ـنـ	n	נ
Hā	ه	ـه	هـ	ـهـ	h	ה
Wâw	و	ـو	. . . .	. . . .	w	ו
Yā	ى	ـى	يـ	ـيـ	y	י

LIGATURES.

ﺑﺤ = *b-hh*; ﺗﺤ = *t-hh*; ﺟﺤ = *j-hh*; ﺳﺤ = *s-hh*; ﺻﺤ = *dd-hh*; ﻳﺤ = *y-hh*; ﻛ = *k-'*; ﻟ or ﻝ = *l-'*; ﻟﻲ = *l-y*; ﻫﻢ = *h-m*; ﻟﺠﺨﺮ = *l-kh-j r*; ﻓﻲ = *f-y*; ﺣﺠ = *hh-j-j*; ﻋﺞ = *'-j*; ﻓﺨ = *f-kh*; ﻟﺞ = *l-j*; ﻟﻤﺤ = *l-m-hh*; etc.

ARITHMETICAL FIGURES.

٠	٩	٨	٧	٦	٥	٤	٣	٢	١
0	9	8	7	6	5	4	3	2	1

VOWELS.

Name.	Form.	Sounds.
Fat-hhah	ـَـ	*a*, as in *fat, fāte, womăn.*
Kasrah	ـِـ	*i*, as in *pin, machîne, bîrd.*
Dammah	ـُـ	*u*, as in *full, rûle, awful.*

OTHER ORTHOGRAPHICAL SIGNS.

Name.	Form.	Effects.
Jazmah	ـْـ	= silent *Sheva* of the Heb.
Tashdîd	ـّـ	= *Dagesh fortè* of the Heb.
Hamzah	ـٔـ or ـٕـ	Shows a vocal *'Alif.*
Waslah	ـٱـ	Shows a silent *'Alif* and also = Hebrew *Makkeph.*
Maddah	ـٓـ	Shows a long *'Alif* syllable.
Tanwîn, *or* "Nunnation."	ـً ـٍ ـٌ	The vowels respectively, with a final *n* or nasal sound added.

of difficulty to the learner, by the peculiar marks or signs frequently employed in connection with certain letters, or in certain positions, to indicate an implied, developed, prolonged, or connected sound. In ordinary writing (and printing) this whole system of vocalization is omitted. Several of the letters (called "solar") are doubled in pronouncing when initial after the article, the final letter of which is then silent (like the *dagesh forte* of the Heb. after הַ). A similar system of *prefixes* and *suffixes* (for prepositions, pronouns, particles, etc.) exists to that in Heb., but with somewhat more variety in application. Vav "conversive," however, disappears in the Arabic, as in the Chaldee. Numbers are expressed by peculiar characters for the digits, or the ordinary letters, as in Gr. and Heb., may be used with a numerical value. The *accent* is never written, but stands, in dissyllables, upon the penult, in polysyllables upon the antepenult, unless the penult has a long vowel, which then takes the tone. An extended system of prosody and versification belongs to the language, and forms a marked contrast with the simple poetry of the Hebrew.

The Arabic is rich in grammatical forms. In nouns, as well as pronouns and verbs, the *dual* is customary; and for the plural the noun has a large store of collective forms. The singular has three (so-called) cases, distinguished chiefly by the pointing, and corresponding to the nominative, genitive, and dative (besides forms for the accusative, and the interjective mark of the vocative), together with the "nunnation;" the dual and plural only two (the nominative and objective). To the verbs (which, as in Heb., afford triliteral *roots* of all the words) belong thirteen forms or conjugations, somewhat answering to those of the Heb.; which either have a factive, reciprocal, passive, and desiderative force, or else modify the ground-meaning of the root. Each of these, except the ninth and eleventh, has a passive as well as an active voice. The tenses, properly so called, are the same in number, use, and method of formation, as in Heb. Other relations of time are expressed by employing the substantive verb as an auxiliary. A nearly like series of weak or defective verbs is found as in the Heb. Apocopated, paragogic, and intensified forms of the tenses exist, almost having the force of moods. Verbal nouns are used as infinitives, and verbal adjectives as participles; or these forms may be regarded as the regular infinitives and participles of the several conjugations and voices. There are various inflections to express gender, place, instrumentality, authorship, diminutiveness, etc. The comparative and superlative have appropriate forms.

The formation of sentences is simple, but syntactical. A terse vigor is characteristic of the language; yet the style of Arabic writers is various: in some, for example the more ancient, extremely natural and plain; in those of later date, more artificial and ornate. The language of the common people (vulgar Arabic) differs from the written in the omission of the final vowels of words, in certain ungrammatical flexions and constructions, and in the use of some conventional terms. (On the pronunciation of the Palestinian Arabs, see Dr. E. Smith's appendix to the first ed. of Robinson's *Bib. Researches*, vol. iii.)

III. *Relations to Hebrew.*—"The close affinity, and consequently the incalculable philological use of the Arabic with regard to the Hebrew language and its other sisters, may be considered partly as a question of theory, and partly as one of fact. 1. The following are the theoretical grounds: First, the Arabs of Yemen are derived from Kahtân, the Joktan of Gen. x, 25, whom the Arabs make the son of Eber (Pococke's *Specimen Hist. Arab.* p. 39 sq.). These form the *pure* Arabs. Then Ishmael intermarried with a descendant of the line of Kahtân, and became the progenitor of the tribes of Hejâz. These are the *insititious* Arabs. These two roots of the nation correspond with the two great dialects into which the language was once divided: that of Yemen, under the name of the Himyaritic, of which all that has come down to us (except what may have been preserved in the Ethiopic) is a few inscriptions; and that of Hejâz, under that of the dialect of Mudhar, or, descending a few generations in the same line, of Khoreish—the dialect of the Koran and of all their literature. Next, Abraham sent away his sons by Keturah, and they also became the founders of Arabic tribes. Also, the circumstance of Esau's settling in Mount Seir, where the Idumæans descended from his loins, may be considered as a still later medium by which the idioms of Palestine and Arabia preserved their harmony. See ARABIA. Secondly, Olaus Celsius (in his *Hist. Ling. et Erudit. Arab.*) cites the fact of the sons of Jacob conversing with the Ishmaelite caravan (Gen. xxxvii, 28), and that of Moses with his father-in-law the Midianite (Exod. iv, 18). To these, however, Scheiling (in his *Abhandl. v. d. Gebrauch. der Arab. Sprache*, p. 14) objects that they are not conclusive, as the Ishmaelites, being merchants, might have acquired the idiom of the nations they traded with, and as Moses might owe an acquaintance with Arabic to his residence in Egypt. Nevertheless, one of Celsius's inferences derives considerable probability from the only instance of mutual intelligibility which Michaelis has adduced (*Beurtheilung der Mittel die ausgestorbene Hebr. Sprache zu verstehn*, p. 156), namely, that Gideon and his servant went down by night to the camp of "Midian, Amalek, and all the Bene Kedem," to overhear their conversation with each other, and understood what they heard (Judg. viii, 9–14). Lastly, Schultens (*Oratio de Reg. Sabæor.* in his *Opp. Minora*) labors to show that the visit of the queen of

Sheba to Solomon is a strong proof of the degree of proximity in which the two dialects then stood to each other. These late traces of resemblance, moreover, are rendered more striking by the notice of the early diversity between Hebrew and *Aramaic* (Gen. xxxi, 47). The instance of the Ethiopian chamberlain in Acts viii, 28, may not be considered an evidence, if Heinrichs, in his note ad loc. in *Nov. Test. edit. Kopp*, is right in asserting that he was reading the Septuagint version, and that Philip the deacon was a Hellenist. Thus springing from the same root as the Hebrew, and possessing such traces of affinity to so late a period as the time of Solomon, this dialect was farther enabled, by several circumstances in the social state of the nation, to retain its native resemblance of type until the date of the earliest extant written documents. These circumstances were the almost insular position of the country, which prevented conquest or commerce from debasing the language of its inhabitants; the fact that so large a portion of the nation adhered to a mode of life in which every impression was, as it were, stereotyped, and knew no variation for ages (a cause to which we may also in part ascribe the comparatively unimportant changes which the language has undergone during the 1400 years in which we can follow its history); and the great and just pride which they felt in the purity of their language, which, according to Burckhardt, is still a characteristic of the Bedouins (*Notes on the Bedouins*, p. 211). These causes preserved the language from foreign influences at a time when, as the Koran and a national literature had not yet given it its full stature, such influences would have been most able to destroy its integrity. During this interval, nevertheless, the language received a peculiarly ample development in a certain direction. The limited incidents of a desert life still allowed valor, love, generosity, and satire to occupy the keen sensibilities of the chivalrous Bedouin. These feelings found their vent in ready verse and eloquent prose; and thus, when Islam first called the Arabs into the more varied activity and more perilous collision with foreign nations, which resulted from the union of their tribes under a common interest to hold the same faith and to propagate it by the sword, the language had already received all the development which it could derive from the pre-eminently creative and refining impulses of poetry and eloquence.

2. "But great as may be the amount of resemblance between Arabic and Hebrew which a due estimate of all the theoretical grounds for the affinity and for the diversity between them would entitle us to assume, it is certain that a comparison of the actual state of both in their purest form evinces a degree of proximity which exceeds expectation. Not only may two thirds of the Hebrew roots (to take the assertion of Aurivillius, in his *Dissertationes*, p. 11, ed. Michaelis) be found in Arabic under the corresponding letters, and either in the same or a very kindred sense; but, if we allow for the changes of the weak and cognate letters, we shall be able to discover a still greater proportion. To this great fundamental agreement in the vocabulary (the wonder of which is somewhat diminished by a right estimate of the immense disproportion between the two languages as to the number of roots) are to be added those resemblances which relate to the mode of inflexion and construction. Thus, in the verb, its two wide tenses, the mode by which the persons are denoted at the end in the past, and at the beginning (with the accessory distinctions at the end) in the future tense, its capability of expressing the gender in the second and third persons, and the system on which the conjugations are formed; and in the noun, the correspondence in formations, in the use of the two genders, and in all the essential characteristics of construction; the possession of the definite article; the independent and affixed pronouns; and the same system of separable and attached particles—all these form so broad a basis of community and harmony between the two dialects as could hardly be anticipated, when we consider the many centuries which separate the earliest written extant documents of each. The diversities between them, which consist almost entirely of fuller developments on the side of the Arabic, may be summed up under the following heads: A much more extensive system of conjugations in the verb, the dual in both tenses, and four forms of the future (three of which, however, exist potentially in the ordinary future, the jussive, and the cohortative of the Hebrew; see Ewald's *Hebr. Gram.* § 290, 293); the full series of infinitives; the use of auxiliary verbs; in the noun, the formations of the plural called *broken* or *internal* plurals, and the flexion by means of terminations analogous to three of our cases; and a perfectly defined system of metre. The most important of these differences consists in that final vowel after the last radical, by which some of the forms of the future and the several cases in the noun are indicated, which has been too hastily ascribed to an attempt of the grammarians to introduce Greek inflexions into Arabic (Hasse, *Magazin für Biblisch-Orientalische Literatur*, i, 230; Gesenius, *Gesch. d. Hebr. Sprache*, p. 95). The Arabic alphabet also presents some remarkable differences. As a representation of sounds, it contains all the Hebrew letters; but, in consequence of the greater extent of the nation as a source of dialectual varieties of pronunciation, and also in consequence of the more developed and refined state of the language, the value of some of them is not exactly the same, and the characters that correspond to ת ח ד צ ט ע are used in a double capacity, and represent both halves of those sounds which exist unseparated in the Hebrew. The present order of the letters also is different, although there are evidences in their numerical value when so used, and in the memorial words (given in Ewald's *Grammatica Critica Ling. Arab.* § 67), that the arrangement was once the same in both. In a palæographical point of view, the characters have undergone many changes. The earliest form was that in the Himyarite alphabet. The first specimens of this character (which Arabic writers call *al-Musnad*, i. e. *stilted, co'umnar*) were given by Seetzen in the *Fundgruben des Orients*. Since then Professor Rödiger has produced others, and illustrated them in a valuable paper in the *Zeitschrift für die Kunde des Morgenlandes*, i, 332. The letters of this alphabet have a striking resemblance to those of the Ethiopic, which were derived from them. In Northern Arabia, on the other hand, and not very long before the time of Mohammed, the Syrian character called *Estrangelo* became the model on which the Arabic alphabet called the *Kufic* was formed. This heavy, angular Kufic character was the one in which the early copies of the Koran were written; and it is also found in the ancient Mohammedan coinage as late as the seventh century of the Hegira. From this, at length, was derived the light, neat character called *Nishi*, the one in which the Arabs continue to write at the present day, and which is represented in our printed books. The introduction of this character is ascribed to Ibn Mukla, who died in the year 327 of the Hegira. See ALPHABET. Lastly, it is worthy of notice that all the letters of the Arabic alphabet are only consonants; that, in an unpointed text, the *long* vowels are denoted by the use of Alif, Waw, and Ya, as *matres lectionis;* and that the *short* vowels are not denoted at all, but are left to be supplied according to the *sense* in which the reader takes the words; whereas, in a pointed text, *three* points only suffice to represent the whole vocalization, the equivalents to which, according to the way in which they are usually expressed, are *a*, *i*, *u*, pronounced as in Italian.

"The many uses of the Arabic language in Biblical philology (exclusive of the advantages it affords for comparing the Arabic versions) may in part be

gathered from the degree of its affinity to the Hebrew; and, indeed, chiefly to the Hebrew before the exile, after which period the Aramaic is the most fruitful means of illustration (Mahn, *Darstellung der Lexicographie*, p. 391). But there are some peculiarities in the relative position of the two dialects which considerably enhance the value of the aid to be derived from the Arabic. The Hebrew language of the Old Testament has preserved to us but a small fragment of literature. In the limited number of its roots (some of which even do not occur in the primary sense), in the rarity of some formations, and in the antique rudimentary mode in which some of its constructions are denoted, are contained those difficulties which cannot receive any other illustration than that which the sister dialects, and most especially the Arabic, afford. For this purpose, the resemblances between them are as useful as the diversities. The former enable us to feel certain on points which were liable to doubt; they confirm and establish an intelligent conviction that the larger portion of our knowledge of the meaning of words, and of the force of constructions in Hebrew, is on a sure foundation, because we recognise the same in a kindred form, and in a literature so voluminous as to afford us frequent opportunities of testing our notions by every variety of experience. The diversities, on the other hand (according to a mode of observation very frequent in comparative anatomy), show us what exists potentially in the rudimentary state by enabling us to see how a language of the same genius has, in the farther progress of its development, felt the necessity of denoting externally those relations of formation and construction which were only dimly perceived in its antique and uncultivated form. Thus, to adduce a single illustration from the Arabic *cases* in the noun: The precise relation of the words *mouth* and *life*, in the common Hebrew phrases, "I call my mouth," and "he smote him his life" (Ewald's *Hebr. Gram.* § 482), is easily intelligible to one whom Arabic has familiarized with the perpetual use of the so-called accusative to denote the accessory descriptions of *state*. Another important advantage to be derived from the study of Arabic is the opportunity of seeing the grammar of a Syro-Arabian language explained by native scholars. Hebrew grammar has suffered much injury from the mistaken notions of men who, understanding the *sense* of the written documents by the aid of the versions, have been exempted from obtaining any independent and inward feeling of the genius of the language, and have therefore not hesitated to accommodate it to the grammar of our Indo-Germanic idioms. In Arabic, however, we have a language, every branch of the philosophical study of which has been successfully cultivated by the Arabs themselves. Their own lexicographers, grammarians, and scholiasts (to whom the Jews also are indebted for teaching them the grammatical treatment of Hebrew) have placed the language before us with such elaborate explanation of its entire character, that Arabic is not only by far the best understood of the Syro-Arabian dialects, but may even challenge comparison, as to the possession of these advantages, with the Greek itself."

IV. *Literature.*—The native works in Arabic are exceedingly numerous and varied, embracing philology, philosophy, natural science, poetry, history, etc. Many are still unpublished. A compendious view of the literary productions of Arabic authors may be found in Pierer's *Universal Lexikon* (Altenb. 1857 sq.), s. v. "Arabische Literatur;" also in Appleton's *New American Encyclopædia*, s. v. "Arabic Language and Literature." Comp. also an article on the "Arab. Lang. and Lit." by Prof. Packard, in the *Am. Bib. Repos.* Oct. 1836, p. 429-448. Zenker's *Bibliotheca Orientalis* (Lpz. 1846-62, 2 vols. 8vo) gives a full list of Arabic books hitherto issued.

European works expressly on the history and usage of the Arabic language are by the following authors: Pococke (Oxf. 1661), Celsius (in Barkey's *Bibl. Brem.* iv, 1, 2, 3), Hyde (in his *Syntag. Diss.* ii, 450), Schultens (in his *Orig. Heb.* Lugd. B. 1761, p. 615), De Jenisch (Vien. 1780), Eichhorn (introd. to Richardson's *Abh. üb. morgenländ. Völker*, Lpz. 1779), Hottinger (in his *Analecta hist. theol.* Tigur. 1652), Schelling (Stuttg. 1771), Schnurrer (in Eichhorn's *Biblioth.* iii, 951 sq.), Tingstad (Upsal. 1794), Humbert (Genève, 1824). Arabic grammars are by the following: Erpenius (Leyd. 1613, and often since, abridged, etc., by Schultens, Michaelis, and others), Lakemacher (Helmst. 1718), Hirt (Jen. 1770), Vriemoet (Franeq. 1783), Hezel (Jen. 1776, etc.), id. (Lpz. 1784), Wahl (Halle, 1789), Paulus (Jen. 1790), Hasse (Jen. 1793), Tyschen (Rost. 1792), Jahn (Wien. 1796), Sylvèstre de Sacy (Par. 1810 and since), Von Lumsden (Calc. 1813), Roorda (2d ed. Leyd. 1858-9, 8vo), Von Oberleitner (Vien. 1822), Rosenmüller (Lips. 1818), Tychsen (Gött. 1823), Ewald (Leipz. 1831, etc.), Vullers (Bonn, 1832), Petermann (Berol. 1840), Caspari (Leipz. 1848, 1859, an excellent manual), Glaire (Paris, 1861), Beaumont (Lond. 1861), Winckler (Lpz. 1862), Forbes (Lond. 1863), Göschel (Vien. 1864), Wright (*Grammar of the Arabian Language*, from Caspari, with additions, 2 vols. 8vo, Lond. 1859-62, the best for English readers); on the new or vulgar Arabic, by Herberi (Par. 1803), Caussin de Perceval (2d ed. Paris, 1833), Savary (Paris, 1813), Bellamare (1850), Florian-Pharaon and E. L. Bertherand (Par. 1859), Wahrmund (Lpz. 1860 sq.). Native lexicons are those of the historian Fakr ed-Daulah (947-993); Elias bar-Sina el-Jauhari (d. post 1200), *El-Sihah*, in Turkish, by Van Kuli (Const. 1728), and Persic (Calc. 1812); Firuzabadi's *Kamûs* (Scutari, 1815 sq.): by Europeans, those of Giggejus (Mediol. 1632), Golius (Lugd. Bat. 1653), Mesquien Meninski (Vien. 1780-1801), Schied (Lugd. B. 1769, etc.), Willmet (Rotterd. 1784), Freytag (Hal. 1830-1836, abridged, ib. 1838), Kazimiroti (1848), Catafago (*Arabic and English Dict.* Lond. 1858, 8vo, a convenient manual), Lane (*Arabic Lexicon*, Lond. 1863, sq. 4to, the best in English); for the vulgar Arabic, the lexicons of Cañes (1781), De Perceval (Paris, 1828, 2 vols.), De la Grange (Paris, 1828), De Passo (Alg. 1846). Chrestomathies are by Jahn (1802), De Sacy (Par. 1806, 1826, 3 vols.), Kosegarten (Lpz. 1824, 1828), Rosenmüller (Lpz. 1814), Von Humbert (Par. 1834), Freytag (Bonn, 1834), Arnold (Lond. 1856, the most convenient for English); but Tauchnitz's splendid ed. of the *Koran* (Lips. 1841, 2d ster. ed., small 4to) furnishes a sufficient reading-book: for the modern dialect is the work of Bresnier (Alg. 1845). Beginners in English may make use of *Arabic Reading-Lessons* by Davis and Davidson (published by Bagster, Lond. 12mo).

Arabic Versions. The following is a conspectus of those hitherto published (also the treatise, *De versionibus Arabicis*, in Walton's *Polyglott*, i, 93 sq.; Pococke, *Var. Lect. Arab. V. T.*, *ib.* vi): *Biblia Arabica V. et N. T.*, in Walton's *Polyglott*; *Bib. Ar.*, ed. Risius (3 vols. fol., Rom. 1671, said by Michaelis to be altered from the Latin); *Arabic Bible*, ed. Carlyle (Newcastle, 1811 and 1816, 4to); *Bible* (Lond. 1831, 8vo); *Bible*, a new version for the "Society for promoting Chr. Knowledge" (Lond. 1857 sq., 8vo); *Bible*, a new version for the "Am. Bible Soc.," ed. Dr. Vandyke (now [1865] stereotyping at N. Y. in various forms); *V. T. Arab.* interpr. Tuki (unfinished, Rom. 1752 sq.); *Pentateuch* by Saadias Gaon (in Walton's *Polyglott*); *N. T. Arabice*, ed. Erpenius (Leyd. 1616, 4to; altered to suit the Greek, Lond. 1727, 4to); *New Test.* by Sabat (Calcutta, 1816, 8vo; London, 1825, 8vo; revised, Calcutta, 1826, 8vo; Lond. 1850, 8vo; in Syriac characters, Paris, 1822, 8vo); *Quatuor Evangelia*, ed. Raymund (Rom. 1590, fol.).

Early Versions.—Inasmuch as Christianity never attained any extensive or permanent influence among the Arabs as a nation, no entire nor publicly sanc-

tioned Arabic version of the Bible has been discovered. But, as political events at length made the Arabic language the common vehicle of instruction in the East, and that to Jews, Samaritans, and Christians, independent versions of single books were often undertaken, according to the zeal of private persons, or the interests of small communities. The following is a classified list of only the most important among them. (See the *Einleitungen* of Eichhorn, Bertholdt, and De Wette.)

I. Arabic versions formed immediately on the original texts.

a. Rabbi Saadyah Haggaôn (usually called *Saadias*), a native of Fayûm, and rector of the academy at Sora, who died A.D. 942, is the author of a version of some portions of the Old Testament. Erpenius and Pococke, indeed, affirm that he translated the whole (Walton's *Prolegomena*, ed. Wrangham, ii, 546); but subsequent inquirers have not hitherto been able, with any certainty, to assign to him more than a version of the Pentateuch, of Isaiah, of Job, and of a portion of Hosea.

(1) That of the Pentateuch first appeared, in Hebrew characters, in the folio Tetraglot Pentateuch of Constantinople, in the year 1546. The exact title of this exceedingly rare book is not given by Wolf, by Masch, nor by De Rossi (it is said to be found in Adler's *Biblisch-kritische Reise*, p. 221); but, according to the title of it which Tychsen cites from Rabbi Shabtai (in Eichhorn's *Repertorium*, x, 96), Saadyah's name is expressly mentioned there as the author of that Arabic version. Nearly a century later an Arabic version of the Pentateuch was printed in the Polyglot of Paris, from a MS. belonging to F. Savary de Breves; and the text thus obtained was then reprinted in the London Polyglot, with a collection of the various readings of the Constantinopolitan text, and of another MS. in the appendix. For it was admitted that Saadyah was the author of the Constantinopolitan version; and the identity of that text with that of the Paris Polyglot was maintained by Pococke (who nevertheless acknowledged frequent interpolations in the latter), and had been confirmed even by the collation which Hottinger had instituted to establish their diversity. The identity of all these texts was thus considered a settled point, and long remained so, until Michaelis published (in his *Orient. Bibl.* ix, 155 sq.) a copy of a Latin note which Jos. Ascari had prefixed to the very MS. of De Breves, from which the Paris Polyglot had derived its Arabic version. That note ascribed the version to "Saidus Fajumensis, Monachus Coptites;" and thus Saadyah's claim to be considered the author of the version in the Polyglots was again liable to question. At length, however, Schnurrer (in his *Dissertat. de Pentat. Arab. Polygl.* in his *Dissert. Philologico-criticæ*) printed the *Arabic* preface of that MS., proved that there was no foundation for the "Monachus Coptites," and endeavored to show that Sa'îd was the Arabic equivalent to the Hebrew Saadyah, and to re-establish the ancient opinion of the identity of the two texts. The results which he obtained appear (with the exception of a feeble attempt of Tychsen to ascribe the version to *Abu Sa'id* in the *Repertorium*) to have convinced most modern critics; and, indeed, they have received much confirmation by the appearance of the version of Isaiah. This version of the Pentateuch, which is an honorable monument of the rabbinical Biblical philology of the tenth century, possesses, in the independence of its tone and in some peculiarities of interpretation, the marks of having been formed on the original text. It leans, of course, to Jewish exegetical authorities generally, but often follows the Sept., and as often appears to express views peculiar to its author. Carpzov has given numerous examples of its mode of interpretation in his *Crit. Sacr.* p. 646 sq. It is also marked by a certain loose and paraphrastic style of rendering, which makes it more useful in an exegetical than in a critical point of view. It is difficult, however, to determine how much of this diffuseness is due to Saadyah himself. For, not only is the printed text of his version more faulty in this respect than a Florentine MS., some of the readings of which Adler has given in Eichhorn's *Einleit. ins A. T.* ii, 245, but it has suffered a systematic interpolation. A comparison of the Constantinopolitan text with that of the Polyglots shows that where the former retains those terms of the Hebrew in which action or passion is ascribed to God—the so-called *ἀνθρωποπάθειαι*—the latter has the "Angel of God," or some other mode of evading direct expressions. These interpolations are ascribed by Eichhorn to a Samaritan source; for Morinus and Hottinger assert that the custom of omitting or evading the anthropomorphisms of the Hebrew text is a characteristic of the Samaritan versions. (2) A version of Isaiah, which in the original MS. is ascribed to Saadyah, with several extrinsic evidences of truth, and without the opposition of a single critic, appeared under the title, *R. Saadiæ Ph'jumensis Versio Jesaiæ Arabica e MS. Bodley. edidit atque Glossar. instruxit*, H. E. G. Paulus (fasc. ii, Jena, 1791, 8vo). The text was copied from a MS. written in Hebrew characters, and the difficulty of always discovering the equivalent Arabic letters into which it was to be transposed has been one source of the inaccuracies observable in the work. Gesenius (in his *Jesaias*, i, 88 sq.) has given a summary view of the characteristics of this version, and has shown the great general agreement between them and those of the version of the Pentateuch in a manner altogether confirmatory of the belief in the identity of the authors of both. (3) Saadyah's version of Job exists in MS. at Oxford, where Gesenius took a copy of it (*Jesaias*, p. x). (4) That of Hosea is only known from the citation of ch. vi, 9, by Kimchi (Pococke's *Theolog. Works*, ii, 280).

b. The version of Joshua which is printed in the Paris and London Polyglots, the author and date of which are unknown.

c. The version of the whole passage from 1 Kings xii to 2 Kings xii, 16, inclusive, which is also found in the same Polyglots. Professor Rödiger has collected the critical evidences which prove that this whole interval is translated from the Hebrew; and ascribes the version to an unknown Damascene Jew of the eleventh century. Likewise, the passage in Nehemiah, from i to ix, 27, inclusive, as it exists in both Polyglots, which he asserts to be the translation of a Jew (resembling that of Joshua in style), but with subsequent interpolations by a Syrian Christian. (See his work *De Origine Arabicæ Libror. V. T. Historic. Interpretationis*, Halle, 1829, 4to.)

d. The very close and almost slavish version of the Pentateuch, by some Mauritanian Jew of the thirteenth century, which Erpenius published at Leyden in 1622—the so-called *Arabs Erpenii*.

e. The Samaritan Arabic version of Abu Sa'id. According to the author's preface affixed to the Paris MS. of this version (No. 4), the original of which is given in Eichhorn's *Bibl. Biblioth.* iii, 6, Abu Sa'id was induced to undertake it, partly by seeing the corrupt state to which ignorant copyists had reduced the version then used by the Samaritans, and partly by discovering that the version which they used, under the belief that it was that of Abu'l Hasan of Tyre, was in reality none other than that of Saadyah Haggaôn. His national prejudice being thus excited against an accursed Jew, and the "manifest impiety" of some of his interpretations, he applied himself to this translation, and accompanied it with notes, in order to justify his renderings, to explain difficulties, and to dispute with the Jews. His version is characterized by extreme fidelity to the Samaritan text (i. e. in other words, to the Hebrew text with the differences which distinguish the Samaritan recension of it),

retaining even the order of the words, and often sacrificing the proprieties of the Arabic idiom to the preservation of the very terms of the original. It is certainly not formed on the Samaritan *version*, although it sometimes agrees with it; and it has such a resemblance to the version of Saadyah as implies familiarity with it, or a designed use of its assistance; and it exceeds both these in the constant avoidance of all anthropomorphic expressions. Its date is unknown, but it must have been executed between the tenth and thirteenth centuries, because it was necessarily posterior to Saadyah's version, and because the Barberini copy of it was written A.D. 1227. It is to be regretted that this version, although it would be chiefly available in determining the readings of the Samaritan Pentateuch, is still unpublished. It exists in MS. at Oxford (one of the copies there being the one cited by Castell in the Appendix to the London Polyglot), at Paris, Leyden, and at Rome, in the celebrated Barberini Triglot (the best description of which is in De Rossi's *Specimen Var. Lect. et Chald. Estheris Additamenta*, Tübingen, 1783). Portions only have been printed: the earliest by Hottinger, in his *Promtuarium*, p. 98; and the longest two by De Sacy, with an interesting dissertation, in Eichhorn's *Bibl. Biblioth.* x, and by Van Vloten, in his *Specim. Philolog. continens descrip. cod. MS. Biblioth. Lugd.-Bat. Partemque Vers. Sam. Arab. Pentat.* (Leidæ, 1803).

f. A version of the Gospels, which was first printed at Rome in 1590, then in the Arabic New Testament of Erpenius in 1616, and afterward in the Paris Polyglot (the text of which last is the one copied in that of London). The first two of these editions are derived from MSS., and the variations which distinguish the text of Paris from that of Rome are also supposed to have been obtained from a MS. The agreement and the diversity of all these texts are equally remarkable. The agreement is so great as to prove that they all represent only one and the same version, and *that* one based immediately on the Greek. The diversities (exclusive of errors of copyists) consist in the irregular changes which have been made in every one of these MSS., separately, to adapt it indiscriminately to the Peshito or Coptic versions. This surprising amalgamation is thus accounted for by Hug: When the prevalence of the Arabic language had rendered the Syriac and Coptic obsolete, the Syrians and Copts were obliged to use an Arabic version. They therefore took some translation in that language, but first adapted it to the Peshito and Memphitic versions respectively. As the Peshito and Coptic versions still continued to be read first in their churches, and the Arabic translation immediately afterward, as a kind of Targum, it became usual to write their national versions and this amended Arabic version in parallel columns. This mere juxtaposition led to a further adulteration in each case. Afterward, two of these MSS., which had thus suffered different adaptations, were brought together by some means, and mutually corrupted each other—by which a third text, the hybrid one of our Arabic version, was produced. The age of the original Arabic text is uncertain; but the circumstance of its adoption by the Syrians and Copts places it near the seventh century (Bertholdt's *Einleit.* i, 692 sq.).

g. The version of the Acts, of the Epistles of Paul, of the Catholic Epistles, and of the Apocalypse, which is found in both the Polyglots. The author is unknown, but he is supposed to have been a native of Cyrene, and the date to be the eighth or ninth century (Bertholdt, *ibid.*).

II. Arabic versions founded on the Sept.

a. The Polyglot version of the Prophets, which is expressly said in the inscription in the Paris MS. to have been made from the Greek by an Alexandrian priest. Its date is probably later than the tenth century.

b. That of the Psalms (according to the Syrian recension) which is printed in Justiniani's *Psalt. Octaplum.* (Genoa, 1516), and in *Liber. Psalmor. a Gabr. Sionita et Vict. Scialac.* (Rome, 1614).

c. That version of the Psalms which is in use by the Malkites, or Orthodox Oriental Christians, made by 'Abdallah ben al-Fadhl, before the twelfth century. It has been printed at Aleppo in 1706, in London in 1725, and elsewhere.

d. The version of the Psalms (according to the Egyptian recension) found in both the Polyglots.

III. Arabic versions formed on the Peshito.

a. The Polyglot version of Job, of Chronicles, and (according to Rödiger, who ascribes them to Christian translators in the thirteenth and fourteenth centuries) that of Judges, Ruth, Samuel, 1 Kings i to xi, and 2 Kings xii, 17, to xxv.

b. The version of the Psalms printed at Kashaya, near Mount Lebanon, in 1610.

For further information and criticism respecting the character and value of these and other Arabic versions, see Rosenmüller's *Handb. d. arab. Literatur*, iii, 38 sq., 132 sq.; Dr. Davidson, in the new ed. of Horne's *Introd.* ii, 68 sq.; Davidson's *Treatise on Biblical Criticism* (Lond. 1843), i, 255–260; ii, 222–229. See VERSIONS; CRITICISM.

Arabĭci. See ARABIANS.

Arabim. See WILLOW.

A'rad (Heb. *Arad'*, עֲרָד, perh. *flight*), the name of a city and of a man.

1. (Sept. Ἀράδ, but in Josh. Ἄδερ.) An ancient city (so called perhaps from wild *asses* in the vicinity, comp. עָרוֹד, *onager*) on the southernmost borders of Palestine, whose inhabitants drove back the Israelites as they attempted to penetrate from Kadesh into Canaan (Num. xxi, 1; xxxiii, 40, where the Auth. Vers. has "King Arad," instead of "King of Arad"), but were eventually subdued by Joshua, along with the other southern Canaanites (Josh. xii, 14; also Judg. i, 16). It lay within the original limits of the tribe of Judah (Josh. xii, 14) north (north-west) of the desert of Judah (Judg. i, 16). Eusebius (Ἀραμά) and Jerome place Arad twenty Roman miles from Hebron, and four from Malatha, in the neighborhood of the desert of Kadesh (see Reland, *Palæst.* p. 481, 501, 573). This accords well with the situation of a hill called *Tell Arad*, which Dr. Robinson observed on the road from Petra to Hebron. He describes it as "a barren-looking eminence rising above the country around." He did not examine the spot, but the Arabs said there were no ruins upon or near it, but only a cavern (*Researches*, ii, 472, 622). The same identification is proposed by Schwarz (*Palest.* p. 86). See HORMAH. According to Van de Velde (*Narrat.* ii, 83–85) there are fragments of pottery on the top of the Tell, and a ruined reservoir on its south side. It was an episcopal city in Jerome's time (Ritter, *Erdk.* xiv, 121).

2. (Sept. Ἀρώδ v. r. Ὡρήδ.) One of the "sons" of Beriah of the tribe of Benjamin (1 Chron. viii, 15), B.C. apparently 536.

Arad. See WILD ASS.

Ar'adus (Ἄραδος), a city included in the list of places to which the decree of Lucius the consul, protecting the Jews under Simon the high-priest, was addressed (1 Macc. xv, 23). It is no doubt the *Arvad* (q. v.) of Scripture (Gen. x, 17).

A'rah (Heb. *Arach'*, אָרַח, prob. for אֹרַח, *wayfaring*), the name of two men.

1. (Sept. Ὀρέχ.) The first named of the three sons of Ulla of the tribe of Asher (1 Chron. vii, 39). B.C. apparently 1017.

2. (Sept. Ἀρές, Ἠρά.) An Israelite whose posterity (variously stated as 775 and 652 in number) returned from Babylon with Zerubbabel (Ezra ii, 5; Neh. vii, 10). B.C. ante 536. He is probably the same with

the Arah (Sept. Ἠραέ) whose son Shechaniah was father-in-law of Tobiah (Neh. vi, 18).

A'ram (Heb. *Aram'*, אֲרָם, prob. from רָם, *high*, q. d. highlands; Sept. and N. T. Ἀράμ: see Gesenius, *Thes. Heb.* p. 151; Forbiger, *Alte Geogr.* ii, 641, Anm.), the name of a nation or country, with that of its founder and two or three other men. See also BETH-ARAM. Comp. CUNEIFORM INSCRIPTIONS.

1. ARAMÆA (Sept. and later versions SYRIA) was the name given by the Hebrews to the tract of country lying between Phœnicia on the west, Palestine on the south, Arabia Deserta and the River Tigris on the east, and the mountain range of Taurus on the north. Many parts of this extensive territory have a much lower level than Palestine; but it might receive the designation of "highlands," because it does rise to a greater elevation than that country at most points of immediate contact, and especially on the side of Lebanon. Aram, or Aramæa, seems to have corresponded generally to the *Syria* (q. v.) and *Mesopotamia* (q. v.) of the Greeks and Romans. We find the following divisions expressly noticed in Scripture. See CANAAN.

1. ARAM'-DAMME'SEK, אֲרַם דַּמֶּשֶׂק, the "Syria of Damascus" conquered by David. 2 Sam. viii, 5, 6, where it denotes only the territory around Damascus; but elsewhere "Aram," in connection with its capital "Damascus," appears to be used in a wider sense for Syria Proper (Isa. vii, 1, 8; xvii, 3; Amos i, 5). At a later period Damascus gave name to a district, the *Syria Damascena* of Pliny (v, 13). To this part of Aram the "land of Hadrach" seems to have belonged (Zech. ix, 1). See DAMASCUS.

2. ARAM'-MAAKAH', אֲרַם בֵּית מַעֲכָה (1 Chron. xix, 6), or simply *Maakah* (2 Sam. x, 6, 8), which, if formed from עָכַךְ, to "*press together*," would describe a country enclosed and hemmed in by mountains, in contradistinction to the next division, Aram-beth-Rehob, i. e. Syria the wide or broad, בֵּית being used in Syria for a "district of country." Aram-Maachah was not far from the northern border of the Israelites on the east of the Jordan (comp. Deut. iii, 14, with Josh. xiii, 11, 13). In 2 Sam. x, 6, the text has "King Maachah," but it is to be corrected from the parallel passage in 1 Chron. xix, 7, "king of Maachah." See MAACHAH.

3. ARAM'-BEYTH-RECHOB', אֲרַם בֵּית רְחוֹב, the meaning of which may be that given above, but the precise locality cannot with certainty be determined (2 Sam. x, 6). Some connect it with the Beth-rehob of Judg. xviii, 28, which Rosenmüller identifies with the Rehob of Num. xiii, 21, situated "as men come to Hamath," and supposes the district to be that now known as the *Ardh el-Hhule* at the foot of Anti-Libanus, near the sources of the Jordan. A place called Rehob is also mentioned in Judg. i, 31; Josh. xix, 28, 30; xxi, 31; but it is doubtful if it be the same. Michaelis thinks of the Rechoboth-han-Nahar (lit. *streets*, i. e. the village or town on the River Euphrates) of Gen. xxxvi, 37; but still more improbable is the idea of Bellermann and Jahn that Aram-beth-Rehob was beyond the Tigris in Assyria. See REHOB.

4. ARAM'-TSOBAH', אֲרַם צוֹבָה, or, in the Syriac form, צוֹבָא, *Tsoba* (2 Sam. x, 6). Jewish tradition has placed Zobah at Aleppo (see the *Itinerary* of Benjamin of Tudela), whereas Syrian tradition identifies it with Nisibis, a city in the north-east of Mesopotamia. Though the latter opinion long obtained currency under the authority of Michaelis (in his *Dissert. de Syria Sobœa*, to be found in the *Comment. Soc. Gotting.* 1769), yet the former seems a much nearer approximation to the truth. We may gather from 2 Sam. viii, 3; x, 16, that the eastern boundary of Aram-Zobah was the Euphrates, but Nisibis was far beyond that river; besides that in the title of the sixtieth Psalm (supposing it genuine) Aram-Zobah is clearly distinguished from Aram-Naharaim, or Mesopotamia. It is true, indeed, that in 2 Sam. x, 16, it is said that Hadarezer, king of Zobah, brought against David "Aramites from beyond the river," but these were auxiliaries, and not his own subjects. The people of Zobah are uniformly spoken of as near neighbors of the Israelites, the Damascenes, and other Syrians; and in one place (2 Chron. viii, 3) Hamath is called Hamath-Zobah, as pertaining to that district. We therefore conclude that Aram-Zobah extended from the Euphrates westward, perhaps as far north as to Aleppo. It was long the most powerful of the petty kingdoms of Aramæa, its princes commonly bearing the name of Hadadezer or Hadarezer. See ZOBAH.

5. ARAM'-NAHARA'YIM, אֲרַם נַהֲרַיִם, i. e. *Aram of the Two Rivers*, called in Syriac "Beth-Nahrin," i. e. "the land of the rivers," following the analogy by which the Greeks formed the name Μεσοποταμία, "the country between the rivers." For that Mesopotamia is here designated is admitted universally. The rivers which enclose Mesopotamia are the Euphrates on the west and the Tigris on the east; but it is doubtful whether the Aram-Naharaim of Scripture embraces the whole of that tract or only the northern portion of it (Gen. xxiv, 10; Deut. xxiii, 4; Judg. iii, 8; 1 Chron. xix, 6; Psa. lx, title). A part of this region of Aram is also called *Paddan'-Aram'*, פַּדַּן אֲרָם, the plain of Aram (Gen. xxv, 20; xxviii, 2, 6, 7; xxxi, 18; xxxiii, 18), and once simply *Paddan* (Gen. xlviii, 7), also *Sedeh'-Aram'*, שְׂדֵה אֲרָם, the field of Aram (Hos. xii, 13), whence the "Campi Mesopotamiæ" of Quintus Curtius (iii, 2, 3; iii, 8, 1; iv, 9, 6). See PADAN; SADEH. But that the whole of Aram-Naharaim did not belong to the flat country of Mesopotamia appears from the circumstance that Balaam, who (Deut. xxiii, 4) is called a native of Aram-Naharaim, says (Num. xxiii, 7) that he was brought "from Aram, out of the *mountains* of the east." The Septuagint, in some of these places, has Μεσοποταμία Συρίας, and in others Συρία Ποταμῶν, which the Latins rendered by Syria Interamna. See MESOPOTAMIA.

6. But though the districts now enumerated be the only ones *expressly named* in the Bible as belonging to Aram, there is no doubt that many more territories were included in that extensive region, e. g. Geshur, Hul, Arpad, Riblah, Hamath, Helbon, Betheden, Berothai, Tadmor, Hauran, Abilene, etc., though some of them may have formed part of the divisions already specified. See ISH-TOB.

A native of Aram was called אֲרַמִּי, *Aramm'*, an Aramæan, used of a Syrian (2 Kings v, 20), and of a Mesopotamian (Gen. xxv, 20). The feminine was אֲרַמִּיָּה, *Arammiyah'*, an *Aramitess* (1 Chron. vii, 14), and the plural אֲרַמִּים, *Arammim'* (2 Kings viii, 29), once (2 Chron. xxii, 5) in a shortened form רַמִּים, *Rammim'*. See ARAMÆAN LANGUAGE. Traces of the name of the Aramæans are to be found in the Ἄρμοι and Ἀραμαῖοι of the Greeks (Strabo, xiii, 4, 6; xvi, 4, 27; comp. Homer's *Iliad*, ii, 783; Hesiod, *Theogn.* 304). See ASSYRIA. The religion of the Syrians was a worship of the powers of nature (Judg. x, 6; 2 Chron. xxviii, 23; see Creuzer, *Symbol.* ii, 55 sq.). They were so noted for idolatry, that in the language of the later Jews ארמיותא was used as synonymous with heathenism (see the *Mischna* of Surenhusius, ii, 401; Onkelos on Levit. xxv, 47). Castell, in his *Lexic. Heptaglott.* col. 229, says the same form of speech prevails in Syriac and Ethiopic. The Hebrew letters ר, *resh*, and ד, *daleth*, are so alike, that they were often mistaken by transcribers; and hence, in the Old Testament, ארם, *Aram*, is sometimes found instead of אדם, *Edom*, and *vice versâ*. Thus in 2 Kings xvi, 6,

according to the text, the Aramæans are spoken of as possessing Elath on the Red Sea; but the Masoretic marginal reading has "the Edomites," which is also found in many manuscripts, in the Septuagint and Vulgate, and it is obviously the correct reading (Gesenius, *Thes. Heb.* s. vv.).

It appears from the ethnographic table in the tenth chapter of Genesis (ver. 22, 23) that Aram was a son of Shem, and that his own sons were Uz, Hul, Gether, and Mash. If these gave names to districts, Uz was in the north of Arabia Deserta, unless its name was derived rather from Huz, son of Nahor, Abraham's brother (Gen. xxii, 21). Hul was probably Cœle-Syria; Mash, the Mons Masius north of Nisibis in Mesopotamia; Gether is unknown. Another Aram is mentioned (Gen. xxii, 21) as the grandson of Nahor and son of Kemuel, but he is not to be thought of here. The descent of the Aramæans from a son of Shem is confirmed by their language, which was one of the branches of the Semitic family, and nearly allied to the Hebrew. Many writers, who have copied without acknowledgment the words of Calmet, maintain that the Aramæans came from Kir, appealing to Amos ix, 7; but while that passage is not free from obscurity, it seems evidently to point, not to the aboriginal abode of the people, but to the country whence God would recover them when banished. The prophet had said (Amos i, 5) that the people of Aram should go into captivity to Kir (probably the country on the River Kur or Cyrus), a prediction of which we read the accomplishment in 2 Kings xvi, 9; and the allusion here is to their subsequent restoration. Hartmann thinks Armenia obtained its name from Aram. (See generally Michaelis, *Spicileg.* ii, 121 sq.; Wahl, *Alt. u. N. Asien*, i, 299 sq.; Gatterer, *Handb.* i, 248; Rosenmüller, *Alterth.* I, i, 232 sq.; Ritter, *Erdkunde*, x, 16; Lengerke, *Kenaan*, i, 218 sq.). See SYRIA.

2. The first named son of Kemuel and grandson of Nahor (Gen. xxii, 21), B.C. cir. 2000. He is incorrectly thought by many to have given name to Syria, hence the Sept. translates Σύροι. By some he is regarded as same with RAM of Job xxxii, 2.

3. The last named of the four sons of Shamer or Shomer of the tribe of Asher (1 Chron. vii, 34), B.C. cir. 1618.

4. The Greek form among the ancestors of Christ (Matt. i, 3, 4; Luke iii, 33) of the Heb. RAM (q. v.), the son of Hezron and father of Amminadab (1 Chron. ii, 9, 10).

Aramæan Language (Heb. *Aramith'*, אֲרָמִית, 2 Kings xviii, 26; Ezra iv, 7; Isa. xxxvi, 11; Dan. ii, 4; Sept. Συριστί, Vulg. *Syriace*) is the northern and least developed branch of the Syro-Arabian family of tongues, being a general term for the whole, of which the Chaldee and Syriac dialects form the parts, these last differing very slightly, except in the forms of the characters in which they are now written (see the Introd. to Winer's *Chaldee Gramm.* r. ed. tr. by Prof. Hackett, N. Y. 1851). See CHALDEE LANGUAGE. Its cradle was probably on the banks of the Cyrus, according to the best interpretation of Amos ix, 7; but Mesopotamia, Babylonia, and Syria form what may be considered its home and proper domain. Political events, however, subsequently caused it to supplant Hebrew in Palestine, and then it became the prevailing form of speech from the Tigris to the shore of the Mediterranean, and, in a transverse direction, from Armenia down to the confines of Arabia. After obtaining such a wide dominion, it was forced, from the ninth century onward, to give way before the encroaching ascendency of Arabic; and it now only survives as a living tongue among the Syrian Christians in the neighborhood of Mosul. According to historical records which trace the migrations of the Syro-Arabians from the east to the south-west, and also according to the comparatively ruder form of the Aramaic language itself, we might suppose that it represents, even in the state in which we have it, some image of that aboriginal type which the Hebrews and Arabians, under more favorable social and climatical influences, subsequently developed into fulness of sound and structure. But it is difficult for us now to discern the particular vestiges of this archaic form; for, not only did the Aramaic not work out its own development of the original elements common to the whole Syro-Arabian sisterhood of languages, but it was pre-eminently exposed, both by neighborhood and by conquest, to harsh collision with languages of an utterly different family. Moreover, it is the only one of the three great Syro-Arabian branches which has no fruits of a purely national literature to boast of. We possess no monument whatever of its own genius; not any work which may be considered the product of the political and religious culture of the nation, and characteristic of it —as is so emphatically the case both with the Hebrews and the Arabs. The first time we see the language it is used by Jews as the vehicle of Jewish thought; and although, when we next meet it, it is employed by native authors, yet they write under the literary impulses of Christianity, and under the Greek influence on thought and language which necessarily accompanied that religion. These two modifications, which constitute and define the so-called Chaldee and Syriac dialects, are the only forms in which the normal and standard Aramaic has been preserved to us. It is evident, from these circumstances, that up to a certain period the Aramaic language has no other history than that of its relations to Hebrew. The earliest notice we have of its separate existence is in Gen. xxxi, 47, where Laban, in giving his own name to the memorial heap, employs words which are genuine Aramaic both in form and use. The next instance is in 2 Kings xviii, 26, where it appears that the educated Jews understood Aramaic, but that the common people did not. A striking illustration of its prevalence is found in the circumstance that it is employed as the language of official communication in the edict addressed by the Persian court to its subjects in Palestine (Ezra iv, 17). The later relations of Aramaic to Hebrew consist entirely of gradual encroachments on the part of the former. The Hebrew language was indeed always exposed, particularly in the north of Palestine, to Aramaic influences; whence the Aramaisms of the book of Judges and of some others are derived. It also had always a closer conjunction, both by origin and by intercourse, with Aramaic than with Arabic. But in later times great political events secured to Aramaic the complete ascendency; for, on the one hand, after the deportation of the ten tribes, the repeopling their country with colonists chiefly of Syrian origin generated a mixed Aramaic and Hebrew dialect (the Samaritan) in central Palestine; and on the other the exile of the remaining two tribes exposed them to a considerable, although generally overrated, Aramaic influence in Babylon, and their restoration, by placing them in contact with the Samaritans, tended still further to dispossess them of their vernacular Hebrew. The subsequent dominion of the Seleucidæ, under which the Jews formed a portion of a Syrian kingdom, appears to have completed the series of events by which the Aramaic supplanted the Hebrew language entirely.

The chief characteristics in form and flexion which distinguish the Aramaic from the Hebrew language are the following: As to the consonants, the great diversity between the forms of the same root as it exists in both languages arises principally from the Aramaic having a tendency to avoid the sibilants. Thus, where ז, שׁ, and צ are found in Hebrew, Aramaic often uses ד, ת, and ט; and even ע for צ. Letters of the same organ are also frequently interchanged, and generally so that the Aramaic, consistently with its character-

istic roughness, prefers the harder sounds. The number of vowel-sounds generally is much smaller; the verb is reduced to a monosyllable, as are also the segolate forms of nouns. This deprives the language of some distinct forms which are marked in Hebrew, but the number and variety of nominal formations is also in other respects much more limited. The verb possesses no vestige of the conjugation *Niphal*, but forms all its passives by the prefix אִת. The third person plural of the perfect has two forms to mark the difference of gender. The use of *Vav* as "conversive" is unknown. There is an imperative mood in all the *passives*. All the active conjugations (like *Kal* in Heb.) possess two participles, one of which has a passive signification. The participle is used with the personal pronoun to form a kind of present tense. The classes of verbs לה and לא, and other weak forms, are almost indistinguishable. In the noun, again, a word is rendered *definite* by appending א֫ to the *end* (the so-called *emphatic state*); but thereby the distinction between simple feminine and definite masculine is lost in the singular. The plural masculine ends in ין֫. The relation of *genitive* is most frequently expressed by the prefix ד, and that of the *object* by the preposition ל.

The Aramæan introduced and spoken in Palestine has also been, and is still, often called the Syro-Chaldaic, because it was probably in some degree a mixture of both the eastern and western dialects; or perhaps the distinction between the two had not yet arisen in the age of our Lord and his apostles. So long as the Jewish nation maintained its political independence in Palestine, Hebrew continued to be the common language of the country, and, so far as we can judge from the remains of it which are still extant, although not entirely pure, it was yet free from any important changes in those elements and forms by which it was distinguished from other languages. But at the period when the Assyrian and Chaldæan rulers of Babylon subdued Palestine, every thing assumed another shape. The Jews of Palestine lost with their political independence the independence of their language also, which they had till then asserted. The Babylonish Aramæan dialect supplanted the Hebrew, and became by degrees the prevailing language of the people, until this in its turn was in some measure, though not entirely, supplanted by the Greek. See Hellenist. Josephus (*De Macc.* 16) and the New Testament (Acts xxvi, 14) call it the Hebrew (ἡ Ἑβραΐς διάλεκτος). Old as this appellation is, however, it has one important defect, namely, that it is too indefinite, and may mislead those who are unacquainted with the subject to confound the ancient Hebrew and the Aramæan, which took the place of the Hebrew after the Babylonish captivity, and was the current language of Palestine in the time of Christ and the apostles, as is evinced by the occurrence of proper names of places (e. g. Bethesda, Aceldama) and persons (e. g. Boanerges, Bar-jona), and even common terms (e. g. Talitha cumi, Ephphatha, Sabachthani) in this mixed dialect. (See generally the copious treatise of Pfannkuchen on the history and elements of the Aramæan language, translated, with introductory remarks by the editor, in the *Am. Bib. Rep.* April, 1831, p. 309-363; comp. Nagel, *De lingua Aramæa*, Altdorf, 1739; Etheridge, *Aramæan Dialects*, Lond. 1843).

The following are philological treatises on both branches of the Aramæan language: Grammars—Sennert, *Harm. lingg. Orient.* (Viteb. 1553, 4to); Amira, *Gramm. Syriaca sive Chaldaica* (Rom. 1596); Buxtorf, *Gramm. Chald. Syr.* (8vo, Basil. 1615, 1650); De Dieu, *Gramm. ling. Orient.* (4to, Lugd. B. 1628; Francof. 1683); Alting, *Institut. Chald. et Syr.* (Frkf. 1676, 1701); Erpenius, *Gramm. Chald. et Syr.* (Amst. 1628); Hottinger, *Gramm. Chald. Syr. et Rabb.* (Turic. 1652); *Gramm. Heb. Chald. Syr. et Arab.* (Heidelb. 1658, 4to); Walton, *Introd. ad Lingg. Orient.* (Lond. 1655); Schaaf, *Opus Aramæum* (Lugd. Bat. 1686, 8vo); Opitz, *Syriasmus Hebraismo et Chaldaismo harmonicus* (Lips. 1678); Fessler, *Instit. lingg. Orient.* (2 vols. 8vo, Vratisl. 1787, 1789); Hasse, *Handb. d. Arum. Spr.* (Jena, 1791, 8vo); Jahn, *Aram. Sprachlehre* (Wien, 1793; tr. by Oberleitner, *Elementa Aramaica*, ib. 1820, 8vo); Vater, *Handb. d. Hebr., Syr., Chald., u. Arab. Gramm.* (Lpz. 1802, 1817, 8vo); Fürst, *Lehrgebäude d. aramäischen Idiome* (Lpz. 1835); Blücher, *Grammatica Aramaica* (Vien. 1838). The only complete Lexicons are Castell's *Lex. Heptaglottum* (2 vols. fol. Lond. 1669), and Buxtorf's *Lex. Chald.-Talmudicum* (fol. Basil. 1639); also Schönhak, *Aramäisch-Rabbinisches Wörterbuch* (Warsaw, 1859 sq., 4to); Rabinei, *Rabbinisch-Aramaisches Wörterb.* (new ed. Lemb. 1857 sq., 8vo): of these, the first alone covers both the Chald. and Syr., and includes likewise the sister languages. See Shemitic Languages.

The following may be specified as the different Aramæan dialects in detail:

1. The Eastern Aramaic or Chaldee.—This is not to be confounded with "the language of the Chaldees" (Dan. i, 4), which was probably a Medo-Persic dialect; but is what is denominated Aramaic (אֲרָמִית) in Dan. ii, 4. This was properly the language of Babylonia, and was acquired by the Jews during the exile, and carried back with them on their return to their own land. See Chaldæan.

The existence of this language, as distinct from the Western Aramaic or Syriac, has been denied by many scholars of eminence (Michaelis, *Abhandl. über d. Syr. Sprache*, § 2; Jahn, *Aramäische Sprachlehre*, § 1; Hupfeld, *Theol. Stud. und Krit.* 1830, p. 290 sq.; De Wette, *Einl.* § 32; Fürst, *Lehrgeb. der Aram. Idiome*, p. 5), who think that in what is called the Chaldee we have only the Syriac with an infusion of Hebraisms. The answer to this, however, is that some of the peculiarities of the Chaldee are such as are not Hebraistic, so that it cannot have derived them from this source. Thus the preformative in the future of the third person masc. sing. and of the third pers. masc. and fem. plur. in Chaldee is י, while in Syriac it is נ; and in Heb. the last is ת; the pron. *this* in Chaldee is דָּךְ and דֵּן, while the Syr. has הָנָא and the Heb. זֶה; the Chaldee has the *status emphaticus* plur. in יָא֫, while the Syr. has a simple א֫; and to these may be added the use of peculiar words, such as תִּלְתִּי, תְּלָתָא (Dan. v, 7, 16), פְּנֵמָא (Ezra iv, 8; v, 9, 11; vi, 13), פְּנָתָּ (Ezra iv, 10, 11, etc.), לְהֵוָה (Dan. v, 2, 23); the use of ד for ל in such words as אֲזַד, etc. There are other differences between the Chaldee and Syriac, such as the absence from the former of otiant consonants and diphthongs, the use of dagesh-forte in the former and not in the latter, the formation of the infin. without the prefixing of מ except in Peal; but as these are common to the Chaldee with the Hebrew, they cannot be used as proofs that the Chaldee was a dialect independent of the Hebrew, and not the Syriac modified by the Hebrew; and the same may be said of the difference of pronunciation between the Syriac and Chaldee, such as the prevalence of an *a* sound in the latter where the former has the *o* sound, etc. It may be added, however, to the evidence above adduced, as a general remark, that when we consider the wide range of the Aramaic language from east to west, it is in the highest degree probable that the dialect of the people using it at the one extremity should differ considerably from that of those using it at the other. It may be further added that not only are the alphabetical characters of the Chaldee different from those of the Syriac, but there is a much greater prevalence of the *scriptio plena* in the former than in the latter. As,

however, the Chaldee has come down to us only through the medium of Jewish channels, it is not probable that we have it in the pure form in which it was spoken by the Shemitic Babylonians. The rule of the Persians, and subsequently of the Greeks in Babylonia, could not fail also to infuse into the language a foreign element borrowed from both these sources. (See Aurivillius, *Dissertt. ad Sac. Literas et Philol. Orient. pertinentes*, p. 107 sq.; Hoffmann, *Grammatica Syr.*, Proleg., p. 11; Dietrich, *De Serm. Chald. proprietate*, Lips. 1839; Hävernick, *General Introduction*, p. 91 sq.; Bleek, *Einl. in das A. T.*, p. 53; Winer, *Chaldäische Grammatik*, p. 5.)

The Chaldee, as we have it preserved in the Bible (Ezra iv, 8, 18; vii, 12-26; Dan. ii, 4–vii, 28; Jer. x, 11) and in the Targums, has been, as respects linguistic character, divided into three grades: 1. As it appears in the Targum of Onkelos, where it possesses most of a peculiar and independent character; 2. As it appears in the biblical sections, where it is less free from Hebraisms; and, 3. As it appears in the other Targums, in which, with the exception to some extent of that of Jonathan ben-Uzziel on the Prophets, the language is greatly corrupted by foreign infusions (Winer, *De Onkeloso ejusque Paraphr. Chald.*, Lips. 1819; Luzzato, *De Onkelosi Chald. Pent. versione*, Vien. 1830; Hirt, *De Chaldaismo Biblico*, Jen. 1751). See Targum.

The language which is denominated in the N. T. *Hebrew*, and of which a few specimens are there given, seems, so far as can be judged from the scanty materials preserved, to have been substantially the same as the Chaldee of the Targums (Pfannkuche, *On the Language of Palestine in the Age of Christ and his Apostles*, translated in the *Bib. Repository*, Apr. 1831, and reprinted in the *Bib. Cabinet*, vol. ii). In this language some of the apocryphal books were written (Jerome, *Præf. in Tobit, Judith*, 1 *Macc.*), the work of Josephus on the Jewish war (*De Bello Jud.*, præf. § 1), and, as some suppose, the original Gospel by Matthew. It is designated by Jerome the Syro-Chaldaic (*contr. Pelag.* iii, 1), and by this name it is now commonly known. The Talmudists intend this when they speak of the Syriac or Aramaic (Lightfoot, *Hor. Heb.* on Matt. v, 18). See Hebrew Language.

The Chaldee is written in the square character in which the Hebrew now appears. This seems to have been the proper Chaldee character, and to have superseded the old Hebrew or Samaritan character after the exile. The Palmyrean and the Egypto-Aramaic letters [see Alphabet] much more closely resemble the square character than the ancient Hebrew of the coins (Kopp, *Bilder und Schriften*, ii, 164 sq.). See Chaldee Language.

2. The Western Aramaic or Syriac.—Of this in its ancient form no specimens remain. As it is known to us, it is the dialect of a Christianized people, and its oldest document is the translation of the N. T., which was probably made in the second century. See Syriac Versions.

As compared with the Arabic, and even with the Hebrew, the Syriac is a poor language; it is also harsher and flatter than the Hebrew. As it is now extant, it abounds in foreign adulterations, having received words successively from the Persian, the Greek, the Latin, the Arabic, and even, in its more recent state, from the Crusaders.

The Syriac of the early times is said to have had dialects. This is confirmed by what has come down to us. The Syriac of the sacred books differs from that preserved in the Palmyrene inscriptions, so far as those can be said to convey to us any information on this point, and the later Syriac of the Maronites and of the Nestorians differs considerably from that of an older date. What Adler has called the Hierosolymitan dialect is a rude and harsh dialect, full of foreign words, and more akin to the Chaldee than to the Syriac. The Syriac is written in two different characters, the Estrangelo and the Peshito. Of these the Estrangelo is the more ancient; indeed, it is more ancient apparently than the characters of the Palmyrene and the Egypto-Aramaic inscriptions. Assemanni derives the word from the Greek στρογγύλος, *round* (*Bibl. Orient.* iii, pt. ii, p. 378); but this does not correspond with the character itself, which is angular rather than round. The most probable derivation is from the Arabic *esti*, *writing*, and *anjil*, *gospel*. The Peshito is that commonly in use, and is simply the Estrangelo reduced to a more readable form. See Syriac Language.

3. The Samaritan.—This is a mixture of Aramaic and Hebrew. It is marked by frequent permutations of the gutturals. The character used is the most ancient of the Shemitic characters, which the Samaritans retained when the Hebrews adopted the square character. Few remains of this dialect are extant. Besides the translation of the Pentateuch [see Samaritan Versions], only some liturgical hymns used by Castell, and cited by him as *Liturgia Damascenorum*, and the poems collected and edited by Gesenius (*Carmina Samaritana*) in the first fasciculus of his *Anecdota Orientalia*, remain. (Morinus, *Opuscula Hebræo-Samaritana*, 1657; Cellarius, *Horæ Samaritanæ*, Jenæ, 1703; Uhlemann, *Institutt. Ling. Samaritanæ*, Lips. 1837.) See Samaritan Language.

4. The Sabian or Nazorean.—This is the language of a sect on the banks of the Euphrates and Tigris who took to themselves (at least in part) the name of Mendeites (Gnostics) or Nazoreans, but were called Sabians by the Arabians. Some of their religious writings are extant in the libraries at Paris and Oxford. Their great book (סִדְרָא רַבָּא), the *Liber Adami*, has been edited with a Latin translation by Matthias Norberg, Prof. at Lund, who died in 1826, under the title *Codex Nasaræus, Liber Adami Appellatus* (3 parts 4to, Lund, 1815–16); this was followed by a *Lexicon* (1816) and an *Onomasticon* (1817) on the book by the same. The language is a jargon between Syriac and Chaldee; it uses great freedom with the gutturals, and indulges in frequent commutations of other letters; and in general is harsh and irregular, with many grammatical improprieties, and a large infusion of Persic words. The MSS. are written in a peculiar character; the letters are formed like those of the Nestorian Syriac, and the vowels are inserted as letters in the text.

5. The Palmyrene.—On the ruins of the ancient city of Palmyra or Tadmor have been found many inscriptions, of which a great part are bilingual, Greek, and Aramaic. A collection of these was made by Robert Wood, and published by him in a work entitled *The Ruins of Palmyra* (Lond. 1753); they were soon afterward made the object of learned examination by Barthélemy at Paris and Swinton at Oxford, especially the latter (*Explication of the Inscriptions in the Palmyrene Language*, in the 48th vol. of the *Philosophical Transactions*, p. 690–756). These inscriptions are of the first, second, and third centuries; they are of little intrinsic importance. The language closely resembles the Syriac, and is written in a character akin to the square character, but a little inclining to a cursive mode of writing.

6. The Egypto-Aramaic.—This is found on some ancient Egyptian monuments, proceeding probably from Jews who had come from Palestine to Babylonia. Among these is the famous Carpentras inscription, so called from its present location in the south of France: this, Gesenius thinks, is the production of a Syrian from the Seleucidinian empire residing in Egypt; but this is less probable than that it is the production of a Jew inclining to the Egyptian worship. Some MSS. on papyrus also belong to this head (see Gesenius, *Monumenta Phœn.* i, 226–245). The language is Ara-

maic, chiefly resembling the Chaldee, but with a Hebrew infusion.

Aramaic Versions. See SYRIAC VERSIONS; TARGUM.

A'ramitess (Heb. *Arammiyah'*, אֲרַמִּיָּה, Sept. ἡ Σύρα, 1 Chron. vii, 14), a female Syrian, as the word is elsewhere rendered. See ARAM.

A'ram-nahara'im (Heb. *Aram' Nahara'yim*, אֲרַם נַהֲרַיִם, Sept. Μεσοποταμία Συρίας, Psa. lx, title), the region between the rivers Euphrates and Tigris, i. e. *Mesopotamia*, as it is elsewhere rendered. See ARAM.

Aram-Zobah. See ARAM.

A'ran (Heb. *Aran'*, אָרָן, *wild goat;* Sept. Αράν, v. r. Ἀρράν), the second named of the two sons of Dishan, and grandson of Seir the Horite (Gen. xxxvi, 28; 1 Chron. i, 42). B.C. cir. 1963.

Ar'arat (Heb. *Ararat'*, אֲרָרָט, accord. to Bohlen and Benfey from Sanscrit *aryavarta*, "sacred land;" Sept. Ἀραράτ; v. r. in 2 Kings xix, 37, Ἀραράθ, in Isa. xxxvii, 38, Ἀρμενία; v. r. in Jer. li, 27, Ἀραρέθ, Ἀρασέθ, etc.), occurs nowhere in Scripture as the name of a mountain, but only as the name of a country, upon the "mountains" of which the ark rested during the subsidence of the flood (Gen. viii, 4). In 2 Kings xix, 37; Isa. xxxvii, 38 (in both which it is rendered "Armenia"), it is spoken of as the country whither the sons of Sennacherib, king of Assyria, fled, after they had murdered their father. The apocryphal book of Tobit (i, 21) says it was εἰς τὰ ὄρη Ἀραράθ, "to the mountains of Ararath." This points to a territory which did not form part of the immediate dominion of Assyria, and yet might not be far off from it. The description is quite applicable to Armenia, and the tradition of that country bears that Sennacherib's sons were kindly received by King Parovr, who allotted them portions of land bordering on Assyria, and that in course of time their posterity also established an independent kingdom, called Vaspurakan (Advall's *Transl.* of Chamich's *Hist. of Armenia*, i, 33, 34). The only other Scripture text where the word occurs (Jer. li, 27) mentions Ararat, along with Minni and Ashkenaz, as kingdoms summoned to arm themselves against Babylon. In the parallel place in Isa. xiii, 2 4, the invaders of Babylonia are described as "issuing from the mountains;" and if by *Minni* we understand the *Minyas* in Armenia, mentioned by Nicholas of Damascus (Josephus, *Ant.* i, 3, 6), and by *Ashkenaz* some country on the *Euxine* Sea, which may have had its original name, *Axenos*, from Ashkenaz, a son of Gomer, the progenitor of the Cimmerians (Gen. x, 2, 3), then we arrive at the same conclusion, viz. that Ararat was a mountainous region north of Assyria, and in all probability in Armenia. In Ezek. xxxviii, 6, we find Togarmah, another part of Armenia, connected with Gomer, and in Ezek. xxvii, 14, with Meshech and Tubal, all tribes of the north. With this agree the traditions of the Jewish and Christian churches (Josephus, *Ant.* i, 3, 5; Euseb. *Præp. Evang.* ix, 12, 19; Jerome *on Isa.* l. c.), and likewise the accounts of the native Armenian writers, who inform us that *Ararad* was the name of one of the ancient provinces of their country, supposed to correspond to the modern pachalics of Kars and Bayazîd, and part of Kurdistan. According to the tradition preserved in Moses of Chorene (in his *Histor. Armen.* p. 361, ed. Whiston, Lond. 1736), the name of Ararat was derived from Arai, the eighth of the native princes, who was killed in a battle with the Babylonians about B.C. 1750; in memory of which the whole province was called *Aray-iarat*, i. e. the ruin of Arai. (See Michaelis, *Suppl.* i, 130 sq.; Tuch, *Gen.* p. 170 sq.) Rev. E. Smith, who made an exploring tour in Persia and Armenia in 1830 and 1831, remarks in the *Biblical Repository*, 1832, p. 202, "The name of Ararat occurs but twice in the Old Testament (Gen. viii, 1, and Jer. li, 27), and both times as the name of a country, which in the last passage is said to have a king. It is well known that this was the name of one of the fifteen provinces of Armenia. It was situated nearly in the centre of the kingdom; was very extensive, reaching from a point above seven or eight miles east of the modern Erzroom, to within thirty or forty miles of Nakhchewan; yielded to none in fertility, being watered from one extremity to the other by the Araxes, which divided it into two nearly equal parts; and contained some eight or ten cities, which were successively the residences of the kings, princes, or governors of Armenia from the commencement of its political existence, about 2000 years B.C. according to Armenian tradition, until the extinction of the Pagratian dynasty, about the middle of the eleventh century; with the exception of about 230 years at the commencement of the Arsacian dynasty, when Nisibis and Oria were the capitals. It is therefore not unnatural that this name should be substituted for that of the whole kingdom, and thus become known to foreign nations, and that the king of Armenia should be called the king of Ararat." See CUNEIFORM INSCRIPTIONS.

But though it may be concluded with tolerable certainty that the land which has thus become intimately connected with the name Ararat is to be identified with

Mount Ararat, from the Plain of Erivan.

a portion of Armenia, we possess no historical data for fixing on any one mountain in that country as the resting-place of the ark. It probably grounded on some of the lower peaks of the chain of mountains encircling that region. This supposition best accords with the nature of the circumstances, and does not conflict with the language of the text when properly weighed. See DELUGE. If our supposition be correct, then, for any thing that appears to the contrary, the ark did not touch the earth until the waters were abated to a level with the lower valleys or plains, and, consequently, the inmates were not left upon a dreary elevation of 16,000 or 17,000 feet, never till of late deemed accessible to human footsteps, and their safe descent from which, along with all the "living creatures" committed to their care, would have been a greater miracle than their deliverance from the flood. By this explanation also we obviate the geological objection against the mountain, now called Ararat, having been submerged, which would imply a universal deluge, whereas by the "mountains of Ararat" may be understood some lower chain in Armenia, whose height would not be incompatible with the notion of a partial flood. Finally, we on this hypothesis solve the question: If the descendants of Noah settled near the resting-place of the ark in Armenia, how could they be said to approach the plain of Shinar (Gen. xi, 2), or Babylonia, *from the East?* For, as we read the narrative, the precise resting-place of the ark is nowhere mentioned; and though for a time stationary "over" the mountains of Ararat, it may, before the final subsidence of the waters, have been carried considerably to the east of them. (See Raumer, in the *Hertha*, 1829, xiii, 333 sq.; comp. Hoff, *Gesch. d. Erdoberfliche*, Gotha, 1834, iii, 369.) See ARK.

The ancients, however, attached a peculiar sacredness to the tops of high mountains, and hence the belief was early propagated that the ark must have rested on some such lofty eminence. The earliest tradition fixed on one of the chain of mountains which separate Armenia on the south from Mesopotamia, and which, as they also enclose Kurdistan, the land of the Kurds, obtained the name of the Kardu or Carduchian range, corrupted into Gordiæan and Cordyæan. This opinion prevailed among the Chaldæans, if we may rely on the testimony of Berosus as quoted by Josephus (*Ant.* i, 3, 6): "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyæans [Κορδυαίων=*Koords*], and that people carry off pieces of the bitumen, which they use as amulets." (See Orelli, *Suppl. not. ad Nicol. Damasc.* p. 58; Ritter, *Erdk.* x, 359 sq.) The same is reported by Abydenus (in Euseb. *Præp. Evang.* ix, 4), who says they employed the wood of the vessel against diseases. Hence we are prepared to find the tradition adopted by the Chaldee paraphrasts, as well as by the Syriac translators and commentators, and all the Syrian churches. In the three texts where "Ararat" occurs, the *Targum* of Onkelos has קַרְדּוּ, *Kardu;* and, according to Buxtorf, the term "Kardyan" was in Chaldee synonymous with "Armenian." At Gen. viii, 4, the Arabic of Erpenius has *Jebel el-Karud* (the Mountain of the Kurds), which is likewise found in the "Book of Adam" of the Zabæans. For other proofs that this was the prevalent opinion among the Eastern Churches, the reader may consult Eutychius (*Annals*) and Epiphanius (*Hæres.* 18). It was no doubt from this source that it was borrowed by Mohammed, who in his *Koran* (xi, 46) says "The ark rested on the mountain Al-Judi." That name was probably a corruption of Giordi, i. e. Gordiæan (the designation given to the entire range), but afterward applied to the special locality where the ark was supposed to have rested. This is on a mountain a little to the east of Jezirah ibn Omar (the ancient Bezabde) on the Tigris. At the foot of the mountain there was a village called *Karya Thaminin*, i. e. the Village of the Eighty—that being the number (and not eight) saved from the flood according to the Mohammedan belief (Abulfeda, *Anteislam.* p. 17). The historian Elmacin mentions that the Emperor Heraclius went up, and visited this as "the place of the ark." Here, or in the neighborhood, was once a famous Nestorian monastery—"the Monastery of the Ark," destroyed by lightning in A.D. 776 (see Assemani, *Bibl. Or.* ii, 11[illegible]). The credulous Jew, Benjamin of Tudela, says that a mosque was built at Mount Judi, "of the remains of the ark," by the Caliph Omar. Kinneir, in describing his journey from Jezirah along the left bank of the Tigris to Nahr Van, says (*Trav.* p. 453), "We had a chain of mountains running parallel with the road on the left hand. This range is called the *Juda Dag* (i. e. mountain) by the Turks, and one of the inhabitants of Nahr Van assured me that he had frequently seen the remains of Noah's ark on a lofty peak behind that village." (Comp. Rich's *Kurdistan*, ii, 124.) A French *savant*, Eugene Boré, who visited those parts, says the Mohammedan dervishes still maintain here a perpetually burning lamp in an oratory (*Revue Française*, vol. xii; or the *Semeur* of October 2, 1829). The selection of this range was natural to an inhabitant of the Mesopotamian plain; for it presents an apparently insurmountable barrier on that side, hemming in the valley of the Tigris with abrupt declivities so closely that only during the summer months is any passage afforded between the mountain and river (Ainsworth's *Travels in track of the Ten Thousand*, p. 154). Josephus also quotes Nicolaus Damascenus to the effect that a mountain named Baris, beyond Minyas, was the spot. This has been identified with *Varaz*, a mountain mentioned by St. Martin (*Mém. sur l'Arménie*, i, 265) as rising to the north of Lake Van; but the only important mountain in the position indicated is described by recent travellers under the name *Seiban Tagh;* and we are therefore inclined to accept the emendation of Schroeder, who proposes to read Μάσις, the indigenous name of *Mount Ararat*, for Βάρις. After the disappearance of the Nestorian monastery, the tradition which fixed the site of the ark on Mount Judi appears to have declined in credit, or been chiefly confined to Mohammedans, and gave place (at least among the Christians of the West) to that which now obtains, and according to which the ark rested on a great mountain in the north of Armenia—to which (so strongly did the idea take hold of the popular belief) was, in course of time, given the very name of Ararat, as if no doubt could be entertained that it was the Ararat of Scripture. We have seen, however, that in the Bible Ararat is nowhere the name of a mountain, and by the native Armenians the mountain in question was never so designated; it is by them called *Măcis*, and by the Turks *Aghur-dagh*, i. e. "The Heavy or Great Mountain" (see Kämpfer, *Amœn.* ii, 428 sq.). The *Vulgate* and Jerome, indeed, render Ararat by "Armenia," but they do not particularize any one mountain. Still there is no doubt of the antiquity of the tradition of this being (as it is sometimes termed) the "Mother of the World." The Persians call it *Kuh-i-Nuch*, "Noah's Mountain." The Armenian etymology of the name of the city of *Nakhchevan* (which lies east of it) is said to be "first place of descent or lodging," being regarded as the place where Noah resided after descending from the mount. It is mentioned by Josephus (*Ant.* i, 3, 5) under a Greek name of similar import, viz. Ἀποβατήριον ("landing-place"), and by Ptolemy (v, 13, § 12) as *Naxuana* (Ναξουάνα, see Chesney, *Exped. to the Euphrat.* i, 145).

1. The mountain thus known to Europeans as Ararat consists of two immense conical elevations (one peak considerably lower than the other), towering in massive and majestic grandeur from the valley of the Aras, the ancient Araxes. Smith and Dwight give its position north 57° west of Nakhchevan, and south

25° west of Erivan (*Researches in Armenia*, p. 267); and remark, in describing it before the recent earthquake, that in no part of the world had they seen any mountain whose imposing appearance could plead half so powerfully as this a claim to the honor of having once been the stepping-stone between the old world and the new. "It appeared," says Ker Porter, "as if the hugest mountains of the world had been piled upon each other to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an irrepressible impulse immediately carrying my eye upward again refixed my gaze upon the awful glare of Ararat" (*Trav.* i, 182 sq.; ii, 636 sq.). To the same effect Morier writes: "Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts; no hard rugged feature, no unnatural prominences; every thing is in harmony, and all combines to render it one of the sublimest objects in nature" (*Journey*, c. xvi; *Second Journey*, p. 312). Several attempts had been made to reach the top of Ararat, but few persons had got beyond the limit of perpetual snow. The French traveller Tournefort, in the year 1700, long persevered in the face of many difficulties, but was foiled in the end. About a century later the Pacha of Bayazid undertook the ascent with no better success. The honor was reserved to a German, Dr. Parrot, in the employment of Russia, who (in his *Reise zum Ararat*, Berl. 1834; translated by W. T. Cooley, Lond. and N. Y.) gives the following particulars: "The summit of the Great Ararat is in 39° 42′ north lat., and 61° 55′ east long. from Ferro. Its perpendicular height is 16,254 Paris feet above the level of the sea, and 13,350 above the plain of the Araxes. The Little Ararat is 12,284 Paris feet above the sea, and 9561 above the plain of the Araxes." After he and his party had failed in two attempts to ascend, the third was successful, and on the 27th of September (O. S.), 1829, they stood on the summit of Mount Ararat. It was a slightly convex, almost circular platform, about 200 Paris feet in diameter, composed of eternal ice, unbroken by a rock or stone; on account of the great distances, nothing could be seen distinctly. The observations effected by Parrot have been fully confirmed by another Russian traveller, H. Abich, who, with six companions, reached the top of the Great Ararat without difficulty, July 29, 1845. He reports that, from the valley between the two peaks, nearly 8000 feet above the level of the sea, the ascent can with facility be accomplished. It would appear even that the ascent is easier than that of Mont Blanc; and the best period for the enterprise is the end of July or beginning of August, when there is annually a period of atmospheric quiet, and a clear unclouded sky. Another Russian, M. Antonomoff, has also ascended to the top; and an Englishman, named Seymour, accompanied by a guide to tourists named Orvione, and escorted by four Cossacks and three Armenians, claims likewise to have ascended the mountain, and to have reached the level summit of the highest peak on the 17th September, 1846. (See extract from a letter in the *Caucase*, a St. Petersburg Journal, *Athenæum*, No. 1035, p. 914.) That the mountain is of volcanic origin is evidenced by the immense masses of lava, cinders, and porphyry with which the middle region is covered; a deep cleft on its northern side has been regarded as the site of its crater, and this cleft has been the scene of a terrible catastrophe. An earthquake, which in a few moments changed the entire aspect of the country, commenced on July 2, 1840, and continued, at intervals, until the 1st of September. Traces of fissures and land-slips have been left on the surface of the earth, which the eye of the scientific observer will recognise after many ages. Clouds of reddish smoke and a strong smell of sulphur, which pervaded the neighborhood after the earthquake, seem to indicate that the volcanic powers of the mountain are not altogether dormant. The destruction of houses and other property in a wide tract of country around was very great; fortunately, the earthquake having happened during the day, the loss of lives did not exceed fifty. The scene of greatest devastation was in the narrow valley of Akorhi, where the masses of rock, ice, and snow, detached from the summit of Ararat and its lateral points, were thrown at one single bound from a height of 6000 feet to the bottom of the valley, where they lay scattered over an extent of several miles. (See Major Voskoboinikof's *Report*, in the *Athenæum* for 1841, p. 157.) Parrot describes the secondary summit about 400 yards distant from the highest point, and on the gentle depression which connects the two eminences he surmises that the ark rested (*Journey to Ararat*, p. 179). The region immediately below the limits of perpetual snow is barren, and unvisited by beast or bird. Wagner (*Reise*, p. 185) describes the silence and solitude that reign there as quite overpowering. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is Nakhchevan, where the patriarch is reputed to have been buried (see *Am. Bib. Repos.* April, 1836, p. 390-416). See NOAH.

2. Returning to the broader signification we have assigned to the term "the mountains of Ararat," as co-extensive with the Armenian plateau from the base of Ararat in the north to the range of Kurdistan in the south, we notice the following characteristics of that region as illustrating the Bible narrative: (1.) Its *elevation*. It rises as a rocky island out of a sea of plain to a height of from 6000 to 7000 feet above the level of the sea, presenting a surface of extensive plains, whence, as from a fresh base, spring important and lofty mountain-ranges, having a generally parallel direction from east to west, and connected with each other by transverse ridges of moderate height. (2.) *Its geographical position*. The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the north, and between the Persian Gulf and the Mediterranean on the south. With the first it is connected by the Acampsis, with the second by the Araxes, with the third by the Tigris and Euphrates, the latter of which also serves as an outlet toward the countries on the Mediterranean coast. These seas were the high roads of primitive colonization, and the plains watered by these rivers were the seats of the most powerful nations of antiquity, the Assyrians, the Babylonians, the Medes, and the Colchians. Viewed with reference to the dispersion of the nations, Armenia is the true centre (ὀμφαλός) of the world; and it is a significant fact that at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey, and Persia. (3.) *Its physical formation*. The Armenian plateau is the result of volcanic agencies: the plains as well as the mountains supply evidence of this. Armenia, however, differs materially from other regions of similar geological formation, as, for instance, the neighboring range of Caucasus, inasmuch as it does not rise to a sharp, well-defined central crest, but expands into plains or steppes, separated by a graduated series of subordinate ranges. Wagner (*Reise*, p. 263) attributes this peculiarity to the longer period during which the volcanic powers were at work, and the room afforded for the expansion of the molten masses into the surrounding districts. The result of this expansion is that Armenia is far

more accessible, both from without and within its own limits, than other districts of similar elevation: the passes, though high, are comparatively easy, and there is no district which is shut out from communication with its neighbors. The fall of the ground in the centre of the plateau is not decided in any direction, as is demonstrated by the early courses of the rivers—the Araxes, which flows into the Caspian, rising westward of either branch of the Euphrates, and taking at first a northerly direction—the Euphrates, which flows to the south, rising northward of the Araxes, and taking a westerly direction. (4.) The *climate* is severe. Winter lasts from October to May, and is succeeded by a brief spring and a summer of intense heat. The contrast between the plateau and the adjacent countries is striking: in April, when the Mesopotamian plains are scorched with heat, and on the Euxine shore the azalea and rhododendron are in bloom, the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night. (5.) The *vegetation* is more varied and productive than the climate would lead us to expect. Trees are not found on the plateau itself, but grass grows luxuriantly, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat and barley ripen at far higher altitudes than on the Alps and the Pyrenees: the volcanic nature of the soil, the abundance of water, and the extreme heat of the short summer bring the harvest to maturity with wonderful speed. At Erzrûm, more than 6000 feet above the level of the sea, the crops appear above ground in the middle of June, and are ready for the sickle before the end of August (Wagner, p. 255). The vine ripens at about 5000 feet, while in Europe its limit, even south of the Alps, is about 2650 feet. See ARMENIA.

The general result of these observations as bearing upon the Biblical narrative would be to show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and its physical character secured an impartial distribution of the families of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time, the character of the vegetation was remarkably adapted to the nomad state in which we may conceive the early generations of Noah's descendants to have lived. See ETHNOLOGY.

Ar'arath (Ἀραράθ v. r. Ἀραράτ), another form (Tobit i, 21) of the name ARARAT (q. v.).

Arātus (Ἄρατος), the author of two astronomical poems in Greek, about B.C. 270, fragments and Latin translations of which are alone extant (Fabric. *Bibl. Græc.* iv, 87; Schaubach, *Gesch. d. griech. Astronomie*, p. 215; Delambre, *Hist. de l'Astron. Ancienne*). (For an account of his works and their editions, see Smith's *Dict. of Class. Biog.* s. v.) From the opening of one of these poems, entitled *Phænomena* (Φαινόμενα), the Apostle Paul is thought to have made the quotation indicated in his speech at Athens (Acts xvii, 28), "As certain also of your own poets have said, 'For we are also his offspring;'" since the words precisely agree (Τοῦ γὰρ καὶ γένος ἐσμέν). Others, however (see Kuinöl, *Comment.* in loc.), adduce similar sentiments from Cleanthes (ἐκ σοῦ γαρ γένος ἐσμέν, *Hymn. in Jovem*, 5) and Pindar (ἓν θεῶν γένος, *Nem.* 6). A few brief and casual quotations of this kind have been made the foundation of the hasty conclusion that Paul was well read in classic poetry; but this, from his Jewish education, is extremely improbable. See PAUL. In this, the most direct instance, he appears rather to refer to the general sentiment of the Greek mythology, of which the passages adduced (alluded to in a general way by Paul, as if taken second-hand and by recollection merely) are the frequent expression (note the plur. "*poets*"). See Schmid, *De Arato* (Jen. 1691).

Arau'nah (Heb. *Aravnah'*, אַרַוְנָה, 2 Sam. xxiv, 16-24 [ver. 16 אַוְרָנָה, ver. 18 אַרְוָנָה], perhaps another form of *Ornan;* Sept. Ὀρνά) or **Or'nan** (Heb. *Ornan'*, אָרְנָן, *nimble;* 1 Chron. xxi; 2 Chron. iii, 1; Sept. Ὀρνά), a man of the Jebusite nation, which possessed Jerusalem before it was taken by the Israelites. The angel of pestilence, sent to punish King David for his presumptuous vanity in taking a census of the people, was stayed in the work of death near a plot of ground belonging to this person, used as a threshing-floor, and situated on Mount Moriah; and when he understood it was required for the site of the Temple, he liberally offered the ground to David as a free gift; but the king insisted on paying the full value for it (50 shekels of silver according to 2 Sam. xxiv, 18, but 600 shekels of gold according to 1 Chron. xxi, 18). B.C. cir. 1017. See DAVID. Josephus, who calls him *Oronna* (Ὀρόννα, *Ant.* vii, 13, 4), adds that he was a wealthy man among the Jebusites, whom David spared in the capture of the city on account of his good-will toward the Hebrews (*Ant.* vii, 3, 3). See MORIAH.

Ar'ba (Heb. *Arba'*, אַרְבַּע, *four*, but see Simonis *Onom. V. T.* p. 312 sq.; Sept. Ἀορβόκ v. r. Ἀργάβ), a giant, father of Anak (q. v.), from whom Hebron (q. v.) derived its early name of KIRJATH-ARBA, i. e. *city of Arba* (Josh. xiv. 15; xv. 13; xxi, 11). B.C. ante 1618. See GIANT.

Ar'bathite (Heb. *Arbathi'*, עַרְבָתִי, Sept. Ἀραβωθίτης, but in Chron. Σαραβεθθεί v. r. Γαραβαθί), an epithet of Abiel, one of David's warriors (2 Sam. xxiii, 31; 1 Chron. xi, 32), probably as being an inhabitant of ARABAH (Josh. xv, 61; xxiii, 22).

Arbat'tis (only in the dat. plur. Ἀρβάττοις, with many var. readings, see Grimm, *Handb.* in loc.), a city or region named in connection with Galilee as being despoiled by Simon Maccabæus (1 Mac. v, 23). Ewald (*Isr. Gesch.* iv, 359 note) thinks (from the Syriac reading *Ard Bot*) that the district now called *Ard el-Batibah*, north of the sea of Galilee, is intended, and others have conjectured the *Arabah*, *Arab'a*, etc.; but the most probable supposition is that of Reland (*Palæst.* p. 192), that the name is a corruption (comp. 2 Macc. v, 3) of that of the toparchy called by Josephus (*War*, iii, 3, 4 and 5) ACRABATTINE (q. v.).

Arbeh. See LOCUST.

Ar'bel. See BETH-ARBEL.

Arbe'la (τὰ Ἀρβήλα), mentioned in 1 Macc. ix, 2, as defining the situation of Masaloth, a place besieged and taken by Bacchides and Alcimus at the opening of the campaign in which Judas Maccabæus was killed. According to Josephus (*Ant.* xii, 11, 1) this was at Arbela of Galilee (ἐν Ἀρβήλοις), a place which he elsewhere states to be near Sepphoris, on the lake of Gennesareth, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter (comp. *Ant.* xiv, 15, 4 and 5; *War*, i, 16, 2 and 3; ii, 20, 6; *Life*, 37). These topographical requirements are fully met by the existing *Irbid*, a site with a few ruins, west of Mejdel, on the south-east side of the Wady Hamâm, in a small plain at the foot of the hill of Kurûn Hattîn. The caverns are in the opposite face of the ravine, and bear the name of Kulat Ibn Maân (Robinson, ii, 398; Burckh. 331; Irby, 91). As to the change in the name, the Arbela of Alexander the Great is called *Irbil* by the Arabic historians (Robinson, ii, 399). Moreover, the present *Irbid* is undoubtedly mentioned in the Talmud as Arbel (see Schwarz, *Palest.* 189; Reland, *Palæst.* 358; Robinson, iii, 343 note). There seems, therefore, no reason to doubt the soundness of this identification (first sug-

gested in the *Münch. Gel. Anzeigen*, Nov. 1836). The army of Bacchides was on its road from Antioch to the land of Judæa (γῆν Ἰούδα), which they were approaching "by the way that leadeth to Galgala" (Gilgal), that is, by the valley of the Jordan in the direct line to which *Irbid* lies. Ewald, however (*Gesch. Isr.* iv, 370 note), insists, in opposition to Josephus, that the engagements of this campaign were confined to Judæa proper, a theory which drives him to consider "Galgala" as the Jiljilia north of Gophna. See GILGAL. But he admits that no trace of an Arbela in that direction has yet come to light. Arbela is probably the BETH-ARBEL (q. v.) of Hos. x, 14.—Smith.

Arbēla (Ἀρβηλά), another city mentioned by Eusebius and Jerome (*Onomast.* s. v.) as situated beyond Jordan, near Pella; doubtless the present *Irbid*, a large village with extensive ruins near Wady Shelaleh, visited by several travellers (Ritter, *Erdk.* xv, 1054 sq.).

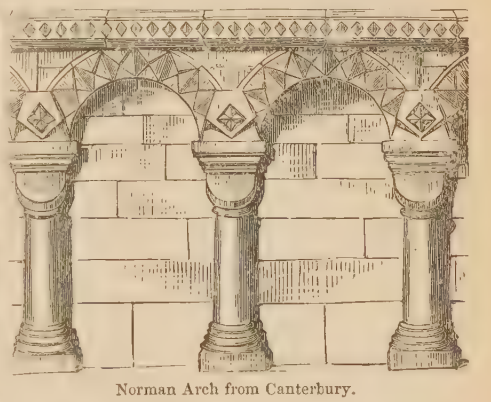
Ar'bite (Heb. *Arbi'*, אַרְבִּי, Sept. Ἀρβί), an epithet of Paarai or Naarai, one of David's warriors (2 Sam. xxiii, 35; comp. 1 Chron. xi, 37), probably as being a native of the town ARAB (Josh. xv, 52). In the list of Chronicles it is given as *Ben-Ezbai*, by a change in letters not unfrequently occurring. See EZBAI. (See Kennicott, *Dissert.* on 2 Sam. xxiii, p. 210.)

Arbo'nai (Gr. *Abrōnas*, Ἀβρωνᾶς v. r. Ἀβρωναΐ, see Fritzsche, *Comment.* in loc.), a stream, as it would seem, in Mesopotamia, having several considerable cities on its banks which were destroyed by Holofernes (Judith ii, 24). Some regard it as being the same with the Habor (q. v.) or Chaboras of Scripture (2 Kings xvii, 16). But it is probably a false rendering of a bungling translator for the original Heb. בְּעֵבֶר הַנָּהָר, *beyond the river*, i. e. Euphrates (see Movers, in the *Bonner Zeitschr.* xiii, 38).

Arbrissel or **Arbrisselles**, ROBERT D', the founder of the order of Fontevrault, was born in 1047 at Arbrissel or Arbreses, a village in the diocese of Rennes, and died Feb. 25, 1117. In 1085 he was appointed vicar-general of the bishop of Rennes, in which diocese he labored successfully for the restoration of church discipline. In 1089 he became professor of theology at Angers; but after two years he retired to the forest of Craon, on the frontier of Anjou and Bretagne. There soon a number of hermits gathered around him, and Robert founded the first establishment of the order of Fontevrault, the celebrated abbey DE ROTA. Robert himself was appointed its first prior at the Council of Tours in 1096, where he preached the same year. The number of the followers of Robert rapidly increased, and he established several monasteries; the most important was the celebrated abbey of Fontevrault, near Poitiers, after which the entire order was named. The abbey consisted of two different monasteries, one for men and one for women, which together counted soon more than 2000 inmates. According to the letters of Marbod, bishop of Rennes (cited by P. de la Mainferme, *Clipeus*, t. i, p. 69), and Geoffroy, abbot of Vendome (*Recueil des Lettres de l'Abbé Geoffroy, publiées par le P. Sirmond* in 1610), Robert, to crucify his flesh, had recourse to the most immoral kind of mortification; he used, for instance, to sleep in the cells of the nuns. These facts, denied or excused by some, and affirmed or censured by others, were the subject of the most lively controversy among the Roman Catholic theologians of France in the 17th and 18th centuries. A monk of Fontevrault, P. de la Mainferme, wrote a large work, entitled *Clipeus nascentis ordinis Fontebraldensis*, in defence of the founder of the order. Robert, in 1104, was present at the Councils of Beaugency and Paris, at the latter of which he prevailed upon Bertrade to separate from King Philip. He died in the monastery of Orsan. His remains were, in 1633, placed in a magnificent marble tomb, made by order of Louise of Bourbon, abbess of Fontevrault.—Mainferme, *Dissertationes in Epistolam contra Robertum de Arbrisello* (Saumur, 1682); Hoefer, *Nouv. Biographie Générale*, iii, 23.

Arbuthnot, ALEXANDER, a Scotch divine, was born in 1538. He was educated in the University of St. Andrew's, and then went to France and prosecuted his studies under Cujacius. Being declared licentiate of laws, he came home in 1566 to follow that profession; but he soon left the bar for the pulpit. In 1568 he was made principal of the University of Aberdeen. He took an active part in the various controversies of the time, and was employed in the preparation of the "Book of Discipline." In 1583 he received a presentation to one of the churches of St. Andrew's, but was prohibited by a royal warrant, or "horning," from accepting it. The cause of the royal indignation against him is not exactly known; but while the controversy as to his appointment was pending he died, October 10, 1583. He left behind him the character of a moderate and honest man, a man of learning, and a poet.—McCrie's *Life of Melville*, i, 114; *Biog. Britannica*.

Arcade. In church architecture, a series of arches supported by pillars or shafts, whether belonging to the construction or used in relieving large surfaces of masonry; the present observations will be confined to the latter, that is, to ornamental arcades. These were introduced early in the Norman style, and were used very largely to its close, the whole base story of exterior and interior alike, and the upper portions of towers and high walls, being often quite covered with them. They were either of simple or of intersecting arches; it is needless to say that the latter are the



Norman Arch from Canterbury.

most elaborate in work, and the most ornamental; they are accordingly reserved in general for the richer portions of the fabric. There is, moreover, another, and perhaps more effective way of complicating the arcade, by placing an arcade within and behind another, so that the wall is doubly recessed, and the play of light and shadow greatly increased. The decorations of the transitional, until very late in the style, are so nearly those of the Norman, that we need not particularize the semi-Norman arcade. In the next style the simple arcade is, of course, most frequent. This, like the Norman, often covers very large surfaces. Foil arches are often introduced at this period, and greatly vary the effect. The reduplication of arcades is now managed differently from the former style. Two arcades, perfect in all their parts, are set the one behind the other, but the shaft of the outer is opposite to the arch of the inner series, the outer series is also more lofty in its proportions, and the two are often of differently constructed arches, as at Lincoln, where the outer series is of trefoil, the inner of simple arches, or *vice versâ*, the two always being different. The ef-

fect of this is extremely beautiful. But the most exquisite arches are those of the Geometrical period, where each arch is often surmounted by a crocketed pediment, and the higher efforts of sculpture are tasked for their enrichment, as in the glorious chapter-houses of Salisbury, Southwell, and York: these are, however, usually confined to the interior. In the Decorated period partially, and in the Perpendicular entirely, the arcade gave place to panelling, greatly to the loss of effect, for no delicacy or intricacy of pattern can compensate for the bright light and deep shadows of the Norman and early English arcades (Hook, *Church Dictionary*, s. v.).

Arcæ Custodes, *keepers of the chest*, a name occasionally given in the early church to the archdeacons (q. v.). The bishop was not required to care personally for the widows, orphans, and strangers, but to commit them to his archdeacon, who had the keys of the church's treasures, and the care of dispensing the oblations of the people. The ordinary deacons were the actual dispensers of the money; but from the archdeacon, who was the chief manager, they received their instructions and orders.—Bingham, *Orig. Eccles.* bk. ii, ch. xxi, § 5; Farrar, *Eccles. Dict.* s. v.

Arcāni Disciplīna (*discipline of the mysteries*, or *system of secret instruction*), a term first introduced by Meier in his *De Recondita vet. Eccles. Theologia* (1677), to denote the practice of the early church of concealing from unbelievers, and even from catechumens, certain parts of divine worship, especially of the sacraments. The subject is curious in itself, and receives additional importance from the use made of it by the Romanists (see below). The *disciplina arcani* is not to be confounded with the system of reserve, or concealment in theology (*scientia arcani*, *μυστηριοσοφία*), which sprang up in Egypt in the second century, viz. the system adopted by certain teachers of not communicating certain parts of Christian knowledge (*γνώσις*) to Christian people generally, but only secretly to such as they deemed capable and worthy. Clement of Alexandria is the first to mention this system, and he pretends that it was instituted by Christ himself (*Stromat.* lib. i, c. 1; see Mosheim, *Historical Commentaries*, cent. ii, § 34). But the *arcani disciplina* proper referred to worship rather than to doctrine. It is fully treated by Bingham, from whom the following statement is condensed.

1. Tertullian († 220) is the first writer who mentions the practice of this mystery, and blames the heretics for not observing it (*De Præscript. adv. Hær.* cap. 41). From him, and from later writers, it appears that the secret system at first covered only Baptism and the Lord's Supper (i. e. the forms and ritual of the sacraments, not the *doctrine* concerning them). At a later period, confirmation, ordination, and unction were also made matters of concealment; and parts of the prayers of the church were enjoyed only by the "faithful," while unbelievers and catechumens were excluded from them. The system seems to have reached its height during the fourth century. At that time catechumens were taught the Ten Commandments, a creed, or summary confession of faith, and the Lord's Prayer, with suitable expositions; but, prior to baptism, the nature of the sacraments was carefully concealed. Even the time and place were not on any account to be divulged. To relate the manner in which the sacrament was administered, to mention the words used in the administration, to describe the simple elements in which it consisted, were themes on which the initiated were as strictly forbidden to touch as if they had been laid under an oath of secrecy. Even the ministers, when they were led in their public discourses to speak of the sacraments or the higher doctrines of faith, contented themselves with remote allusions, and dismissed the subject by saying Ἴσασιν οἱ μεμυημένοι, *The initiated know what is meant.* So also of confirmation. Basil (*De Spiritu Sancto*, c. 27) says that the "holy oil used in this ceremony is not to be looked upon by the uninitiated." As to the public prayers of the church, all those which had reference to the communion service were confined to the *fideles*. The highest class of penitents, called *consistentes*, or co-standers, were allowed to be present at the communion prayers, and see the oblation offered and received by the faithful, though they might not partake with them. But catechumens of all ranks were wholly excluded from all this. They were always dismissed before these prayers began, and the doors of the church were locked and guarded by proper officers, to the intent that no uninitiated person should indiscreetly rush in upon them. We shut the doors, says Chrysostom (*Hom.* xxiii, *in Matt.*), when we celebrate the holy mysteries, and drive away all uninitiated persons. This was one of the secrets of the church, as we heard St. Austin before (*in Psalm.* ciii) speak of it; one of the things which a catechumen might not look upon, according to St. Basil (*De Spirit. Sanct.* c. 27). Therefore the author of the Apostolical Constitution (lib. ii, c. 57; viii, c. 11) makes it a part of the deacon's office not only to command their absence, but also to keep the doors, that none might come in during the time of the oblation. Epiphanius (*Hæres.* 42, n. 3) and St. Jerome (*Comm. in Galat.* c. vi) bring it as a charge against the Marcionites that they despised this discipline, and admitted catechumens indiscriminately with the faithful to all their mysteries. And Palladius (*Vita Chrysost.* c. 9) forms a like charge against the enemies of Chrysostom, that in the tumult they raised against him, they gave occasion to the uninitiated to break into the church, and see those things which it was not lawful for them to set their eyes upon. Nay, so strict was the church then in the observation of this discipline, that Athanasius convicted the Meletians of false witness against him when they pretended to prove by the testimony of some catechumens that Macarius, one of his presbyters, had overturned the communion table in the time of the oblation; he argued that this could not be so, because (Athanasius, *Apol.* 2), if the catechumens were present, there could then be no oblation.—(Bingham, *Orig. Eccles.* bk. x, ch. v.)

2. The *disciplina arcani* gradually fell into disuse; no precise date of its end can be given. Rothe (Herzog, *Real-Encyklopädie*, i, 471) remarks that so long, on the one hand, as the church stood in the midst of a heathen world, and as long, on the other hand, as, within the church, delay of baptism (the *procrastinatio baptismi*) to an advanced age, or even to the dying hour, was practised, the *arcani disciplina* might have been a useful system; but just in proportion as infant baptism became more general, and the pagan world was christianized, the secret discipline lost its significance; for, in consequence of these changes, the class of persons for whom it had been instituted no longer existed. In a general way, we may name the end of the sixth century as the period when it passed away. The Western Church gradually stripped its liturgy of all secret usages; and Bona (*Rer. Liturgicar.* l. 1, 16, 6) asserts that about 700 the catechumenal system was entirely gone. The Eastern Church, however, holds on to her antiquated formulas, by which the catechumens are dismissed from divine worship, notwithstanding that church has no catechumens, and practises infant communion.

3. The original grounds for the adoption of the *arcani disciplina* cannot be known; but conjectures, and even plausible sources, are not wanting. The reasons for it were, according to Bingham, first, that the plainness and simplicity of the Christian rites might not be contemned by the catechumens, or give scandal or offence to them, before they were thoroughly instructed about the nature of the mysteries; secondly, to conciliate a reverence in the minds of men for the myste-

ries so concealed; and, thirdly, to make the catechumens more desirous to know them, or to excite their curiosity. Augustine says, "Though the sacraments are not disclosed to the catechumens, it is not because they cannot bear them, but that they may so much the more ardently desire them, by how much they are more honorably hidden from them" (*Hom. in Joh.* 96). Rothe goes into an elaborate inquiry on the subject in the article above cited (and also in his treatise *De Disciplinæ Arcani Origine* (Heidel. 1841, 4to), of which the following is the substance. Casaubon (*De reb. sacris Exerc.* xvi, Genev. 1654, 4to) traces the origin of it to a desire, on the part of Christians, to have mysteries of their own, and so not to be outdone by heathenism, which set great store by them. Rothe disputes this, on the ground of the bitter opposition of the Anti-Nicene Christians to all heathen ideas and usages. But he forgets that mysteries are congenial to human nature in all ages; a spirit akin to that which preserves Free-masonry could very well have existed in the early church. With less probability, certain writers, e. g. Frommann (*De Disciplina Arcani*, Jena, 1833), find the origin of the secret system in Judaism, which did not admit proselytes at once to all sacred services. Had this been so, we should find traces of it in the N. T. and in the apostolic age; but the whole system is quite foreign to apostolic usage, which practised the utmost openness. Moreover, during that early period of Christianity when the church borrowed from Judaism, the *disciplina arcani* did not yet exist; and besides, the Jewish custom appears to be of so late an origin that it may itself be an imitation of a Christian institution. Augusti (*Handb. der Christl. Archäologie*, i, 93 sq.; *Denkwürdigkeiten*, iv, 397) thinks that the early Christians adopted the secret discipline because their *public* worship was forbidden by law, and that this compulsory secrecy grew into a usage. But if this were true, *all* parts of worship would have shared in the secrecy, whereas only certain portions were made mysteries of. Credner (*Jen. Literatur-Zeitung*, 1846, Nos. 164 and 165) traces the origin of the secret discipline back to the apostolic age, and finds the ground of it in the natural unwillingness of Jewish Christians to admit heathen converts at once to baptism. He finds confirmation of his theory in the fact that Clement of Alexandria (*Quis Dives*, c. 42), Irenæus (*adv. Hær.* iv, 23, 24), and Tertullian (*De Baptismo*, c. 18) trace the origin of the catechumenate back to the apostles. But even this would not prove his point; there might be, and for some time were, catechumens, without a *disciplina arcani;* and, moreover, there is ample proof of openness in ritual usages up to the second century. But yet the true origin of the secret discipline is doubtless to be found in the catechumenate (see Rothe, l. c.). The catechumens were probationers in the church, not full members; and this novitiate was designed, first, to keep unworthy persons out of the church, and, secondly, to train new converts in Christian doctrine and morals. At this day the Methodist Episcopal Church has such a catechumenate (*Discipline*, ch. ii, § 1), but without any secret discipline. But in the early church, during the persecutions, it was dangerous at once to admit professed converts, who might be spies, into the assemblies of the faithful. They were accordingly taught apart. But the tendency of this state of things would naturally be to make two kinds of Christianity, the esoteric, or that of the baptized believers (*fideles*), and the exoteric, or that of the unbaptized catechumens. The former shared in the Lord's Supper, but not the latter. Here is a plain starting-point for making *mysteries* of the two sacraments in liturgical practice as well as in theory. What was at first accidental finally grew into a rule.

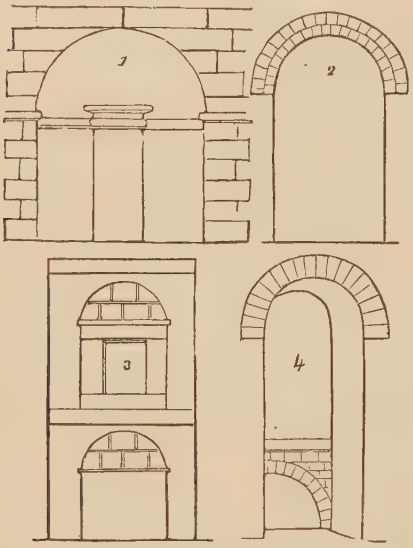
4. The Romanists, as remarked above, have attempted to press the *disciplina arcani* into their service to account for the silence of the early church writers as to penance, image-worship, and other of their corruptions. The Jesuit Schelstrate first attempted this in his *Antiquitas illustrata* (Ant. 1678), but was fully refuted by Tenzel in *Exercitationes Selectæ* (Francof. 1692, 4to). Other Roman Catholic works on the subject are, Schollner, *De Disciplina Arcani* (Venet. 1756); Lienhardt, *De Antiq. Liturg. et de Disciplina Arcani* (Argentor. 1829). When pressed hard by Protestants with the argument that no traces of the corruptions named above, or of the invocation of saints, the seven sacraments, or transubstantion, are to be found in the early ages of the church, they admit the fact of this silence, but account for it on the ground that these doctrines and usages formed part of the *disciplina arcani*. Bingham shrewdly remarks that this "is an artifice that would justify as many errors and vanities as any church could be guilty of; it is but working a little with this admirable instrument and tool, called *disciplina arcani*, and then all the seeming contradictions between the ancient doctrines and practices of the church universal and the novel corruptions of the modern Church of Rome will presently vanish and disappear; so that we need not wonder why men, whose interest it serves so much, should magnify this as a noble invention" (bk. x, ch. v, § 1). The account given above of the nature of the *arcani disciplina* suffices of itself to refute the Romish pretence. The very mysteries themselves (baptism and the Eucharist), which formed the objects of the secret discipline, so far from being avoided by the early Christian writers, are topics of constant remark and discussion from the apostles' time downward. The bare fact, for instance, that the administration of the Eucharist was concealed from the catechumens, gives no more ground to suppose that transubstantiation was taught in the bread and wine, than the fact that baptism was concealed from them gives ground to suppose that the same doctrine was taught in the water of baptism. See Bingham, *Orig. Eccl s.* bk. x, ch. v, and the other writers above cited. See also Neander, *Church History*, i, 308; Coleman, *Ancient Christianity*, ch. xiv, § 2; Herzog, *Real-Encyklopädie*, i, 467 sq. See MYSTERY.

Arcè. See ARKITE; PETRA.

Arch (only in the plur. אֵילַמִּים, *eylammim*, masc., and אֵילַמּוֹת, *eylammoth'*, fem.), an architectural term occurring only in Ezek. xl, 16, 22, 26, 29, and difficult of definition, but prob. allied with אַיִל, *a'yil*, a *ram*, hence a column or pilaster (1 Kings vi, 31; Ezek. xli, 3, etc.). Most interpreters understand the term (sing. אֵילָם, *eylam'*) to be the same as אוּלָם, *ulam'*, a vestibule or *porch*, following the Sept., Vulg., and Targums (Αἰλάμ, *vestibulum*, אוּלְמָא); but it is manifestly distinguished from this (Ezek. xl, 7, 8, 9, 39, 40), since the latter contained windows (ver. 16, 29), whereas this was carried round the building, even in front of the ascent to the gate (ver. 22, 26), and is usually associated with pillars. Of the other ancient interpreters Symmachus and the Syr. translate sometimes *surrounding columns*, sometimes *threshold*. The word appears either to denote a portico with a colonnade, or (according to Rabbi Menahen) is about equivalent to אַיִל, from which it is derived, i. e. some ornament, perhaps the *volute* or moulding at the top of a column (comp. Böttcher, *Proben alttest. Schriftexkl.* p. 319).

Arches with vaulted chambers and domed temples figure so conspicuously in modern Oriental architecture, that, if the arch did not exist among the ancient Jews, their towns and houses could not possibly have offered even a faint resemblance to those which now exist; and this being the case, a great part of the analogical illustrations of Scripture which modern travellers and Biblical illustrators have obtained from this source must needs fall to the ground. Nothing

against its existence is to be inferred from the fact that no word properly signifying an arch can be found in the Hebrew Scriptures (see above). The architectural notices in the Bible are necessarily few and general; and we have at this day histories and other books, larger than the sacred volume, in which no such word as "arch" occurs. There is certainly no absolute proof that the Israelites employed arches in their buildings; but if it can be shown that arches existed in neighboring countries at a very early period, we may safely infer that so useful an invention could not have been unknown in Palestine.

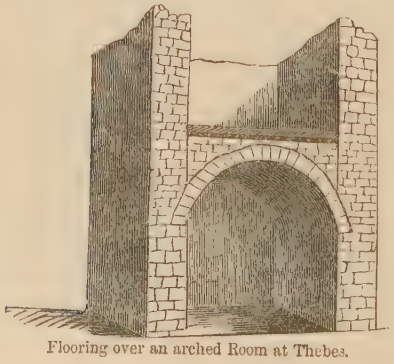


Ancient Egyptian arched Door-ways.

Until within a few years it was common to ascribe a comparatively late origin to the arch; but circumstances have come to light one after another, tending to throw the date more and more backward, until at length it seems to be admitted that in Egypt the arch already existed in the time of Joseph. The observations of Rosellini and of Wilkinson (who carries back the evidence from analogy and probability to about B.C. 2020, *Anc. Egyptians*, ii, 116; iii, 316) led them irresistibly to this conclusion, which has also been recently adopted by Cockerell (Lect. iii, in *Athenæum* for Jan. 28, 1843) and other architects. Wilkinson suggests the probability that the arch owed its invention to the small quantity of wood in Egypt, and the consequent expense of roofing with timber. The evidence that arches were known in the time of the first Osirtesen is derived from the drawings at Beni-Hasan (Wilkinson, ii, 117). In the secluded valley of Deir el-Medineh, at Thebes, are several tombs of the early date of Amenoph I. Among the most remarkable of these is one whose crude brick roof and niche, bearing the name of the same Pharaoh, prove the existence of the arch at the remote period of B.C. 1540 (Wilkinson, *Topography of Thebes*, p. 81). Another tomb of similar construction bears the ovals of Thothmes III, who is supposed by many to have reigned about the time of the Exode (*Anc. Egyptians*, iii, 319). At Thebes there is also a brick arch bearing the name of this king (Hoskins, *Travels in Ethiopia*). To the same period and dynasty (the 18th) belong the vaulted chambers and arched door-ways (fig. 4, above) which yet remain in the crude brick pyramids at Thebes (Wilkinson, *Anc. Egyptians*, iii, 317). In ancient Egyptian houses it appears that the roofs were often vaulted, and built, like the rest of the house, of crude brick; and there is reason to believe that some of the chambers in the pavilion of Rameses III (about B.C. 1245), at Medinet Habu, were arched with stone, since the devices in the upper part of the walls show that the fallen roofs had this form (fig. 3). The most ancient *actually existing* arches of stone occur at Memphis, near the modern village of Sakkara. Here there is a tomb with two large vaulted chambers, whose roofs display in every part the name and sculptures of Psammeticus II (about B.C. 600). The chambers are cut in the limestone rock, and this being of a friable nature, the roof is secured by being, as it were, lined with an arch, like our modern tunnels. To

Stone Arch at Sakkara.

about the same period—that of the last dynasty before the Persian invasion—belong the remarkable doorways of the enclosures surrounding the tombs in the Assasif, which are composed of two or more concentric semicircles (fig. 2) of brick (Wilkinson, *Anc. Egyptians*, iii, 319). Although the oldest *stone* arch whose age has been positively ascertained does not date earlier than the time of Psammeticus, we cannot suppose that the use of stone was not adopted by the Egyptians for that style of building previous to his reign, even if the arches in the pyramids in Ethiopia should prove not to be anterior to the same era. Nor does the absence of the arch in temples and other large buildings excite our surprise, when we consider the style of Egyptian monuments; and no one who understands the character of their architecture could wish for its introduction. In some of the small temples of the Oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the whimsical caprice of Osirei (about



Flooring over an arched Room at Thebes.

B.C. 1385) also introduced an imitation of the arch in a temple at Abydus.

Ancient concave Roof.

In this building the roof is formed of single blocks of stone, reaching from one architrave to the other, which, instead of being placed in the usual manner, stand upon their edges, in order to allow room for hollowing out an arch in their thickness; but it has the effect of inconsistency, without the plea of advantage or utility. Another imitation of the arch occurs in a building at Thebes, constructed in the style of a tomb. The chambers lie under a friable rock, and are cased with masonry, to prevent the fall of its crumbling stone; but, instead of being roofed on the principle of the arch, they are covered with a number of large blocks, placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the centre, the interior angles being afterward rounded off to form the appearance of a vault (fig. 1, above). The date of this building is about B.C. 1500, and consequently many years after the Egyptians had been acquainted with the art of vaulting (Wilkinson, *Anc. Egyptians*, ii, 321). Thus, as the temple architecture of the Egyptians did not admit of arches, and as the temples are almost the only *buildings* that remain, it is not strange that arches have not oftener been found. The evidence offered by the paintings, the tombs, and the pyramids is conclusive for the existence and antiquity of arches and vaults of brick and stone; and if any remains of houses and palaces had now existed, there is little doubt that the arch would have been of frequent occurrence. We observe that Wilkinson, in portraying an Egyptian mansion (*Anc. Egyptians*, ii, 131), makes the grand entrance an archway. After this it seems unreasonable to doubt that the arch was known to the Hebrews also, and was employed in their buildings. Palestine was indeed better wooded than Egypt; but still that there was a deficiency of wood suitable for building and for roofs is shown by the fact that large importations of timber from the forests of Lebanon were necessary (2 Sam. vii, 2, 7; 1 Kings v, 6; 1 Chron. xxii, 4; 2 Chron. ii, 3; Ezra iii, 7; Cant. i, 17), and that this imported timber, although of no very high quality, was held in great estimation.

Mr. Layard found evident traces of the arch among the Assyrian ruins. He first discovered a small vaulted chamber, the roof of which was constructed of baked bricks placed sideways, one against another, in the usual manner of an arch (*Nineveh*, i, 38). He afterward came upon several vaulted drains beneath the palace of Nimroud, built of sun-dried bricks, and finally a perfect brick arch; showing the knowledge of this architectural element among the Assyrians at a very early date (*Babylon and Nineveh*, 2d ser. p. 163, 164). See ARCHITECTURE.

Arched Drain in the Ruins of Nineveh.

That the Greeks likewise understood the principle of the construction of the arch in very ancient times is evident from monuments as early as the Trojan war (Smith's *Dict. of Class. Ant.* s. v. Arcus), a cut of one of which is subjoined.

Antique Arch in the Wall of Tiryns.

Triumphal arches were frequently erected by the Roman emperors to commemorate signal conquests, and several such are yet standing. The most noteworthy of these is that of Titus, on the interior of which are delineated the spoils of the Jewish temple.

Arch of Titus at Rome, restored.

Archæology (*ἀρχαιολογία*, the knowledge of antiquity, antiquarian lore). This word is used by different writers in three senses: 1st, as including all the elements of public and private life of ancient peoples, together with their language, history, and the geography of their lands; 2d, as embracing only a scientific knowledge of the material, and especially monumental remains of ancient civilizations (in this sense, see ANTIQUITIES); or, 3d, as synonymous with the history of the formative arts of the ancients (in this sense, see art. CHRISTIAN).

We use the word in the first or more general sense, omitting history and geography, however, from the

definition. *Sacred Archæology* naturally divides itself into (1st) *Jewish* and (2d) *Christian.*

I. *Jewish.*—This has been defined as the science that makes us acquainted with the physical nature and social condition of those countries where the Hebrew Scriptures originated and to which they relate (Gesenius, in the *Hall. Encyclop.* x, 74; comp. De Wette, *Archäol.* § 1). Some (as Jahn) regard it as including history and geography, but it is usually considered as embracing only such subjects as are involved in the science, art, and customs (political, social, and religious) of the nations of the Bible, especially the Jews (Hagenbach, *Encykl.* § 45; Schleiermacher, *Darstell. d. theol. Studien*, § 140). For the general history and the best treatises on the whole subject, see ANTIQUITIES; it is the object of the present article to indicate more in detail the principal original materials and sources of Biblical archæology (comp. Rosenmüller, *Alterthumsk.* I, i, 6-130; Duncker, *Gesch. des Alterthums* (Berlin, 1852, 4 vols.).

1. *Sources of archæological Knowledge.*—*a.* REMAINS OF ANCIENT HEBREW ART. These are unfortunately few, and but imperfectly understood, and are confined almost entirely to Palestine. Many of the reputed monuments of *Old Testament* times owe their authority to mediæval (Mohammedan or Christian) tradition. A most important monument illustrating the Jewish service is the triumphal arch (q. v.) of Titus at Rome, containing in relief a delineation of the spoils of the Temple at Jerusalem (see Reland, *De spol. templi Hieros.* Traj. a. Rh. 1716, 2d ed. by Schulze, 1775). Besides these, the only genuine monuments in artistic relics are the Jewish "Samaritan" coins (q. v.), especially those of the Maccabees (see Bayer, *De nummis Hebr.-Samar.* Valenc. 1784). The monumental remains of neighboring countries are also useful in the study of Jewish archæology, especially the sculptures of Egypt (see *Description de l'Egypte*, Par. 1808; Rosellini, *Monumenti dell' Egitto*, Padua, 1834; Wilkinson, *Anc. Egyptians*, Lond. 1847, N. Y. 1854; comp. Lane's *Mod. Egyptians*, Lond. 1842), the Phœnician inscriptions and coins (see Levy, *Phönikische Studien*, Breslau, 1856-62; Gesenius, *Phæn. monumenta*, Lips. 1837; also the numismatic works of Vaillant, Par. 1682; and Fröhlich, Vindob. 1744), the ruins and sculptures of Persepolis (see the Travels of Ker Porter, Chardin, and Ousely) and Petra (see the Travels of Laborde and Olin), and the monuments of Nineveh and Babylon recently discovered by Botta and Layard. *b.* WRITTEN MEMORIALS.—The Bible itself stands first in value as the chief source of Jewish archæology. Next are the works of Josephus and Philo, which are of great service; then follow the Talmuds (q. v.), and the Rabbins (q. v.), whose statements must be used carefully (see Meuschen's *N. T. ex Talmud illustr.* 1736; Lightfoot, *Hor. Hebr.* Cantab. 1658; Schöttgen, *Hor. Hebr.* 1733-1742; Wetstein, *Annot. in N. T.* Amst. 1751). To these may be added notices respecting Egypt, Persia, Judæa, etc., found occasionally in Greek and Roman writers, especially Herodotus (see Hupfeld, *Exercit. Herod.* i, ii); next, Xenophon, Diodorus Siculus, Strabo, Pliny, Plutarch, Tacitus, Justinian, give illustrations of the customs of the times, particularly useful for the elucidation of the N. T., although they are very much given to misrepresentation of the Jews. *c.* ORIENTAL TREATISES, such as geographies and works on natural history, like those of Edrisi, Ibn Hautal, Abulfeda, Abdollatif, Avicenna; to which may be added the slight illustration to be derived from Eastern sacred books, such as the Koran, Zendavesta, Hamasa, and likewise the old historical and poetical productions of the East. *d.* TRAVELS in Oriental countries, particularly Egypt, Arabia, and Palestine, with itineraries, maps, and observations, from the 7th century, through the Middle Ages, down to modern times, constituting an immense fund of information, and affording reports not only on the geography, but also the natural history, and particularly the customs and social condition of the lands of the Bible, which have been proverbial for their uniformity. See a list of these at the end of the art. PALESTINE. The archæological knowledge acquired by the Crusades may be found in the work of Bongarsius, entitled *Gesta Dei per Francos* (Hanov. 1611); many of the early travels are collected in the *Bewahrten Reisbuch d. heil. Landes* (1609), the most valuable of which were published with notes by Paulus (Jena, 1792). For a fuller view of the literature of the subject, see Mensel's *Bibl. Hist.* i, 2, p. 70; Winer's *Handb. d. theol. Lit.* i, 151, 3d ed.; and Ritter's *Erdkunde*, XV, i.

2. *Departments of Biblical Archæology* (see generally the extensive *Bibl. Archäol.* of Jahn, Wien, 1796-1805).—*a.* The GEOGRAPHY of Bible lands, including not only Palestine and its immediate neighborhood, but also Egypt, the high interior of Asia, Mesopotamia, Asia Minor, and to some extent Greece and Italy, with an elucidation of the ethnographical table in Gen. x (see Gesenius, in the *Hall. Encyklop.* x, 84 sq.). The most comprehensive work on this subject is that of Bochart, entitled *Phaleg* (Cadom. 1646, Frankf. 1674), with the supplement of Michaelis, entitled *Spicilegium* (Gött. 1780); to which may be added as an accompaniment Knobel's *Völkertafel* (Giess. 1850). On Palestine and vicinity alone may be named, as well-nigh exhaustive of the *ancient* materials, Reland's *Palæstina* (Utrecht, 1614, etc.); the most convenient manual is Raumer's *Palästina* (3d ed. Lpz. 1850; and the most complete and exact modern book of travels is Robinson's *Researches* (2d ed. N. Y. 1856). General works on the subject are especially Hamesveld's *Bibl. Geographie* (2d ed. Hamb. 1793-1796), Ritter's *Erdkunde* (Berl. 1817 sq.), and Robinson's *Physical Geography of the Holy Land.* The best maps are those of Berghaus (1835); Zimmermann (Berlin, 1850); Kiepert (Berlin, 1857); and Van de Velde (Gotha, 1859). *b.* On the NATURAL HISTORY of the Bible there are principally Scheuchzer's *Physica Sacra* (Augsb. 1731); Oedmann's *Vermischte Samml.* (Rost. 1786); Th. M. Harris, *Natural Hist. of the Bible* (Lond. 1824); J. B. Friedreich, *Zur Bibel* (Nürnberg, 1848); while on Biblical zoology and botany separately the only complete treatises are still respectively Bochart's *Hierozoicon* (Lond. 1663), and Celsius's *Hierobotanicum* (Upsala, 1745). On the DOMESTIC HABITS of the Hebrews may be named Selden, *Uxor Ebr.* (Lond. 1646); Michaelis, *Ehegesetze Mosis* (Götting. 1786); Benary, *De Hebr. cirratu* (Berl. 1835); Schröder, *De vestitu mulier. Hebr.* (Leyd. 1745); Hartmann, *Hebräerin am Putztische* (Amst. 1809). *d.* On Biblical AGRICULTURE, Paulsen, *Ackerbau d. Morgenländer* (Helmst. 1748); and the two prize essays by Buhle and Walch, *Calendarium Palæst.* (Gött. 1785). *e.* The SOCIAL RELATIONS of the Hebrews are treated in works on their political and judicial institutions, especially Michaelis, *Mos. Recht* (Frkft. 1775-1780); Hüllmann, *Staatsverfassung d. Isr.* (Lpz. 1834); Selden, *De jure naturali* (Lond. 1640); Saalschütz, *Das Mos. Recht* (Berlin, 1846-48, 2 vols.). *f.* On Jewish and the connected WEIGHTS AND MEASURES may be especially consulted Böckh, *Metrolog. Untersuch.* (Berl. 1838); Bertheau, *Gesch. d. Isr.* (Gött. 1842). *g.* The Hebrew ARTS have been specially treated, as to *Poetry*, by Lowth, *De sacra poesi Hebr.* (ed. Michaelis, 1768, and Rosenmüller, 1815); Herder, *Geist der Hebr. Poesie* (1782); E. Meier, *Form der Hebr. Poesie* (Tüb. 1853), and *Gesch. der poet. Nat.-Literatur der Hebräer* (Leipz. 1856); Saalschütz, *Form und Geist der Hebräischen Poesie* (Königsberg, 1856); as to *Music*, by Saalschütz, *Gesch. d. Musik bei den Hebräern* (Berl. 1829); Schneider, *Darstellung d. Hebr. Musik* (Bonn); Weissmann, *Geschichte der Musik* (Munich, 1862; still going on); as to *Architecture*, by Hirt, *Der Tempel Salomo's* (Berl. 1809). *h.* The RELIGIOUS USAGES of the Hebrews, including the moral condition of surrounding

nations, have been specially treated by Spencer, *De legibus Hebr. ritualibus* (Camb. 1685); Reland, *Antiq. sacræ vet. Hebr.* (Utrecht, 1708, etc.); Vitringa, *De Synagog. vet.* (Frankf. 1696); and, as exhibiting more modern views, Bähr, *Symbolik d. Mos. Cultus* (Heidelb. 1837). The foregoing are but a few leading works; for others, see each subject in its alphabetical place.

II. *Christian Archæology* is that branch of theological science the object of which is to represent the *external* phenomena of the *ancient* Church, i. e. its institutions, usages, ceremonies, etc. Theologians are not yet agreed how far the period of the *ancient* Church ought to be extended, and what matter, consequently, Christian archæology ought to comprise. The prevailing opinion at present is that it ought mainly to extend over the first six centuries, and ought not to include the constitution of the Church. It is also generally agreed that, in representing the external forms of the ancient Church, the subsequent developments of these forms up to the present times ought to be constantly kept in view and referred to.

1. *Sources of Christian archæological Knowledge:* (a) *Remains.*—The first class of sources consists of ancient remains, such as monuments, works of art [see ART, CHRISTIAN], inscriptions (q. v.), and designs on tombs, arches, buildings, and other monuments; medals and coins (q. v.); catacombs (q. v.) and other places of burial (q. v.). (b) WRITTEN MEMORIALS.—The New Testament, of course, gives the beginnings of the most important Christian usages, such as Baptism, the Lord's Supper, Ordination, Prayer, etc. Next in importance come the writings of the apostolical fathers (q. v.), and of contemporaneous pagan writers, e. g. Pliny, Tacitus, Celsus, Julian, etc. After these come the fathers (q. v.) generally, and at a later period, liturgies, decrees of councils, etc.

2. Christian archæology, as a science, cannot be said to have fairly arisen before the 18th century. Nevertheless, in the struggles of the Reformation, both parties appealed to primitive usage, and this appeal made the study of antiquities a necessity. The church historians, therefore (the Magdeburg centuriators, 1559–1574, 13 vols. fol., on the Protestant side, and Baronius [† 1607], in his *Annales Ecclesiastici*, on the Roman Catholic side), treated of the polity, worship, usages, etc., of the ancient church. As early as 1645 Casalius wrote his *Christianorum Ritus Veteres* (Roman Catholic), who was followed by Cardinal Bona († 1694), Claude Fleury (1682), and by Edm. Martène, whose work *De antiquis ecclesiæ ritibus* (Antw. 1736–38, 4 vols. fol.) belongs among the best of the ancient works. But the science, in its modern form, may be said to have originated with Bingham's massive work, the *Origines Ecclesiasticæ*, which first appeared in 10 vols. 8vo, 1710–1722. It is divided into twenty-three books, of which the titles are, I. Names and Orders of Men in the Early Church; II. Superior Orders of Clergy; III. Inferior Orders of Clergy; IV. Elections and Ordinations of Clergy; V. Privileges, Immunities, and Revenues of Clergy; VI. Rules of Life for Clergy; VII. Ascetics; VIII. Church Edifices, etc.; IX. Geographical Divisions of the Ancient Church; X. Catechumens and Creeds; XI. Rites of Baptism; XII. Confirmation and other Ceremonies following Baptism; XIII. Divine Worship; XIV. Catechumen Service; XV. Communion Service; XVI. Unity and Discipline of the Ancient Church; XVII. Discipline of the Clergy; XVIII. Penitents and Penance; XIX. Absolution; XX. Festivals; XXI. Fasts; XXII. Marriage Rites; XXIII. Funeral Rites. This vast work, the product of twenty years of industry, is full of erudition, especially patristical, and the material is set forth generally with simplicity and discretion. It is a store-house from which all subsequent writers have drawn copiously. But it lacks scientific method, and has the disadvantage of a High-Church stand-point. It is a great arsenal for the upholders of prelacy; the true organization of the original church is not to be gathered from it. But, with all its faults, it is still indispensable to the student of archæology. It was translated into Latin, and the originals of the quotations added, by Grischovius (Halæ, 1724–29, 10 vols. fol.; and again in 1751). The best English edition now extant is that of Pitman, which contains Bingham's other writings as well as the *Origines* (Lond. 1840, 9 vols. 8vo). A cheap and good edition of the *Origines* for students is that of Bohn (London, 1852, 2 vols. imp. 8vo).

3. At the request of Pope Benedict XIV, the Dominican Mamachi composed his work *Originum et Antiquitatum Christianarum libri* XX (Rom. 1749–1755). But of the twenty books into which the matter was to be divided only four appeared in five volumes. Shorter works were published by Selvaggio, *Antiquitatum Christianarum institutiones* (Naples, 1772–1774, 6 vols.), and by the German Jesuit Mannhardt, *Liber Singularis de antiquit. Christianorum* (Augsb. 1768). Better than any preceding work by Roman Catholic authors was that of Pellicia, *De Christianæ ecclesiæ primæ mediæ et novissimæ ætatis politia* (Naples, 1777–1779, 3 vols. 4to; last edition by Ritter and Braun, Cologne, 1829–1838, 3 vols.). On the basis of this work Dr. Binterim compiled his *Denkwürdigkeiten der christkatholischen Kirche aus den ersten, mittleren und letzten Zeiten* (Mentz, 1821–1841, 7 vols.).

4. Of recent works on Christian archæology, the most extensive is Augusti's *Denkwürdigkeiten aus der Christlichen Archäologie* (Leipzig, 1816–31, 12 vols.). This work adds immensely to the stock of materials, but is very prolix, and also deficient in arrangement. These faults are mended somewhat by the author in his compendium, entitled *Handbuch der christl. Archäologie* (Leipz. 1836, 3 vols. 8vo). A scientific and condensed treatise is Rheinwald's *kirchliche Archäologie* (Berlin, 1830, 8vo), the best hand-book on the subject extant. Böhmer's *Christlich-kirchl. Alterthumswissenschaft* (Breslau, 1836–39, 2 vols. 8vo) is equally scientific, and more copious. Guericke's *Lehrbuch der christl. Archäologie* (Leipz. 1847, 8vo; 2d ed. 1859) is a useful manual. Other German manuals are by Locherer (Rom. Cath.). *Lehrbuch d. christl.-kirch. Archäol.* (Frankf. 1822); Siegel, *Handbuch der christl. Alterthümer* (in alphabetical order, Leipz. 1835–38, 4 vols.). In English we have Henry's *Compendium of Christian Antiquities* (Philadel. 1837, 8vo), which is chiefly extracted from Bingham; Riddle's *Manual of Christian Antiquities* (2d edit. London, 1843, 8vo), in which large use is made of Augusti. But the best modern manual in English is Coleman's *Ancient Christianity Exemplified* (Philad. 1853, 8vo), in which the material is carefully wrought over in a truly Protestant spirit. See Hagenbach, *Theolog. Encyklopädie*, § 77; Coleman, *Christian Antiquities* (Introduction); Herzog, *Real-Encyk'opädie*, i, 481; Riddle, *Manual of Antiquities* (Appendix H). For works treating more particularly of liturgies, see LITURGY.

Archangel (ἀρχάγγελος, *chief angel*, 1 Thess. iv, 16; Jude 9). Those angels are so styled who occupy the highest rank in the celestial order or hierarchy, which consists, according to the apostles, of "thrones, dominions, principalities, and powers" (Ephes. i, 21; Col. i, 16; 1 Peter iii, 22). Of these there are said to be seven, who stand immediately before the throne of God (Luke i, 19; Rev. viii, 2), who have authority over other angels, and are the patrons of particular nations (Rev. xii, 7; Dan. x, 13). In Matt. xxvi, 53; 2 Thess. i, 7, hosts of angels are spoken of in the same manner as human armies. These the Almighty is said to employ in executing his commands, or in displaying his dignity and majesty, in the manner of human princes. These armies of angels are also represented as divided into orders and classes, having each its leader, and all these are subject to one chief, or

archangel. The names of two only are found in the Scripture—Michael, the patron of the Jewish nation (Dan. x, 13, 21; xii, 1; Jude 9; Rev. xii, 7); and Gabriel (Dan. viii, 16; ix, 21; Luke i, 19, 26). The apocryphal book of Tobit (iii, 17; v, 4) mentions one, Raphael; and 2 Esdras (iv, 34) another, Uriel; while the book of Enoch names the whole seven (xx, 1-7). See ANGEL.

The fathers are not agreed on the number and order of the celestial hierarchy. Dionysius the Areopagite admits but three hierarchies, and three orders of angels in each hierarchy. In the first are Seraphim, Cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. These titles of ranks are probably allusions to the customary order of the courts of the Assyrian, Chaldæan, and Persian kings; hence Michael the archangel tells Daniel that he is one of the chief princes in the court of the Almighty. Extraordinary powers and functions were conferred on angels by the different Gnostic sects. They all held that angels were the fabricators or architects of the universe, and Cerinthus affirmed they were superior to Christ himself. These opinions were early entertained, and the Apostle Paul thought it necessary to warn the Colossians against such errors. "Let no man beguile you of your reward in a voluntary humility and *worshipping of angels*, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. ii, 18). They also affirmed, according to Theodoret, that the law was given by angels, and that no one had access to God except through them. Hence we find on the Gnostic gems the names of numbers of their angels; on one are those of Michael, Gabriel, Uriel, Raphael, Ananael, Prosoracl, and Chabsael. But the chief and most highly venerated was Michael, insomuch that oratories were erected in Asia Minor, where divine honors were paid to him. See MICHAEL.

Archbishop (ἀρχιεπίσκοπος), chief of the clergy of a whole province.

I. Epiphanius (*Hær.* 68) speaks of Alexander of Alexandria, who lived about 320, as archbishop of that see, and this is the first mention of that title on record; nor is at all clear whether Epiphanius in that passage is not rather speaking after the custom of *his own time*, than intending to assert that Alexander bore the title of archbishop; for the titles of pope and *bishop* are given to this Alexander in a letter of Arius addressed to him. Be this as it may, Alexandria was the first see which assumed the title, which, however, was at first thought to savor too much of pride; for in the twenty-sixth canon of the Council of Carthage, A.D. 397, at which Augustine was present, it was ordered to be laid aside, and the ancient style of "*bishop* of the first see" used instead. This impression appears not to have worn out until the Council of Ephesus, where the title of archbishop was attributed to the bishops of the first three sees of the world, viz. Rome, Alexandria, and Antioch, as well as to John of Antioch, and Memnon of Ephesus. In process of time, when the bishops of the great sees assumed the higher title of patriarch, that of archbishop became gradually to be applied to *those* metropolitans who had other metropolitans under them, i. e. to those whom the Greeks called *exarchs*, and the Latins, in the middle and subsequent ages, *primates*. The *archbishop* differed from the *metropolitan* in the Eastern Church in that the former had only some privileges of honor and respect above the other bishops, whereas the metropolitans had *jurisdiction* over the bishops of their provinces (Landon, *Eccl. Dict.* s. v.).

II. In the *Roman* Church archbishops have a twofold character and authority: (1) Episcopal charge of their own dioceses; (2) Superintendence, to a certain extent, of all the bishops (not *exempt*) in their province. Their *jurisdiction* includes (*a*) the power to call synods (*Conc. Trident.* sess. xxiv, c. 2); (*b*) the right of visitation, on call of a provincial synod (*Conc. Trid.* sess. xxiv, c. 3). They *rank* in the hierarchy next to cardinals and patriarchs. They must receive the *pallium* (q. v.) from the pope before exercising their functions. A full account may be found in Thomassin, *vet. ac. nov. Eccl. disciplina*, etc., pt. i, lib. i, caps. 68, 69.

The *number* of archbishops in authority was, in 1865, as follows: In Europe (Roman Catholic), 112: viz. Italy, 47; Austria, 16; France, 17; Spain, 9; Turkey, 4; Ireland, 4; Portugal, 2; Prussia, Bavaria, Russia (counting in Polocz, which exists only by name), Greece (inclusive of the Ionian Islands), 2 each; Belgium, Holland, England, Baden, Poland, Malta, 1 each. In Asia, 12: viz. Turkey, 10; Spanish possessions, 1; Portuguese possessions, 1. In Africa, 1: viz. Alger. In America, 22: viz. United States, 7; British possessions, 3; Mexico, Spanish possessions, Central America, United States of Colombia, Venezuela, Ecuador, Brazil, Bolivia, Peru, Chili, Dominican Republic, and Hayti, each 1. In Australia, 1. Fourteen (in Turkey, Russia, and Austria) belong to the United Greek, Armenian, Syrian, Maronite, Chaldean (q. v.) rites. There are also some archbishops "in partibus infidelium," who are, of course, not included in the above list. Also the patriarchs (q. v.), though they exercise archiepiscopal rights, have been excluded from this list. The Jansenists (q. v.) in Holland have still one archbishop at Utrecht. We give a list of archbishoprics in our articles on the various countries.

In the United States there were, in 1865, seven provinces of the Roman Catholic Church, viz. *Baltimore*, Abp. Spaulding; *New Orleans*, Abp. Odin (died 1860); *New York*, Abp. McCloskey; *Cincinnati*, Abp. Purcell; *St. Louis*, Abp. Kenrick; *Oregon*, Abp. Blanchet; *San Francisco*, Abp. Alemany. In the year 1828 Pope Leo XII appointed, after much delay, an archbishop in Colombia, whom Bolivar had proposed.

III. In all the *Eastern* Churches the difference between archbishops and bishops is less marked than in the Roman Catholic Church. The Greek Church of Turkey has four patriarchs, independent archbishops of Cyprus, Mount Sinai, and Montenegro, and several archbishops or metropolitans in the patriarchate of Constantinople. In Russia, in 1865, 25 prelates had the title archbishop; in Greece, 12; in Austria, 2. With regard to the other Eastern Churches, compare the articles *Armenians*, *Nestorians*, *Jacobites*, *Copts*, *Abyssinian Church*.

IV. In *Protestant* countries, archbishops are found in Finland (Russia), 1; Sweden, 1; England, 2; and Ireland, 2. Bede assigns the first establishment of archbishoprics in England to the time of Lucius, said to be the first Christian king of England, who, after the conversion of his subjects, erected three archbishoprics, viz. London, York, and Llandaff (Caerleon). The dignity of archbishop continued in the see of London one hundred and eighty years, and was then, in the time of the Saxons, transferred to Canterbury. Augustin, the monk who was sent by Pope Gregory to convert the English nation, in the reign of Ethelbert, king of Kent, was the first bishop of Canterbury; but Theodore, the sixth in succession after him, was the first archbishop of that see. The archbishop of Canterbury had anciently the primacy, not only over England, but Ireland also, and all the bishops of the latter were consecrated by him. He was styled by Pope Urban II *Alterius Orbis Papa*; he had a perpetual legatine power annexed to his archbishopric: he had some marks of royalty, such as the power of coining money, etc. Since the Reformation he is styled *Primate and Metropolitan of all England*. Archbishop Cranmer was the first who bore this title. As to precedency, there have been many contests about it, as also about the oath of canonical obedience between the two archiepiscopal sees. Some antiquarians will have it that the archbishop of York was originally

primate of the British Church; for London never was a Roman colony, or the seat of the Roman emperors, as York was, where both Severus and Constantius Chlorus lived and died, and where Constantine the Great was born; and from hence they infer that where the emperors resided was the most likely place to have pre-eminence above the rest. However it be, in the reign of Henry I, William Corbel, archbishop of Canterbury, obtained from the pope the character of legate, by which he secured to himself a superiority over the see of York, which he visited *jure legationis*. But after his death the contest still continued; for we find that in the reign of Henry II, a synod being called at Westminster by the pope's legate, the archbishop of Canterbury coming first, seated himself at the right hand of the legate; but York, coming afterward, refused to take the seat on the left hand, and demanded Canterbury's place, which the latter refusing, York sat down in his lap. This occasioned the synod to break up in disorder, and both parties appealing to the pope, the contest was decided in favor of the see of Canterbury, which enjoys the precedency to this day. The privileges of the archbishop of Canterbury are, among others, to crown the kings of England; to have prelates for his officers—as the bishop of London his provincial dean; the bishop of Winchester his chancellor; the bishop of Lincoln his vice-chancellor; the bishop of Salisbury his precentor; the bishop of Worcester his chaplain; and the bishop of Rochester his crosier-bearer, which last office, since the times of popery, has ceased. He is also the first peer of England next to the royal family. The archbishop of Canterbury has the supreme government of ecclesiastical matters next under the king. Upon the death of any suffragan bishop, the custody of his see devolves upon the archbishop. He has the power of censuring any bishop in his province; he has an ancient right to preside in all provincial councils of his suffragans, which formerly were held once a year, but have been discontinued a long time; so that his power of examining things throughout his province is devolved to the courts, of which he holds several—as the Court of Arches, Prerogative Court, Court of Peculiars, etc., and he has the probate of wills. As to the archbishop of York, he is now styled *Primate and Metropolitan of England*, and takes place of all peers except the archbishop of Canterbury and the lord chancellor. The province of the archbishop of York consists of the six northern counties, with Cheshire and Nottinghamshire. The rest of England and Wales form the province of the archbishop of Canterbury. The dioceses of the two archbishops—that is to say, the districts in which they exercise ordinary episcopal functions—were remodelled by 6 and 7 William IV, c. 77. The diocese of Canterbury comprises Kent, except the city and deanery of Rochester, and some parishes transferred by this act; a number of parishes in Sussex called "peculiars;" with small districts in other dioceses, particularly London. The diocese of the archbishop of York embraces the county of York, except that portion of it now included in the dioceses of Ripon and Manchester, the whole county of Nottingham, and some other detached districts. Scotland, while episcopacy prevailed in that country, had two archbishops—of St. Andrew's and Glasgow—the former of whom was *Primate of all Scotland*. Wales likewise anciently boasted of an archbishop, whose see (as has been observed) was established at Caerleon, and was afterward translated to St. David's. But the plague raging very much in that country, the archiepiscopal see was again removed to Doll, in Bretagne, where this dignity ended; notwithstanding which, in after ages, the Britons, or Welsh, commenced an action on that account against the archbishop of Canterbury, but were cast. In Ireland there are two Protestant and four Roman Catholic archbishops. Of the former, the archbishop of Armagh is *Primate of all Ireland*, the archbishop of Dublin being *Primate of Ireland*. They sit alternately in the House of Lords; the three bishops who, along with them, represent the Church of Ireland, being also chosen by rotation from the whole body. Previous to the creation of an archbishopric in Ireland, the authority of the archbishop of Canterbury extended to that island. The amount of control which belongs to an archbishop over the bishops of his province is not very accurately defined; but if any bishop introduces irregularities into his diocese, or is guilty of immorality, the archbishop may call him to account, and even deprive him. In 1822, the archbishop of Armagh, who is primate of all Ireland, deposed the bishop of Clogher on the latter ground. To the archbishop of Canterbury belongs the honor of placing the crown on the sovereign's head at his coronation; and the archbishop of York claims the like privilege in the case of the queen-consort, whose perpetual chaplain he is.

The Episcopal Church of Scotland has at present no archbishop, but the presiding bishop has the title of *primus*, or metropolitan. In the English colonies, the bishops of Calcutta, Sydney, New Zealand, Montreal, Capetown, each of whom presides over an ecclesiastical province (a number of dioceses), have the title METROPOLITAN. See METROPOLITAN.

The election of an archbishop does not differ from that of a bishop [see BISHOP]; but when he is invested with his office he is said to be "enthroned," whereas a bishop is "consecrated." He also writes himself "by divine providence," a bishop being "by divine permission:" and has the title of "Grace" and "Most Reverend Father in God," while a bishop is styled "Lord" and "Right Reverend Father in God." The archbishop is entitled to present to all ecclesiastical livings in the disposal of diocesan bishops if not filled up within six months; and every bishop, whether created or translated, is bound to make a legal conveyance to the archbishop of the next avoidance of one such dignity or benefice belonging to his see as the archbishop shall choose. This is called the archbishop's option. See BISHOP; EPISCOPACY. See Bingham, *Orig. Eccles.* bk. ii, ch. 17; Coleman, *Ancient Christianity*, ch. viii, § 4.

V. In the Protestant churches of Germany the title archbishop is not customary, yet it was conferred, on April 19, 1829, by order of the king of Prussia, on the superintendent general of the province of Prussia, Borowski, with the declaration, "Why should not the highest dignitaries of our evangelical church have the same claim to this dignity as the clergymen of several other evangelical countries, in which it has been preserved without interruption?" See Nicolovius, *Die bischöfl. Würde in Preussen's evangel. Kirche* (Königsberg, 1834).

On the Roman Catholic archbishops, see Helfert, *Von den Rechten und Pflichten der Bischöfe* (Prague, 1832); and Mast, *Dogmat.-histor. Abhandlung über die rechtliche Stellung der Erzbischöfe* (Freiburg, 1847). A list of all archbishoprics, with their suffragans, throughout the world, will be given in an APPENDIX.—Hook, *Church Dict.* s. v.; Chambers's *Encyclopædia*, s. v.

Archdall, MERVYN, a learned clergyman and antiquary of the Protestant Church of Ireland, was born at Dublin in 1723, filled several ecclesiastical posts, and finally became rector of Slane, in the county of Meath. He died in 1791. After forty years of intense application to the monastic records of Ireland, he published, in 1786, *Monasticon Hibernicum; a History of the Abbeys, Priories, and Religious Houses of Ireland—Gentleman's Magazine*, xi, 780; Allibone, *Dictionary of Authors*, i, 67.

Archdeacon (*chief of the deacons*), an ecclesiastical officer whose duty originally consisted chiefly in superintending the temporal affairs of the church.

1. The office was one of great honor in the early

church; but how it grew into such importance is matter of dispute. "The antiquity of this office is held to be so high by many Roman Catholic writers that they derive its origin from the appointment of the seven deacons, and suppose that St. Stephen was the first archdeacon; but there is no authority to warrant this conclusion. Mention is also made of Laurentius, archdeacon of Rome, who suffered A.D. 260; but, although he was called archdeacon (according to Prudentius), he was no more than the principal man of the seven deacons who stood at the altar. 'Hic primus è septem viris qui stant ad aram proximi' (Prudent. *Hymn. de St. Steph.*). Jerome says 'that the archdeacon was chosen out of the deacons, and was the principal deacon in every church, just as the archpresbyter was the principal presbyter.' But even in Jerome's time the office of archdeacon had certainly grown to great importance" (Hook, s. v.). It was usual for one of the deacons to stand by the bishop at the altar, while the other deacons discharged their duty in the assembly. This deacon was called *primus, primicerius diaconum*, the first or chief deacon; and he was usually the bishop's man of business. Jerome speaks of the archdeacon as necessary to ecclesiastical order in his epistle *ad Rusticum;* and Optatus, bishop of Milevi, says that it was the rebuke of the *archdeacon* Cecilianus to Lucilla which caused eventually the Donatist schism. It is probable that, at first, the deacon senior both in years and office was elevated to the rank of archdeacon; but as the office increased in importance, it became necessary to elect the most able and proper person to discharge the duties. Athanasius was made archdeacon while he was yet a young man. This mode of election to office did not, however, prevail universally; for in some places the choice rested solely with the bishop; and when the relation of bishop and archdeacon became very intimate, and the latter was of special importance to his superior in the discharge of his episcopal functions, it was natural that the bishop should have considerable influence in his appointment. The powers of the archdeacons were extensive and influential. They had charge of the instruction and education of the younger clerks, were overseers over the deacons, superintended the support of the poor, and assisted the bishops in matters of administration and jurisdiction. Without his certificate no one was admitted to the orders, and frequently he represented the bishop at synods. Still greater became his powers in the sixth century, when he even received punitive power over the priests, and a rank above all the priests, even the archpriest. This is clearly stated by Isidor of Sevilla, who, in his *Epistola ad Evagrium*, plainly says: The archpriest must know that he is subordinate to the archdeacon, and must obey his orders, as well as those of his bishop (*archipresbyter vero se esse sub archidiacono, ejus præceptis sicut episcopi sui scit obedere*). Until the eighth century every diocese had only one archdeacon, but in 774, Bishop Heddo, of Strasburg, divided his diocese into seven archdiaconates (*archidiaconatus rurales*), and most of the other bishops imitated this institution, with the exception of Italy, where the smallness of the diocese seemed to make a division of the dioceses superfluous. The "rural archdeacons," to whom the deans (*archipresbyteri rurales*) were subordinate, were mostly priests, while the archdeacon of the cathedral church (*archidiaconus magnus*) was usually only a deacon. In the eleventh and twelfth centuries the powers of the archdeacons reached their climax. They received a jurisdiction of their own (*jurisdictio propria*), suspended and excommunicated priests, held synods, and in many ways tried to enlarge their rights at the expense of the bishops. As the position had now become a very lucrative one, many members of noble, princely, and even royal families intruded themselves into it, even without having received the ordination of deacons. In many instances their powers even became dangerous to the bishops, and thus a reaction was called forth. Many of the synods of the thirteenth and fourteenth centuries, as those of Tours (1239), Liege (1287), Mentz (1310), took from them some of their powers, reserving them to the bishop and his vicar-general. This limitation of their powers was confirmed by the Council of Trent. Many of the archidiaconates had already disappeared before the latter synod, and in many others this was the case in the seventeenth and eighteenth centuries. At some cathedral churches the office of archdeacon still exists, but the former rights are no longer connected with it.

In the Greek Church the office of rural archdeacon never existed; the office of cathedral archdeacon was early displaced by the chartophylax, and even the title of archdeacon early disappeared. In Constantinople the title was retained, but the archdeacon was an officer of the court, not of the cathedral church.

In some of the Protestant state churches of Germany the title archdeacon has been retained for the head ministers of ecclesiastical districts.

See Thomassin, *Vet. et Nov. Eccles. Disciplina*, i, l. 2, c. 17; Herzog, *Real-Encyklopädie*, s. v.; Eadie, *Ecclesiastical Cyclopædia*, s. v. See DEACON.

2. In the Church of England there are 71 archdeaconries—several in each diocese. The archdeacon is a clergyman of the cathedral, and as the income of the office is limited, he generally holds a benefice besides. He is appointed by the bishop, and is himself a sort of vice-bishop. He has the right of visitation every two years in three, to inquire into the reparations and movables belonging to churches; to reform abuses; to suspend; excommunicate; in some places to prove wills; and to induct all clerks into benefices within his jurisdictions. He has power to keep a court, which is called the Court of the Archdeacon, or his commissary, and this he may hold in any place within his archdeaconry. In this court the church-warden's business is generally decided. The revenue of the archdeacon arises chiefly from pensions paid by the incumbents. These pensions originally bore no contemptible ratio to the whole value of the benefice, and formed a sufficient income for an active and useful officer of the church; but now, by the great change which has taken place in the value of money, the payments are little more than nominal, and the whole income of the archdeacons is very inconsiderable. The office, therefore, is generally held by persons who have also benefices or other preferment in the church. See Cripps, *Law Relating to the Church and Clergy* (Edinb. 1859).—Bingham, *Orig. Eccles.* bk. ii, ch. xxi; Marsden, *Churches and Sects*, i, 330.

Archelaïs (Ἀρχελαΐς), a city built by Archelaus, after whom it was named (Josephus, *Ant.* xvii, 13, 1). It was situated in the plain of the Jordan, near Jericho and Phasaëlis (Josephus, *Ant.* xviii, 2, 2). In the *Peutinger Table* (p. 434) it is placed twelve miles from Jericho toward Scythopolis. Ptolemy reckons it among the cities of Judæa (see Reland, *Palæst.* p. 462; comp. p. 576), and Pliny (xiii, 4) speaks of it as a valley near Phasaëlis and Livias. Antiochus is named in the Latin version of acts of the council of Chalcedon as bishop of Archelais in Palestine (*Acta concilior. general.* iv, 80); but the Greek copies read *Arce* (Ἄρκη), which likewise occurs in other notices (*ib.* iv, 327), as also the name *Alcenon* (Ἀλκήνων, *ib.* iv, 460). Van de Velde (*Memoir*, p. 287) coincides in Schulze's identification of the site with the ruins *el-Easaliyeh*, at the south base of a hill in the lower section of Wady Fariah.

Archela'üs (Ἀρχέλαος, *ruler of* the *people*, Talmud אַרְכֶּלַיִס), son of Herod the Great by Malthace, a Samaritan woman (Josephus, *Ant.* xvii, i, 3; *War*, i, 28, 4), and brought up, with his brother Antipas, at Rome (Joseph. *War*, i, 31, 1). He inherited of his

father's dominions (B.C. 4) Idumæa, Judæa, and Samaria, with the important cities Cæsarea, Sebaste, Joppa, and Jerusalem, and a yearly income of 600 talents,

Supposed Coin of Archelaus. *Obverse:* Bunch of Grapes, with the name (in Greek), "Of Herod." *Reverse:* Helmet, with the (Greek) title (borne by this prince only), "Ethnarch."

as ethnarch (Joseph. *Ant.* xvii, 11, 4; called *king*, βασιλεύς, in Matt. ii, 22, in the sense of "prince," "regent;" comp. the commentators in loc.). His reign had commenced inauspiciously; for, after the death of Herod, and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the Temple in consequence of his refusing some demands, Archelaus ordered his soldiers to attack them, on which occasion upward of three thousand were slain (Josephus, *Ant.* xvii, 9, 3; *War*, ii, 1, 3). On Archelaus going to Rome to solicit the royal dignity (agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor), the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under a Roman governor, and also complaining of his cruelty (Josephus, *War*, ii, 2–7). To this circumstance our Lord perhaps alludes in the parable related by Luke (xix, 12–27): "A certain nobleman (εὐγενής, *a man of birth or rank, the son of Herod*) went into a far country (*Italy*), to receive for himself a kingdom (*Judæa*), and to return. But his citizens (*the Jews*) hated him, and sent a message (or *embassy*) after him (*to Augustus Cæsar*), saying, 'We will not have this man to reign over us.'" The Jews, however, failed in this remonstrance (Josephus, *Ant.* xvii, 11, 4). Archelaus returned to Judæa, and under pretence that he had countenanced the seditious against him, he deprived Joazar of the high-priesthood, and gave that dignity to his brother Eleazar. He governed Judæa with so much violence that, in the tenth (Joseph. *Ant.* xvii, 13, 2; comp. *Life*, 1) or ninth (Joseph. *War*, ii, 7, 3) year of his reign (according to Dio Cass. lx, 27, under the consulate of M. Æm. Lepidus and L. Aruntius, corresponding to A.D. 6), on account of his tyranny, especially toward the Samaritans, he was dethroned, deprived of his property, and banished to Vienna in Gaul (Joseph. *Ant.* xvii, 13, 2), where he died (the year is unknown; Jerome, *Onomast.* s. v. Bethlehem, asserts that his grave was shown in this latter place, in which case he must have returned to Palestine as a private person). The parents of our Lord turned aside from fear of him on their way back from Egypt, and went to Nazareth in Galilee, in the domain of his gentler brother Antipas (Matt. ii, 22). He seems to have been guilty of great inhumanity and oppression. This cruelty was exercised not only toward Jews, but toward Samaritans also (Josephus, *War*, ii, 7, 3). He had illegally married Glaphyra, the wife of his brother Alexander, during the lifetime of the latter, who left several children by her (Joseph. *Ant.* xvii, 13, 1).—Noldii *Hist. Idum.* p. 219 sq.; Smith's *Dict. of Class. Biog.* s. v. See HEROD.

Archelāüs is also the name of several other persons mentioned by Josephus.

1. The last of the kings of Cappadocia by that name, who received the throne (B.C. 34) from Marc Antony, and was afterward held in great esteem by Augustus and the succeeding emperors, but at length fell under the displeasure of Tiberius, and died at Rome, A.D. 17. (See Smith's *Dict. of Class. Biog.* s. v.) He was on intimate terms with Herod the Great (Josephus, *Ant.* xvi, 10, 6, 7), whose son Alexander married his daughter Glaphyra (*ib.* 8, 6), and his intervention was of service in reconciling Herod with his sons and brother (*ib.* 4, 6; *War*, i, 25). See ALEXANDER.

Coin of Archelaus of Cappadocia; the *Reverse* bearing a club and the inscription (in Greek), "Of King Archelaus, Philopatris, the Founder" (i. e. of Eleusa).

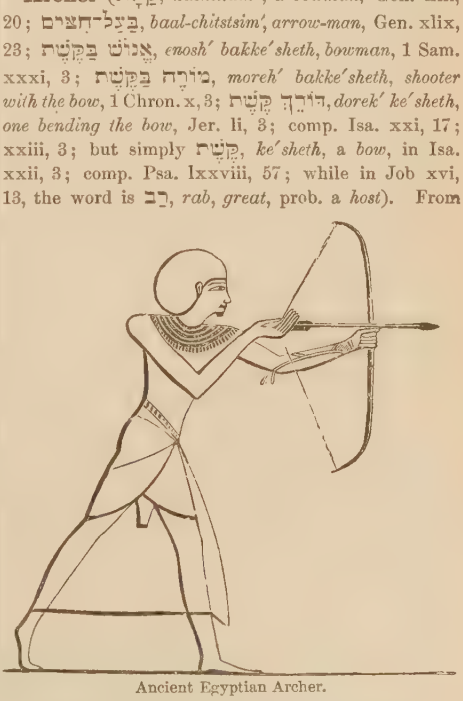
2. Julius Archelaus Epiphanes, son of Antiochus and grandson of Chelcias; he espoused Mariamne, the young daughter of Herod Agrippa I, while yet a girl of ten years; but before she became marriageable she was shamefully deflowered by the soldiery (Josephus, *Ant.* xix, 9, 1).

3. Son of Magadotus, and one of the deserters to the Romans during the final siege of Jerusalem (Josephus, *War*, vi, 4, 2).

Archelāüs, bishop of Carrha in Mesopotamia, A.D. 278, held a public dispute with a heretic, Manes, an account of which he published in Syriac, soon translated into Greek and Latin (Socrates, *Hist. Eccl.* i, 22; Jerome, *De Vir. Illustr.* 72). The Lat. version has been printed by Zaccagnius (*Collect. Mon. Vet.* Rome, 1698) and Fabricius (in his ed. of *Hippolytus*).

Archelāüs, a bishop of Cæsarea in Cappadocia, who wrote a work against the heresy of the Messalians (A.D. 440), which is referred to by Photius (*Cod.* 52).—Cave, *Hist. Lit.* s. an.

Archer (קֶשֶׁת, *kashshath'*, a *bowman*, Gen. xxi, 20; בַּעֲלֵי־חִצִּים, *baal-chitstsim'*, *arrow-man*, Gen. xlix, 23; אֱנוֹשׁ בַּקֶּשֶׁת, *enosh' bakke'sheth*, *bowman*, 1 Sam. xxxi, 3; מוֹרֶה בַּקֶּשֶׁת, *moreh' bakke'sheth*, *shooter with the bow*, 1 Chron. x, 3; דֹּרֵךְ קֶשֶׁת, *dorek' ke'sheth*, *one bending the bow*, Jer. li, 3; comp. Isa. xxi, 17; xxiii, 3; but simply קֶשֶׁת, *ke'sheth*, a *bow*, in Isa. xxii, 3; comp. Psa. lxxviii, 57; while in Job xvi, 13, the word is רַב, *rab*, *great*, prob. a *host*). From



Ancient Egyptian Archer.

the frequent appearance of combatants armed with bows and arrows on the Egyptian monuments (see Wilkinson's *Anc. Egypt.* i, 337, 354, 405) and Babylonish sculptures (see Layard's *Nineveh*, ii, 261), we may conclude that this art is of very high antiquity (see Jahn's *Archäol.* § 278). In Gen. xxi, 20, Ish-

Ancient Assyrian Archer.

mael is spoken of as an archer, and again in Gen. xxvii, 3, but with reference to hunting rather than to war; and this appears to have been long the case with the Israelites, though the neighboring nations employed it for military purposes. See ARMOR. Saul, we read (1 Sam. xxxi, 3), was wounded by the Philistine archers, and it has been conjectured that it was the unskillfulness of the Israelites with this weapon which led David, while lamenting the death of the king and his sons, to give directions for "teaching the children of Judah the use of the bow" (2 Sam. i, 18). See BOW. If such were the case, his efforts were successful, for, after this period, from its frequent mention in the Holy Scriptures, archery would appear to have been considered as of great importance, so much so that "breaking the bow" is a phrase often employed by the sacred writers for taking away one's power (Hos. i, 5; Jer. xlix, 35), while "strengthening the bow" was a symbol of the increase of influence (Gen. xlix, 24). The Persians were famous among the ancients for their archers (Isa. xiii, 18; Jer. xlix, 35; l, 1-42). See BOWMAN.

Arches, COURT OF. This court, which subsisted in England before the time of Henry II, is a court of appeal, belonging to the archbishop of Canterbury; the judge is called the dean of arches, because he anciently held his court in the church of St. Mary-le-bow (*Sancta Maria de Arcubus*). The spiritual courts are now held at Doctors' Commons.

Ar'chevite (Chald. only in the plur. emphatic, *Arkevayè'*, אַרְכְּוָיֵא; Sept. Ἀρχυδαῖοι), one of the nations transplanted by the Assyrians in place of the captive Samaritans, and who joined afterward in opposing the returned Jews (Ezra iv, 9), probably inhabitants of the city ERECH (q. v.), mentioned (Gen. x, 10) as an early settlement of Nimrod.

Ar'chi (Heb. *Arki'*, אַרְכִּי; Sept. combines with the following word, Ἀρχιαταρώθ; Vulg. *Archi Ataroth;* but the Heb. has no connective between the words, where the Auth. Vers. has prob. supplied the best relation "to"), a city or place on the boundary of Benjamin and Ephraim, between Bethel and Ataroth (Josh. xvi, 2); supposed by some to be the region of *Beni-Zeid* (Keil, *Comment.* in loc.), which, however, is too far north [see ATAROTH], and rather to be sought in the valley west of Bethel, perhaps at the ruined site called *Kefr Musr*. See TRIBE. It appears to designate (collectively used) a clan inhabiting a district called *Erech* (different, of course, from that in Babylonia, Gen. x, 10), elsewhere named only as the residence of Hushai the *Archite* (Heb. *Arki'*, אַרְכִּי, Sept. Ἀρχί v. r. Ἀραχί), one of those who adhered to David during Absalom's rebellion (2 Sam. xv, 32; xvi, 16). See ARCHITE.

Archicapellānus, i. e. **Archchaplain,** was the title of the highest dignitary in the old Frankish empire. His duty was to make a report to the king on all ecclesiastical matters which were brought before the government. Generally an archbishop was charged with this office, and gradually it became connected with certain archiepiscopal sees. The office became extinct after a few centuries, and for the discharge of its duties *eleemosynarii* or *aumoniers* were instituted in the thirteenth century.

Archiĕreus (ἀρχιερεύς), a name denoting "high-priest," and used in the Greek Church for the higher clergy above the rank of presbyter, like the Latin term PRELATE.

Archimandrite (ἄρχων τῆς μάνδρας), the name given in the Greek Church to the *head of a monastery*, and is equivalent to "abbot." It has also been applied to all ecclesiastical superiors, and even in the Latin Church there have been examples of archbishops being styled archimandrites.

Archip'pus (Ἄρχιππος, "*master of* the *horse*"), a Christian minister, whom the Apostle Paul calls his "fellow-soldier" (Philem. 2), and whom he exhorts to renewed activity (Col. iv, 17), A.D. 57. As the former epistle, which concerns a private matter, is addressed to him jointly with Philemon and Apphia, and as "the Church in their house" is also addressed, it seems necessary to infer that he was a member of Philemon's family. From the latter reference (so Jerome, Theodoret, and Œcumenius) it would seem that Archippus had exercised the office of evangelist sometimes at Ephesus, sometimes elsewhere (at Laodicea, according to the *Apostolical Constitutions*, vii, 46), and that he finally resided at Colossæ, and there discharged the office of presiding presbyter or bishop when Paul wrote to the Colossian Church (see Dietelmaier, *De Archippo*, Altdorf. 1751). The exhortation given to him in this epistle has, without sufficient grounds, been construed into a rebuke for past negligence. Tradition states that he had been one of Jesus's 70 disciples, and that he suffered martyrdom at Chonæ, near Loadicea (*Menalog. Græc.* i, 206).

Archisynagōgus (ἀρχισυνάγωγος, "ruler of the synagogue," called also ἄρχων τῆς συναγωγῆς [Luke viii, 41], and simply ἄρχων [Matt. ix, 18]; Heb. רֹאשׁ חַכְּנֶסֶת, *chief* or ruler *of the synagogue*). In large synagogues there appears to have been a college or council of elders (זְקֵנִים = πρεσβύτεροι, Luke vii, 3) to whom the care of the synagogue and the discipline of the congregation were committed, and to all of whom this title was applied (Mark v, 22; Acts xiii, 15; xviii, 8, compared with ver. 17). Their duties were to preside in the public services, to direct the reading of the Scriptures and the addresses to the congregation (Vitringa, *De Synagoga Vetere*, lib. iii, pt. i, c. 7; comp. Acts xiii, 15), to superintend the distribution of alms (Vitr. c. 15), and to punish transgressors either by scourging (Vitr. c. 11; comp. Matt. x, 17; xxiii, 34; Acts xxii, 19) or by excommunication (Vitr. c. 9). In a more restricted sense the title is sometimes applied to the president of this council, whose office, according to Grotius (*Annotationes in Matt.* ix, 18; *Luc.* xiii, 14) and many other writers, was different from and superior to that of the elders in general. Vitringa (p. 586), on the other hand, maintains that there was no such distinction of office, and that the title thus applied merely designates the presiding elder, who acted on behalf of and in the name of the whole. See SYNAGOGUE.

Ar'chite (Heb., with the art., *ha-Arki'*, הַאַרְכִּי, as if from a place named *Erech*, אֶרֶךְ; Sept. ὁ Ἀραχί, Vulg. *Arachites*), the usual designation of David's friend Hushai (2 Sam. xv, 32; xvii, 5, 14; 1 Chron. xxvii, 33). The word also appears (somewhat disguised, it is true, in the Auth. Vers.) in Josh. xvi, 2, where "the borders of Archi" (i. e. "the Archite") are named as on the boundary of the "children of Joseph," somewhere in the neighborhood of Bethel. No town of the name of Erech appears in Palestine: it is possible that, as in the case of the Gerizi, the Zemarites, and the Jebusites, we have here the last faint trace of one of the original tribes of the country. See ARCHI.

Architecture (Lat. *architectura*, from Gr. ἀρχιτέκτων, a *master builder*), though usually ranked as a

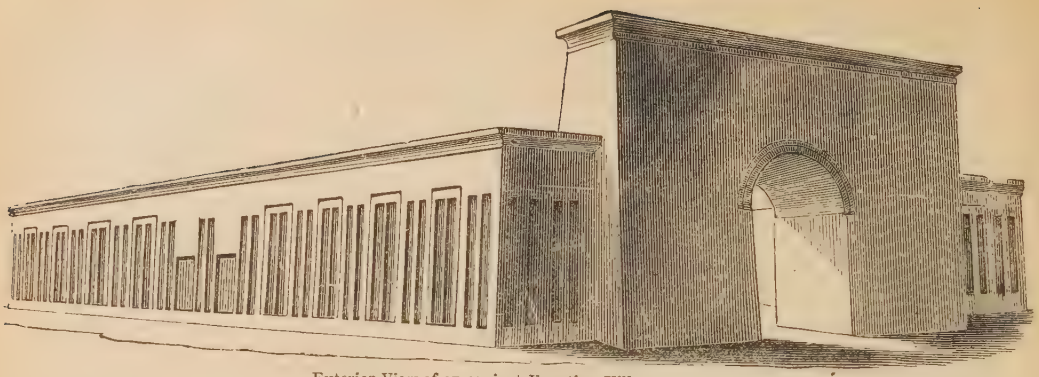
fine art, is not purely such in the sense that painting, sculpture, music, and poetry are, but must be ranked rather as an applied art. Buildings erected for dwelling, manufacture, merchandise, public business, education, worship, burial, or defense, serve, first and primarily, their practical purposes. In so far as reference is had to the mathematical and physical principles of construction, the choice of material, and the perfect adaptation of the building to its uses, the edifice is a *scientific* achievement, and from this stand-point architecture is a science. In so far as the laws of taste and the power of the imagination are applied to the grouping of the masses, and the invention and distribution of the ornamentation, the edifice is a work of art, and, from this æsthetic stand-point, architecture is a fine art. Embodying thus the material and spiritual wants of an age or people with its knowledge of the resources of nature and the power of its imagination, the history of architecture is a most important element in the history of civilization. The genius of a great architect, though largely controlled by the object of the building, the materials at his command, and other considerations of site, country, and climate, and especially by the prevailing styles and tastes, will always be stamped upon his works, and give them a marked individuality. Though no monuments remain of their earliest history, architecture is generally supposed to have existed as a fine art before the other formative arts of painting and sculpture.

I. *Ancient Architecture.*—This period extends from the earliest times to about the time of Constantine the Great, when Christianity took the place of Paganism as the controlling spirit in architecture.

1. *Egyptian.* — The earliest authenticated monuments of architecture are to be found in Egypt, where were developed indeed the germs of all the arts. Of the other styles we can trace the rise, culmination, and decadence. Of the rise of Egyptian art we know nothing, but we are placed suddenly face to face with the Pyramids of Gizeh, the Sphinx, and other works, all executed in true taste, and with so great a degree of scientific knowledge as to indicate a long period of anterior development. This first period (in the fourth dynasty) excelled all later periods in some elements of design, though the second (in the twelfth dynasty) gave the column and other elements, all of which were moulded together, and brought to the highest execution and finish in the third period (in the eighteenth dynasty). Egyptian architecture, in many points, such as the majestic disposition of the masses, the sublime massiveness and durability of its walls, the long vistas through successive courts and lines of columns and sphinxes, the predominance of the interior over exterior ornament, the universal use of color, the subordination of sculpture and painting to architectonic effects, the symbolism of its ornaments and the monumental character of its edifices, was the most perfect the world has yet seen. (See Wilkinson, *Architecture of the Ancient Egyptians*, Lond. 1856.) The Egyptian public edifices consisted of temples, palaces, tombs, and aqueducts. The earliest *Temples* and *Tombs* were doubtless of wood, or were excavated from the solid rock. These two styles of building gave a typical character to the later temples, built mostly above-ground and of cut stone. The temple was usually built upon a high, often a raised foundation, above the flow of the high waters of the Nile. The entrance-way was paved with broad stones, and often led from the tomb of a deceased king. This entrance opened on the side facing the Nile to an enclosure surrounded by a massive wall of cut stone, diminishing as it rose, and covered like all the Egyptian walls, as those of temples and tombs, with a broad, simple, spreading cornice. This unbroken massive wall was covered, as were the walls of the temple within, with symbolic paintings of the Egyptian religion, hieroglyphic records of history, or figures of deities and kings. Within the enclosure was the temple, surrounded by rows of trees, and often with an artificial basin of water at one side. From the single opening of the entrance in the wall the way led between two rows of colossal sphinxes or rams to the majestic façade of the temple. Before the door rose two lofty obelisks or sat two colossal figures, and banners floated from high poles at their side. The walls within and without, and the columns, even when made of costly and polished stones, were covered with religious paintings or hieroglyphics. The door opened to a court within, surrounded by a covered passage-way (sometimes a second similar court followed); into these were admitted the awe-struck multitude. Into the series of chambers extending back of the courts, covered by stone roofing and lighted by small openings from above, were admitted only priests or sacred persons. In the last chamber was the "sanctum sanctorum," containing the image of the deity. The columns of the Egyptian architecture are of three typical kinds, emblematic of the papyrus, the lotus, and the palm—the fluting, when used, originating in the columns of the under-ground temples. The temples varied in size, and the general disposition of the courts and chambers, often having the rear half cut out of the living rock. See TEMPLE.

The *Pyramids*, or tombs of the kings, faced the four cardinal points of the compass. They were first built small, and then enlarged by successive coverings, as the length and prosperity of the reigns of the monarchs permitted. They were built in terraces, and then were filled out and faced with stone, commencing from the upper terrace and going downward. The interiors of the Pyramids and of the successive layers were often filled with brick or loose stone, but the facing was of hard, dressed, often of polished stone. Examination has shown that the interior pyramid was often made with much more care than the subsequent facings. There was only one small chamber (with a narrow passage leading to it), and containing a sealed massive stone sarcophagus, holding the embalmed body of the monarch. Of large and small pyramids there are found in Lower Egypt, where they mostly occur, sixty-seven, counting the finished and unfinished, and those in the different degrees of preservation. They reach from Cairo to Fayoum, along the left shore of the Nile, a distance of about five miles. They are arranged in five principal groups, the chief one being that of *Gizeh*, situated near ancient Memphis, the seat of the earliest Egyptian monarchy. The largest of them, that of Cheops, is now 450 ft. high, and 746 ft. square at the base. All the great pyramids were built between the second and fifth dynasties. The later pyramids were built mostly of brick, and were much smaller, as were also those of Upper Egypt [see ETHIOPIA], near Meroe, being built about 700 B.C. The private tombs were mostly cut in the living rock, and were often decorated with great taste and labor. See PYRAMID.

The *villas* of the Egyptians were of great extent, and contained spacious gardens watered by canals communicating with the Nile. The house itself was sometimes ornamented with propylæa and obelisks, like the temples; it is even possible that part of the building may have been consecrated to religious purposes, as the chapels of other countries, since we find (in ancient paintings of them) a priest engaged in presenting offerings at the door of the inner chambers; and, indeed, were it not for the presence of the women, the form of the garden, and the style of the porch, we should feel disposed to consider it a temple rather than a place of abode. The entrances of large villas were generally through folding gates, standing between lofty towers, as at the courts of temples, with a small door at each side; and others had merely folding gates, with the jambs surmounted by a cornice. One general wall of circuit extended round the premises, but the courts of the house



Exterior View of an ancient Egyptian Villa, restored.

the garden, the offices, and all the other parts of the villa had each their separate enclosure. The walls were usually built of crude brick, and when in damp places, or within reach of the inundation, the lower part was strengthened by a basement of stone. They were sometimes ornamented with panels and grooved lines, generally stuccoed, and the summit was crowned either with Egyptian battlements, the usual cornice, a row of spikes in imitation of spear-heads, or with some fancy ornament. The plans of the villas varied according to circumstances, but their general arrangement is sufficiently explained by the paintings. They were surrounded by a high wall, about the middle of which was the main or front entrance, with one central and two side gates, leading to an open walk shaded by rows of trees. Here were spacious tanks of water, facing the doors of the right and left wings of the house, between which an avenue led from the main entrance to what may be called the centre of the mansion. After passing the outer door of the right wing, you entered an open court, with trees, extending quite round a nucleus of inner apartments, and having a back entrance communicating with the garden. On the right and left of this court were six or more store-rooms, a small receiving or waiting room at two of the corners, and at the other end the staircases which led to the upper story. Both of the inner façades were furnished with a corridor, supported on columns, with similar towers and gateways. The interior of this wing consisted of twelve rooms, two outer and one centre court, communicating by folding gates; and on either side of this last was the main entrance to the rooms on the ground floor, and to the staircases leading to the upper story. At the back were three long rooms, and a gateway opening on the garden, which, besides flowers, contained a variety of trees, a summer-house, and a large tank of water. The arrangement of the left wing was different. The front gate led to an open court, extending the whole breadth of the façade of the building, and backed by the wall of the inner part. Central and lateral doors thence communicated with another court, surrounded on three sides by a set of rooms, and behind it was a corridor, upon which several other chambers opened. This wing had no back entrance, and, standing isolated, the outer court extended entirely round it; and a succession of doorways communicated from the court with different sections of the centre of the house, where the rooms, disposed, like those already described, around passages and corridors, served partly as sitting apartments and partly as store-rooms. (See Wilkinson's *Anc. Eg.* abridgm. i, 24 sq.) See BUILDING.

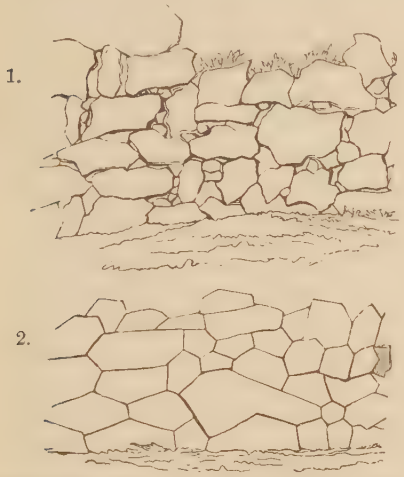
2. The remains of *Persian and Assyrian* palaces are important, as suggesting what may have been the predominant features of the palaces of David, and especially Solomon, although this style was doubtless somewhat modified by the Syrian method of architecture, which was probably more lofty, with several stories, quadrangular, and with flat roofs. In Mr. Fergusson's work (*The Palaces of Nineveh and Persepolis Restored*, Lond. 1851) may be found the latest and most ingenious theory on this subject, with plans and elevations giving a tangible form to his conclusions. The scarcity of wood in the East must have had great effect in architectural style; but stone being abundant in Palestine, there was no occasion for the immense piles and thick walls of sunburnt brick which formed so distinguishing a feature in Assyrian structures. According to Mr. Fergusson, the ground story alone was faced with stone, the upper story being formed upon a system of beams supported by pillars, and enclosed by a high mud wall (see the *Jour. of Sac. Lit.* Jan. 1852, p. 422–423). On the numerous points of resemblance between the Assyrian and Jewish palaces, see Layard's *Nineveh*, 2d ser. p. 641 sq. See ASSYRIA.

3. The specimens of the *Indian* styles are of doubtful date, yet the most remarkable were probably erected about one thousand years B.C. They are exclusively Brahminical and Buddhist temples and pagodas. Some of the Brahminical temples are excavations in the rocks, but not closed like the Egyptians, and have columns cut out of the rock without rules or uniformity (e. g. the temple of Ellora and Elephanta); others are provided with cells, with cupolas or pyramidal ceilings, and supported by figures of animals (Kailassa of Ellora). The Buddhist temples are also underground, but closed, and in the shape of a long parallelogram; they have a double row of pillars, a vault resembling the interior of a hollow cylinder, and end in a semicircular recess containing the divinity in the form of a soap-bubble (Dagoss), as in the temple of Wiswakarma at Ellora. The pagodas are built above-ground, generally pyramidal, and terminated by a cupola (e. g. Madura, Brambana of Java). The Indian architecture approaches closely to the Persian and the Assyrian, as exemplified in Persepolis, Nineveh, and Babylon; and also, at a later time, to the Chinese, which adopted the pagoda style in their turrets, but replaced the cupola by a projecting angular roof ornamented with bells (e. g. the porcelain tower at Nankin). But it is with the Egyptian style that the Israelite is connected, as exemplified in Solomon's Temple (see article). (See Sleeman's *Rambles in India*, Lond. 1844.)

Entirely independent of foreign sources, yet resembling the Indo-Chinese styles in its forms, is the *Mexican* style, especially in its temples (Theocallos), whose form is pyramidal, and of which remarkable remains are yet to be found in Testchuakan, Papantla, Eholula, etc.

4. *Grecian and Roman.*—Greek architecture lacks the size, the majestic grandeur, the long vistas, and the symbolism of the Egyptian, but excels it in freedom of treatment, and in perfection of proportion and execution of detail. It received nearly all its elements from Egypt and Assyria, but moulded them

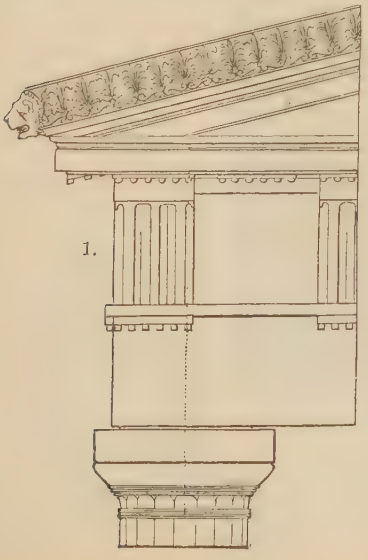
into an original and native style, and influenced powerfully the architecture of the Roman and all subsequent styles. It is marked unequally by two great periods, the *heroic* and the *historic*. The *heroic* period extends from the first immigration of the Greek branch of the Greco-Italic division of the Indo-Germanic family into Greece and Asia Minor, to about the fall of Troy (1100 B.C.). The works of this period were mostly fortifications or palaces. The walls were built at first of massive, irregular, untrimmed stones (as at Tiryns, Fig. 1), or of irregular but trimmed stones (as at Argos, Fig. 2), and later of stones laid in broken



Early Grecian Walls. 1. At Tiryns. 2. Citadel of Argos.

ranges, as in the treasure-house of Atreus at Mycenæ. The stones were laid (as was the case till the latest period of Grecian architecture) without mortar, and these massive walls are often termed Cyclopean. In the *historic* period appeared at first two distinct styles among the two great branches of the Greek people, the Doric and the Ionic. The Doric elements were mostly derived from Egypt, and the Ionic from Assyria.

The Doric order is the most ancient, and is marked by the characteristics of the people from whom it derives its name. It is simple, massive, and majestic. The column is characterized by the absence of a base, by the thickness and rapid diminution of the shaft,



Greek Orders of Architecture. 1. Doric. 2. Ionic. 3. Corinthian.

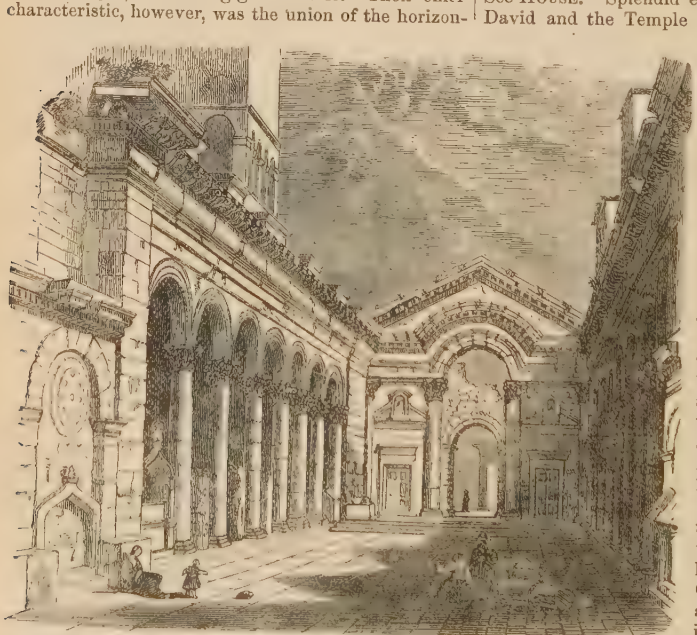
and by the simplicity and massiveness of the capital. In the entablature, the architrave is in one surface and quite plain. The frieze is ornamented by triglyphs, so called from the three flat bands into which they are divided by the intervening channels; while the metopes, or the vacant spaces between the triglyphs, are also adorned with sculptures in high relief. The cornice projects far, and on its under side are cut several sets of drops, called mutules. Its principal specimens are the temples at Corinth (Greece), Girgenti (in Sicily), Pæstum (in Italy), at Ægina (Greece), and the Theseum, Parthenon, and Propylæum (at Athens).

The Ionic order is distinguished by simple gracefulness, and by a far richer style of ornament than the

Doric. The shaft of the column is much more slender, and rests upon a base, while the capital is adorned by spiral volutes. The architrave is in three faces, each slightly projecting beyond the lower; there is a small cornice between the architrave and the frieze, and all three members of the entablature are more or less ornamented with mouldings. The Ionic order was used mostly in temples and theatres. Its finest example is the Erechtheum in the Acropolis.

The Corinthian order is only a later form of the Ionic, and belongs to a period subsequent to that of the pure Grecian style. It is especially characterized by its beautiful capital, which is said to have been suggested to the mind of the celebrated sculptor Callimachus by the sight of a basket, covered by a tile, and overgrown by the leaves of an acanthus, on which it had accidentally been placed. The earliest known example of its use throughout a building is in the monument of Lysicrates, commonly called the Lantern of Demosthenes, which was built in B.C. 335.

In Italy we find at first the Etruscan or Tuscan style partaking of the Greek style of the Heroic period, but inclining afterward to the Doric. The temples were built on a quadrangle, the columns Doric, but weak, smooth, with a plinth below the basis, and standing wide apart. The framework was mostly of wood. The temple of Jupiter Capitolinus at Rome was built in that style, of which no specimens now remain, with the exception of a few tombs, such as the Cucumella of Volsci, the so-called tomb of the Horatii near Rome, that of Porsenna near Chiusi, etc. Roman architecture brought forth temples and palaces worthy of a nation which claimed the dominion of the world; among them the most celebrated were the Forum, Basilica, Curiæ, etc.; and the triumphal arches (e. g. of Titus, Septimius Severus, Constantine, at Rome; Augustus, at Rimini; Trajan, at Ancona and Benevento, etc.), together with amphitheatres, circuses, and baths. These monuments were mostly in the Corinthian style, but on a gigantic scale. Their chief characteristic, however, was the union of the horizontal, or Greek style of building, with the Etruscan arch, the result of which was cylindrical vaults, cupolas, and semi-cupolas. This style was introduced by the Romans in all their European and Asiatic possessions; but in the 3d century it fell into a state of tawdry splendor (as in the temples of Palmyra and Baalbek), losing its characteristic features, as well as its original beauty and elegance. See Baalbek; Tadmor.



Court of Diocletian's Palace.

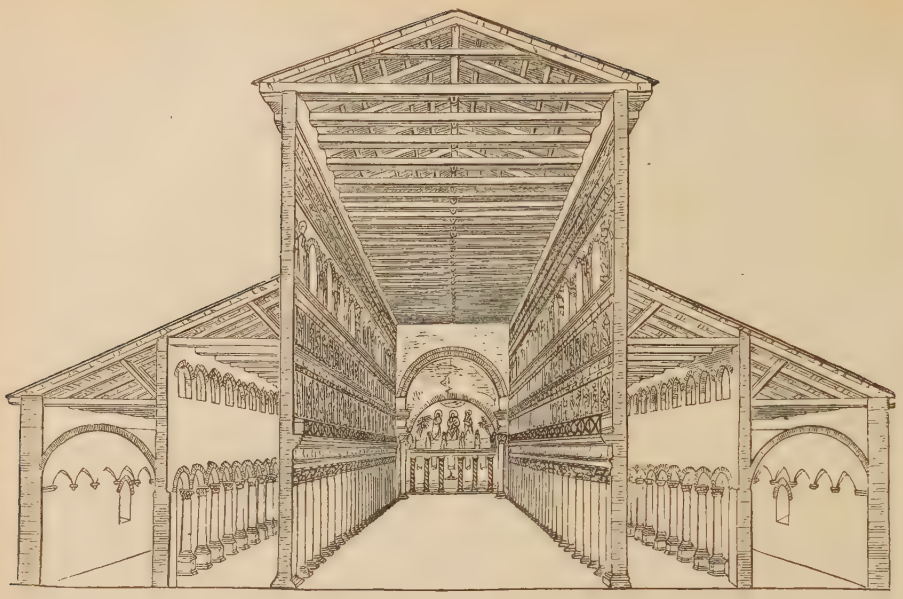
5. *Jewish.*—(1.) *Sources of Imitation.*—"It was once common to claim for the Hebrews the invention of scientific architecture, and to allege that classical antiquity was indebted to the Temple of Solomon for the principles and many of the details of the art. It may here suffice to remark that temples previously existed in Egypt, Babylon, Syria, and Phœnicia, from which the classical ancients were far more likely to borrow the ideas which they embodied in new and beautiful combinations of their own. There has never, in fact, been any people for whom a peculiar style of architecture could with less probability be claimed than for the Israelites. On leaving Egypt, they could only be acquainted with Egyptian art. On entering Canaan, they necessarily occupied the buildings of which they had dispossessed the previous inhabitants; and the succeeding generations would naturally erect such buildings as the country previously contained. The architecture of Palestine, and, as such, eventually that of the Jews, had doubtless its own characteristics, by which it was suited to the climate and condition of the country, and in the course of time many improvements would no doubt arise from the causes which usually operate in producing change in any practical art. From the want of historical data and from the total absence of architectural remains, the degree in which these causes operated in imparting a peculiar character to the Jewish architecture cannot now be determined, for the oldest ruins in the country do not ascend beyond the period of the Roman domination. It does, however, seem probable that among the Hebrews architecture was always kept within the limits of a mechanical craft, and never rose to the rank of a fine art. Their usual dwelling-houses differed little from those of other Eastern nations, and we nowhere find any thing indicative of exterior embellishment. See House. Splendid edifices, such as the palace of David and the Temple of Solomon, were completed by the assistance of Phœnician artists (2 Sam. v, 11; 1 Kings v, 6, 18; 1 Chron. xiv, 1). See Palace. After the Babylonish exile the assistance of such foreigners was likewise resorted to for the restoration of the Temple (Ezra iii, 7). See Temple. From the time of the Maccabæan dynasty the Greek taste began to gain ground, especially under the Herodian princes (who seem to have been possessed with a sort of mania for building), and was shown in the structure and embellishment of many towns, baths, colonnades, theatres, and castles (Josephus, *Ant.* xv, 8, 1; xv, 10, 4; xv, 10, 3; *War*, i, 4, 1). The Phœnician style, which seems to have had some affinity with the Egyptian, was not, however, superseded by the Grecian; and even as late as the Mishna (*Baba Bathra*, iii, 6), we read of Tyrian windows, porches, etc. See Hirt's *Gesch. der Baukunst bei den Alten*, i, 113, 120, Schnaase, *Gesch. d. bild. Künste*, i, 241 sq., Ewald, *Isr. Gesch.* III, i, 27; Fergusson, *Illustrated Handbook of Architecture* (London, 1856), Michaelis, *De Judæis architecturæ parum peritis* (Gött. 1771). See Arch.

(2.) *History of Biblical Architecture.*—The book of Genesis (iv, 17, 20, 22) appears to divide mankind into great characteristic sections, viz., the "dwellers in tents" and the "dwellers in cities," when it tells us that Cain was the founder of a city; and that among his descendants, one, Jabal, was "the father of them that dwell in tents," while Tubal-cain was "the instructor of every artificer in brass and iron." It is probable that the workers in metal were for the most part dwellers in towns; and thus the arts of architecture and metallurgy became from the earliest times leading characteristics of the civilized as distinguished from the nomadic tendencies of the human race. To the race of Shem is attributed (Gen. x, 11, 12, 22; xi, 2-9) the foundation of cities in the plain of Shinar, Babylon, Nineveh, and elsewhere; of one of which, Resen, the epithet "great" sufficiently marks its importance in the time of the writer, a period at least as early as the 17th century, B.C., if not very much earlier (Rawlinson, *Outline of Ass. Hist.* p. 10; Layard, *Nineveh*, ii, 221, 235, 238). From the same book we learn the account of the earliest recorded building, and of the materials employed in its construction (Gen. xi, 3, 9); and though a doubt rests on the precise site of the tower of Belus, so long identified with the Birs Nimroud (Benjamin of Tudela, p. 100, Bohn; Newton, *On Proph.* x, 155, 156; Vaux, *Nin. and Persep.* p. 173, 178; Keith, *On Proph.* p. 289), yet the nature of the soil, and the bricks found there in such abundance, though bearing mostly the name of Nebuchadnezzar, agree perfectly with the supposition of a city previously existing on the same or a closely neighboring site (Layard, ii, 249, 278, and *Nin. and Bab.* p. 531; Plin. vii, 56; Ezra iv, 1). In the book of Esther (i, 2) mention is made of the palace at Susa, for three months in the spring the residence of the kings of Persia (Esth. iii, 13; Xen. *Cyrop.* viii, 6, § 22); and, in the books of Tobit and Judith, of Ecbatana, to which they retired for two months during the heat of summer (Tob. iii, 7; xiv, 14; Jud. i, 12; Herod. i, 98). A branch of the same Syro-Arabian race as the Assyrians, but the children of Ham, was the nation, or at least the dominant caste, of the Egyptians, the style of whose architecture agrees so remarkably with the Assyrian (Layard, ii, 206 sq.). It is in connection with Egypt that the Israelites appear first as builders of cities, compelled, in common with other Egyptian captives, to labor at the buildings of the Egyptian monarchs. Pithom and Raamses are said to have been built by them (Exod. i, 11; Wilkinson, ii, 195). The Israelites were by occupation shepherds, and by habit dwellers in tents (Gen. xlvii, 3). The "house" built by Jacob at Succoth is probably no exception to this statement (Gen. xxxiii, 17). They had therefore originally, speaking properly, no architecture. Even Hebron, a city of higher antiquity than the Egyptian Zoan (Tanis), was called originally from its founder, perhaps a Canaanite of the race of Anak, Kirjath-Arba, the house of Arba (Num. xiii, 22; Josh. xiv, 15). From the time of the occupation of Canaan they became dwellers in towns and in houses of stone, for which the native limestone of Palestine supplied a ready material (Lev. xiv, 34, 45; 1 Kings vii, 10; Stanley, *Palest.* p. 146 sq.); but the towns which they occupied were not all, nor, indeed, in most cases, built from the first by themselves (Deut. vi, 10; Num. xiii, 19).

The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works at and near Jerusalem, he built fortresses and cities in various places, among which the names and sites of Baalath and Tadmor are usually thought to be represented by the more modern superstructures of Baalbec and Palmyra (1 Kings ix, 15, 24). Among the succeeding kings of Israel and of Judah more than one is recorded as a builder: Asa (1 Kings xv, 23), Baasha (xvi, 17), Omri (xvi, 24), Ahab (xvi, 34; xxii, 39); Hezekiah (2 Kings xx, 20; 2 Chron. xxxii, 27, 30), Jehoash, and Josiah (2 Kings xii, 11, 12; xxii, 6); and, lastly, Jehoiakim, whose winter palace is mentioned (Jer. xxii, 14; xxxvi, 22; see also Amos iii, 15). On the return from captivity, the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (Ezra iii, 8; v, 8; Neh. ii, 8; iii, 1, 32). During the government of Simon Maccabæus, the fortress called Baris, and afterward Antonia, was erected for the defence of the Temple and the city. But the reigns of Herod and of his sons and successors were especially remarkable for the great architectural works in which they delighted. Not only was the Temple restored to a large portion, if not to the full degree, of its former magnificence, but the fortifications and other public buildings of Jerusalem were enlarged and embellished to an extent previously unknown (Luke xxi, 5; Benj. of Tudela, p. 83, Bohn). See JERUSALEM. Besides these great works, the town of Cæsarea was built on the site of an insignificant building called Strato's Tower; Samaria was enlarged, and received the name of Sebaste; the town of Agrippium was built; and Herod carried his love for architecture so far as to adorn with buildings cities even not within his own dominions, Berytus, Damascus, Tripolis, and many other places (Josephus, *War*, i, 21, 1, 11). His son, Philip the tetrarch, enlarged the old Greek colony of Paneas, giving it the name of Cæsarea in honor of Tiberias; while his brother Antipas founded the city of Tiberius, and adorned the towns of Sepphoris and Betharamphta, giving to the latter the name Livias, in honor of the mother of Tiberius (Reland, p. 497). Of the original splendor of these great works no doubt can be entertained; but of their style and appearance we can only conjecture, though with nearly absolute certainty, that they were formed on Greek and Roman models. Of the style of the earlier buildings of Palestine we can only form an idea from the analogy of the Egyptian, Assyrian, and Persian monuments now existing, and from the modes of building still adopted in Eastern countries. The connection of Solomon with Egypt and with Tyre, and the influence of the captivity, may have in some measure successively affected the style both of the two temples and of the palatial edifices of Solomon. The enormous stones employed in the Assyrian, Persepolitan, and Egyptian buildings find a parallel in the substructions of Baalbek, more ancient than the superstructure (Layard, ii, 317, 318), and in the stones of so vast a size which still remain at Jerusalem, relics of the building either of Solomon or of Herod (Williams, pt. ii, 1). But, as it has been observed again and again, scarcely any connected monuments are known to survive in Palestine by which we can form an accurate idea of its buildings, beautiful and renowned as they were throughout the East (Plin. v, 14; Stanley, p. 180), and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions, at least, of the original fabrics (Stanley, p. 103, 165).—Smith, s. v.

The domestic architecture of the Jews, so far as it can be understood, is treated under HOUSE. Tools and instruments of building are mentioned by the sacred writers: the plumb-line, Amos vii, 7; the measuring-reed, Ezek. xl, 3; the saw, 1 Kings vii, 9. (See De Vogué, *L'architecture dans la Syrie*, Par. 1865.)

II. *Mediæval Architecture.*—1. With the victory of Christianity over Paganism, as the religion of state, commences a new era in the history of architecture. Still the Greek, or, rather, Roman art exercised a powerful influence, especially in the details of the new style. When Christianity became the religion of the state, the ancient basilicas (q. v.), or halls of justice, were turned into churches. The lower floor was used by the men, and the galleries devoted to the women.



Section of the Basilica of St. Peter at Rome, erected in the Time of Constantine.

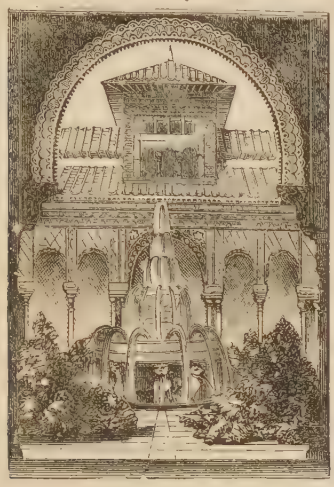
In later edifices the galleries were dispensed with. The church then consisted of a single oblong hall, with one, three, or five aisles, a round apsis at the rear end, an altar, etc. The basilican style prevailed throughout the entire Christian Church throughout the fourth century. It prevailed much later in Syria and Southern France, and remained in Central Italy till the Renaissance period.

2. The *Byzantine* was the earliest branching off from the basilican style. It had its rise in Constantinople, and was the fruitful parent of nearly all the later styles of Christian and Mohammedan architecture. Its finest example was the Church of St. Sophia, rebuilt by Justinian (A.D. 538), which has the most perfect interior of any church ever built. See St. Sophia. The other best examples of this style are the Church of St. Vitale, in Ravenna, and of St. Mark's, in Venice. The style prevailed in Asia when it gave birth to the Saracenic and the Armenian (and hence to the Russian), and in Western and North-western Italy, as well as in parts of France and Spain. Its chief characteristics are a central flat dome, illuminated by a row of small windows at its base; semicircular "apsides" at the ends of the cross, covered with half domes; a profuse use of the round arch in colonnades and galleries within and without, of such varied sizes as to give great apparent size to the edifice; slender windows; a rather low entrance; the walls, and even pillars, covered with mosaic paintings, ornamental and scenic, thus giving the interior the greatest possible brilliancy and dignity; and capitals ornamented by a most remarkably rich interweaving of conventional elements borrowed from the antique or from life, and interspersed with animals fantastically disposed.

3. The different elements of the basilican and Byzantine styles were united first in Lombardy, then on the Rhine, and produced the *Romanesque*, or *round-arch* Gothic, which, rising from the 7th to the 10th centuries, and extending to the 12th, spread over most of Europe. Among the finest examples of this style are the Cathedrals of Pisa, Vercelli, Parma, Modena, and Lucca (in Italy), of Worms, Bonn, Mayence, Speyer, and the churches of St. Gereon and Sti. Apostoli in Cologne (on the Rhine). To this style belong the peculiar churches and round towers of North Ireland, Scotland, Scandinavia, and the low round tower of Newport, R. I. In the round-arch style the aisles were covered with long arches instead of open wooden roofs. Bell-towers—round (as in Italy, the north of Europe, and elsewhere), or square, or octagonal, built separate from the church edifice (as in Italy) or joined to the edifice (as north of the Alps)—were added. The pillars broke from the antique rules of proportion, and were moulded into clustered columns. Small arched galleries ran around parts or the whole of the church, within and without. The exterior especially was covered with numerous well-disposed arches, pilasters, and other ornaments; richly-decorated doorways and windows drew the eye to the central part of the façade, and the whole external had a dignity not to be found in any other style of church architecture. The style prevailed throughout all Europe (excepting part of Italy) till the gradual introduction of the pointed arch gave rise to what is usually called the *Gothic* style.

4. Meanwhile the *Saracenic* style—another outgrowth of the Byzantine—had spread, with its numerous modifications, over all Mohammedan countries. It was modified largely by the Sassanian style (an outgrowth of the late Roman, as developed by the fire-worshippers of Persia) in the East, by the Spanish Romanesque in Spain and Morocco, and by the basilican style in Sicily. It arose in the seventh century, and spread with truly tropical luxuriance and quickness of growth from Persia to the Atlantic. Deprived by the Mohammedan faith of the use of painting or sculpture, it developed an architectonic ornamentation unsurpassed in the history of architecture by its richness and purely conventional character. Poetry took the place of the formative arts of sculpture and painting in the inscriptions from the Koran that were interwoven with the luxuriant ornament of the walls and columns. The Byzantine dome remained the principal feature of the roof, but this was hung with myriads of little semi-domes, producing a most fairy-like effect. Under the rich fancy of the Orient, color was used as freely as in the Egyptian style. The minaret was added, and gave a marvellous grace and lightness by its slender form. The pointed arch (adopted perhaps first from the court of a Christian monastery in Sicily erected in the sixth century) was soon adopted, and spread into the horse-shoe arch, finally developing itself into the complicated interwoven arches of the

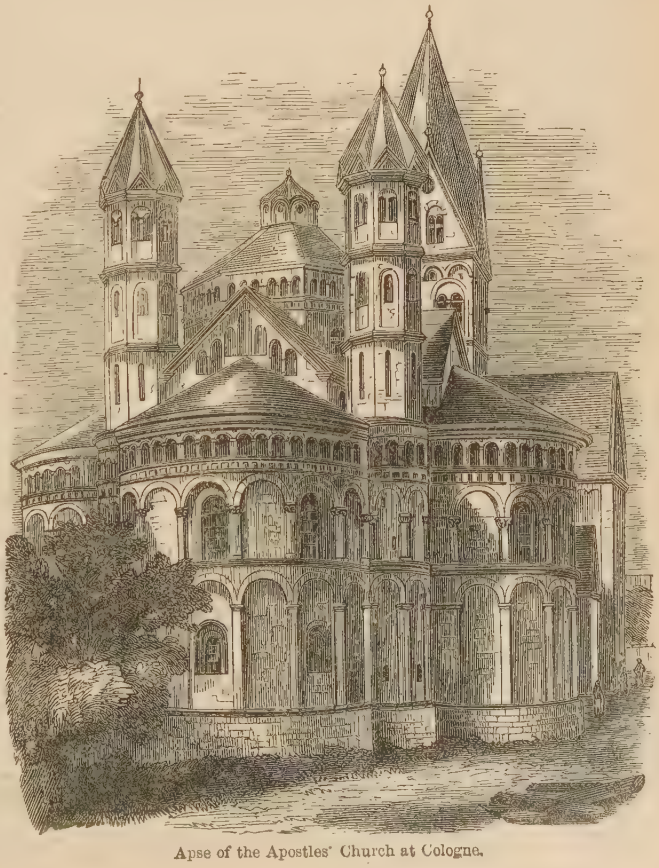
Moorish style. The style arose in the seventh century, and extended to the fifteenth, its culminating period being from the ninth to the eleventh centuries. The Turkish style is more Byzantine than Saracenic.



Entrance to the Court of the Lions in the Alhambra.

Among its most important monuments are the mosques and tombs of the sultans at Cairo, and Bejapoor and Delhi (India), the palaces and mosques of the Alhambra and of the Cuba (Palermo), and the Castle of Alcazar at Segovia (Spain). In the twelfth century, Central and Western Europe came into much more intimate contact than formerly with the Orient, especially through the Crusades, and the pointed arch and the spirit of ornamentation of the Saracenic art were borrowed, and added largely to the development of the Gothic from the Romanesque style.

5. *The Gothic.*—The round-arch or Romanesque style has given the Christian temple its almost complete plan, as far as concerns the disposition of the aisles, altar, choir, etc. The pointed arch began first in France and Normandy to supplant the round arch. The progress of this new feature was then gradual and fluctuating for over a century. The two arches are found used almost promiscuously till 1280, when the pointed arch, and all the constructive changes it induced, were used, purely and solely, for a century. This is hence called the golden period of the Gothic architecture. The use of this arch required, for harmony, a corresponding additional upward tendency in all the parts of the structure. To this was added a richness of conventionalized, foliated ornamentation, not surpassing, perhaps, that of the windows and doorways of some works of the round-arch style, but far more generally diffused and more harmoniously incorporated with the feeling of the entire edifice. The spire was made more slender, filled with elaborate open-work ornaments, and made, like a flower on its stalk, the richest part of the edifice. Sculpture was used profusely within and without, and the windows were filled with paintings, in colored glass, from Biblical scenes, making thus (as in the Egyptian arch) the other arts subordinate to the architecture; or, more strictly speaking, mere architectonic adjuncts. The principal characteristics of this style are as follows: The ground-plan is an oblong rectangle, and for churches, the cross; the crypt disappears; the choir becomes smaller in proportion to the building, and ends in a polygon; the walls of the nave are higher, so that the arches spring immediately from the pillars; the walls themselves are divided by arches, and the windows enlarged; the arches are all pointed, and connected by chamfers and astragals, as well as also the pillars. Outside are buttresses and piers to strengthen the building, connected with small turrets and ornamented foliage tracery; the cornices are deeply excavated and much inclined (to facilitate the running off of water); the greatest number of ornaments are displayed on the façade, which is adorned with one or two towers, built on a square basis, but transformed afterward into an octagon, rising with a series of pillars, turrets, and high windows, and ending in an open-work octagonal pyramid; the entrance of the churches consists of either one or three richly decorated portals; the ornaments consist principally of straight lines and segments of circles meeting in acute angles, and of tracery representing natural objects, such as vine or oak leaves, etc. The principal specimens of German Gothic style are to be found in the cathedrals of Cologne, Freiburg, Regensburg, Vienna, Strasburg, etc. The French Gothic presents some peculiarities; thus, the foundation is generally



Apse of the Apostles' Church at Cologne.

fan-shaped, the choir being encircled by a row of chapels; its principal ornament consists in the three large portals in front; columns replace the pillars; the circles and arches are not connected by chamfers or astragals; the arches and buttresses are plain; the towers mostly square, and without the pyramidal apex; the perpendicular ascending tendency is balanced by a horizontal gallery in the façade. Its best specimens are Notre-Dame of Paris, and the cathedrals of Rouen, Dijon, Chartres, Rheims, Amiens, St. Ouen near Rouen, etc. The Spanish Gothic inclines to the horizontal, looks heavy, and the inside is generally overloaded with ornaments, as, for instance, the cathedrals of Toledo, Barcelona, Xeres, etc. The convent of Batalha is a fine specimen of the Portuguese Gothic, which is of purer style than the Spanish. The Gothic of Holland and Belgium partakes of the French and the German; the former preponderates in the inside, and the latter in the outside, where we find large pointed windows, no rosettes, smaller portals, and high towers, as in the cathedrals of Amsterdam, Brussels, Utrecht, the Oude Kerk of Amsterdam, St. Laurentius of Rotterdam, etc. The English Gothic has many peculiarities. The richest specimens belong to the so-called Tudor style; for instance, the Chapel of Henry VII. The Italian Gothic is distinguished from the same style as found in more northern countries by inclining more to the antique, and presenting the perpendicular features only in false façades, while in the actual buildings the horizontal predominates; it also preserves the walls in their original massiveness, instead of dividing them by means of pillars and windows; the foundations are broad, the choir ends in a quadrangle; they are surmounted by a cupola, but have no towers, as the cathedrals of Florence, Sienna, Orvieto, Assisi, St. Antonio of Padua, St. Petronia of Bologna, St. Maria Novello of Florence, etc., etc. In the 15th and 16th centuries the spirit of the style had died out, though it still gave a tending to the character of the edifices erected in Germany and elsewhere, even as late as the 18th century.

6. *The Renaissance.*—In Italy the Gothic style had never taken such deep root as in the other countries of Europe. The revival of classical studies, and the tendency of the age to exalt ancient philosophy over Christianity, led to an extensive study of the antique. This spirit, carried into architecture, produced the Renaissance style, which is marked by an adaptation of classical (especially of Roman) architectural principles and details to the Christian temple. The round arch was again resorted to. A massive dome was built over the centre of the cross. The columns resumed the classical proportions, or were made into massive pilasters. In the 17th century, and more especially in the 18th, architecture seemed to have broken away from all laws of proportion and harmony, and to have lost its predominance in church edifices. The churches seemed more galleries of painting or sculpture than architectural structures. The ornament became first massive, then overpowering, and was broken from its structural lines. It finally became trivial and inexpressive. Expensive stones and large gilded surfaces were more prized than æsthetic propriety or architectural effect. And, finally, the extravagant, insincere, almost infidel life of the 17th and 18th centuries manifested themselves in the *Baroco* (or Jesuitical) style of Italy, or the *Rococo* (or French) style of France and Germany.

Thus the greatest genuine architectural life of mediæval times manifested itself in the great epochs of the Basilican (4th to 6th centuries), Byzantine (7th to 14th centuries), Saracenic (7th to 14th centuries), Romanesque (9th to 12th centuries), Gothic (12th to 15th centuries), and Renaissance (14th to 17th centuries). Perhaps its highest culmination was in the Middle Gothic (1300). After the 16th century all true architecture died out, and the Rococo period (18th century) closed the second great division or history, and was followed by the modern in the 19th century.

III. *The Modern.*—The chief characteristic difference between the modern, and the ancient, and mediæval architecture, is that it is marked by no *style* such as is followed by all builders of the period in all lands where a certain civilization prevails. The inconsistencies and absurdities of the Rococo style of the latter part of the 18th century were felt under the purer taste awakened by the study of the history of ancient and mediæval art that has prevailed during the last fifty years. Attempts are making to revive the spirit of the pure ages—of the Gothic (mostly in England), of the Renaissance (mostly in France), and of the Ancient Classical (mostly in Germany). A few architects and critics feel the necessity of having a *new style* of architecture, adapted to the wants of modern society, and to the use of the new materials (especially iron and glass) that science has brought within the reach of the builder.

In America the early church edifices had usually no architectural merits or pretensions. This arose from the poverty of the people, the lack of artistic education in the builders and of a cultivated taste in the community, or from an honest desire to shun any thing that might savor of pompous display in the house of God. Within the last twenty years a different spirit has animated all denominations of Christians, and a most healthy feeling prevails, manifesting itself in honest attempts to make the house of God a building worthy of its high and holy uses. The most important requisite for this is the development of a body of Christian architects from the church itself. These, permeated with the true Christian feeling, knowing the wants of the church, and cultivated in all the required departments of science and art, will be able to give an architecture suited to the wants of the present age. To accomplish this is needed the establishment of academies or departments of architecture in our universities and chairs of the fine arts in the colleges and theological seminaries.

For the history of architecture, see Schnaase's *Gesch. der bild. Künste* (Düsseldorf, 1843-66, 8 vols.); Kugler, *Geschichte der Baukunst* (Stuttgart, 1859, 3 vols.); W. Lübke, *Geschichte der Baukunst* (Stuttgart, 1865); Gailhaband, *Denkmäler der Baukunst al'er Zeiten* (Hamburg, 1849, 4 vols.); Fergusson, *Handbook of Architecture* (Lond. 1855, 2 vols.), and *Modern Styles* (Lond. 1862, 1 vol.); Voillet le Duc, *Histoire d'Architecture* (Paris, 4 vols). On the history of church architecture (from the *ecclesiological* stand-point), see *Christian Remembrancer*, July, 1849, p. 184. There are also papers on church architecture in the *Quarterly Review*, vi, 62; lxxv, 179; *Church Review*, iii, 372; *Monthly Christian Spectator*, Nov. 1852, p. 654. Valuable practical hints may be found in Trimen, *Chapel Architecture* (London, 1849, 8vo); and in Jobson, *Chapel and School Architecture* (Lond. 1850, 8vo). See also Rickman, *Attempt to distinguish the Styles of Architecture in England* (Lond. 8vo); Sharpe, *Seven Periods of English Architect.* (Lond. 8vo); *Brit. Quart. Rev.* Aug. 1849, art. ii; *Mercersburg Rev.* 1851, p. 358; Bunsen, *Basiliken des christl. Rom's* (Münch. 1842); Lenoir, *Architect. Monast.* (Par. 1852); Brown, *Sacred Architect.* (Lond. 1845); Dollman, *Ancient Architecture* (Lond. 1858); Hübsch, *Altchristliche Kirchen* (Karlsr. 1860). See CHURCH EDIFICES.

Architriclīnus (Ἀρχιτρίκλινος, *master of the triclinium* or dinner-bed [see ACCUBATION]), rendered in John ii, 8, 9, "governor of the feast" (q. v.), equivalent to the Roman *Magister Convivii*. The Greeks also denoted the same social office by the title of *Symposiarch* (συμποσιάρχος). He was not the giver of the feast, but one of the guests specially chosen to direct the entertainment, and promote harmony and good fellowship among the company. (See Potter's *Gr. Ant.* ii, 386.) In the apocryphal Ecclesiasticus (xxxv, 1, 2) the duties of this officer among the Jews are indicated.

He is there, however, called ἡγούμενος: "If thou be made the master [of a feast], lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down; and when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast." (See Walch, *De Architriclinio*, Jen. 1753; Brendel, *De loco Joh.* Eisenb. 1785.) See BANQUET.

Archon (ἄρχων, a *ruler*), the title properly of the chief magistrates or rather executive officers of the Athenians during their democracy (see Smith's *Dict. of Class. Ant.* s. v.), and applied to various functionaries, (1.) specially to the recognised head of the Syrian Jews during the Roman empire [see ALABARCH], and (2.) technically a title in the Greek Church of several officers, e. g. the church-keeper, keeper of the book of Gospels, etc.

Archontĭci, a sect of the second century who rejected baptism, and held that the world was not created by the Almighty God, but by certain powers, seven or eight in number, whom they called *Archontes* (ἄρχοντες, *rulers*), to the chief of whom they gave the name of Sabaoth, the god of the Jews and the giver of the law, whom they blasphemously distinguished from the true God. Now, as they pretended that baptism was administered in the name of Sabaoth, and not in that of the supreme God, they rejected it, and the holy Eucharist. They held that woman was a creation of the devil. They were a branch of the Valentinians. —Bingham, *Orig. Eccles.* bk. xi, ch. x, cap. 2; Tillemont, ii, 295; Landon, *Eccl. Dict.* i, 493.

Archpresbyter or **Archpriest**, the head of the priests, as the archdeacon was originally head of the deacons. Anciently, the minister next in order to the bishop. Generally the senior priest of the diocese bore this title, but Thomassin shows that the bishops frequently chose the ablest and not the senior priest as archpresbyter. This was more frequently the case in the Greek than in the Latin Church, and some popes were altogether opposed to appointing any but the senior priest. The archpresbyter acted as the representative of the bishop at public worship, while the archdeacon represented him in the government of the diocese. At first there was only one archpresbyter in a diocese; but since the 5th and 6th centuries we find, besides one in the diocesan town, several in the country. In the time of the Carolingians, every diocese was divided into a number of archpresbyteral districts, called archpresbyterates, deaneries, Christianities (*Christianitates*), rural chapters. The powers of the archpresbyter were: He had, in the name of his bishop, to superintend the clergymen of his district, to execute the episcopal and synodal decrees, to present the candidates for the priesthood from his district to the bishop, and to settle difficulties between the clergy. On the first day of every month he held conferences with the clergy. He also reported to the archdeacon, and through him to the bishop, the graver offences of the laymen. The archpriest's church was the only one in the district in which baptism was dispensed (*ecclesia baptismalis*). The whole of the districts was sometimes called *plebs*, and the archpresbyter *Plebanus*, a title which in several countries is still in use. There are still archpriests in the Greek Church, vested with most of the privileges of *chorepiscopi*, or rural bishops. The name is also still in use in some dioceses of the Roman Church, corresponding to the more common dean (q. v.).—Bingham, *Orig. Eccles.* bk. ii, cap. 19; Coleman, *Christian Antiquities*, p. 161; Thomassin, *De nova et veteri ecclesiæ disciplina*, pt. ii, l. ii, c. 3; Neller, *De Archipresbyteris* (Trevir. 1771). See PRESBYTER; PRIEST.

Arcimboldi, GIOVANNI ANGELO, an Italian ecclesiastic at Milan in 1485, was sent by Leo X as papal nuncio to Scandinavia in order to sell papal indulgences. The permission to do so he bought at a high price of King Christian II of Denmark. In the controversies springing up between the Danes and the Swedes, he was first bribed by the Danes and later by the Swedes. On his return to Italy, Leo X ordered a suit to be instituted against him, but in 1525 he was made bishop of Novara, and in 1550 archbishop of Milan. He died in 1555.

Arctu'rus (the Latin form of the Gr. ἀρκτοῦρος, *bear-keeper*, designating among the ancients the brightest star in the constellation Boötes, Cic. *Arat.* 99; also the whole constellation Boötes, Hes. *Op.* 564, 608; Virg. *Georg.* i, 204; and hence the time of its rising in September, Soph. *Œd. Tyr.* 1137; Thuc. ii, 78; Virg. *Georg.* i, 68), put in the Auth. Vers. for the Heb. עָשׁ (*Ash*, for עָנַשׁ, *neäsh'*, Arabic the same, Job ix, 9, "[God], which maketh *Arcturus*, Orion, and Pleiades, and the chambers of the south," Sept. Πλειάς, Vulg. *Arcturus*), or עַיִשׁ (*A'yish*, a fuller form of the same, prob. signifying *supporter*, *barrow*, Job xxxviii, 32, "canst thou guide *Arcturus* with his sons," Sept. Ἔσπερος, Vulg. *vesper*), is thought by most recent interpreters to denote the constellation of the Great Bear, *Ursa Major*, but on grounds not altogether satisfactory nor with unanimity (see Hyde, ad Ulugh-Beii, *Tab. Stell.* p. 22, 23; Michaelis, *Suppl.* p. 1907; Schultens on *Job*, p. 239). The older interpreters understand: (1.) the *Great Bear*, or the seven stars of the *Wa'n* (*Septentriones*), so Saadias and Aben Ezra; (2.) the *Pleiades*, so the Sept. (in one passage only, and there perhaps the terms have become transposed, as Ἔσπερος and Ἀρκτοῦρος both occur in the same verse) and the Targum (זַגְתָּא in the other passage, according to the Venice and Lond. editions, meaning, however, *hen*, according to Bochart); (3.) the *evening star*, *Hesperus*, *Venus*, so the Sept. (in the latter passage, and perhaps also in the first) and Vulg.; (4.) the *tail of Aries* (זנב טלה) or the *head of Taurus* (ראש דטגלא), so the Talmudists (*Berachoth*, p. 586), apparently referring to the bright star in the eye of Taurus (*Aldebaran*), near the tail of Aries; (5.) *Arcturus*, so the Vulg. (in chap. ix, and perhaps the Sept.); (6.) the rendering *Iyutha* of the Syriac (in both passages, as likewise in Job xv, 27, for כְּסֶל, and Amos v, 8, for כְּסִיל; comp. Ephraemi *Opera*, ii, 449 a), as this word is itself of doubtful origin and signification, if really genuine (see *Anecdot. Orient.* ii, 37; Lach, in Eichhorn's *Bibl.* vii, 341), but appears from the lexicographers to bear the general import of *she-goat*, referring to a star in the constellation Auriga. Laying aside those of these interpretations that are evidently mere conjecture (such as Arcturus, Venus), and others that are here out of the question (such as the Pleiades, which in Heb. are called כִּימָה), there remain but two interpretations: First, that which identifies the Heb. *Ash* with the *Great Bear*, or Ursa Major, the Wain. The superior probability of this is sustained by the following considerations: (1.) This is so conspicuous a constellation, and so famous in all ancient as well as modern astronomy, that the total silence in these astrological enumerations, otherwise, respecting it is unaccountable, especially as inferior constellations are not omitted; (2.) The mention of the attendant stars ("sons," בָּנִים) in the second passage of Job agrees with the ascription among the Arabs of daughters to *Neësh*, the corresponding Arabic constellation (Niebuhr, *Beschreib. v. Arabien*, p. 114), these being the three stars in the tail of the Bear. The other interpretation, namely, the *goat*, can only be sustained by a forced etymology from עֵז, a goat, and a lesser constellation is then referred to, namely, Auriga; and the reference to the attendant stars, to those in the right hand of this figure, is not only unnatural, but at variance with its late origin. Schul-

tens (*Comment.* in loc.) derives the Heb. word from an Arabic term signifying *the night-watcher*, because Ursa Major never sets; while Kimchi refers it to the Heb. עוּשׁ, in the sense of a *collection* of stars; and Lud. de Dieu compares the Ethiopic name of the constellation *Pisces;* but the etymology first proposed above is preferable (see Bochart, *Hieroz.* ii, 680; Alferg. p. 8, 63; Ideler, *Unters. ub. d. Stern-Namen*, p. 3, 19; comp. Abulfeda, p. 375; Eutych. p. 277; Schultens, *Imp. Joctan*, p. 10, 32).—Gesenius, *Thes. Heb.* p. 895. See ASTRONOMY; CONSTELLATION.

Arcudius, PETER, a native of Corfu. The Popes Gregory XIV and Clement VIII tried, but unsuccessfully, to bring about, through him, a union of the Greek Church in Russia with that of Rome. He died in Rome in 1635. He wrote *Concord. eccles. Orient. et Occid nt. in septem sacramentis*, etc. (Paris, 1619, fol.). —Nicéron, *Mémoires*, xi, 56; Hoefer, *Biog. Gén.* iii, 74.

Ard (Heb. id. אַרְדָּ, prob. for אֶרֶד, i. q. יֶרֶד, *descent;* Sept. Ἀράδ v. r. Ἀδάρ), a grandson of Benjamin through Bela (Num. xxvi, 40). B.C. 1856. In Gen. xlvi, 21, he appears as a son of Benjamin, where, however, the Sept. makes him a great-grandson through Gera as a son of Bela. In 1 Chron. viii, 3, he is called ADDAR. His descendants were called *Ardites*, Heb. *Ardi*. אַרְדִי, Sept. Ἀραδί (Num. xxvi, 40). See BENJAMIN. He is possibly the same with EZBON (1 Chron. vii, 7).

Ar'dath (Lat. *Ardath*, the Gr. text being no longer extant), the name of a "field" mentioned only in the Apocrypha (2 [Vulg. 4] Esdr. ix, 26) as the scene of the vision of the bereaved woman; no doubt a fanciful appellation.

Ard'ite (Num. xxvi, 40). See ARD.

Ar'don (Heb. *Ardon'*, אַרְדֹּן, *descent, others fugitive;* Sept. Ἀρδών v. r. Ὀρνά), the last-named of the three sons of Caleb by his first wife Azubah (1 Chron. ii, 18). B.C. ante 1658.

Are'li (Heb. *Areli'*, אַרְאֵלִי, *heroic*, fr. *Ariel;* Sept. Ἀρεηλείς, Ἀριήλ), the last-named of the seven sons of Gad (Gen. xlvi, 16). B.C. 1873. His descendants were called *Arelites* (Heb. id., Sept. Ἀριηλί, Num. xxvi, 17).

Are'lite (Num. xxvi, 17). See ARELI.

Areop'agite (Ἀρεοπαγίτης), a member (Acts xvii, 34) of the court of AREOPAGUS (q. v.). This, as constituted by Solon, consisted of the nine *archons* (chief magistrates) for the year, and the ex-archons. The latter became members for life; but before their admission, they were submitted, at the close of their annual magistracy, to a rigid scrutiny into their conduct in office and their private morals. Proof of criminal or unbecoming conduct was sufficient also afterward to expel them. Various accounts are given of the number to which the Areopagites were limited. If there was any fixed number, admission to the council could not have been a necessary consequence of honorable discharge from the archonship. But it is more probable that the accounts which limit the number are applicable only to the earlier period of its existence (see the anonymous *argument* to Demosthenes' *Oration against Androtion*). Lysias expressly states that the acting archons had a seat in it (*Areop.* p. 110, § 16-20).

Areop'agus, the Latin form of the Greek words (ὁ Ἄρειος πάγος), signifying, in reference to place, *Mars' Hill*, but, in reference to persons, the council which was held on the hill. The council was also termed ἡ ἐν Ἀρείῳ πάγῳ βουλή (or ἡ βουλὴ ἡ ἐν Ἀρείῳ πάγῳ), *the Council on Mars' Hill;* sometimes ἡ ἄνω βουλή, *the Upper Council*, from the elevated position where it was held, and sometimes simply, but emphatically, ἡ βουλή, *the Council;* but it retained till a late period the original designation of Mars' Hill, being called by the Latins *Scopulus Martis, Curia Martis* (Juvenal, *Sat.* ix, 101), and still more literally, *Areum Judicium* (Tacit. *Annal.* ii, 55). The place was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. Of the site of the Areopagus there can be no doubt, both from the description of Pausanias, and from the narrative of Herodotus, who relates that it was a height over against the Acropolis, from which the Persians assailed the latter rock (Paus. i, 28, § 5; Herod. viii, 52). According to tradition, it was called the hill of Mars (Ares) because this god was brought to trial here before the assembled gods by Neptune (Poseidon) on account of his murdering Halirrhothius, the son of the latter. The meetings were held on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areopagites sat as judges in the open air (ὑπαίθριοι ἐδικάζοντο, Pollux, viii, 118). On the eastern and western side is a raised block. These blocks are probably the two rude stones which Pausanias saw there, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in the court (*Iph. T.* 961).—Smith. See AREOPAGITE.

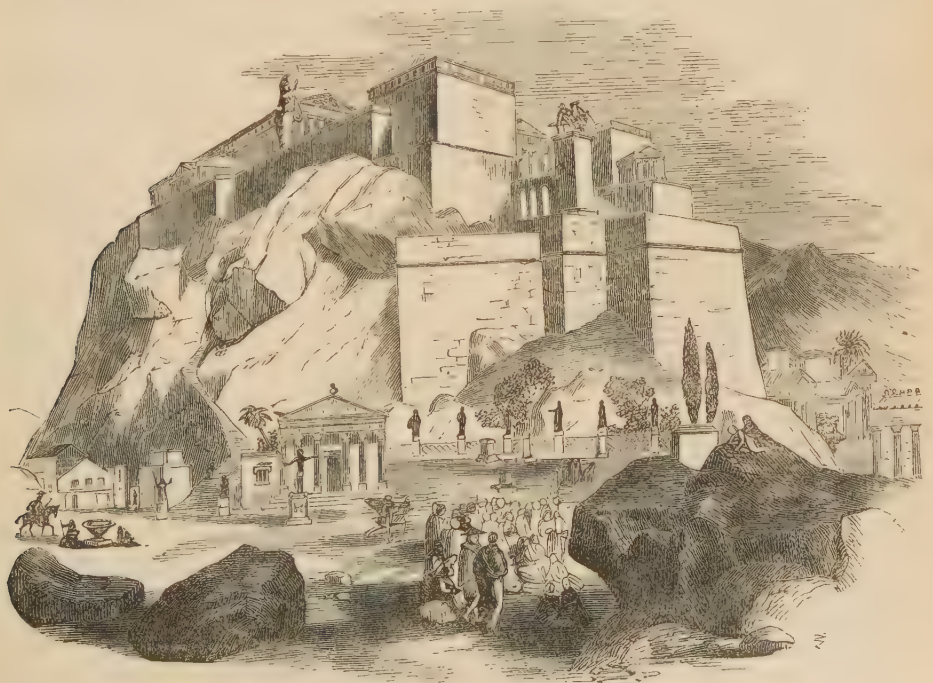
The Areopagus possesses peculiar interest to the Christian as the spot from which Paul delivered his memorable address to the men of Athens (Acts xvii, 22-31). It has been supposed by some commentators that he was brought before the Council of Areopagus, but there is no trace in the narrative of any judicial proceedings. Paul "disputed daily" in the "market" or Agora (xvii, 17), which was situated

south of the Areopagus, in the valley lying between this hill and those of the Acropolis, the Pnyx, and the Museum. Attracting more and more attention, "certain philosophers of the Epicureans and Stoics" brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the council, while the multitude stood upon the steps and in the valley below. The dignified bearing of the apostle is worthy of high admiration, the more so from the associations of the spot (see Conybeare and Howson, *Life and Epistles of St. Paul*, i, 346-379). Nor does his eloquent discourse appear to have been without good effect; for, though some mocked, and some procrastinated, yet others believed, among whom was a member of the council, "Dionysius, the Areopagite," who has been represented as the first bishop of Athens, and is said to have written books on the "Celestial Hierarchy;" but their authenticity is questioned. The history in the Acts (xvii, 22) states that the speaker "stood *in the midst of Mars' Hill*" (see Robinson's *Researches*, i, 10-12). Having come up from the level parts of the city, where the markets (there were two, the old and the new) were, he would probably stand with his face toward the north, and would then have immediately behind him the long walls which ran down to the sea, affording protection against a foreign enemy. Near the sea, on one side, was the harbor of Piræus, on the other that designated Phalerum, with their crowded arsenals, their busy workmen, and their gallant ships. Not far off in the ocean lay the island of Salamis, ennobled forever in history as the spot near which Athenian valor chastised Asiatic pride, and achieved the liberty of Greece. The apostle had only to turn toward his right hand to catch a view of a small but celebrated hill rising within the city near that on which he stood, called the Pnyx, where, standing on a block of bare stone, Demosthenes and other distinguished orators had addressed the assembled people of Athens, swaying that arrogant and fickle democracy, and thereby making

Map of the ancient Vicinity of the Areopagus.

A, The Acropolis; B, Areopagus; C, Museum; D, Hadrianopolis; E, Temple of Jupiter Olympius; F, Theatre of Bacchus; G, Odeum of Regilla; H, Pnyx; I, Temple of Theseus; J, Gymnasium of Ptolemy; K, Stoa of Hadrian; L, Gate of New Agora; M, Tower of Andronicus; N, Arch of Hadrian; O, Street of Tripods; P, Monument of Philopappus; Q, Temple of Fortune; R, Panathenaic Stadium; S, Tomb of Herodes; T, Gate of Diochares; U, Gate of Acharnæ; V, Dipylum; W, Gate called Hippades; X, Lycabettus; Y, Piræic Gate; Z, Prytaneum; *a*, Tombs. *b*, To the Academia; *c*, Ceramicus Exterior; *d*, Mount Anchesmus; *e*, Ancient Walls; *f*, Modern Walls; *g*, Road to Marathon; *h*, Road to the Mesogæa; *i*, Gate; *k*, Bridge; *l*, Gardens; *m*, Ilonian Gate; *n*, River Ilissus; *o*, Callirrhoë; *p*, Scale of half an English mile.

Philip of Macedon tremble, or working good or ill for the entire civilized world. Immediately before him lay the crowded city, studded in every part with memorials sacred to religion or patriotism, and exhibiting the highest achievements of art. On his left, somewhat beyond the walls, was beheld the Academy, with its groves of plane and olive trees, its retired walks and cooling fountains, its altar to the Muses, its statues of the Graces, its Temple of Minerva, and its altars to Prometheus, to Love, and to Hercules, near which Plato had his country-seat, and in the midst of which he had taught, as well as his followers after him. But the most impressive spectacle lay on his right hand; for there, on the small and precipitous hill named the Acropolis were clustered together monuments of the highest art, and memorials of the national religion, such as no other equal spot of ground has ever borne. The apostle's eyes, in turning to the right, would fall on the north-west side of the eminence, which was here (and all round) covered and protected by a wall, parts



The Acropolis of Athens restored, as seen from the Areopagus.

of which were so ancient as to be of Cyclopean origin. The western side, which alone gave access to what from its original destination may be termed the fort, was, during the administration of Pericles, adorned with a splendid flight of steps, and the beautiful Propylæa, with its five entrances and two flanking temples, constructed by Mnesicles of Pentelican marble, at a cost of £012 talents. In the times of the Roman emperors there stood before the Propylæa equestrian statues of Augustus and Agrippa. On the southern wing of the Propylæa was a temple of Wingless Victory; on the northern, a Pinacotheca, or picture gallery. On the highest part of the platform of the Acropolis, not more than 300 feet from the entrance-buildings just described, stood (and yet stands, though shattered and mutilated) the Parthenon, justly celebrated throughout the world, erected of white Pentelican marble, under the direction of Callicrates, Ictinus, and Carpion, and adorned with the finest sculptures from the hand of Phidias. Northward from the Parthenon was the Erechtheum, a compound building, which contained the Temple of Minerva Polias, the proper Erechtheum (called also the Cecropium), and the Pandroseum. This sanctuary contained the holy olive-tree sacred to Minerva, the holy salt-spring, the ancient wooden image of Pallas, etc., and was the scene of the oldest and most venerated ceremonies and recollections of the Athenians. Between the Propylæa and the Erechtheum was placed the colossal bronze statue of Pallas Promachos, the work of Phidias, which towered so high above the other buildings that the plume of her helmet and the point of her spear were visible on the sea between Sunium and Athens. Moreover the Acropolis was occupied by so great a crowd of statues and monuments, that the account, as found in Pausanias, excites the reader's wonder, and makes it difficult for him to understand how so much could have been crowded into a space which extended from the south-east corner to the south-west only 1150 feet, while its greatest breadth did not exceed 500 feet. On the hill itself where Paul had his station, was, at the eastern end, the temple of the Furies, and other national and commemorative edifices. The court-house of the council, which was also here, was, according to the simplicity of ancient customs, built of clay. There was an altar consecrated by Orestes to Athene Arcia. In the same place were seen two silver stones, on one of which stood the accuser, on the other the accused. Near them stood two altars erected by Epimenides, one to Insult (Ὕβρεως, Cic. *Contumeliæ*), the other to Shamelessness (Ἀναιδείας, Cic. *Impudentiæ*). See ATHENS.

The court of Areopagus was one of the oldest and most honored, not only in Athens, but in the whole of Greece, and indeed in the ancient world. Through a long succession of centuries it preserved its existence amid changes corresponding with those which the state underwent, till at least the age of the Cæsars (Tacitus, *Ann.* ii, 55). The ancients are full of eulogies on its value, equity, and beneficial influence; in consequence of which qualities it was held in so much respect that even foreign states sought its verdict in difficult cases. But after Greece had submitted to the yoke of Rome, it retained probably little of its ancient character beyond a certain dignity, which was itself cold and barren; and however successful it may in earlier times have been in conciliating for its determinations the approval of public opinion, the historian Tacitus (*ut supra*) mentions a case in which it was charged with an erroneous, if not a corrupt, decision. The origin of the court ascends back into the darkest mythical period. From the first its constitution was essentially aristocratic; a character which to some extent it retained even after the democratic reforms which Solon introduced into the Athenian Constitution. By his appointment the nine archons became for the remainder of their lives Areopagites, provided they had well discharged the duties of their archonship, were blameless in their personal conduct, and had undergone a satisfactory examination. Its power and jurisdiction were still farther abridged by Pericles through his instrument Ephialtes. Following the political tendencies of the state, the Areopagus became in process of time less and less aristocratical, and parted piecemeal with most of its important functions. First its political power was taken away, then its jurisdiction in cases of murder, and even its moral influence gradually departed. During the sway of the Thirty Tyrants its power, or rather its political existence, was destroyed. On their overthrow it recovered some consideration, and the oversight of the execution of the laws was restored to it by an express decree. Isocrates endeavored by his Ἀρεοπαγιτικὸς λόγος to revive its ancient influence. The precise time when it ceased to exist cannot be determined; but evidence is not wanting to show that in later periods its members ceased to be uniformly characterized by blameless morals.

It is not easy to give a correct summary of its several functions, as the classic writers are not agreed in their statements, and the jurisdiction of the court varied, as has been seen, with times and circumstances. They have, however, been divided into six general classes (*Real-Encyclopädie* von Pauly, s. v.).

(1.) Its judicial function embraced trials for murder and manslaughter (*φόνου δίκαι, τὰ φονικά*), and was the oldest and most peculiar sphere of its activity. The indictment was brought by the second or king-archon (*ἄρχων βασιλεύς*), whose duties were for the most part of a religious nature. Then followed the oath of both parties, accompanied by solemn appeals to the gods. After this the accuser and the accused had the option of making a speech (the notion of the proceedings of the Areopagus being carried on in the darkness of the night rests on no sufficient foundation), which, however, they were obliged to keep free from all extraneous matter (*ἔξω τοῦ πράγματος*), as well as from mere rhetorical ornaments. After the first speech, the accused was permitted to go into voluntary banishment if he had no reason to expect a favorable issue. Theft, poisoning, wounding, incendiarism, and treason belonged also to this department of jurisdiction in the court of the Areopagus.

(2.) Its political function consisted in the constant watch which it kept over the legal condition of the state, acting as overseer and guardian of the laws (*ἐπίσκοπος καὶ φύλαξ τῶν νόμων*).

(3.) Its police function also made it a protector and upholder of the institutions and laws. In this character the Areopagus had jurisdiction over novelties in religion, in worship, in customs, in every thing that departed from the traditionary and established usages and modes of thought (*πατρίοις νομίμοις*) which a regard to their ancestors endeared to the nation. This was an ancient and well-supported sphere of activity. The members of the court had a right to take oversight of festive meetings in private houses. In ancient times they fixed the number of the guests, and determined the style of the entertainment. If a person had no obvious means of subsisting, or was known to live in idleness, he was liable to an action before the Areopagus; if condemned three times, he was punished with *ἀτιμία*, the loss of his civil rights. In later times the court possessed the right of giving permission to teachers (philosophers and rhetoricians) to establish themselves and pursue their profession in the city.

(4.) Its strictly religious jurisdiction extended itself over the public creed, worship, and sacrifices, embracing generally every thing which could come under the denomination of *τὰ ἱερά*—sacred things. It was its special duty to see that the religion of the state was kept pure from all foreign elements. The accusation of impiety (*γραφὴ ἀσεβείας*)—the vagueness of which

admitted almost any charge connected with religious innovations—belonged in a special manner to this tribunal, though the charge was in some cases heard before the court of the Heliastæ. The freethinking poet Euripides stood in fear of, and was restrained by, the Areopagus (Euseb. *Prep. Evang.* vi, 14; Bayle, s. v. *Eurip.*). Its proceeding in such cases was sometimes rather of an admonitory than punitive character.

(5.) Not less influential was its moral and educational power. Isocrates speaks of the care which it took of good manners and good order (*τῆς εὐκοσμίας, εὐταξίας*). Quintilian relates that the Areopagus condemned a boy for plucking out the eyes of a quail —a sentence which has been both misunderstood and misrepresented (*Penny Cyclop.* s. v.), but which its original narrator approved, assigning no insufficient reason, namely, that the act was the sign of a cruel disposition, likely in advanced life to lead to baneful actions (Quint. v, 9). The court exercised a salutary influence in general over the Athenian youth, their educators and their education.

(6.) Its financial position is not well understood; most probably it varied more than any other part of its administration with the changes which the constitution of the city underwent. It may suffice to mention, on the authority of Plutarch (*Themis.* c, 10), that in the Persian war the Areopagus had the merit of completing the number of men required for the fleet by paying eight drachmæ to each.

In the following works corroboration of the facts stated in this article, and further details, with discussions on doubtful points, may be found: Sigonius, *De Rep. Ath.* iii, 2, p. 1568; De Canaye, *Recherches sur l'Aréopage*, p. 273–316; *Mém. de l'Acad. des Inscr.* x; Schwab, *Num quod Areop. in plebiscita aut confirmanda aut rejicienda jus exercuerit legitimum* (Stutt. 1818); the treatises, *De Areopago*, of Hauer (Hafn. 1703), Meursius (Lugd. B. 1624, and in Gronov. *Thes.* v, 207), Schedius (Viteb. 1677, and in Iken. *Thes.* ii, 674 sq.), and Böckh (Berl. 1826); Forbiger, *Handb. d. alt. Geogr.* iii; Meier, *Von der Blutgerichtsbarkeit des Areopag.*; Matthiä, *De Jud. Ath.* in *Misc. Philol.*; Krebs, *De Ephetis*; Potter, *Gr. Antiq.* bk. i, ch. xix; Smith's *Dict. of Class. Ant.* s. v. Areiopagus; Grote's *Hist. of Greece* (Am. ed.), iii, 73, 79, 122; iv, 141; v, 352–366. See Mars' Hill.

Areopŏlis. See Ar; Aroer.

A'res (Ἀρές), one of those whose "sons" (to the number of 756) are said (1 Esdr. v, 10) to have returned from Babylon; evidently the Arah (q. v.) of the genuine texts (Ezra ii, 5; Neh. vii, 10).

Ar'etas (Ἀρέτας; Arab. *charresh*, Pococke, *Spec. Hist. Arab.* p. 58, or, in another form, *chaurish*= חוֹרֵשׁ, *graver*, Pococke, i, 70, 76, 77, 89), the common name of several Arabian kings (see Diod. Sic. xiv, 70; comp. Wesseling; Michaelis, in Pott's *Syllog.* iii, 62 sq.).

1. The first of whom we have any notice was a contemporary of the Jewish high-priest Jason and of Antiochus Epiphanes, about B.C. 170 (2 Macc. v, 8): "In the end, therefore, he (Jason) had an unhappy return, being accused before *Aretas, the king of the Arabians.*"

2. Josephus (*Ant.* xiii, 13, 3) mentions an Aretas, king of the Arabians (surnamed *Obedas*, Ὀβέδας, *Ant.* xiii, 13, 5), contemporary with Alexander Jannæus (died B.C. 79) and his sons. After defeating Antiochus Dionysus, he reigned over Cœle-Syria, "being called to the government by those that held Damascus (*κληθεὶς εἰς τὴν ἀρχὴν ὑπὸ τῶν τὴν Δαμασκὸν ἐχόντων*) by reason of the hatred they bore to Ptolemy Mennæus" (*Ant.* xiii, 15, 2). He took part with Hyrcanus, who had taken refuge with him (*War*, i, 6, 2), in his contest (*Ant.* xiv, 1, 4) for the sovereignty with his brother Aristobulus (q. v.), and laid siege to Jerusalem (B.C. 65), but, on the approach of the Roman general Scaurus, he retreated to Philadelphia (*War*, i, 6, 3). Hyrcanus and Aretas were pursued and defeated by Aristobulus at a place called Papyron, and lost above 6000 men (*Ant.* xiv, 2, 3). After Pompey had reduced Syria to a Roman province, Aretas submitted to him again, B.C. 64 (see Dion Cass. xxxvii, 15; Appian, *Mithr.* 166; Plut. *Pomp.* 39, 41). Three or four years after, Scaurus, to whom Pompey had committed the government of Cœle-Syria, invaded Petræa, but, finding it difficult to obtain provisions for his army, he consented to withdraw on the offer of 300 talents from Aretas (Josephus, *Ant.* xiv, 5, 1; *War*, i, 8, 1). This expedition is commemorated on a coin. See Scaurus. The successors of Scaurus in Syria also prosecuted the war with the Arabs (Appian, *Syr.* 50).

Probable Coin of Aretas II, with the (Greek) Inscription, "Of King Aretas Philellenos" [Lover of the Greeks]—an epithet perhaps assumed by him on acquiring his dominion.

3. Aretas, whose name was originally Æneas (*Αἰνείας*), succeeded Obodas (Josephus, *Ant.* xvi, 9, 4). He was the father-in-law of Herod Antipas. The latter made proposals of marriage to the wife of his half-brother Herod-Philip, Herodias, the daughter of Aristobulus, their brother, and the sister of Agrippa the Great. (On the apparent discrepancy between the Evangelists and Josephus, in reference to the name of the husband of Herodias, see Lardner's *Credibility*, etc., ii, 5; *Works*, 1835, i, 408–416.) In consequence of this the daughter of Aretas returned to her father, and a war (which had been fomented by previous disputes about the limits of their respective countries, see Joseph. *Ant.* xvii, 10, 9) ensued between Aretas and Herod. The army of the latter was totally destroyed; and on his sending an account of his disaster to Rome the emperor immediately ordered Vitellius to bring Aretas prisoner alive, or, if dead, to send his head (Joseph. *Ant.* xviii, 5, 1). But while Vitellius was on his march to Petra, news arrived of the death of Tiberius (A.D. 37), upon which, after administering the oath of allegiance to his troops, he dismissed them to winter-quarters and returned to Rome (Joseph. *Ant.* xviii, 5, 3). The Aretas into whose dominions Ælius Gellius came in the time of Augustus (Strabo, xvi, 781) is probably the same. There is

Supposed Coin of Aretas III, with a similar Legend to the foregoing.

another coin extant inscribed Φιλέλληνος, i. e. *lover of the Greeks* (Eckhel, *Doctr. Num.* iii, 330), that may have belonged to this Aretas.

It has been supposed by many that it was at the above juncture that Aretas took possession of Damascus, and placed a governor in it (*ἐθνάρχης*) with a garrison, as stated by the Apostle Paul: "In Damascus the governor under Aretas, the king, kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands" (2 Cor. xi, 32, compared with Acts ix, 24). In that case we are furnished with a chronological mark in

the apostle's history. From Gal. i, 18, it appears that Paul went up to Jerusalem from Damascus three years after his conversion. See PAUL. The Emperor Tiberius died March 16, A.D. 37; and, as the affairs of Arabia were settled in the second year of Caligula, Damascus was then most probably reoccupied by the Romans. The city under Augustus and Tiberius was attached to the province of Syria; and we have Damascene coins of both these emperors, and again of Nero and his successors. But we have none of Caligula and Claudius, and the following circumstances make it probable that the rulership of Damascus was changed after the death of Tiberius. By this occurrence at Rome a complete reversal took place in the situation of Antipas and his enemy. The former was ere long (A.D. 39) banished to Lyons, and his kingdom given to Agrippa, his foe (*Ant.* xviii, 7), who had been living in habits of intimacy with the new emperor (*Ant.* xviii, 6, 5). It would be natural that Aretas, who had been grossly injured by Antipas, should, by this change of affairs, be received into favor; and the more so as Vitellius had an old grudge against Antipas (*Ant.* xviii, 4, 5). Now in the year 38 Caligula made several changes in the East, granting Ituræa to Soæmus, Lesser Armenia and parts of Arabia to Cotys, the territory of Cotys to Rhæmetalces, and giving to Polemon, son of Polemon, his father's government. These facts, coupled with that of no Damascene coins of Caligula or Claudius existing, make it probable that about this time Damascus, which belonged to the predecessor of Aretas (*Ant.* xiii, 5, 2), was granted to him by Caligula. The other hypotheses, that the ethnarch was only visiting the city (as if he could then have guarded the walls to prevent escape), that Aretas had seized Damascus on Vitellius giving up the expedition against him (as if a Roman governor of a province would allow one of its chief cities to be taken from him merely because he was in uncertainty about the policy of a new emperor), are very improbable (Wieseler, *Chron. des apostolischen Zeitalters*, p. 174). If, then, Paul's flight took place in A.D. 39, his conversion must have occurred in A.D. 36 (Neander's *History of the Planting of the Christian Church*, i, 107; Lardner's *Credibility*, etc., Supplement, ch. xi; *Works*, v, 497, ed. 1835; Schmidt in Keil's *Analekt.* iii, 135 sq.; Bertholdt, *Einl.* v, 2702 sq.). But it is still more likely that the possession of Damascus by Aretas to which Paul alludes occurred earlier, on the affront of his daughter by the espousal of Herodias (Luke iii, 19, 20; Mark vi, 16; Matt. xiv, 3), which stands in connection with the death of John the Baptist (q. v.); and in that case it affords neither date nor difficulty in the apostle's history (see Browne's *Ordo Sæclorum*, p. 113 n.; Conybeare and Howson, i, 82; Smith's *Dict. of Class. Biog.* s. v.). See CHRONOLOGY.

4. One or more other kings of Arabia by the same name are mentioned in history (Strabo, xvi, 781; Dio Cass. xxxvii, 15; comp. Assemani, *Bibl. Orient.* i, 367; ii, 331; III, i, 139; and a coin of one of them is extant (Mionet, *Desc. des medailles antiques*, p. 284, 285; comp. Conybeare and Howson, *St. Paul*, i, 107); but it is not clear that the Aretas whom Josephus names as having a contest with Syllæus (*Ant.* xvii, 3, 2; *War*, i, 29, 3) was different from the preceding, and the succeeding kings of that name are unimportant in any Scriptural relation (see Anger, *De tempor. ratione*, p. 173; Heyne, *De Areta Arabum rege*, Viteb. 1775; Heinold, *De ethnarcha Judæorum Paulo obsidiante*, Jen. 1757).

Third Coin of Aretas (II, III, or later, perhaps earlier), with the same Inscription.

Aretas, or **Arethas**, a bishop of Cæsarea, in Cappadocia, is supposed to have lived in the second half of the sixth century. He wrote a *Commentary on the Revelation* (Συλλογὴ ἐξηγησέων), giving a collection of the opinions of different authors. See ANDREW (*Bishop of Cæsarea*).

Aretius, BENEDICTUS, a celebrated Swiss theologian; professor of logic at Marburg, in 1548; appointed professor of languages at Berne, in Switzerland, 1563, and professor of theology the same year; in which office he remained until his death in 1574, leaving many works, among them:—1. *Examen Theologicum*, or *Loci Communes* (Geneva, 1759 and 1617), a voluminous work, much sought after at the time:—2. *Commentarii Lreves in Pentateuchum* (Berne, 1602):—3. *Lectiones vii de Cœna Domini* (Geneva, 1589):—4. Also Commentaries on the Four Gospels, on the Acts, on all the Epistles of St. Paul, on the Apocalypse. In 1580 appeared a Commentary on the whole New Testament, in 11 vols. 8vo.—Adam, *Vitæ Theol. Germ.*; Landon, *Eccl. Dict.* i, 512.

Are'üs, a king of the Lacedæmonians, whose letter to the high-priest Onias is given in 1 Macc. xii, 20 sq. He is so called in the A. V. in ver. 20 and in the margin of ver. 7; but *Oniares* in ver. 19, and so in the Greek text Ὀνιάρης (v. r. Ὀνιάριος, Ὀνειάρης) in ver. 20, and *Darius* (Δαρεῖος) in ver. 7: there can be little doubt, however, that these are corruptions of Ἀρεύς. In Josephus (*Ant.* xii, 4, 10) the name is written (Ἀρεῖος) as in the Vulgate *Arius*. There were two Spartan kings of the name of Areus, of whom the first reigned B.C. 309-265, and the second, the grandson of the former, died when a child of eight years old in B.C. 257. There were three high-priests of the name of Onias, of whom the first held the office B.C. 323–300. This is the one who must have written the letter to Areus I, probably in some interval between 309 and 300 (Grimm, *Zu Macc.* p. 185). See ONIAS. This Areus was foremost in the league of the Greek states against Antigonus Gonatus (B.C. 280), and when Pyrrhus attacked Sparta (B.C. 272) he repelled him by an alliance with the Argives. He fell in battle against the Macedonians at Corinth (Smith's *Dict. of Class. Biog.* s. v.).

Argenteus, Codex (*silver manuscript*), a MS. of part of the N. T., so called from the silver letters in which it is written. This codex is preserved in the University of Upsal, and is a copy from the Gothic version of Ulphilas, which was made in the fourth century. It is of a quarto size, is written on vellum, the leaves of which are stained with a violet color; and on this ground the letters, which are all uncial, or capitals, are painted in silver, except the initial letters, which are in gold, of course now much faded. It contains fragments of the four gospels (in the Latin order, Matth., John, Luke, Mark) on 188 (out of about 320) leaves, so regularly written that some have imagined they were impressed with a stamp. This MS. was first discovered by Ant. Morillon in 1597, in the library of the Benedictine abbey of Werden, in Westphalia, but by some means it was deposited in Prague, and was taken to Stockholm by the Swedes on the capture of the former place in 1648. Queen Christina appears to have given it to her librarian Vossius prior to 1655, and while in his hands a transcript of it was made by one Derrer. Through the agency of Puffendorf, it was purchased by Count de la Gardie for the Swedish library, where it still remains. Vossius had previously placed the MS. in his uncle Junius's hands for publication; and in 1665 the text of the Gothic gospels, so far as contained in this codex, was edited at Dort under his care, accompanied by the Anglo-Saxon version, edited by Thos. Marshall. This edition was in Gothic characters cut for the purpose, and

for it Junius employed the transcript made by Derrer. —Tregelles, in Horne's *Introd.* iv, 301. See GOTHIC VERSIONS.

Argentine Confederation, a confederation of states in South America, consisting in 1865, when Buenos Ayres, which had seceded in 1854, had been reunited with it, of 14 provinces, with a population of about 1,171,800. It constituted itself an independent state in 1816. The population, partly Europeans, partly Africans, partly Indians, partly of mixed descent, belong mostly to the Roman Catholic Church. The inhabitants of the country district (Pamperos) surpass in rudeness all other tribes of South America, and show very little interest in religion. The Roman Catholic Church has five bishoprics, Buenos Ayres, Cordova, Salta, Sarana, and Cuyo, all of which are suffragans of the archbishop of Charcas, in Bolivia. In 1825 religious toleration was granted to all denominations, and in 1834 mixed marriages were allowed, provided that the parents agreed to bring up all the children in the Roman Catholic Church. The tithes were placed under the administration of the government, which uses one part of them for school and other objects of common interest. The convents were suppressed, except one convent of Franciscans and two convents of nuns, and their property confiscated. Later, the Dominicans were again allowed to settle, and the Franciscans to receive new members from Spain. The Jesuits established themselves at Buenos Ayres in 1841. In 1858 there were disturbances at Buenos Ayres in consequence of the bishop prohibiting ecclesiastical rites at the burial of free-masons. Protestant missionaries came to the Argentine Confederation from the United States in 1835, and many copies of the Scriptures were disseminated. A treaty with the United States in 1852 guaranteed freedom of Protestant worship and burial. The Methodist mission in Buenos Ayres, commenced in 1836, is in a flourishing condition. The church and congregation support the pastor and pay the current expenses of the church and parsonage. According to the report of the Rev. William Goodfellow, superintendent of the Methodist missions in South America, there were, in 1864, appointments at Tatay, Lobos, Guardia del Monte, Canuelas, and Tuyu, all in the province of Buenos Ayres. At Azul, in the same province, about seventy leagues from the city of Buenos Ayres, where there is a fine region, rapidly filling up with good Protestant settlers, a separate charge has been arranged, holding a quarterly conference. In the province of Santa Fé, Rosario, the second city of the confederation, with an aggregate population of 12,000 or more, has a rapidly increasing Protestant population, and already possesses a Protestant cemetery, which was consecrated in 1864. At Esperanza, also in the province of Santa Fé, there were at that date about 600 Protestants, who were so located as to constitute an important point in reference to further extensions. San Carlos, in the same province, had a Protestant population of 300 Germans and French, whose number bade fair to increase rapidly by immigration. Another settlement of European Protestants was at San José, near Parana, in the province of Entre Rios. It was expected that the bulk of these colonists would unite with the M. E. Church. According to the Missionary Report for 1888 there are 15 circuits and stations, with 10 ordained ministers, 39 other workers, 899 members, 4615 adherents, 9 day-schools, with 990 pupils, and property estimated at $130,000. The largest church is the Second Church of Buenos Ayres, with 185 members and 166 probationers. See AMERICA.

Argentré, CHARLES DU PLESSIS D', bishop of Tulle, was born in the Castle du Plessis, near Vitré, May 16, 1673, and died Oct. 27, 1740. In 1699 he was appointed by Louis XIV to the abbey of St. Croix de Guingamp, and in 1700 he became a doctor of the Sorbonne. In 1705 he attended the General Assembly of the clergy of France as a deputy of the second order from the province of Tours. In 1707 he was appointed by the bishop of Tréguier vicar general; in 1709, almoner of the king; and in 1723, bishop of Tulle. In 1723 he also attended the General Assembly of the clergy of France as a deputy of the first order from the province of Bourges. He wrote numerous theological and philosophical works, among which are *L'Analyse de la Foi* (against Jurieu, Lyons, 1698, 2 vols. 12mo); *Lexicon Philosophicum* (Hague, 1706, 4to).—Hoefer, *Biographie Générale*, iii, 130.

Ar'gob (Heb. *Argob'*, אַרְגֹּב, for רֶגֶב, with א prosthetic, *stone-heap*), the name of a place and also of a man.

1. (Sept. Ἀργώβ, but in Kings Ἐργάβ). A district in Bashan beyond the lake Gennesareth, containing 60 cities (HAVOTH-JAIR), originally ruled over by Og (Deut. iv, 4, 13), and eventually formed into a purveyorship by Solomon (1 Kings iv, 13). The name may probably be traced in the *Ragab* (רָגָב) of the Mishna (*Menachoth*, viii, 3), the *Rigobah* (רגובאה) of the Samaritan version (see Winer's *Diss. de vers. Samar. indole*, p. 55), the *Ragaba* (Ῥαγαβᾶ) of Josephus (*Ant.* xiii, 15, 5), and the *Argi* or *Ergiba* (Ἐργαβά) placed by Jerome and Eusebius (*Onomast.* s. v. Argob) 15 Roman miles west of Gerasa (see Reland, *Palæst.* p. 959). Josephus elsewhere (*Ant.* viii, 2, 3) seems to locate it in Trachonitis (q. v.), i. e. Gaulonitis, where Burckhardt is disposed to find it in *El Husn*, a remarkable ruined site (*Syria*, p. 279), but Mr. Banks (*Quar. Rev.* xxvi, 389) has assigned this to Gamala (comp. *Jour. Sac. Lit.* Jan. 1852, p. 364). Dr. Robinson identifies it with the modern village with ruins called *Rajib*, a few miles north-east of the junction of the Jabbok with the Jordan (*Researches*, iii, Append. p. 166); and Dr. Thomson very properly remarks that it probably denotes rather the whole adjacent region, for the hill on which Um-Keis (somewhat to the north) stands is called *Arkûb* by the Bedouins (*Land and Book*, ii, 54).—Kitto, s. v.

From this special or original locality, however, the term Argob seems to have been extended in its application to designate a large tract to the north-east; for we find it identified (as by Josephus above) with TRACHONITIS (i. e. the *rough* country) in the Targums (Onkelos and Jonathan טרכונא, Jerusalem אטבונא). Later we trace it in the Arabic version of Saadiah as *Mujeb* (with the same meaning); and it is now apparently identified with the *Lejah*, a very remarkable district south of Damascus, and east of the Sea of Galilee, which has been visited and described by Burckhardt (p. 111–119), Seetzen, and Porter (specially ii, 240–245). This extraordinary region—about 22 miles from north to south, by 14 from west to east, and of a regular, almost oval shape—has been described as an ocean of basaltic rocks and boulders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction. "It is," says Mr. Porter, "wholly composed of black basalt, which appears to have issued from innumerable pores in the earth in a liquid state, and to have flowed out on every side. Before cooling, its surface was violently agitated, and it was afterward shattered and rent by internal convulsions. The cup-like cavities from which the liquid mass was extruded are still seen, and likewise the wavy surface a thick liquid assumes which cools while flowing. The rock is filled with little pits and air-bubbles; it is as hard as flint, and emits a sharp metallic sound when struck" (p. 241). "Strange as it may seem, this ungainly and forbidding region is thickly studded with deserted cities and villages, in all of which the dwellings are solidly built, and of remote antiquity" (p. 238). The number of these towns visited by one traveller lately returned is 50, and there were many others to which he did not go. A Roman road runs through the district from south to north,

probably between Bosra and Damascus. On the edge of the *Lejah* are situated, among others, the towns known in Biblical history as Kenath and Edrei. In the absence of more conclusive evidence on the point, a strong presumption in favor of the identification of the *Lejah* with Argob arises from the peculiar Hebrew word constantly attached to Argob, and in this definite sense apparently to Argob only. This word is חֶבֶל (*Che'bel*), literally "a rope" (σχοίνισμα, περίμετρον, *funiculus*), and it designates with striking accuracy the remarkably defined boundary-line of the district of the *Lejah*, which is spoken of repeatedly by its latest explorer as "a rocky shore;" "sweeping round in a circle clearly defined as a rocky shore-line;" "resembling a Cyclopean wall in ruins" (Porter, ii, 19, 219, 239, etc.). The extraordinary features of this region are rendered still more remarkable by the contrast which it presents with the surrounding plain of the Hauran, a high plateau of waving downs of the richest agricultural soil stretching from the Sea of Galilee to the *Lejah*, and beyond that to the desert, almost literally "without a stone;" and it is not to be wondered at—if the identification proposed above be correct—that this contrast should have struck the Israelites, and that their language, so scrupulous of minute topographical distinctions, should have perpetuated in the words Mishor and Chebel (which see severally) at once the level downs of Bashan (q. v.), the stony labyrinth which so suddenly intrudes itself on the soil (Argob), and the definite fence or boundary which incloses it. See HAURAN.

2. (Sept. Ἀργόβ.) A subaltern or ally of Pekahiah (B.C. 757), as appears from 2 Kings xv, 25, where we read that Pekah conspired against Pekahiah, king of Israel, "and smote him in Samaria, in the palace of the king's house, with Argob and Arieh." In giving this version, some think our translators have mistaken the sense of the original, which they therefore render "smote him in the harem of the palace of the king of Argob and Arieh," as if these were the names of two cities in Samaria. Others, however, maintain, with good reason, that the particle אֶת is properly translated *with*, i. e. these two officers were assassinated at the same time; so the Sept. (μετά). It will hardly bear the other construction: the word strictly denotes *near* (Vulg. *juxta*), but that would yield no tolerable sense to the whole passage (see Keil, *Comment.* in loc.). According to some, Argob was an accomplice of Pekah in the murder of Pekahiah. But Sebastian Schmid explained that both Argob and Arieh were two princes of Pekahiah whose influence Pekah feared, and whom he therefore slew with the king. Rashi understands by Argob the royal palace, near which was the castle in which the murder took place. In like manner, Arieh, named in the same connection ("the lion," so called probably from his daring as a warrior), was either one of the accomplices of Pekah in his conspiracy against Pekahiah, or, as Schmid understands, one of the princes of Pekahiah, who was put to death with him. Rashi explains the latter name literally of a golden lion which stood in the castle. See PEKAH.

Argyle (*Ergadia*), an episcopal see in Scotland; the diocese contains the counties or districts of Argyle, Lorn, Kintire, and Lochaber, with some of the Western Isles, as Lismore, where the see is. The present title of the see is "Argyle and the Western Isles," and the incumbent in 1865 was Alexander Ewing, D.D., consecrated in 1847.

Ari. See LION.

Arialdus, deacon and martyr of the church of Milan in the 11th century. The Roman Church in the north of Italy was then very corrupt; a wide-spread licentiousness, originating from the unnatural institution of priestly celibacy, prevailed. Great numbers of the clergy kept concubines openly. Some earnest men, shocked by this flagrant evil, vainly imagined the strict enforcement of celibacy the only effectual cure. Chief among these reformers stood Arialdus, whose life was one continued scene of violent controversy. Although successively sanctioned by Popes Stephen X, Nicholas II, and Alexander II, he found little sympathy among his brethren, and used to complain that he could only get laymen to assist him in his agitation. Having at length succeeded in obtaining a papal bull of excommunication against the archbishop of Milan, a fierce tumult ensued in the city, whose inhabitants declared against Arialdus and his coadjutors. Arialdus now fled to the country; but his hiding-place being betrayed, he was conveyed captive to a desert isle in Lake Maggiore, where he was murdered by the emissaries of the archbishop, and his remains thrown into the lake, June 28, 1066. He was afterward canonized by Pope Alexander II.—*Acta Sanctorum*, June 28.

Arianism, a heresy with regard to the person of Christ which spread widely in the church from the fourth to the seventh centuries. It took its name from Arius, a presbyter of Alexandria, said to have been a Libyan, and a man of subtle, but not profound mind. The most probable account is that he was educated in the school of Lucian the martyr at Antioch; and the doctrinal position of Lucian (scientifically nearer to the subsequent doctrine of Arius than of Athanasius) helps to explain not only how Arius's view arose, but also how it happened to be so widely received (comp. Dorner, *Person of Christ*, div. i, vol. ii, p. 490; Socrates, *Hist. Eccl.* ii, 10; Sozomen, *Hist. Eccl.* iii, 5). He is said to have favored Meletius (q. v.), who was deposed A.D. 306; but it appears that Peter, bishop of Alexandria, the great enemy of Meletius, ordained Arius deacon (Sozom. *Hist. Eccl.* i, 15) about A.D. 311, but soon, on account of his turbulent disposition, ejected him. When Peter was dead, Arius feigned penitence; and being pardoned by Achillas, who succeeded Peter, he was by him raised to the priesthood, and intrusted with the church of Baucalis, in Alexandria (Epiphan. *Hæres.* 68, 4). It is said that on the death of Achillas, A.D. 313, Arius was greatly mortified because Alexander was preferred before him, and made bishop, and that he consequently sought every occasion of exciting tumults against Alexander; but this story rests simply on a remark of Theodoret (*Hist. Eccles.* i, 2) that Arius was envious of Alexander.

I. *Ancient Arianism.*—1. *First Period: to the Council of Nice.*—The eloquence of Arius gained him popularity; and he soon began to teach a doctrine concerning the person of Christ inconsistent with His divinity. When Alexander had one day been addressing his clergy, and insisting that the Son is co-eternal, co-essential, and co-equal with the Father (ὁμότιμον τοῦ Πατρός, καὶ τὴν αὐτὴν οὐσίαν ἔχειν, Theod. i, 11), Arius opposed him, accused him of Sabellianism, and asserted that there was a time when the Son was not (ἦν ὅτε οὐκ ἦν ὁ υἱός), since the Father who begot must be before the Son who was begotten, and the latter, therefore, could not be eternal (Socrat. *Hist. Eccl.* i, 5). Such is the account, by the early writers, of the origin of the controversy. But if it had not begun in this way, it must soon have began in some other. The points in question had not arrived at scientific precision in the mind of the church; and it was only during the Arian controversy, and by means of the earnest struggles invoked by it, carried on through many years, causing the convocation of many synods, and employing some of the most acute and profound intellects the church has ever seen, that a definite and permanent form of truth was arrived at (Dorner, *Person of Christ*, div. i, vol. ii, p. 227). See ATHANASIUS. At length, Alexander called a council of his clergy, which was attended by nearly one hundred Egyptian and Libyan bishops, by whom Arius was deposed and excommunicated (Sozom. *Hist. Eccl.* i, 15). This deci-

sion was conveyed to all the foreign bishops by circulars sent by Alexander himself (A.D. 321). Arius retired to Palestine, where by his eloquence and talents he soon gained a number of converts. Eusebius, bishop of Nicomedia, who had also studied under Lucian, and doubtless held his opinions, naturally inclined to favor Arius, who addressed to Eusebius a letter, still extant (Epiphanius, *Hæres.* 69, 6, and in Theodoret, *Hist. Eccl.* i, 5), from which we derive our knowledge of the *first* stage of Arian opinion. It runs thus: "We cannot assent to these expressions, 'always Father, always Son;' 'at the same time Father and Son;' that 'the Son always co-exists with the Father;' that 'the Father has no pre-existence before the Son, no, not so much as in thought or a moment.' But this we think and teach, that the Son is not unbegotten, nor a part of the unbegotten by any means. Nor is he made out of any pre-existent thing; but, by the will and pleasure of the Father, he existed before time and ages, the only begotten God, unchangeable; and that before He was begotten, or made, or designed, or founded, he was not. But we are persecuted because we say that the Son has a beginning, and that God has no beginning. For this we are persecuted; and because we say the Son is out of nothing. Which we therefore say, because he is not a part of God, or made out of any pre-existent thing" (*διδάσκομεν, ὅτι ὁ υἱὸς οὐκ ἔστιν ἀγέννητος, οὐδὲ μέρος ἀγεννήτου κατ' οὐδένα τρόπον, οὐδὲ ἐξ ὑποκειμένου τινός· ἀλλ' ὅτι θελήματι καὶ βουλῇ ὑπέστη πρὸ χρόνων καὶ πρὸ αἰώνων πλήρης θεός, μονογενής, ἀναλλοίωτος, καὶ πρὶν γενηθῇ, ἤτοι κτισθῇ, ἢ ὁρισθῇ, ἢ θεμελιωθῇ, οὐκ ἦν· ἀγέννητος γὰρ οὐκ ἦν· διωκόμεθα ὅτι εἴπαμεν, ἀρχὴν ἔχει ὁ υἱός, ὁ δὲ θεὸς ἄναρχός ἐστι . . . . καὶ ὅτι εἴπαμεν, ὅτι ἐξ οὐκ ὄντων ἐστίν· οὕτω δὲ εἴπαμεν καθότι οὐδὲ μέρος θεοῦ οὐδὲ ἐξ ὑποκειμένου τινός*). Voigt (in his *Lehre des Athanasius von Alexandrien*) gives this letter, with critical emendations, which elucidate the development of the opinions of Arius (see transl. from Voigt, by Dr. Schaeffer, in *Bibliotheca Sacra*, xxi, 1–38). The second direct source of our knowledge of the opinions of Arius is a letter addressed by him to Alexander (preserved in Epiphanius *Hæres.* 69, 7, and in Athanasius, *De Synod.* 16), in which he states his positions plausibly and cautiously, and claims that they are the traditional opinions of the church. "We believe that there are three Persons, the Father, the Son, and the Holy Ghost. God, the cause of all things, is alone without beginning. The Son, begotten of the Father before time, made before the ages were founded, was not before he was begotten. Nor is he eternal, or co-eternal, or begotten at the same time with the Father." In these two letters Arius teaches that the Father alone is God, and that the Son is his creature. He still regards the Son, however, "as occupying a unique position among creatures; as unalterable and unchangeable; and as bearing a distinctive and peculiar likeness to the Father" (Dorner, l. c. p. 236). He terms the Son "a perfect creature of God, but not as one of the creatures; an offspring, but not as one of those who are generated" (*Ep. ad Alex.*). Alexander now wrote a letter to Alexander of Constantinople (Theod. i, 4), in which he charges Arius with teaching not only that the Son is less than the Father, but also that he is "liable to change," notwithstanding that Arius, in the epistles cited above, speaks of the Son as "unalterable and unchangeable" (*ἀναλλοίωτος, ἄτρεπτος*). But Arius abandoned these terms, and set forth the changeableness of the Son without reservation in his *Thalia* (*Θάλεια*), the latest of his writings known to us (written during his stay at Nicomedia). It is partly in prose and partly in verse, and obviously addressed to the popular ear. What we have extant of it is preserved in Athanasius (*cont. Arianos*, i, 5–9; *De Synod.* 15; see citations from all the remains of Arius in Gieseler, *Ch. History*, i, § 79).

A council was called in Bithynia (A.D. 323) by Eusebius of Nicomedia, and other favorers of Arius, by which an epistle was written to "all bishops," exhorting them to hold fellowship with Arius (Sozomen, i, 15). Another council was now held at Alexandria (323?), from which Alexander sent forth an encyclical letter against Arius, and also sharply censured Eusebius of Nicomedia, and other Eastern bishops, as supporters of grave heresy (preserved in Socrates, *Hist. Eccl.* i, 6). We now hear, for the first time, the name of Eusebius of Cæsarea in connection with the controversy. He did not accept the Arian formula (*ἦν πότε ὅτε οὐκ ἦν*); but, as he had been educated in Origen's denial of the eternal Sonship of Christ, he was just in the position to suggest a compromise between the opposing parties. He wrote letters in this spirit (excusing Arius) to Alexander; but the question at issue was a fundamental one, ready for its final decision, and the day of compromise was past and gone (Sozomen, *Hist. Eccl.* i, 15; Epiphanius, *Hæres.* 69, 4; see EUSEBIUS OF CÆSAREA). The controversy had now spread like a flame throughout the Eastern empire, and at last Constantine found it absolutely necessary to bring it to a point. At first he sought to reconcile Alexander and Arius by a letter in which he urged them to drop discussion on unessential points, and to agree together for the harmony of the church. This letter was conveyed by his court bishop, Hosius; but he met with no success, and an uproar arose in Alexandria, in which the effigy of the emperor himself was insulted. As all the provincial synods had only helped to fan the flame of strife, Constantine determined to call a general council of bishops, and accordingly the *first œcumenical* council was held at Nice, A.D. 325, consisting of 318 bishops, most of whom were from the East. (See NICE, COUNCIL OF.)

The gist of the question to be settled by the Council of Nice lay in the summary argument of Arius: "The Father is a Father; the Son is a Son; therefore the Father must have existed before the Son; therefore once the Son was not; therefore he was made, like all creatures, of a substance that had not previously existed." This was the substance of the doctrine of Arius. His intellect, logical, but not profound or intuitive, could not embrace the lofty doctrine of an eternal, unbeginning generation of the Son. In a truly rationalistic way, he thought that he could argue from the nature of human generation to divine; not seeing that his argument, while insisting on the truth of the Sonship of Christ, ended by alienating Him wholly from the essence of the Father. "The Arian Christ was confessedly lacking in a divine nature, in every sense of the term. Though the Son of God was united with human nature in the birth of Jesus, yet that Son of God has a *κτίσμα*. He indeed existed long before that birth, but not from eternity. The only element, consequently, in the Arian construction of Christ's person that was preserved intact and pure was the humanity" (Shedd, *History of Doctrines*, i, 393). Of the debates upon these great questions in the Council of Nice no full account is extant. Athanasius, who was then a deacon under Alexander, bore a prominent part in the council, and contributed largely to its decisions, in defence of which the remainder of his life was chiefly occupied. See ATHANASIUS. For an account of the proceedings, as far as known, see Kaye, *Council of Nicæa* (Lond. 1853). Eusebius of Cæsarea was also a chief actor in the council, and sought, in harmony with his character and habits, to act as mediator. He proposed, finally, a creed which he declared he had "received from the bishops who had preceded him and from the Scriptures" (Socrates, *Eccl. Hist.* i, 8), which received the immediate approbation of Constantine. It did not, however, contain the word *ὁμοούσιος*, which was insisted upon by the orthodox. (It is given in parallel columns with the Nicene Creed in *Christian Remembrancer*, January, 1854, p. 123.) The Creed, as finally

adopted, condemned the heresy of Arius, and fixed the doctrine of the person of Christ as it has been held in the church to this day, declaring the Son to be "begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father, by whom all things were made" (see Socrates, *Eccl. Hist.* i, 8; and article CREED, NICENE). According to Sozomen (i, 20), all the bishops but fifteen, according to Socrates (i, 8), all but five, signed the Creed. These five were Eusebius of Nicomedia, Theognis of Nice, Maris of Chalcedon, Thomas of Marmarica, and Secundus of Ptolemais; and of these only the two last held out against the threat of banishment made by the emperor. Arius was excommunicated and banished, and his books ordered by the emperor to be burnt.

2. *From the Council of Nice to the Council of Milan.*—Soon after the close of the Council of Nice, Eusebius of Nicomedia and Theognis of Nice, being found to continue their countenance of the Arian cause by refusing to carry out its anathemas, were deposed, were both subjected to the same penalty of exile by the emperor, and had successors appointed to their sees. By imposing upon the credulity of Constantine, they were in three years restored, and gained considerable influence at court (Sozom. ii, 16, 27). The indulgent emperor, on the statement being made to him (by a presbyter of the household of his sister Constantia, who herself favored Arianism, and on her death-bed recommended this presbyter to Constantine) that Arius had been misrepresented, and differed in nothing that was important from the Nicene fathers, had him recalled from banishment, and required him to present in writing a confession of his faith (Socrates, *Hist. Eccles.* i, 25). He did this in such terms as, though they admitted a latent reservation, yet appeared entirely orthodox, and therefore not only satisfied the emperor, but offended some of his own friends, who from that time separated from him (see the Creed in Socrates, i, 26). Athanasius, now bishop of Alexandria, was not so easily imposed upon, but was resolute in refusing Arius admission to the communion, since the Nicene Council had openly condemned him, until a similar synod should receive his submission and restore him. The Synod of Tyre, convened A.D. 335 by the emperor, tried Athanasius on trumped-up charges of immorality, and he was banished. The emperor then sent for Arius to Constantinople, and, after receiving his signature to the Nicene Creed, insisted on his being received to communion by Alexander, the bishop of that city. On the day before this reception was to have taken place Arius died suddenly (A.D. 336) (Socrates, i, 26–38).

Constantine died A.D. 337, and the empire fell to his three sons, Constantine II in Gaul; Constantius in the East; Constans in Italy and Gaul. The latter was a friend and protector of Athanasius. The religious question was now greatly mixed up with politics. On the death of the younger Constantine, the emperor of the East, Constantius (340), took the Arians formally under his protection (Sozom. iii, 18). Eusebius obtained great influence with Constantius, and became bishop of Constantinople A.D. 339, and secured permission for the Arians to celebrate public worship at Alexandria and other places of the Eastern empire. Nevertheless, a council was held at Antioch, A.D. 341, in which the Eastern bishops declared that they could not be followers of Arius, because "how could we, being bishops, be followers of a presbyter?" In this synod four creeds were approved, in which an endeavor was made to steer a middle course between the Nicæan *Homoousios* and the definitions of Arius, which two points were considered to be the two extremes of divergence from the standard of ecclesiastical orthodoxy in the East. These four Antiochene creeds are extant in Athanasius, *De Synodis*, § 22–25 (see Gieseler, *Ch. History*, i, § 80). As this middle course originated with Eusebius of Nicomedia, its adherents were called Eusebians. The Council of Antioch deposed Athanasius, who went to Rome, and was fully recognized as orthodox by the Synod of Rome, A.D. 342. Another Arian council met at Antioch, A.D. 345, and drew up what was called *the long Creed* (μακρόστιχος, to be found in Socrates, *Hist. Eccl.* ii, 18), leaving out the *homoousion*, which they sent to the council of Western bishops summoned by Constans at Milan (A.D. 346). The Milan council not only rejected this creed, but required the deputies who brought it to sign a condemnation of Arianism. Of course they left the council in wrath. The emperors Constantius and Constans endeavored to reconcile the combatants for Oriental and Occidental orthodoxy by calling a general council of both East and West at Sardica, in Illyricum, A.D. 347 (according to Mansi A.D. 344, putting back also the preceding dates); but the Eusebians refused to remain in the council unless Athanasius and other heterodox bishops were excluded. Failing in this, they retired to the neighboring city of Philippopolis, leaving their opponents alone at Sardica. Eusebianism was, under Constantius, as victorious in the East as the Nicene Creed was, under Constans, in the West. The Eusebians procured the deposition of Marcellus, bishop of Ancyra, on a charge of Sabellianism. After the death of Constans, A.D. 350, and the victory over Magnentius, A.D. 353, Constantius endeavored to establish Arianism by force in the West. In the synods of Arles, A.D. 354, and of Milan, A.D. 355, he compelled the assembled bishops to sign the condemnation of Athanasius, though most of them were, it is thought, orthodox. Hosius of Cordova and Liberius of Rome, refusing to sign, were deprived of their sees. Athanasius was expelled from Alexandria (A.D. 356), and George of Cappadocia put in his place, not without force of arms. Constantius persecuted the orthodox relentlessly, and it seemed for a time as if their cause were irretrievably ruined. Even Hosius (now a century old) and Liberius were brought to sign a confession which excluded the *homoousion*.

3. *Divisions among the Arians: History to the Council of Constantinople.*—A new era now began with this apparent triumph of Arianism. Heretofore the various classes of opponents of the orthodox doctrine had been kept together by the common bond of opposition. Now that the state and church were both in their power, their differences of doctrine soon became apparent. The reins of government were really in the hands of the Eusebians (q. v.), whose opinions were a compromise between strict Arianism and orthodoxy. The *strict* Arians were probably in a minority during the whole period of the strife. Their leaders at this period were Aetius of Antioch, Eunomius of Cappadocia, and Acacius of Cæsarea; and from them the parties were called Aetians, Eunomians, Acacians. They were also called ἀνόμοιοι (Anomoeans), because they denied the sameness of the essence of the Son with the Father; and also Heterousians, as they held the Son to be ἑτεροούσιος (of different essence), inasmuch as the unbegotten, according to their materialistic way of judging, could not be similar in essence to the begotten. Aetius and Eunomius sought, at the first Council of Sirmium (A.D. 351), to put an end to all communion between Arians and orthodox; but they were vigorously met by the *Semi-Arians*, led by "Basilius, bishop of Ancyra, and Georgius, bishop of Laodicea, who held fast by the position of the Eusebians, viz. that the Son is of similar essence with the Father (ὁμοιούσιος), and were hence called *Homoiousians* and *Semi-Arians*. Constantius was attached to the Semi-Arians, but a powerful party about his court exerted themselves with no less cunning than perseverance in favor of the Anomœans. And because they could not publicly vindicate their formula, they persuaded the emperor that, in order to restore peace, the formulas of the two other parties also must be prohibited, which

measure they brought about at the second synod of Sirmium (A.D. 357. The formula is given in Walch, *Bibl. Symb.* p. 133). On the other hand, Basil, bishop of Ancyra, called together a synod at Ancyra (358), which established the Semi-Arian creed, and rejected the Arian (see the decrees in Epiphan. *Hær.* 73; the confession of faith adopted by the synod, in Athanas. *de Syn.* § 41). Constantius allowed himself to be easily convinced that the Sirmium formula favored the Anomœans, and the confession of faith adopted at the second was now rejected at a third synod of Sirmium (358), and the anathemas of the Synod of Ancyra were confirmed. The Anomœans, for the purpose of uniting in appearance with the Semi-Arians, and yet establishing their own doctrine, now adopted the formula *τὸν υἱὸν ὅμοιον τῷ πατρὶ κατὰ πάντα ὡς αἱ ἅγιαι γραφαὶ λέγουσι τέ καὶ διδάσκουσι* (the Son is similar to the Father in all respects, as the Scriptures say and teach), and succeeded in convincing the emperor that all parties might be easily united in it. For this all bishops were now prepared, and then the Westerns were summoned to a council at Ariminum, the Easterns to another at Seleucia, simultaneously (359). After many efforts, the emperor at last succeeded in getting most of the bishops to adopt that formula. But, along with this external union, not only did the internal doctrinal schism continue, but there were besides differences among such as had been like-minded, whether they had gone in with that union or not. Thus Constantius, at his death, left all in the greatest confusion (A.D. 360). The new emperor, Julian (361 363), was, as a Pagan, of course equally indifferent to all Christian dogmas, and restored all the banished bishops to their sees. Jovian also († 364), and his successors in the West, Valentinian († 375), then Gratian and Valentinian II, maintained general toleration. On the contrary, Valens, emperor of the East (364 378), was a zealous Arian, and persecuted both orthodox and Semi-Arians.

"Various causes had contributed, since the death of Constantius, to increase in the East the number of adherents to the Nicene Creed. The majority of the Orientals, who held fast by the emanation of the Son from the Father, were naturally averse to strict Arianism; while the Nicene decrees were naturally allied to their ideas, as being fuller developments of them. Moreover, the orthodox were united and steadfast; the Arians were divided and wavering. Finally, the influence of Monachism, which had now arisen in Egypt, and was rapidly becoming general and influential, was bound up with the fortunes of Athanasius; and in all countries where it was diffused, was busy in favor of the Nicene Creed. One of the first of the important converts was Meletius, formerly an Acacian Arian, who declared himself in favor of the Nicene Creed immediately after he had been nominated bishop of Antioch, A.D. 361. But the old Nicene community, which had still existed in Antioch from the time of Eustathius, and was now headed by a presbyter, Paulinus, refused to acknowledge Meletius as bishop on the charge that he was not entirely orthodox (Socrates, *Hist. Eccl.* ii, 44). The Council of Alexandria, assembled by Athanasius (362), sought, indeed, not only to smooth the way generally for the Arians to join their party by mild measures, but endeavored particularly to settle this Antiochian dispute; but Lucifer, bishop of Calaris, gave firm footing to the Meletian schism about the same time by consecrating, as bishop, Paulinus the Eustathian. The Westerns and Egyptians acknowledged Paulinus, the Oriental Nicenes, Meletius, as the orthodox bishop of Antioch. If the emperor Valens (364–378) had now favored the Semi-Arians instead of the Arians, he might, perhaps, have considerably checked the further spread of the Nicene party; but, since he wished to make Arianism alone predominant by horribly persecuting all who thought differently, he drove by this means the Semi-Arians, who did not sink under the persecution, to unite still more closely with the Nicenes. Thus a great part of the Semi-Arians (or, as they were now also called, Macedonians, from Macedonius, bishop of Constantinople, who had been deposed in 360, at the instigation of the Arians) declared themselves, at several councils of Asia Minor, in favor of the Nicene confession, and sent an embassy to Rome to announce their assent to it (366). The Arians, supported by the emperor Valens, endeavored to counteract this new turn of affairs; yet the Macedonians were always passing over more and more to the Nicene Creed, and for this the three great teachers of the Church, Basil the Great, Gregory of Nazianzus, and Gregory of Nyssa, began now to work. These new Oriental Nicenians did not believe their faith changed by their assent to the Nicene formula, but thought they had merely assumed a more definite expression for it in the rightly-understood *ὁμοούσιος*. Since they supposed that they had unchangeably remained steadfast to their faith, they also continued to consider their Eusebian and Semi-Arian fathers as orthodox, although condemned by the old Nicenes. Thus the canons of the Oriental councils held during the schism constantly remained in force, particularly those of the Council of Antioch, A.D. 341, and of Laodicea (perhaps A.D. 363), which canons afterward passed over from the Eastern to the Western Church. During this time new schisms arose from new disputes on other points of doctrine. The doctrine of the Holy Spirit, and the controversies respecting the Logos, had for a long time remained untouched. But when, in the East, not only the Semi-Arians, but also many of the new Nicenians, could not get rid of the Arian idea that the Holy Spirit is a creature and servant of God, the other Nicenes took great offence at this, and opposed these errorists as *πνευματομάχους* (afterward *Macedonians*). Finally Apollinarism arose (see APOLLINARIS).

"Thus Theodosius, who, as a Spaniard, was a zealous adherent of the Nicene Creed, found at his accession to the throne of the West (379) universal toleration; in the East, Arianism prevalent, the Homoousians persecuted, and, besides them, the parties of the Photinians, Macedonians, and Apollinarists, with innumerable other sects, existing. After conquering the Goths, he determined to put an end to these prolonged and destructive strifes. Accordingly, he summoned a general council at Constantinople (381), by which the schism among the Nicenes was peaceably removed, and the Nicene Creed enlarged, with additions directed against heretics who had risen up since its origin (see CREED, NICENE). Valentinian II allowed the Arians in the West to enjoy freedom of religion some years longer; but the case was quite altered by Theodosius, and a universal suppression of the sect ensued. The last traces of its existence in the Byzantine empire appear under the Emperor Anastasius at Constantinople, 491-518" (Gieseler, *Church History*, § 81).

4. *Closing Period of Ancient Arianism.*—In the West, Arianism maintained itself for a long time among the German tribes, which had received Christianity in the Arian form under the emperor Valens. Arianism was carried by the Ostrogoths into Italy, by the Visigoths into Spain, and by the Vandals into Africa. The Ostrogoths, though strong Arians, did not persecute the orthodox. Arianism remained among them till the destruction of the Ostrogoth kingdom by Justinian (A.D. 553). More intolerant against the Catholics were the Visigoths; but Arianism gradually lost hold upon them, and finally, under the guidance of their king, Reccaredus, they adopted the Nicene Creed, and were received into the Catholic Church by the Council of Toledo (A.D. 589). The Arian Vandals, after conquering Africa in 429, under the leadership of Genseric, instituted a furious persecution against the Catholics, which did not cease until the destruction of

the Vandal empire through Belisarius in 534. The Suevi of Spain became Arians about the middle of the fifth century, probably in consequence of their connection with the Visigoths; they went over to the Catholic Church in 558, under Theodemir. The Burgundians, who came to Gaul as pagans in 417, appear as Arians in 440. The progress of the Catholic Church among this tribe is especially due to Aristus of Vienna, who gained over the son of king Gundobad, Sigismund, who, after his accession to the throne in 517, secured to the Catholic Church the ascendency. Nowhere did the Arian doctrine maintain itself so long as among the Lombards. They invaded Italy (A.D. 568), and founded a new kingdom at Pavia, and their king, Antharis, embraced Arian Christianity in 587; but when his successor Agilulph married Theudelinda, the Catholic daughter of the duke of Bavaria, the orthodox faith soon found adherents among them, and the son of Theudelinda, Adelward, gave all the churches to the Catholics. But this called forth a reaction. An Arian ascended the throne, who, however, was unable to suppress Catholicism; and we now find in every important city in Lombardy both a Catholic and an Arian bishop. Under Luitprand, who died in 744, the Catholic Church was entirely predominant. But, although Arianism was externally suppressed, its long prevalence in Spain, Gaul, and Northern Italy left behind it a spirit of opposition to the ecclesiastical supremacy of Rome, and made these countries a fertile soil for the spreading of dissenting doctrines. See Revillont, *de l'Arianisme des Peuples Germaniques* (Paris, 1850, 8vo).

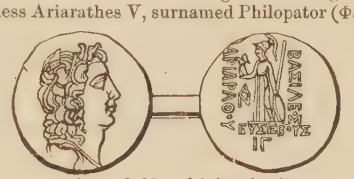
II. Modern Arianism. — After the Reformation, the Antitrinitarians, who soon appeared, were chiefly Socinians. In Italy they especially developed themselves, and Alciati (1555) commenced his heretical course with teaching that Christ was divine, but inferior to the Father. His views were adopted by Joh. Val. Gentilis (q. v.), an acute Calabrian, who was beheaded at Berne (1566), after going far beyond Arianism in heresy. The earlier English writers on the Church history of the period tell of Arians put to death in England for heresy under Elizabeth. Plowright († 1579), Lewis († 1583), Cole and Ket († 1588), are named by Fuller, who, as well as Burnet, speak of Arian sentiments as held and propagated by various individuals in England after the Reformation. There is so much vagueness and inaccuracy in the way in which they speak about them that little dependence can be placed on most of the allegations. Arian views were probably held by individuals from time to time; but no important manifestation took place till the beginning of the 18th century, when Arianism made its appearance in the Church of England, and also among Dissenters. Thomas Emlyn (q. v.), an English Presbyterian (but pastor in Dublin), was deposed for Arianism by the Presbytery of Dublin in 1698 (see Reid, *Hist. of Presbyt. Ch. in Ireland*, iii, 14), and afterward wrote largely on the controversy (Emlyn, *Works, with Life*, Lond. 1746, 3 vols. 8vo). In the Church of England Arian views were set forth by Whiston, professor of mathematics at Cambridge, in his *Primitive Christianity Revived* (Lond. 1711, 4 vols. 8vo), the last volume of which contains an account of what he considered the primitive faith in the person of Christ, and the doctrine of the Trinity, and the first volume a historical account of the proceedings of the University and Convocation against him. His sentiments were declared heretical, and he was ejected from his chair at Cambridge. He still, however, went on to write, and produced a fifth volume of his *Primitive Christianity Revived*, in 1712; his *Council of Nice Vindicated* from the Athanasian Heresy, in 1713; his *Letter to the Earl of Nottingham*, on the Eternity of the Son of God and the Holy Ghost, 1719; to which Lord Nottingham replied in 1720. Whiston went on to the end of his life occasionally publishing on the subject. See Whiston.

A far more learned and logical champion of error appeared in Dr. Samuel Clarke, who published in 1712 *Scripture Doctrine of the Trinity*, in which he endeavors to show, in a commentary on forty texts of Scripture, the subordination of the Son to the Father. "Reason had so strongly the ascendant in Clarke's composition that every thing must be subjected to its rule and measure; that only must stand, in matters of religious belief, which reason could distinctly grasp and make good by a formal demonstration. His book on *The Trinity* is pervaded by this spirit, and is very artfully planned. It is divided into three parts; in the first of which are set forth all the passages in the New Testament bearing on the Father, then on the Son, and, lastly, on the Spirit; certain of the passages, and particularly those relating to the Son, being accompanied with brief comments, partly furnished by the author, and partly taken from the fathers and from later theologians. In the second part, the import of all these passages so explained is presented in a series of propositions concerning Father, Son, and Spirit respectively, each proposition accompanied with quotations from the Liturgy of the Church of England, to show the conformity of the propositions with the devotional utterances of the church" (Fairbairn, *Appendix to Dorner, Person of Christ*, v, 373). Clarke was replied to by Dr. Knight in *The Scripture Doctrine of the Trinity Vindicated against Dr. Clarke* (ed. by Nelson, London, 1713 and 1715, 8vo); by Bishop Gastrell, in *Some Considerations of Dr. Clarke's Doctrine of the Trinity* (republished in Randolph's *Enchiridion Theologicum*, vol. iii); and by various others. Clarke wrote voluminously in reply to these and other attacks (Clarke, *Collected Works*, London, 1738, 4 vols. fol.). His works were translated into German by Semler, and found favor there, at a period in which the tendency of the age was toward "the creaturely aspect of Christ." See Clarke. But his superior in learning and controversy appeared in Waterland, who published, at different times, *A Vindication of Christ's Divinity:—A Further Vindication:—A Defence of the Divinity of Christ*, in eight sermons:—The *Case of Arian Subscription Considered:—A Critical History of the Athanasian Creed*, and the *Importance of the Doctrine of the Trinity asserted*; making six vols. 8vo, besides smaller pieces. Waterland brought to his task a logical intellect, cool, wary, and disciplined, a thorough knowledge of the fathers, and a profound though unimpassioned love of truth. He demonstrated the inaccuracy, to say the least, of Clarke's patristic learning, and proved that the very fathers whom Clarke had cited maintained the strictly divine, uncreated, eternal being of the Son, while, at the same time, he pointed out their defective apprehension of the eternal filiation. See Waterland. On the other side, and in answer to Waterland, Whitby wrote *Disquisitiones Modestæ*, and *Reply to Dr. Waterland's Objections against them*, in two parts, with an Appendix, 1720-21. An anonymous country clergyman (afterward known to be Mr. Jackson) produced *A Reply to Dr. Waterland's Defence of his Queries*, 1722, entering very largely into the controversy. It was this book which gave rise to Dr. Waterland's *Second Vindication* (1723), above mentioned. Dr. Sykes wrote several pamphlets on the subject (*Letter to the Earl of Nottingham* (1721); *Answer to Remarks on Dr. Clarke* (1730); *Defence of the Answer* (1730). In this controversy, Clarke, and those who sided with him generally, refused to be called Arians, while at the same time they affirmed the subordination of Christ, and denied that he was consubstantial with the Father. Dr. Waterland exposed the sophistry of this position sharply: "They deny the *necessary* existence of God the Son. Run them down to but the next immediate consequence, *precarious* existence, and they are amazed and confounded. Push them a little further, as making a creature of God the Son, and they fall to bless-

ing themselves upon it; *they* make the Son of God a creature! not they; God forbid." The Arian controversy commenced about the same time among the Dissenters, and raged as fiercely and more destructively among them than in the Church of England. It began in the west of England with James Pierce, who, and his colleague Joseph Hallet, were learned Presbyterian ministers in Exeter. The flame spread to London, and occasioned the celebrated Salter's Hall controversy, and led to the most dismal effects on the Presbyterian body. The books and pamphlets written on the subject are very numerous. The principal on the Arian side are the following: *The Case of the ejected Ministers of Exon; Defence of* ditto; *The Western Inquisition*, by Pierce; *The Case of Martin Tombkins*, 1719. On the other side, Dr. Calamy published nineteen sermons concerning the *Doctrine of the Trinity*, 1722, in which the controversy is discussed with considerable ability and learning; and there appeared also *The Doctrine of the Trinity stated and defended by some London Ministers*, viz. Long, Robinson, Smith, and Reynolds. The controversy was revived again in the Church of England by Dr. Clayton, bishop of Clogher, and for a while carried on with considerable warmth. He published in 1751 *An Essay on Spirit*, in which the doctrine of the Trinity is considered, etc. This pamphlet was not in reality the bishop's, but the production of a young clergyman, whose cause and sentiments, however, he identified himself with. See CLAYTON. The most learned of all English Arians was Lardner (q. v.). On the orthodox side were William Jones, in his *Full Answer to the Essay on Spirit*, and afterward in his *Catholic Doctrine of the Trinity* (Jones, *Works*, 1801, vol. i), and Dr. Randolph, in his *Vindication of the Doctrine of the Trinity* (1753, 8vo). At the present day Arianism has almost become extinct in England, having merged into one or other of the various grades of Socinianism, and is only to be found, in any thing like a systematic form, among the Presbyterians in the north of Ireland, especially those of the Synod of Munster (see Henderson's Buck, *Theol. Dictionary*, s. v.; Bogue and Bennett, *History of Dissenters*, ii, 168 sq.; Reid, *Hist. of Presbyter. Ch. in Ireland*, iii, 14, 489). Both in England and America there are doubtless many Arians among those who are called Socinians and Unitarians. See articles on these titles, and also ATHANASIUS; TRINITY.

The sources of information on the early history of Arianism are the church histories of Sozomen, Socrates, and Theodoret, and also of Philostorgius the Arian, with the writings of Epiphanius and Athanasius. See also Maimbourg, *Histoire de l'Arianisme* (Amsterd. 1682, 3 vols.); the same, *History of Arianism*, transl. by Webster (Lond. 1728, 2 vols. 4to); Stark, *Versuch einer Geschichte d. Arianismus* (Berl. 1785, 2 vols. 8vo); Tillemont, *Memoires*, t. vi; also, translated, Tillemont, *History of the Arians and the Council of Nice* (London, 1721, 2 vols. 8vo); Whitaker, *Origin of Arianism disclosed* (Lond. 1791, 8vo); Möhler, *Athanasius und seine Zeit* (1827); Newman, *The Arians of the Fourth Century* (Lond. 1833, 8vo); Kaye, *Account of the Council of Nicæa* (Lond. 1853, 8vo); Hassenkamp, *Hist. Arianæ Controversiæ* (Marburg, 1815); Baur, *Geschichte der Dreieinigkeit* (1841-3, 3 vols. 8vo); Meier, *Lehre v. d. Dreieinigkeit* (1844, 3 vols. 8vo); Dorner, *Lehre v. d. Person Christi*, bd. i, abt. 2, 3; Engl. translation, div. i, vol. ii; Neander, *Church History*, ii, 365-425; Mosheim, *Ch. Hist.* cent. iv, pt. ii, ch. v, § 9 sq.; Walch, *Hist. d. Ketzereien*, thl. ii; Hase, *Ch. Hist.* § 102-106; Neander, *Hist. of Dogmas*, i, 262 sq.; Hagenbach, *Hist. of Doctrines*, §§ 89-92, § 262; Shedd, *Hist. of Doctrines*, vol. i, bk. iii; Herzog, *Real-Encyklopädie*, i, 490; Watson, *Theol. Institutes*, pt. ii, ch. xvi; Bright, *Ch. History from Milan to Chalcedon* (Lond. 1860, 8vo); *Christian Examiner* (Unitarian), xii, 298; Cunningham, *Historical Theology*, ch. ix; A. de Broglie, *L'Eglise et l'Empire Romain au IV^me^ Siècle* (6 vols. Paris, 1866; vols. i and ii contain the reign of Constantine; vols. iii and iv the reigns of Constans and Julian; vols. v and vi the reigns of Valentinian and Theodosius). On modern Arianism, see, besides the writers named in the course of this article, Van Mildert, *Life of Waterland* (in Waterland's *Works*, vol. i); Nelson, *Life of Bishop Bull;* Lindsay, *Historical View of Unitarianism* (Socinian, Lond. 1783, 8vo); Fairbairn, Appendix to Dorner's *Person of Christ*, vol. v.

Ariara'thes (Ἀριαράθης, apparently compounded of the Persian prefix *Ari-*, the essential element of the old national name Ἄριοι or Ἄρειοι, Herod. iii, 93; vii, 762; signifying "honorable;" see Dr. Rosen, in the *Quar. Jour. of Educa.* ix, 336; and the Zend *ratu*, "master," Bopp, *Vergleichende Grammatik*, p. 196; Pott, *Etymologische Forschungen*, p. xxxvi), a common name of the kings of Cappadocia (see Smith's *Dict. of Class. Biog.* s. v.), one of whom is named in the Apocrypha (1 Macc. xv, 22), as ruling that country during the time of the Jewish governor Simon, about B.C. 139. See ATTALUS. The king there designated is doubtless Ariarathes V, surnamed Philopator (Φιλοπάτωρ, *lover of his father*), who reigned B.C. 163-130, called *Mithridates* before his accession (Diod. xxxi, or vol. x, p. 25, ed. Bip.), who was supported by Attalus II in his contest with the pretendent to the throne, Holofernes or Orophernes (Polyb. iii, 5; xxxii, 20; Appian, *Syr.* 47; Justin. xxxv, 1), but was hard pressed by the Syrian King Demetrius. Having been reinstated on his throne by the Romans, among whom he had been brought up (Liv. xlii, 19), he sent his son Demetrius, in connection with Attalus of Pergamos, to assist Ptolemy Philometor against the usurper Alexander Balas, B.C. 152 (Justin. xxxv, 1). See ALEXANDER. After a reign of thirty-three years he fell in battle, B.C. 130, while aiding the Romans against Aristonicus, prince of Pergamos, who had inherited the throne of his father Attalus III (Justin. xxxvi, 4; xxxvii, 1; Liv. *Epit.* 59). Letters were addressed to him from Rome in favor of the Jews (1 Macc. xv, 22), who in after times seem to have been numerous in his kingdom (Acts ii, 9; comp. 1 Pet. i, 1).



Coin (probably) of Ariarathes V.

Arias Montānus (BENEDICTUS), a Spanish priest and Orientalist, born in Estremadura (in a mountainous district, whence the name *Montanus*) in 1527, of noble but poor parents. He distinguished himself early by his acquaintance with the Oriental languages, and was ordained priest in the order of St. James, of which he had become a clerk. The bishop of Segovia took him with him to the Council of Trent, after which Arias retired to the monastery of Our Lady "de los Angelos," in the mountains of Andalusia, whence, however, he was recalled by King Philip II, to labor at the new Polyglot Bible, which he was causing to be made after that of Alcala, at the suggestion of the celebrated printer Plantin. This Bible was printed at Antwerp, in 1571, under the title *Biblia Sacra, Hebraice, Chaldaice, Græce, et Latine, Philippi II, Regis Catholici Pietate et Studio ad Sacrosanctæ Ecclesiæ Usum Chrh. Plantinus excudebat* (8 vols. fol.). The "Polyglot" in every respect justified the high expectation which had been formed of it; but in a voyage from the Netherlands to Spain nearly all the copies were lost. The king remunerated Arias's labors by giving him a yearly pension of 2000 ducats, besides other honorary rewards and lucrative offices. Arias was an upright, sincerely orthodox Romanist, but he was a declared enemy of the Jesuits, and that

ambitious order omitted no opportunity to take revenge on so dangerous a foe—the more powerful because his orthodoxy had never been questioned, and was supported by uncommon erudition. He was accused of Judaism because he had inserted in the Polyglot certain Chaldee paraphrases, which tended to confirm the Jews in their errors. He made many voyages to Rome to justify himself, and in 1580 was honorably dismissed, and died at Seville in 1598, prior of the convent of St. Jago. Arias's numerous and extensive literary works chiefly belong to theological, but partly also to classical literature, but his Polyglot certainly holds the principal place; it is generally called the "Antwerp Polyglot," or, from the patronage bestowed on it by Philip II, "Biblia Regia," and sometimes also, after the printer, "Biblia Plantiniana."

Ariath, a city mentioned in the *Notitia Ecclesiastica*, and thought by Porter (*Damascus*, ii, 136) to be the present large city *Ary*, nearly three hours north of Busrah, at the west base of the Hauran mountains (Van de Velde, *Memoir*, p. 288).

Arid'aï (Heb. *Ariday'*, אֲרִידַי, of Persian origin, perhaps meaning *strong;* Sept. Ἀρσαῖος), the ninth of the ten sons of Haman, slain by the Jews of Babylonia (Esth. ix, 9). B.C. cir. 473.

Arid'atha (Heb. *Aridatha'*, אֲרִידָתָא, same etymol. as *Aridai;* Sept. Σαρβαχά v. r. Σαρβακά), the sixth of the ten sons of Haman, slain by the Jews in Babylonia (Esth. ix, 8). B.C. cir. 473.

Ari'ëh (Heb. *Aryeh'*, only with the art., הָאַרְיֵה, *the lion;* Sept. Ἀρία), the name apparently of one of the body-guard slain with King Pekahiah at Samaria (2 Kings xv, 25). B.C. 757. See Argob.

A'riël (Heb. *Ariël'*, אֲרִיאֵל, Sept. Ἀριήλ), a word meaning "*lion of God*," and correctly enough rendered by "lion-like" in 2 Sam. xxiii, 20; 1 Chron. xi, 22. It was applied as an epithet of distinction to bold and warlike persons, as among the Arabians, who surnamed Ali "*The Lion of God*" (Abulf. *Ann.* i, 96; Bochart, *Hieroz.* i, 716). Others, as Thenius, Winer, Fürst, look upon it in these passages as a proper name, and translate "two [sons] of Ariel," supplying the word בְּנֵי, which might easily have fallen out. See Areli.

1. One of the chief men sent for by Ezra to procure Levites for the services of the sanctuary (Ezra viii, 16). B.C. 459.

2. The same word is used as a local proper name in Isa. xxix, 1, 2, 7, applied to Jerusalem, "as victorious under God," says Dr. Lee; and in Ezek. xliii, 15, 16, to the altar of burnt-offerings. See Harel. In this latter passage Gesenius (*Thes. Heb.* p. 147) and others, unsatisfied with the Hebrew, resort to the Arabic, and find the first part of the name in *Ari, fire-hearth* (cognate with Heb. אוֹר, *light*, i. e. fire), which, with the Heb. *El, God*, supplies what they consider a more satisfactory signification (but see Hävernick, *Comment.* in loc.). It is thus applied, in the first place, to the altar, and then to Jerusalem as containing the altar. Henderson gives the word this etymology also in the passage in Isa. (see *Comment.* in loc.).

A'rim. See Kirjath-arim.

Arimathæ'a (Ἀριμαθαία, from the Heb. *Ramathaim*, with the art, prefixed), the birth-place of the wealthy Joseph, in whose sepulchre our Lord was laid (Matt. xxvii, 57; John xix, 38). Luke (xxiii, 51) calls it "a city of the Jews;" which may be explained by 1 Macc. xi, 34, where King Demetrius thus writes: "We have ratified unto them (the Jews) the borders of Judæa, with the three governments of Apherema, Lydda, and *Ramathem* (Ῥαμαθέμ), that are added unto Judæa from the country of Samaria." Eusebius (*Onomast.* s. v.) and Jerome (*Epit. Paulæ*) regard the Arimathæa of Joseph as the same place as the Ramathaim of Samuel, and place it near Lydda or Diospolis (see Reland, *Palæst.* p. 579 sq.), Samuel's birth-place, the Ramah of 1 Sam. i, 1, 19, which is named in the Septuagint *Armathaim* (Ἀρμαθαίμ), and by Josephus *Armatha* (Ἀρμαθά, *Ant.* v, 10, 2). Hence Arimathæa has by most been identified with the existing *Ramleh*, because of the similarity of the name to that of Ramah (of which Ramathaim is the dual), and because it is near Lydda or Diospolis. Dr. Robinson (*Researches*, iii, 40, 44; new ed. iii, 141), however, disputes this conclusion on the following grounds: (1.) That Abulfeda alleges Ramleh to have been built after the time of Mohammed, or about A.D. 716, by Suleiman Abd-al-Malik; (2.) that "Ramah" and "Ramleh" have not the same signification; (3.) that Ramleh is in a plain, while *Ramah* implies a town on a hill (רָם, *high*). To these objections it may be answered, (1.) That Abulfeda's statement may mean no more than that Suleiman *rebuilt* the town, which had previously been in ruins, just as Rehoboam and others are said to have "built" many towns that had existed long before their time; for the Moslems seldom built towns except on old sites or out of old materials; so that there is not a town in all Palestine that is with certainty known to have been founded by them. (2.) In such cases they retain the old names, or others resembling them in sound, if not in signification, which may account for the difference between "Ramah" and "Ramleh." (3.) Neither can we assume that the place called Ramah could not be in a plain, unless we are ready to prove that Hebrew names were *always* significant and appropriate. This they probably were not. They were so in early times, but not eventually, when towns were numerous, and took their names arbitrarily from one another without regard to local circumstances. Farther, if Arimathæa, by being identified with Ramah, was necessarily in the mountains, it could not have been "near Lydda," from which the hills are seven miles distant (see Thomson, *Land and Book*, ii, 300; comp. Wilson, *Lands of Bible*, ii, 263). See Ramathaim-zophim.

Ramleh is in north lat. 31° 59′, and east long. 35° 28′, 8 miles south-east from Joppa, and 24 miles north-west by west from Jerusalem. It lies in the fine undulating plain of Sharon, upon the eastern side of a broad, low swell rising from a fertile though sandy plain. Like Gaza and Jaffa, this town is surrounded by olive-groves and gardens of vegetables and delicious fruits. Occasional palm-trees are also seen, as well as the kharob and the sycamore. The streets are few; the houses are of stone, and many of them large and well built. There are five mosques, two or more of which are said to have once been Christian churches; and there is here one of the largest Latin convents in Palestine. The place is supposed to contain about 3000 inhabitants, of whom two thirds are Moslems, and the rest Christians, chiefly of the Greek Church, with a few Armenians. The inhabitants carry on some trade in cotton and soap. The great caravan-road between Egypt and Damascus, Smyrna, and Constantinople, passes through Ramleh, as well as the most frequented road for European pilgrims and travellers between Joppa and Jerusalem (Robinson, iii, 27; Raumer, p. 215). The tower is the most conspicuous object in or about the city. It stands a little to the west of the town, on the highest part of the swell of land, and is in the midst of a large quadrangular enclosure, which has much the appearance of having once been a splendid khan. The tower is wholly isolated, whatever may have been its original destination. The town is first mentioned under its present name by the monk Bernard, about A.D. 870. About A.D. 1150 the Arabian geographer Edrisi (ed. Jaubert, p. 339) mentions Ramleh and Jerusalem as the two principal cities of Palestine. The first Crusaders, on their approach, found Ramleh deserted by its inhabitants; and with it and Lydda they endowed the first

Latin bishopric in Palestine, which took its denomination from the latter city. From the situation of Ramleh between that city and the coast, it was a post of much importance to the Crusaders, and they held possession of it generally while Jerusalem was in their hands, and long afterward. In A.D. 1266 it was finally taken from the Christians by the Sultan Bibars. Subsequently it is often mentioned in the accounts of travellers and pilgrims, most of whom rested there on their way to Jerusalem. It seems to have declined very fast from the time that it came into the possession of the Crusaders. Benjamin of Tudela (*Itin.* p. 79, ed. Asher), who was there in A.D. 1173, speaks of it as having been *formerly* a considerable city. Belon (*Observat.* p. 311), in 1547, mentions it as almost deserted, scarcely twelve houses being inhabited, and the fields mostly untilled. This desertion must have occurred after 1487; for Le Grand, *Voyage de Hierusalem*, fol. xiv, speaks of it as a peopled town (though partly ruined), and of the "seigneur de Rama" as an important personage. By 1674 it had somewhat revived, but it was still rather a large unwalled village than a city, without any good houses, the governor himself being miserably lodged (Nau, *Voyage Nouveau*, i, 6). A century later it remained much in the same state, the governor being still ill lodged, and the population scarcely exceeding 200 families (Volney, ii, 220). Its recent state must, therefore, indicate a degree of comparative prosperity, the growth of the present century (see Robinson's *Researches*, iii, 33 sq.). See RAMAH.

Arindēla (τὰ Ἀρίνδηλα), an episcopal city of the Third Palestine of considerable importance, noticed in the early ecclesiastical lists (Reland, *Palæst.* p. 553, 581); identified by Dr. Robinson (*Researches*, ii, 496) with the site *Churundel*, near the south-east corner of the Dead Sea, consisting of considerable ruins on the slope of a hill, near a spring.

A'rioch (Heb. *Aryok'*, אַרְיוֹךְ, from the Sanscrit *Arjaka, venerable*, or perhaps from the Heb. אַרְיֵה, *a lion;* Sept. Ἀριώχ [v. r. in Dan. Ἀριώχης, in Tob. Εἰριώχ], Josephus Ἀρίουχος, *Ant.* i, 9, 1; Ἄριοχος, *Ant.* x, 10, 2), the name of two men and one place.

1. A king of Ellasar, confederate with Chedorlaomer against Sodom and Gomorrah (Gen. xiv, 1, 9), B.C. cir. 2080 (*Jour. Sac. Lit.* Jan. 1862). See LOT.

2. The captain of the royal guard at the court of Babylon, into whose charge Daniel and his fellow youths were committed (Dan. ii, 14). B.C. 604.

3. A "plain" of the Elymæans (? Persians), mentioned in the apocryphal book of Judith (i, 6) as furnishing aid to Arphaxad in his contest with Nebuchadnezzar; supposed by Grotius to mean the *Oracana* (Ὀράκανα) of Ptolemy (vi, 2, 11), but more probably borrowed from the first of the above names (see Fritzsche, *Handb.* in loc.).

Aris'aï (Heb. *Arisay'*, אַרִיסַי, from Sanscrit *Arjasay, arrow of Aria;* Sept. Ῥουφανύς v.r. Ῥουφαῖος), the eighth of the ten sons of Haman slain by the Jews of Babylonia (Esth. ix, 9). B.C. cir. 473.

Aristar'chus (Ἀρίσταρχος, *best ruler*, a frequent Greek name), a faithful adherent of the Apostle Paul in his labors. A.D. 51–57. He was a native of Thessalonica, and became the companion of Paul in his third missionary tour, accompanying him to Ephesus, where he was seized and nearly killed in the tumult raised by the silversmiths (Acts xix, 29). He left that city with the apostle, and accompanied him in his subsequent journeys (Acts xx, 4), even when taken as a prisoner to Rome (Acts xxvii, 2); indeed, Aristarchus was himself sent thither as a prisoner, or became such while there (Philem. 24), for Paul calls him his "fellow-prisoner" (Col. iv, 10). The traditions of the Greek Church represent Aristarchus as bishop of Apamea in Phrygia, and allege that he continued to accompany Paul after their liberation, and was at length beheaded along with him at Rome in the time of Nero. The Roman martyrologies make him bishop of Thessalonica.

Aristēas (Ἀριστέας) or **Aristæus** (Ἀριστεῖος), a Cyprian by nation, was a high officer at the court of Ptolemy Philadelphus, and was distinguished for his military talents. Ptolemy, being anxious to add to his newly-founded library at Alexandria (B.C. 273) a copy of the Jewish law, sent Aristeas and Andreas, the commander of his body-guard, to Jerusalem. They carried presents to the Temple, and obtained from the high-priest, Eleazar, a genuine copy of the Pentateuch, and a body of seventy elders, six from each tribe, who could translate it into Greek. On their arrival, they are said to have completed the Alexandrian version of the Old Testament, usually termed the "Septuagint" from the number of translators. The story about the translation rests chiefly on the reputed letter of Aristeas himself, but it is told, with a few differences, by Aristobulus, the Jewish philosopher (Euseb. *Præp. Ev.* xiii, 12), by Philo Judæus (*Vit. Mos.* 2), and Josephus (*Ant.* xii, 2); also by Justin Martyr (*Cohort. ad Græc.* p. 13; *Apol.* p. 72; *Dial. cum Tryph.* p. 297), Irenæus (*Adv. Haer.* iii, 25), Clemens Alexandrinus (*Strom.* i, 250), Tertullian (*Apolog.* 18), Euseb. (*Præp. Ev.* viii, 1), Athanasius (*Synop. S. Scrip.* ii, 156), Cyril of Jerusalem (*Catech.* p. 36, 37), Epiphanius (*De Mens. et Pond.* 3), Jerome (*Præf. in Pentateuch; Quæst. in Gen. Proœm.*), Augustine (*De civ. Dei*, xviii, 42, 43), Chrysostom (*Adv. Jud.* i, 443), Hilary of Poictiers (*In Psalm.* 2), and Theodoret (*Præf. in Psalm.*). The letter was printed, in Greek and Latin, by Schard (Basil. 1561, 8vo); reprinted at Oxford (1692, 8vo); best ed. in Gallandii *Bibloth Patr.* ii, 771 (Fabricii *Bibl. Græc.* iii, 669; in Engl. by Lewis (Lond. 1715, 12mo). See Fürst, *Bib. Jud.* i, 51 sq. Comp. SEPTUAGINT.

Aristīdes, an Athenian philosopher, who became a Christian, without, however, forsaking his original profession. He presented to the Emperor Adrian, at the same time with Quadratus, an Apology for the Christian Faith, which existed in the time of Eusebius and Jerome, and even as late as that of Usuardus, and Addo of Vienne, if the account given of the passion of St. Dionysius the Areopagite may be relied on. Aristides flourished about A.D. 123. Jerome says that his Apology was filled with passages from the writings of the philosophers, and that Justin afterward made much use of it. He is commemorated August 31st.—Cave, *Hist. Lit.* anno 123; Euseb. *Hist. Eccl.* lib. iv, cap. iii; Lardner, *Works*, ii, 308; Fabricius, *Bib. Græc.* vi, 39.

Aristobu'lus (Ἀριστόβουλος, *best counsellor*, a frequent Grecian name), the name of several men in sacred history.

1. A Jewish priest (2 Macc. i, 10), who resided in Egypt in the reign of Ptolemy (VI) Philometor (comp. Grimm, 2 Macc. i, 9). In a letter of Judas Maccabæus he is addressed (B.C. 165) as the representative of the Egyptian Jews (Ἀριστοβούλῳ . . . καὶ τοῖς ἐν Αἰγ. Ἰουδ. 2 Macc. l. c.), and is further styled "the teacher" (διδάσκαλος, i. e. counsellor?) of the king. Josephus makes no mention of him; and the genuineness of the letter itself is doubtful (De Wette, *Einlät.* i, 413); yet there may have lived at this time an eminent Jew of this name at the Egyptian court. Some have thought him identical with the peripatetic philosopher of the name (Clem. Alex. *Str.* v, 98; Euseb. *Præp. Ev.* viii, 9), who dedicated to Ptol. Philometor his allegorical exposition of the Pentateuch (Βίβλους ἐξηγητικὰς τοῦ Μωσέως νόμου, Euseb. *Hist. Eccl.* vii, 32). Considerable fragments of this work have been preserved by Clement and Eusebius (Euseb. *Præp. Evang.* vii, 13, 14; viii (8), 9, 10; xiii, 12; in which the Clementine fragments recur); but the authenticity of the quotations has been vigorously contested. It was denied by R. Simon and especially by Hody (*De bibl. text. orig.* p. 50 sq. Oxon. 1705), who was answered by Valckenaer (*Diatribe de Aristo-*

bulo Judæo, Lugd. Bat. 1806); and Valckenaer's arguments are now generally considered conclusive (Gfrörer, *Philo*, ii, 71 sq.; Dähne, *Jud. Alex. Relig.-Philos.* ii, 73 sq.; Ewald, *Gesch. des Völkes Isr.* iv, 294 n.) The object of Aristobulus was to prove that the peripatetic doctrines were based (ἠρτῆσθαι) on the Law and the Prophets; and his work has an additional interest as showing that the Jewish doctrines were first brought into contact with the Aristotelian and not with the Platonic philosophy (comp. Matter, *Hist. de l'école d'Alex.* iii, 153 sq.). The fragments which remain are discussed at length in the works quoted above, which contain also a satisfactory explanation of the chronological difficulties of the different accounts of Aristobulus. (See Eichhorn, *Biblioth. d. bibl. Lit.* v, 253 sq.)

2. The eldest son of John Hyrcanus, prince of Judæa. In B.C. 110, he, together with his brother Antigonus, successfully prosecuted for his father the siege of Samaria, which was destroyed the following year (Josephus, *Ant.* xiii, 10, 2 and 3; *War*, i, 2, 7). Hyrcanus dying in B.C. 107, Aristobulus took the title of king, this being the first instance of the assumption of that name since the Babylonian captivity (but see Strabo, xvi, 762), and secured his power by the imprisonment of all his brothers except his favorite one Antigonus, and by the murder of his mother, to whom Hyrcanus had left the government by will. The life of Antigonus was soon sacrificed to his brother's suspicions through the intrigues of the queen and her party, and the remorse felt by Aristobulus for his execution increased the illness under which he was at the time suffering, and thus hastened his own death, B.C. 106. During his reign the Ituræans were subdued and compelled to adopt the Jewish law. He also received the name of Φιλέλλην from the favor which he showed the Greeks (Joseph. *Ant.* xiii, 11; *War*, i, 3).

3. The younger son of Alexander Jannæus by Alexandra (Josephus, *Ant.* xiii, 16, 1; *War*, i, 5, 1). During the nine years of his mother's reign he set himself against the party of the Pharisees, whose influence she had sought; and after her death, B.C. 70, he made war against his eldest brother Hyrcanus, and obtained from him the resignation of the crown and the high-priesthood, chiefly through the aid of his father's friends whom Alexandra had placed in the several fortresses of the country to save them from the vengeance of the Pharisees (Joseph. *Ant.* xiii, 16; xiv, 1, 2; *War*, i, 5; 6, 1). In B.C. 65 Judæa was invaded by Aretas, king of Arabia Petræa, with whom, at the instigation of Antipater the Idumæan, Hyrcanus had taken refuge. By him Aristobulus was defeated in a battle and besieged in Jerusalem; but Aretas was obliged to raise the siege by Scaurus and Gabinius, Pompey's lieutenants, whose intervention Aristobulus had purchased (Joseph. *Ant.* xiv, 2; 3, 2; *War*, i, 6, 2 and 3). In B.C. 63 he pleaded his cause before Pompey at Damascus, but finding him disposed to favor Hyrcanus, he returned to Judæa and prepared for war. On Pompey's approach, Aristobulus, who had fled to the fortress of Alexandrium, was persuaded to obey his summons and appear before him; and, being compelled to sign an order for the surrender of the garrison, he withdrew in impotent discontent to Jerusalem. Pompey still advanced, and Aristobulus again met him and made submission; but, his friends in the city refusing to perform the terms, Pompey besieged and took Jerusalem, and carried away Aristobulus and his children as prisoners (Joseph. *Ant.* xiv, 3, 4; *War*, i, 6, 7; Plut. *Pomp.* 39, 45; Strabo, xvi, 762; Dion Cass. xxxvii, 15, 16). Appian (*Bell. Mith.* 1117) erroneously represents him as having been put to death immediately after Pompey's triumph. In B.C. 57 he escaped from confinement at Rome with his son Antigonus, and, returning to Judæa, was joined by large numbers of his countrymen, and renewed the war; but he was besieged and taken at Machærus, the fortifications of which he was attempting to restore, and was sent back to Rome by Gabinius (Joseph. *Ant.* xiv, 6, 1; *War*, i, 8, 6; Plut. *Ant.* 3; Dion Cass. xxxix, 56). In B.C. 49 he was again released by Julius Cæsar, who sent him into Judæa to forward his interests there, but he was poisoned on the way by some of Pompey's party (Joseph. *Ant.* xiv, 7, 4; *War*, i, 9, 1; Dion Cass. xli, 18).

4. The grandson of No. 3, and the son of Alexander, and brother of Herod's wife Mariamne. His mother Alexandra, indignant at Herod's having bestowed the high-priesthood on the obscure Ananelus, endeavored to obtain that office for her son from Antony through the influence of Cleopatra. Herod, fearing the consequences of this application, and urged by Mariamne's entreaties, deposed Ananelus, and made Aristobulus high-priest, the latter being only 17 years old at the time. The king, however, still suspecting Alexandra, and keeping a strict and annoying watch upon her movements, she renewed her complaints and designs against him with Cleopatra, and at length made an attempt to escape into Egypt with her son. Herod discovered this, and affected to pardon it; but soon after he caused Aristobulus to be treacherously drowned at Jericho, B.C. 35 (Joseph. *Ant.* xv, 3; *War*, i, 22, 2).

5. One of the sons of Herod the Great by Mariamne, and sent with his brother Alexander to Rome, where they were educated in the house of Pollio (Josephus, *Ant.* xv, 10, 1). On their return to Judæa, the suspicions of Herod were excited against them by their brother Antipater (q. v.), aided by Pheroras and their aunt Salome, though Berenice, the daughter of the latter, was married to Aristobulus; the young men themselves supplying their enemies with a handle against them by the indiscreet expression of their indignation at their mother's death. In B.C. 11 they were accused by Herod at Aquilea before Augustus, through whose mediation, however, he was reconciled to them. Three years after Aristobulus was again involved with his brother in a charge of plotting against their father, but a second reconciliation was effected by Archelaus, king of Cappadocia, the father-in-law of Alexander. A third accusation, through the arts of Euryales, a Lacedæmonian adventurer, proved fatal. By permission of Augustus, the two young men were arraigned by Herod before a council convened at Berytus (at which they were not even allowed to be present to defend themselves), and, being condemned, were soon after strangled at Sebaste, B.C. 6 (Joseph. *Ant.* xvi, 1–4; 8; 10; 11; *War*, i, 23–27; comp. Strabo, xvi, 765).—See Alexander.

6. Surnamed "the younger" (ὁ νεώτερος, Josephus, *Ant.* xxi, 2), was the son of the preceding Aristobulus and Berenice, and the grandson of Herod the Great. Himself and his two brothers (Agrippa I and Herod, the future king of Chalcis) were educated at Rome, together with Claudius, who was afterward emperor, and who appears to have regarded Aristobulus with great favor (Josephus, *Ant.* xviii, 5, 4; 6, 3; xx, 1, 2). He lived at enmity with his brother Agrippa, and drove him from the protection of Flaccus, proconsul of Syria, on the charge of having been bribed by the Damascenes to support their cause with the proconsul against the Sidonians (Josephus, *Ant.* xviii, 6, 3). When Caligula sent Petronius to Jerusalem to set up the statues in the Temple, Aristobulus joined in the remonstrance against the procedure (Josephus, *Ant.* xviii, 8; *War*, ii, 10; Tacit. *Hist.* v, 9). He died as he had lived, in a private station (Josephus, *War*, ii, 11, 6), having, as appears from the letter of Claudius to the Jews in Josephus (*Ant.* xx, 1, 2), survived his brother Agrippa, who died in A.D. 44. He was married to Jotapa, a princess of Emessa, by whom he left a daughter of the same name (Josephus, *Ant.* xviii, 5, 4; *War*, ii, 11, 6).

7. Son of Herod, king of Chalcis, grandson of the Aristobulus who was strangled at Sebaste, and great-grandson of Herod the Great. In A.D. 55 Nero made him king of Armenia Minor, in order to secure that province from the Parthians; and in A.D. 61, the emperor added to his dominions some portion of the Greater Armenia, which had been given to Tigranes (Josephus, *Ant.* xx, 8, 4; Tacit. *Ann.* xiii, 7; xiv, 26). Aristobulus appears (from Josephus, *War*, vii, 7, 1) to have also obtained from the Romans his father's kingdom of Chalcis, which had been taken from his cousin, Agrippa II, in A.D. 52; and he is mentioned as joining Casennius Pætus, proconsul of Syria, in the war against Antiochus, king of Commagene, in the fourth year of Vespasian, or A.D. 73 (Joseph. *ib.*). He was married to Salome, daughter of the infamous Herodias, by whom he had three sons, Herod, Agrippa, and Aristobulus; of these, nothing further is recorded (Josephus, *Ant.* xviii, 5, 4).

8. A person, perhaps a Roman, named by Paul in Rom. xvi, 10, where he sends salutations to his household. A.D. 55. He is not himself saluted; hence he may not have been a believer, or he may have been absent or dead. Tradition represents him as brother of Barnabas, and one of the seventy disciples, and alleges that he was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels, and that he was eventually sent into Britain, where he labored with much success, and where he at length died (*Menolog. Græc.* iii, 17 sq.).

Aristotle (Ἀριστοτέλης), one of the greatest philosophers of ancient times, whose philosophical system has exercised for a long time a controlling influence on the development of Christian philosophy and on Christian literature in general. Aristotle was born in B.C. 384, at Stagira, in Macedonia, whence he received his surname, *The Stagirite*. He was first instructed by his father, Nicomachos, the private physician of King Augustus III. of Macedonia; afterward by Proxenos in Atarneus. At the age of 17 years he went to Athens, where he enjoyed for 20 years the instruction of, and intercourse with, Plato. In B.C. 343 he was appointed by Philip of Macedonia teacher of his son Alexander. About 335 he returned to Athens, where he established a new school of philosophy in the "Lyceum" (Λύκειον, so called from an epithet of Apollo), a gymnasium near the city. There he instructed in the mornings a select circle of disciples (*Acroatæ, Esoterics*), while in the afternoons he gave popular lectures to all kinds of readers (*Exoterics*). After having taught for 13 years he was accused of impiety, and compelled to leave Athens. He went to Chalcis, and died soon after (B.C. 322). At Stagira an annual festival, called the "Aristotelea," was celebrated in his honor. According to a Jewish legend, he is said to have turned Jew in consequence of a conversation held with a Jew at Athens. He is said to have composed about 800 works, lists of which are given by Diogenes Laertius and others. Many of his works are lost; while, on the other hand, several that bear his name are undoubtedly spurious. The oldest complete edition of his works was published by Aldus Manutius (Venice, 1495 98, 5 vols. fol.); the latest and best by Imman. Bekker (Berlin, 1831 sq. 4 vols.). —Smith's *Dict. of Class. Biog.* s. v.

The influence of the philosophic system of Aristotle on the intellectual development of the human race has been more extensive and more lasting than that of any other philosopher except Plato. This supremacy is to be ascribed (1) to his method, which not only restricted the range of human observation and thought, but also fixed the laws of their operation, so far as the field of the outer world is concerned, on principles fundamental to the human mind; (2) to his logic, which grew out of his method and also complemented it; (3) to the practical character of his intellect, and the practical tendency of his speculations, even the most subtle; and (4) to the comparative clearness and simplicity of his system, which arises partly from the really luminous clearness of his own intellect, and partly from the fact that the most profound problems of philosophy do not come within the range of his method when confined to its legitimate application. His method is the so-called empirical one, viz., to begin with the observation of phenomena, and to reason upon them. "'Art commences when, from a great number of experiences, one general conception is formed, which will embrace all similar cases; experience is the knowledge of individual things; art is that of universals' (*Metaphys.* i, 1). What Aristotle here calls 'art' is plainly what we now call 'induction;' and had he adhered throughout to the method here indicated, he would have been, in reality, what Bacon is called, the father of the inductive philosophy. The distinction between Aristotle and Plato is, that while both held that science could only be formed from universals, τὰ καθόλου, Aristotle contended that such universals had purely a subjective existence, i. e. that they were nothing more than the inductions derived from particular facts. He therefore made experience the basis of all science, and reason the architect. Plato made reason the basis. The tendency of the one was to direct man to the observation and interrogation of nature, that of the other was to direct man to the contemplation of ideas" (Lewes, *Hist. of Philosophy*, ii, 114). In passing from Plato to Aristotle, the thoughtful student observes that he comes into a different if not a lower atmosphere. The end of all Plato's teaching is to show, in opposition to the Sophists, that the mind of man is not its own standard; the tendency of Aristotle's teaching is to show that it is. It has been the fashion, since Hegel's exposition of Aristotle, to deny that his doctrine is substantially realism, in the empirical sense, as opposed to Plato's idealism. To illustrate: Both Plato and Aristotle could say that "dialectics is that science which discovers the difference between the false and the true. But the false in Plato is the semblance which any object presents to the sensualized mind; the true the very substance and meaning of that object. The false in Aristotle is a wrong affirmation concerning any matter whereof the mind takes cognizance; the true a right affirmation concerning the same matter. Hence the dialectic of the one treats of the way whereby we obtain to a clear and vital perception of things; the dialectic of the other treats of the way in which we discourse of things. Words to the one are the means whereby we descend to an apprehension of realities of which there are no sensible exponents. Words to the other are the formulas wherein we set forth our notions and judgments. The one desires to ascertain of what hidden meaning the word is an index; the other desires to prevent the word from transgressing certain boundaries which he has fixed for it. Hence it happened that the sense and leading maxim of Plato's philosophy became not only more distasteful, but positively more unintelligible to his wisest disciple than to many who had not studied in the Academy, or who had set themselves in direct opposition to it. When Aristotle had matured his system of dialectics, there was something in it so perfect and satisfactory that he could not even dream of any thing lying outside of its circle, and incapable of being brought under its rules. He felt that he had discovered all the forms under which it is possible to set down any proposition in words; and what there could be besides this, what opening there could be for another region entirely out of the government of these forms, he had no conception. At any rate, if there were such a one, it must be a vague, uninhabited world. To suppose it peopled with other, and those more real and distinct forms, was the extravagance of philosophical delirium. Accordingly, when he speaks of the doctrine of substantial ideas—of ideas, that is to say, which are the grounds of all

our forms of thought, and consequently cannot be subject to them, he is reduced to the strange, and, for so consummate a logician, most disagreeable necessity of begging the whole question; of arguing that, since these ideas ought to be included under some of the ascertained conditions of logic, and by the hypothesis are not included under any, they must be fictitious" (Maurice, *Moral and Metaph. Philosophy*, ch. vi, div. iii, § 2).

In order to classify facts, and to arrive at the universal from the particular, we must reason; and the theory of reasoning is logic, which, according to Aristotle, is the *organon* or instrument of all science, *quoad formam*. In this field the pre-eminence of Aristotle is indisputable; he may, indeed, be said to have invented logic as the *formal* part of reasoning, and it remains to this day substantially what he made it. Grote observes that "what was begun by Socrates, and improved by Plato, was embodied as a part of a comprehensive system of formal logic by the genius of Aristotle; a system which was not only of extraordinary value in reference to the processes and controversies of its time, but which also, having become insensibly worked into the minds of instructed men, has contributed much to form what is correct in the habits of modern thinking. Though it has now been enlarged and recast by some modern authors (especially by Mr. John Stuart Mill in his admirable System of Logic) into a structure commensurate with the vast increase of knowledge and extension of positive method belonging to the present day, we must recollect that the distance between the best modern logic and that of Aristotle is hardly so great as that between Aristotle and those who preceded him by a century—Empedocles, Anaxagoras, and the Pythagoreans; and that the movement in advance of these latter commences with Socrates" (*History of Greece*, pt. ii, ch. lxviii).

In Psychology Aristotle anticipated a great deal of what is called "mental philosophy" at present. The soul, he says, is an entity; not the product of matter or of organization, but distinct from the body, though not separable from it as to its form (*De Anima*, ii, 1). In this principle he agrees with Plato, and it saves his doctrine from becoming wholly materialistic, a tendency natural to the empirical method. "The faculties (δυνάμεις) of the soul are production and nutrition (*De Anim.* ii, 2, 4; *De Gener. Anim.* ii, 3), sensation (*Ibid.* ii, 5, 6, 12; iii, 12), thought (τὸ διανοητικόν), and will or impulse. His remarks are particularly interesting on the manifestations of the cognitive powers (*De Anim.* ii, 6; iii, 12 sq.; *De Sensu et Sensibili*), i. e. on the senses; on common sense (κοινὴ αἴσθησις); the first attempt toward a clearer indication of consciousness (*Ibid.* iii, 1 sq.), on imagination, reminiscence, and memory (*Ibid.* iii, 3, *et De Memoria*). The act of intuition and perception is a reception of the forms of objects; and thought is a reception of the forms presupposed by feeling and imagination (*Ibid.* iii, 4). Hence a *passive* (παθητικός, intellectus patiens) and an *active understanding* (ποιητικὸς νοῦς, intellectus agens). The first implies receptivity for those forms, therefore it has the closest relation with the faculty of feeling, and hence with the body; to the latter, which elaborates those forms into judging (ὑπολαμβάνειν) and inferring (λογίζεσθαι), and which moreover itself thinks, appertains indestructibility (immortality without consciousness or memory) (*De Anim.* ii, 1–6; iii, 2 sq. 5). Thought itself is a power separate from the body, coming from without into man (*De Gener. Anim.* ii, 3), similar to the element of the stars (Cic. *Acad. Quæst.* i, 7). Further, the understanding is theoretical or practical; it is the latter, inasmuch as it proposes ends and aims. The will (ὄρεξις) is an impulse directed toward matters of practice—that is to say, toward good; which is real or apparent, according as it procures a durable or a transient enjoyment (*De An.* iii, 9–11; *Eth.* iii, vi): ὄρεξις is subdivided into βούλησις and ἐπιθυμία—the *will*, properly so called, and *desire*. Pleasure is the result of the perfect exertion of a power—an exertion by which the power again is perfected. The noblest pleasures spring from reason (*Ethic.* x, 4, 5, 8)."—Tennemann, § 145.

From Psychology we proceed to Metaphysics, or "the first philosophy," as Aristotle called it, i. e. the attempt to solve the problem of being. Had Aristotle adhered strictly to his own empirical method, he would have confined himself to the relative, and not sought the absolute at all. His *prima philosophia* deals with the unchangeable, while physical science deals with change or movement. "Matter," he said, "exists in a threefold form. It is, I. Substance, perceptible by the senses, which is finite and perishable. This substance is either the abstract substance, or the substance connected with form (εἶδος). II. The higher substance, which, though perceived by the senses, is imperishable, such as are the heavenly bodies. Here the active principle (ἐνέργεια) steps in, which, in so far as it contains that which is to be produced, is understanding (νοῦς). That which it contains is the purpose (τὸ οὗ ἕνεκα), which purpose is realized in the act. Here we have the two extremes of potentiality and agency, matter and thought. The often-mentioned entelechic is the relation between these two extremes. It is the point of transition between δύναμις and ἐνέργεια, and is accordingly the cause of motion, or efficient cause, and represents the soul. III. The third form of substance is that in which the three forms of power, efficient cause and effect, are united—the absolute substance, eternal unmoved, God himself" (Lewes, *Hist. of Philosophy*, ii, 126). As to the relative place of the idea of God in the systems of Plato and of Aristotle, Maurice well remarks that "it cannot be denied that the recognition of an absolute being, of an absolute good, was that which gave life to the whole doctrine of Plato, and without which it is unmeaning; that, on the contrary, it is merely the crowning result, or, at least, the necessary postulate of Aristotle's philosophy. In strict consistency with this difference, it was a being to satisfy the wants of man which Plato sighed for; it was a first cause of things to which Aristotle did homage. The first would part with no indication or symbol of the truth that God has held intercourse with men, has made himself known to them; the second was content with seeking in nature and logic for demonstrations of his attributes and his unity. When we use personal language to describe the God of whom Plato speaks, we feel that we are using that which suits best with his feelings and his principles even when, through reverence or ignorance, he forbears to use it himself. When we use personal language to describe the deity of Aristotle, we feel that it is improper and unsuitable, even if, through deference to ordinary notions, or the difficulty of inventing any other, he resorts to it himself" (Maurice, *Moral and Metaph. Philosophy*, ch. vi, div. iii, § 5).

Practical philosophy, according to Aristotle, includes ethics, the laws of the individual moral life; œconomics, those of the family; and politics, those of man in the state. His "inquiry starts from the conception of a sovereign good and final end. The final end (τέλος) is happiness (εὐδαιμονία, εὐπραξία), which is the result of the energies of the soul (ἐν βίῳ τελείῳ) in a perfect life (*Eth. Nic.* i, 1–7; x, 5, 6); to it appertains true dignity, as being the highest thing. This perfect exercise of reason is virtue, and virtue is the perfection of speculative and practical reason; hence the subdivision of intellectual virtue (διανοητικὴ ἀρετή) and moral (ἠθική, *Eth. Nic.* i, 13; ii, 1). The first belongs, in its entire plenitude, to God alone, and confers the highest felicity, or absolute beatitude; the second, which he also styles the human, is the constant perfecting of the reasonable will (ἕξις, *habitus*), the effect

of a deliberate resolve, and consequently of liberty (*προαιρετική*), of which Aristotle was the first to display its psychological character, and of which the subjective form consists in always taking the mean between two extremes (*τὸ μέσον, μεσότης*). Aristotle may be said to have been the first to analyze *προαίρεσις*, or deliberate free choice (*Eth. Nic.* ii, 6). Ethical virtue presents itself under six principal characters, having reference to the different objects of desire and avoidance (the cardinal virtues), namely, courage (*ἀνδρία*), temperance (*σωφροσύνη*), generosity (*ἐλευθεριότης*), delicacy (*μεγαλοπρέπεια*), magnanimity and a proper love of glory (*Eth. Nic.* v, i, 6 sq.), (*μεγαλοψυχία*), gentleness and moderation. To these are added the accessory virtues, such as politeness of manners (*εὐτραπελία*), amiability, the faculty of loving and being beloved (*φιλία*), and, lastly, justice (*δικαιοσύνη*), which comprises and completes all the others, and on that account is called perfect virtue (*τελεία*). Under the head of justice Aristotle comprehends right also. Justice he regards as the special virtue (applied to the notion of equality, *τὸ ἴσον*) of *giving every man his due;* and its operation may be explained by applying to it the arithmetical and geometrical proportions conformably to the two species, the *distributive* and *corrective*, into which he subdivided the virtue. To these must be added equity, which has for its end the rectification of the defects of law. Under the head of right (*δίκαιον*) he distinguishes that appertaining to a family (*οἰκονομικόν*) from that of a city (*πολιτικόν*), dividing the latter into the natural (*φυσικόν*) and the positive (*νομικόν*). A perfect unity of plan prevails throughout his ethics, his politics, and his œconomics. Both the latter have for their end to show how the object of man's existence defined in the ethics, viz. virtue combined with happiness, may be attained in the civil and domestic relations through a good constitution of the state and household. The state (*πολίς*) is a complete association of a certain number of smaller societies sufficient to satisfy in common all the wants of life (*Pol.* i, 2). Mental power alone should preponderate. The science of politics is the investigation of means tending to the final end proposed by the state. Its principle is expediency, and its perfection the suitableness of means to the end. By this principle Aristotle would prove the lawfulness of slavery. (W. T. Krug, *De Aristotele Servitutis Defensore* (Lips. 1813, 4to); C. G. Gottling, *Commentatio de Notione Servitutis apud Aristotelem* (Jen. 1821, 4to); Wallon, *Hist. de l'Esclavage dans l'Antiquité* (Paris, 1847, 3 vols. 8vo); Tennemann, *Manual Hist. Phil.* (§ 147, 148). Professor Shedd (*History of Doctrines*, bk. i, ch. i) adopts, perhaps too closely, Ritter's reconciliation of Plato and Aristotle, going so far as to say that "Platonism and Aristotelianism differ only in form, not in substance." While we cannot agree to this broad statement, there is yet, as to the points named, reason for what he says, viz. that, in reference to the principal questions of philosophy, "both are found upon the same side of the line that divides all philosophies into the material, the spiritual, the pantheistic, and the theistic. There is a substantial agreement between Plato and his pupil Aristotle respecting the rationality and immortality of the mind as mind in distinction from matter, respecting the nature and origin of ideas, respecting the relative position and importance of the senses, and of knowledge by the senses. But these are subjects which immediately reveal the general spirit of a philosophic system. Let any one read the ethical treatises of Plato and Aristotle, and he will see that both held the same general idea of the Deity as a moral governor, of moral law, and of the immutable reality of right and wrong." But the fundamental difference of the two systems still remains, viz. that Plato regards the "ideas" or eternal archetypes of things as forming the true substance of the latter, and as having their existence in themselves, independent of the material things, their soulless shadows; while Aristotle was of opinion that the individual thing contained the true substance, which forms whatever is permanent in the flux of outward appearances.

For a long time the Aristotelian philosophy remained in Greece a rival of the Platonic, but at last the latter gained the ascendency. In Rome Aristotle found but few adherents. The fathers of the ancient Church were, on the whole, not favorable to Aristotelianism, but it was cultivated with great zeal by several sects, especially those which were inclined toward a kind of rationalism. (Comp. Lecky, *History of Rationalism*, i, 417.) Thus the Artemonites were reproached with occupying themselves more with the study of Aristotle than with that of the Scriptures. The Anomœans of the school of Eunomius were called by the fathers "young Aristotelians" (see, on the opinions of the Greek fathers respecting this point, Launoy, *De varia Aristotelis in Acad. Par. fortuna*, in his *Opera omnia*, iv, 175 sq. Col. 1732; Kuhn, *Katholische Dogmatik*, i, 2, 369). Nevertheless, the influence of Aristotle commenced to spread in Christian philosophy during the 4th and 5th centuries, especially in the West. Previously the Neo-Platonic philosophy, which tried to reconcile Aristotle with Plato, had given a new impulse to the study of Aristotle, and called forth a number of commentaries, of which that of Porphyry is the most celebrated. Among the Christian Aristotelians of those times was Nemesius, bishop of Emesa, A.D. 400, whose work on "the Nature of the Soul" is based on the Aristotelian anthropology, and remained long in use and influence in Christian philosophy. Æneus of Gaza, toward the end of the 5th century, and Zacharius Scholasticus (first half of 6th century), opposed Aristotle, especially with regard to the world, and approached nearer the doctrine of Plato. Of greater significance was Johannes Philoponus, who called himself "Grammaticus," and is supposed by modern writers to have lived in the first half of the 6th century. He combated the Platonic philosophy, and followed Aristotle so closely as even to deviate from the commonly received doctrines of Christianity. Thus, applying the Aristotelian doctrine that individual things are substances, he changed the doctrine of the Trinity into a kind of Tritheism. John Damascenus, the chief theologian of the Greek Church, knew and used the dialectics of Aristotle, but made no attempt to thoroughly blend it with the doctrines of Christianity. A new era in the history of the Aristotelian philosophy within the Christian Church begins after the Christianization of the Germanic tribes, for the treatment of which see SCHOLASTICISM.

A very full account of Aristotle's writings and of his system (from the Hegelian point of view), by Prof. Stahr, is given in Smith, *Dict. of Gr. and Roman Biog.* etc., vol. i. For an excellent sketch of the *Life of Aristotle*, by Prof. Park, see *Bibliotheca Sacra*, vol. i. The literature of the subject is copiously given in Stahr's article above referred to. See also Maurice, *Moral and Metaph. Philosophy*, ch. vi, div. iii; Haureau, *Philosophie Scholastique*, vol. i; Gioberti, *Introd. à l'étude de la Philosophie*, i, 98; Ritter, *History of Philosophy*, vol. iii; *North Brit. Rev.* Nov. 1858; *Am. Bib. Repos.* July, 1842; *Meth. Quart. Rev.* July, 1853, p. 342 sq.; Biese, *Philos. des Aristoteles* (Berlin, 1835, 2 vols. 8vo); St. Hilaire, *Logique d'Aristote* (Par. 1838, 2 vols. 8vo); Ravaisson, *La Métaphysique d'Aristote* (Paris, 1840, 2 vols. 8vo); Vacherot, *Théorie des prem. principes selon Aristote* (Par. 1836, 8vo); Simon, *Du Dieu d'Aristote* (Par. 1840, 8vo).; Wetzer u. Welte, *Kirchen-Lexikon*, i, 412. For references as to the influence of Aristotle on Christian theology, see SCHOLASTICISM.

Arithmetic, or the *science of numbers*, was unquestionably practised as an art in the dawn of civilization; since to put things or their symbols together (addition), and to take one thing from another (subtraction), must have been coeval with the earliest ef-

forts of the human mind; and what are termed multiplication and division are only abbreviated forms of addition and subtraction. The origin, however, of the earliest and most necessary of the arts and sciences is lost in the shades of antiquity, since it arose long before the period when men began to take special notice and make some kind of record of their discoveries and pursuits. In the absence of positive information, we seem authorized in referring the first knowledge of arithmetic to the East (see *Edinburgh Review*, xviii, 185). From India, Chaldæa, Phœnicia, and Egypt the science passed to the Greeks, who extended its laws, improved its processes, and widened its sphere. To what extent the Orientals carried their acquaintance with arithmetic cannot be determined. The greatest discovery in this department of the mathematics, namely, the establishment of our system of ciphers, or of figures considered as distinct from the letters of the alphabet, belongs undoubtedly, not to Arabia, as is generally supposed, but to the remote East, probably India. It is to be regretted that the name of the discoverer is unknown, for the invention must be reckoned among the greatest of human achievements. Our numerals were made known to these Western parts by the Arabians, who, though they were nothing more than the mediums of transmission, have enjoyed the honor of giving them their name. These numerals were unknown to the Greeks, who made use of the letters of the alphabet for arithmetical purposes (see *Encyclopædia Metropolitana*, s. v.). The Hebrews were not a scientific, but a religious and practical nation. What they borrowed from others of the arts of life they used without surrounding it with theory, or expanding and framing it into a system. So with arithmetic, designated by them by some form of the verb מָנָה, *manah'*, signifying to determine, limit, and thence to *number*. Of their knowledge of this science little is known more than may be fairly inferred from the pursuits and trades which they carried on, for the successful prosecution of which some skill at least in its simpler processes must have been absolutely necessary; and the large amounts which appear here and there in the sacred books serve to show that their acquaintance with the art of reckoning was considerable. See NUMBER. Even in fractions they were not inexperienced (Gesenius, *Lehrgeb.* p. 704). For figures, the Jews, after the Babylonish exile, made use of the letters of the alphabet, as appears from the inscriptions on the so-called Samaritan coins (Eckhel, *Doctr. Num.* i, iii, 468); and it is not unlikely that the ancient Hebrews did the same, as well as the Greeks, who borrowed their alphabet from the Phœnicians, neighbors of the Israelites, and employed it instead of numerals (Schmidt, *Biblischer Mathematicus*, Tüb. 1735, 1749). See ABBREVIATION.

Arius, born toward the close of the third century, in Libya, according to others, in Alexandria. He wrote a theological work, *Thalia*, extracts from which are given in the writings of Athanasius. He died in 336. For his doctrines and their history, see ARIANISM.

Ark is used in the Bible to designate three vessels of special importance.

1. NOAH'S ARK (תֵּבָה, *tebah'*; Sept. κιβωτός, *a chest*; Josephus λάρναξ, *a coffer*; Vulg. *arca*, Gen. vi, 14), different from the term אָרוֹן, *aron'*, applied to the "ark" of the covenant, and other receptacles which we know to have been chests or coffers, but the same that is applied to the "ark" in which Moses was hid (Exod. ii, 3), the only other part of Scripture in which it occurs. In the latter passage the Septuagint renders it θίβη, a *ship*; but the truth seems to be that *aron* denotes any kind of chest or coffer, while the exclusive application of *tebah* to the vessels of Noah and of Moses would suggest the probability that it was restricted to such chests or arks as were intended to float upon the water, of whatever description. The identity of the name with that of the wicker basket in which Moses was exposed on the Nile has led some to suppose that the ark of Noah was also of wicker-work, or rather was wattled and smeared over with bitumen (Auth. Vers. "pitch," Gen. vi, 14). This is not *impossible*, seeing that vessels of considerable burden are thus constructed at the present day; but there is no sufficient authority for carrying the analogy to this extent.

The boat-like form of the ark, which repeated pictorial representations have rendered familiar, is fitted for progression and for cutting the waves; whereas the ark of Noah was really destined to float idly upon the waters, without any other motion than that which it received from them. If we examine the passage in Gen. vi, 14–16, we can only draw from it the conclusion that the ark was not a boat or ship; but, as Dr. Robinson (in Calmet's *Dict.* s. v.) describes it, "a building in the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high. The length of the cubit, in the great variety of measures that bore this name, it is impossible to ascertain and useless to conjecture. So far as the *name* affords any evidence, it also goes to show that the ark of Noah was not a regularly-built vessel, but merely intended to float at large upon the waters. We may, therefore, probably with justice, regard it as a large oblong, floating house, with a roof either flat or only slightly inclined. It was constructed with three stories, and had a door in the side. There is no mention of windows *in the side*, but *above*, i. e. probably in the flat roof, where Noah was commanded to make them of a cubit in size (Gen. vi, 16). That this is the meaning of the passage seems apparent from Gen. viii, 13, where Noah removes the covering of the ark in order to ascertain whether the ground was dry—a labor unnecessary, surely, had there been windows in the sides of the ark."

The purpose of this ark was to preserve certain persons and animals from the deluge with which God intended to overwhelm the land, in punishment for man's iniquities. The persons were eight—Noah and his wife, with his three sons and their wives (Gen. vii, 7; 2 Pet. ii, 5). The animals were, one pair of every "unclean" animal, and seven pairs of all that were "clean." By "clean" we understand fit, and by "unclean" unfit, for food or sacrifice. Of birds there were seven pairs (Gen. vii, 2, 3). Those who have written professedly and largely on the subject have been at great pains to provide for all the existing species of animals in the ark of Noah, showing how they might be distributed, fed, and otherwise provided for. But they are very far from having cleared the matter of all its difficulties, which are much greater than they, in their general ignorance of natural history, were aware of. These difficulties, however, chiefly arise from the assumption that the species of *all the earth* were collected in the ark. The number of such species has been vastly underrated by these writers, partly from ignorance, and partly from the desire to limit the number for which they imagined they were required to provide. They have usually satisfied themselves with a provision for three or four hundred species at most. "But of the existing mammalia considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects (using the word in the popular sense) the number of species is immense; to say one hundred thousand would be moderate: each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. Also the innumerable millions upon millions of animalcules must be provided for, for they have all their appropriate and diversified places and circumstances of existence" (Dr. J. Pye Smith, *On*

the Relation between the Holy Scriptures and some Parts of Geological Science, p. 135). Nor do these numbers form the only difficulty; for, as the same writer observes: "All land animals have their geographical regions, to which their constitutional natures are congenial, and many could not live in any other situation. We cannot represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands, their preservation and provision, and the final disposal of them, without bringing up the idea of miracles more stupendous than any which are recorded in Scripture." These are some of the difficulties which arise on the supposition that all the species of animals existing in the world were assembled together and contained in the ark. And if the object, as usually assumed, was to preserve the species of creatures which the Deluge would otherwise have destroyed, the provision for beasts and birds only must have been altogether inadequate. What, then, would have become of the countless reptiles, insects, and animalcules to which we have already referred? and it is not clear that some provision must not also have been necessary for fishes and shell-animals, many of which cannot live in fresh water, while others cannot live in salt. The difficulty of assembling in one spot, and of providing for in the ark, the various mammalia and birds alone, even without including the otherwise essential provision for reptiles, insects, and fishes, is quite sufficient to suggest some error in the current belief. We are to consider the different kinds of accommodation and food which would be required for animals of such different habits and climates, and the necessary provision for cleansing the stables or dens. And if so much ingenuity has been required in devising arrangements for the comparatively small number of species which the writers on the ark have been willing to admit into it, what provision can be made for the immensely larger number which, under the supposed conditions, would really have required its shelter? There seems to be no way of meeting these difficulties but by adopting the suggestion of Bishop Stillingfleet, approved by Matthew Poole, Dr. J. Pye Smith, Le Clerc, Rosenmüller, and others, namely, that, as the object of the Deluge was to sweep man from the earth, it did not extend beyond that region of the earth which man then inhabited, and that only the animals of that region were preserved in the ark. See DELUGE. Bishop Stillingfleet, who wrote in plain soberness long before geology was known as a science, and when, therefore, those discoveries were altogether unthought of, by which, in our day, such warm controversies have been excited, expresses his belief that the Flood was universal as to mankind, and that all men, except those preserved in the ark, were destroyed; but he sees no evidence from Scripture that the whole earth was then inhabited; he does not think that it can ever be proved to have been so; and he asks what reason there can be to extend the Flood beyond the occasion of it. He grants that, as far as the Flood extended, all the animals were destroyed; "but," he adds, "I see no reason to extend the destruction of these beyond the compass of the earth which men then inhabited; the punishment of the beasts was occasioned by, and could not but be concomitant with, the destruction of mankind. But (the occasion of the Deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself) where the occasion was not, as where there were animals and no men, there seems no necessity for extending the Flood thither" (*Origines Sacræ*, bk. iii, ch. iv). The bishop farther argues that the reason for preserving living creatures in the ark was that there might be a stock of the tame and domesticated animals that should be immediately "serviceable for man after the Flood; which was certainly the main thing looked at in the preservation of them in the ark, that men might have all of them ready for use after the Flood; which could not have been had not the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world."

As Noah was the progenitor of all the nations of the earth, and as the ark was the second cradle of the human race, we might expect to find in all nations traditions and reports more or less distinct respecting him, the ark in which he was saved, and the Deluge in general. Accordingly, no nation is known in which such traditions have not been found. They have been very industriously brought together by Banier, Bryant, Faber, and other mythologists. See ARARAT; NOAH. And as it appears that an ark—that is, a boat or chest—was carried about with great ceremony in most of the ancient mysteries, and occupied an eminent station in the holy places, it has with much reason been concluded that this was originally intended to represent the ark of Noah, which eventually came to be regarded with superstitious reverence. On this point the historical and mythological testimonies are very clear and conclusive. The tradition of a deluge, by which the race of man was swept from the face of the earth, has been traced among the Chaldæans, Egyptians, Phœnicians, Assyrians, Persians, Greeks, Romans, Goths, Druids, Chinese, Hindoos, Burmese, Mexicans, Peruvians, Brazilians, Nicaraguans, the inhabitants of Western Caledonia, and the islanders of the Pacific; and among most of them also the belief has prevailed that certain individuals were preserved in an ark, ship, boat, or raft, to replenish the desolated earth with inhabitants. Nor are these traditions uncorroborated by coins and monuments of stone. Of the latter there are the sculptures of Egypt and of India; and it is fancied that those of the monuments called Druidical which bear the name of *kistvaens*, and in which the stones are disposed in the

Druidical Altars.

form of a chest or house, were intended as memorials of the ark. The curious subject of Arkite worship is especially illustrated by the two famous medals of Apamea. There were six cities of this name, of which the most celebrated was that of Syria; next to it in importance was the one in Phrygia, called also Κιβωτός, *Kibotos*, which, as we have seen, means an ark or hollow vessel. The medals in question belong, the one to the elder Philip, and the other to Pertinax. In the former it is extremely interesting to observe that on the front of the ark is the name of Noah, ΝΩΕ, in Greek characters. In both we perceive the ark floating on the water, containing the patriarch and his wife, the dove on wing, the olive-branch, and the raven perched on the ark. These medals also represent Noah and his wife on *terra firma*, in the attitude of rendering thanks for their safety. The genuineness of these medals has been established beyond all question by the researches of Bryant and the critical inspection of Abbé Barthélemy. There is another medal, struck in honor of the Emperor Hadrian, which bears the inscription ΑΠΑΜΕΩΝ ΚΙΒΩΤΟΣ ΜΑΡΣΙΑ, "the ark and the Marsyas of the Apameans." See APAMEA. The coincidences which these medals offer are at least exceedingly curious; and they are scarcely less illustrative of the prevailing belief to which we are referring, if, as some suppose, the figures represented are those of Deucalion and Pyrrha (Meisner, *De arca Noachi*, Witt. 1622) See FLOOD.

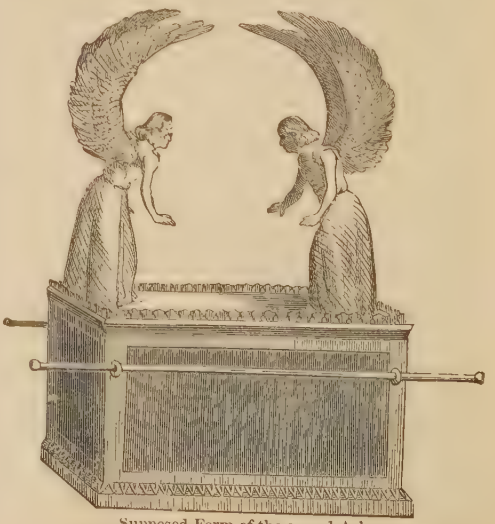
Coins of Apamea *Cibotus*, with supposed Representations of the Ark.

2. The ARK OF BULRUSHES (תֵּבָה, *tebah'*; Sept. *θίβις*). In Exod. ii, 3, we read that Moses was exposed among the flags of the Nile in an ark (or boat of bulrushes) daubed with slime and with pitch. The bulrushes of which the ark was made were the papyrus reed (*Cyperus papyrus*), which grows in Egypt in marshy places. It was used for a variety of purposes, even for food. Pliny says, from the plant itself they *weave* boats, and other ancient writers inform us that the Nile wherries were made of papyrus. Boats made of this material were noted for their swiftness, and are alluded to in Isa. xviii, 2. See REED.

3. The SACRED ARK of the Jews (אָרוֹן or אֲרֹן, *aron'*; Sept. and New Test. *κιβωτός*), different from the term applied to the ark of Noah. It is the common name for a chest or coffer, whether applied to the ark in the tabernacle, to a coffin, to a mummy-chest (Gen. l, 26), or to a chest for money (2 Kings xii, 9, 10). Our word *ark* has the same meaning, being derived from the Latin *arca*, a chest. The sacred chest is distinguished from others as the "ark of God" (1 Sam. iii, 3), "ark of the covenant" (Josh. iii, 6; Heb. ix, 4), and "ark of the law" (Exod. xxv, 22). This ark was a kind of box, of an oblong shape, made of shittim (acacia) wood, a cubit and a half broad and high, two and a half cubits long, and covered on all sides with the purest gold. It was ornamented on its upper surface with a border or rim of gold; and on each of the two sides, at equal distances from the top, were two gold rings, in which were placed (to remain there perpetually) the gold-covered poles by which the ark was carried, and which continued with it after it was deposited in the tabernacle. The Levites of the house of Kohath, to whose office this especially appertained, bore it in its progress. Probably, however, when removed from within the vail in the most holy place, which was its proper position, or when taken out thence, priests were its bearers (Num. vii, 9; x, 21; iv, 5, 19, 20; 1 Kings viii, 3, 6). The ends of the staves were visible without the vail in the holy place of the temple of Solomon, the staves being drawn to the ends, apparently, but not out of the rings. The ark, when transported, was enveloped in the "vail" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen. The lid or cover of the ark was of the same length and breadth as the ark itself, and made of the purest gold. Over it, at the two extremities, were two cherubim, with their faces turned toward each other, and inclined a little toward the lid (otherwise called the *mercy-seat*). See CHERUB. Their wings, which were spread out over the top of the ark, formed the throne of God, the King of Israel, while the ark itself was his footstool (Exod. xxv, 10–22; xxxvii, 1–9). (Comp. Josephus, *Ant.* iii, 6, 5; Philo, *Opera*, ii, 150; Koran, ii, 249, ed. Marrac.; for heathen parallels, see Apulej. *Asin.* xi, 262, Bip.; Pausan. vii, 19, 3; Ovid, *Ars Am.* ii, 609 sq.; Catull. lxiv, 260 sq. See generally Reland, *Antiq. Sacr.* i, 5, 19 sq., 43 sq.; Carpzov, *Appar.* p. 260 sq.; Schaacht, *Animadvers.* p. 334 sq.; Buxtorf, *Hist. arcæ fœd.* in Ugolini *Thesaur.* viii; Hoffmann, in the *Hall. Encycl.* xiv, 27 sq.; Otho, *Lex. Rabb.* p. 60 sq.; Rau, *Nubes super arca fœd.* Herbon. 1757, Utrecht, 1760; Thalemann, *Nubes super arca fœd.* Lips. 1752, Vindic. 1771; Lamy, *De tabernac. fœd.* p. 412 sq.; Van Til, *De tabernac. Mos.* p. 117 sq.)

This ark was the most sacred object among the Israelites; it was deposited in the innermost and holiest part of the tabernacle, called "the holy of holies" (and afterward in the corresponding apartment of the Temple), where it stood so that one end of each of the poles by which it was carried (which were drawn out so far as to allow the ark to be placed against the back wall) touched the vail which separated the two apartments of the tabernacle (1 Kings viii, 8). It was also probably a reliquary for the pot of manna and the rod of Aaron. We read in 1 Kings viii, 9, that "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet Paul, or the author of Heb. ix, 4, asserts that, besides the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark, which were directed to be "laid up" and "kept *before the testimony*," i. e. before the tables of the law (Exod. xl, 20); and probably, since there is no mention of any other receptacle for them, and some would have been necessary, the statement of 1 Kings viii, 9, implies that by Solomon's time these relics had disappeared. The expression מִצַּד אָרוֹן, Deut. xxxi, 26, obscurely rendered "*in* the side of the ark" (Auth. Vers.), merely means "beside" it.

During the marches of the Israelites it was covered with a purple pall, and borne by the priests, with great reverence and care, in advance of the host (Num. iv, 5, 6; x, 33). It was before the ark, thus in advance, that the waters of the Jordan separated; and it remained in the bed of the river, with the attendant



Supposed Form of the sacred Ark.

priests, until the whole host had passed over; and no sooner was it also brought up than the waters resumed their course (Josh. iii; iv, 7, 10, 11, 17, 18). We may notice a fiction of the Rabbis that there were *two* arks, one which remained in the shrine, and another which preceded the camp on its march, and that this latter contained the broken tables of the law, as the former the whole ones. The ark was similarly conspicuous in the grand procession round Jericho (Josh. vi, 4, 6, 8, 11, 12). It is not wonderful, therefore, that the neighboring nations, who had no notion of spiritual worship, looked upon it as the God of the Israelites (1 Sam. iv, 6, 7), a delusion which may have been strengthened by the figures of the cherubim on it. After the conquest, the ark generally (see Judg. xx, 27) remained in the tabernacle at Shiloh, until, in the time of Eli, it was carried along with the army in the war against the Philistines, under the superstitious notion that it would secure the victory to the Hebrews. They were, nevertheless, not only beaten, but the ark itself was taken by the Philistines (1 Sam. iv, 3–11), whose triumph was, however, very short lived, as they were so oppressed by the hand of God that, after seven months, they were glad to send it back again (1 Sam. v, 7). After that it remained apart from the tabernacle, at Kirjath-jearim (vii, 1, 2), where it continued until the time of David, who purposed to remove it to Jerusalem; but the old prescribed mode of removing it from place to place was so much neglected as to cause the death of Uzzah, in consequence of which it was left in the house of Obededom (2 Sam. vi, 1–11); but after three months David took courage, and succeeded in effecting its safe removal, in grand procession, to Mount Zion (ver. 12–19). When the Temple of Solomon was completed, the ark was deposited in the sanctuary (1 Kings viii, 6–9). Several of the Psalms contain allusions to these events (e. g. xxiv, xlvii, cxxxii), and Psa. cv appears to have been composed on the occasion of the first of them. See Psalms. The passage in 2 Chron. xxxv, 3, in which Josiah directs the Levites to restore the ark to the holy place, is understood by some to imply that it had either been removed by Amon, who put an idol in its place, which is assumed to have been the "trespass" of which he is said to have been guilty (2 Chron. xxxiii, 23), or that the priests themselves had withdrawn it during idolatrous times, and preserved it in some secret place, or had removed it from one place to another. But it seems more likely that it had been taken from the holy of holies during the purification and repairs of the Temple by this same Josiah, and that he, in this passage, merely directs it to be again set in its place. Or it may have been removed by Manasseh, to make room for the "carved image" that he placed "in the house of God" (2 Chron. xxxiii, 7). What became of the ark when the Temple was plundered and destroyed by the Babylonians is not known, and all conjecture is useless. It was probably taken away or destroyed by Nebuchadnezzar (2 Esdr. x, 22). The Jews believe that it was concealed from the spoilers, and account it among the hidden things which the Messiah is to reveal (see Ambros. *Off.* iii, 17, 18; Joseph. Gorionid. i, 21; Wernsdorf, *De fide Maccab.* p. 183 sq.; Mishna, *Shekal.* vi, 1). It is certain, however, from the consent of all the Jewish writers, that the old ark was not contained in the second temple, and there is no evidence that any new one was made. Indeed, the absence of the ark is one of the important particulars in which this temple was held to be inferior to that of Solomon. The most holy place is therefore generally considered to have been empty in the second temple (as Josephus states, *War*, v, 14); or at most (as the rabbins allege, Mishna, *Yoma*, v, 2) to have contained only a stone to mark the place which the ark should have occupied (comp. Tacit, *Hist.* v, 9). The silence of Ezra, Nehemiah, the Maccabees, and Josephus, who repeatedly mention all the other sacred utensils, but never name the ark, seems conclusive on the subject. But, notwithstanding this weight of testimony, there are writers, such as Prideaux (*Connection*, i, 207), who contend that the Jews could not properly carry on their worship without an ark, and that if the original ark was not recovered after the Captivity, a new one must have been made (Calmet's *Dissertation sur l'Arche d'Alliance;* Hase, *De lapide cui arca imposita fuit*, Erb. and Lpz. n. d. 4to). See Temple.

Concerning the design and form of the ark, it appears that clear and unexpected light has been thrown by the discoveries which have of late years been made in Egypt, and which have unfolded to us the rites and mysteries of the old Egyptians. (See *Descr. de l'Egypte*, Att. i, pl. 11, fig. 4; pl. 12, fig. 3; iii, pl. 32, 34, 36; comp. Rosenmüller, *Morgenl.* ii, 96 sq.; Heeren, *Ideen*, II, ii, 831; Spencer, *Leg. rit.* iii, 5, p. 1084 sq.; Bähr, *Symbol.* i, 381, 402 sq.) "One of the most important ceremonies was the 'procession of shrines,' which is mentioned in the Rosetta stone, and frequently occurs on the walls of the temples. The shrines were of two kinds: the one a sort of canopy; the other an ark or sacred boat, which may be termed the great shrine. This was carried with grand pomp by the priests, a certain number being selected for that duty, who supported it on their shoulders by means of long staves, passing through metal rings at the side of the sledge on which it stood, and brought it into the temple, where it was deposited upon a stand or table, in order that the prescribed ceremonies might be discharged before it. The stand was also carried in procession by another set of priests, following the shrine, by means of similar staves; a method usually adopted for carrying large statues and sacred emblems, too heavy or too important to be borne by one person. The same is stated to have been the custom of the Jews in some of their religious processions (comp. 1 Chron. xv, 2, 15; 2 Sam. xv, 24; and Josh. iii, 12), as in carrying the ark to its place, into the oracle of the house, to the most holy place, when the Temple was built by Solomon (1 Kings viii, 6)." . . . . "Some of the arks or boats contained the emblems of Life and Stability, which, when the veil was drawn aside, were partially seen; and others presented the beetle to the sun, overshadowed by the wings of two figures of the goddess Thenci, or Truth, which call to mind the cherubim of the Jews" (Wilkinson's *Anc. Egyptians*, v, 271, 275). The ritual of the Etruscans, Greeks, Romans, and other ancient nations, included the use of what Clemens Alexandrinus calls κίσται μυστικαί (*Protrept.* p. 12). The same Clemens (*Strom.* v, 578) also contains an allusion of a proverbial character to the ark and its rites, which seems to show that they were popularly known, where he says that "only the master (διδάσκαλος) may uncover the ark" (κιβωτός). In Latin, also, the word *arcanum*, con-

Egyptian Ark. From the Monuments.

Ark borne in Procession by Egyptian Priests. From the Monuments.

nected with *arca* and *arceo*, is the recognised term for a sacred mystery. (Illustrations of the same subject occur also in Plut. *De Is. et Osi.* c. 39; Euseb. *Præp. Evang.* ii, 3.)

These resemblances and differences appear to us to cast a strong light, not only on the form, but on the purpose of the Jewish ark. The discoveries of this sort which have lately been made in Egypt have added an overwhelming weight of proof to the evidence which previously existed, that the "tabernacle made with hands," with its utensils and ministers, bore a designed external resemblance to the Egyptian models, but purged of the details and peculiarities which were the most open to abuse and misconstruction. That the Israelites, during the latter part of their sojourn in Egypt, followed the rites and religion of the country, and were (at least many of them) gross idolaters, is distinctly affirmed in Scripture (Josh. xxiv, 14; Ezek. xxiii, 3, 8, 19), and is shown by their ready lapse into the worship of the "golden calf," and by the striking fact that they actually carried about with them one of these Egyptian shrines or tabernacles in the wilderness (Amos v, 26). From their conduct, and the whole tone of their sentiments and character, it appears that this stiff-necked and rebellious people were incapable (as a nation) of adhering to that simple form of worship and service which is most pleasing to God. (See an article on this subject in the *Am. Bib. Repos.* Oct. 1843, p. 290–312.)

Ancient Egyptian Shrine.

The purpose or object of the ark was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title, the idea of which was inseparable from it, and which may be regarded as the *depositum* of the Jewish dispensation. The perpetual safe custody of the material tables no doubt suggested the moral observance of the precepts inscribed. The words of the Auth. Vers. in 1 Chr. xiii, 3, seem to imply a use of the ark for the purpose of an oracle; but this is probably erroneous, and "we sought it not" the meaning; so the Sept. renders it (see Gesenius, *Lex.* s. v. דָּרַשׁ). Occupying the most holy spot of the whole sanctuary, it tended to exclude any idol from the centre of worship. And Jeremiah (iii, 16) looks forward to the time when even the ark should be "no more remembered" as the climax of spiritualized religion apparently in Messianic times. It was also the support of the mercy-seat, materially symbolizing, perhaps, the "covenant" as that on which "mercy" rested. It also furnished a legitimate vent to that longing after a material object for reverential feeling which is common to all religions. It was, however, never seen, save by the high-priest, and resembled in this respect the Deity whom it symbolized, whose face none might look upon and live. That this reverential feeling may have been impaired during its absence among the Philistines seems probable from the case of Uzzah.—See MERCY-SEAT.

Ar'kite (Heb. *Arki'*, עַרְקִי; Sept. and Joseph. Ἀρουκαῖος, like the Samar. *Aruki'*, עֲרוּקִי), a designation of the inhabitants of *Arka* (Plin. v, 16; Ἄρκα, Ptol. v, 15), who are mentioned in Gen. x, 17; 1 Chron. i, 15, as descended from the Phœnician or Sidonian branch of the great family of Canaan. This, in fact, as well as the other small northern states of Phœnicia, was a colony from the great parent state of Sidon. Arka, or *Arce* (Ἄρκη), their chief town, lay between Tripolis and Antaradus, at the western base of Lebanon (Joseph. *Ant.* i, 6, 2; Jerome, *Quæst. in Gen.* x, 15). Josephus (*Ant.* viii, 2, 3) makes Baanah, who in 1 Kings iv, 16, is said to have been superintendent of the tribe of Asher, governor of Arka (Ἀρκή) by the sea; and if, as commonly supposed, the capital of the Arkites is intended, their small state must, in the time of Solomon, have been under the Hebrew yoke. In the time of Alexander a splendid temple was erected here in honor of Astarte, the Venus of the Phœnicians (Macrob. *Sat.* i, 21). Subsequently Arka shared the lot of the other small Phœnician states in that quarter; but in later times it formed part of Herod Agrippa's kingdom. Titus passed through it on his return from the destruction of Jerusalem (Ἀρκαία, Joseph. *War*, vii, 5, 1). In the Midrash (*Midr. Rabb.* 37) it is called "*Arkam* of Lebanon" (עַרְקָם דִּלְבָנוֹן). The name and site seem never to have been unknown (Mannert, p. 391), although for a time it bore the name of *Cæsarea Libani* (Aurel. Vict. *De Cæs.* xxiv, 1), from having been the birthplace of Alexander Severus (Lamprid. *Alex. Sev.*). Coins are extant of it (Eckhel, *Doctr. Num.* iii, 360), but not of its Phœnician period (Gesenius, *Monum. Phœnic.* ii, 285 sq.). It was eventually the seat of a Christian bishopric (Le Quien, *Oriens Christ.* ii, 815, 823). It is repeatedly noticed by the Arabian writers (Michaelis, *Spicil.* ii, 23; also *Orient. Bibl.* vi, 99 sq.; Schultens, *Vita Saladini*; Edrisi, p. 13; Rosenmüller, *Barhebr. Chron.* p. 282). It is mentioned in all the itineraries of this region, and is conspicuous in early ecclesiastical records. It also figures largely in the exploits of the Crusaders, by whom it was unsuccessfully besieged in 1099, but at last taken in 1109 by Bertrand (see Robinson's *Researches*, new ed. iii, 578 sq.). In 1202 it was totally destroyed by an earthquake. It lay 32 Roman miles from Antaradus, 18 miles from Tripoli, and, according to Abulfeda, a parasang from the sea (*Tab. Syriæ*, p. 11). In a position corresponding to these intimations, Shaw (*Observat.* p. 270) noticed the site and ruins. Burckhardt (*Syria*, p. 162), in travelling from the north-east of Lebanon to Tripoli, at the distance of about four miles south of the Nahr-el-kebir (Eleutherus), came to a hill called Tel-*Arka*, which, from its regularly flattened conical form and smooth sides, appeared to be artificial. He was told that on its top were some ruins of habitations and walls. Upon an elevation on its east and south sides, which commands a beautiful view over the plain, the sea, and the Anzeiry mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments of granite columns. These are no doubt the remains of Arka; and the hill was probably the acropolis or citadel, or the site of a temple (Hamesveld, iii, 39 sq.). The present village has 21 Greek and 7 Moslem families—a wretched hamlet amid the

columns of this once splendid city (*Bibliotheca Sacra*, 1848, p. 16).

Arles (*Arelate*), an ancient archiepiscopal see in Lower Provence, on the left of the Rhone, seven leagues from its mouth, about one hundred and eighty-six leagues from Paris. It is said to derive its name from *Ara elata*, a high altar raised here in pagan times. A number of councils and synods were held at Arles, of which the following are the chief: (1.) In 314, a general synod for the West, at which Constantine and 600 or 633 bishops were present; 22 canons were framed on the Donatists, etc.; (2.) in 428 or 429, at which Germanus and Lupus were deputed to England; (3.) in 455, under Ravennius, to settle the dispute between Faustus, abbot of Lerins, and the bishop of Frejus; (4.) in 475, against Lucidus, accused of Predestinationism; (5.) in 524, under Cæsarius, four canons on ordination were published; (6.) in 1234, under John Baussan, twenty-four canons were published against heretics, chiefly against the Waldenses; (7.) in 1275, by Bertrand de S. Martin, twenty-two canons were published, and the clergy forbidden making wills.—Landon, *Manual of Councils;* Smith, *Tables of Church Hist.*

Arm (usually זְרוֹעַ, *zero'ă*, *βραχίων*) is frequently used in Scripture in a metaphorical sense to denote power. Hence, to "break the arm" is to diminish or to destroy the power (Psa. x, 15; Ezek. xxx, 21; Jer. xlviii, 25). It is also employed to denote the infinite power of God (Psa. lxxxix, 13; xlviii, 2; Isa. liii, 1; John xii, 38). In a few places the metaphor is, with great force, extended to the action of the arm, as, "I will redeem you with a stretched-out arm" (Exod. vi, 5), that is, with a power fully exerted. The figure is here taken from the attitude of ancient warriors baring and outstretching the arm for fight. Thus, in Isa. lii, 10, "Jehovah hath made bare his holy arm in the sight of all the nations." Lowth has shown, from the Sept. and other versions, that in Isa. ix, 20, "they shall eat every one the flesh of his own arm" should be "the flesh of his neighbor," similar to Jer. xix, 9, meaning that they should harass and destroy one another. (See Wemyss's *Clavis Symbolica*, p. 23, 24.)

Armaged'don (Ἁρμαγεδδών, Rev. xvi, 16), properly "the mountain of Megiddo" (Heb. הַר מְגִדּוֹ), a city on the west of the river Jordan, rebuilt by Solomon (1 Kings ix, 15). See MEGIDDO. In the mystical language of prophecy, the word mountain represents the Church, and the events which took place at Megiddo are supposed to have had a typical reference to the sorrows and triumphs of the people of God under the Gospel. "In that day," says Zechariah (xii, 11), "shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon;" referring to the death of Josiah (q. v.). "He gathered them together into a place called in the Hebrew tongue Armageddon," is the language of the Apocalypse; and the word has been translated by some as "the mountain of destruction," by others as "the mountain of the gospel"—a passage that probably has reference to the symbolical use of the name in Zechariah. Into a valley ominous of slaughter the unclean spirits (representing the heathen influence of the Roman empire), under the special guidance of Providence (xvii, 17), conduct the assembled forces of the beast and his allies; and there in due time they come to an overthrow through an almighty conqueror (Stuart, *Comment.* in loc.). The passage is best illustrated by comparing a similar one in the book of Joel (iii, 2, 12), where the scene of the divine judgments is spoken of in the prophetic imagery as the "valley of Jehoshaphat," the fact underlying the image being Jehoshaphat's great victory (2 Chron. xx, 26; see Zech. xiv, 2, 4). So here the scene of the struggle of good and evil is suggested by that battlefield, the plain of Esdraelon, which was famous for two great victories—of Barak over the Canaanites (Judg. iv, v), and Gideon over the Midianites (Judg. vii); and for two great disasters, the death of Saul in the invasion of the Philistines (1 Sam. xxxi, 8), and the death of Josiah in the invasion of the Egyptians (2 Kings xxiii, 29, 30; 2 Chron. xxxv, 22). With the first and fourth of these events, Megiddo (*Μαγεδδώ* in the Sept. and Josephus) is especially connected. Hence *Ἀρ-μαγεδών*, "the hill of Megiddo." (See Bähr's *Excursus* on Herod. ii, 159.) As regards the Apocalypse, it is remarked by Stanley (*Sinai and Palestine*, p. 330) that this imagery would be peculiarly natural to a Galilæan, to whom the scene of these battles was familiar. See ESDRAELON.

Armagh, the seat of an archbishopric in Ireland. This church was founded by St. Patrick in 444 or 445. The chapter is composed of five dignitaries, four prebendaries, eight vicars choral, and an organist. The present cathedral is built of red sandstone, and is cruciform—184 by 119 feet. It has recently been repaired and beautified, chiefly at the cost (£10,000) of the present lord primate. A new Gothic Roman Catholic cathedral occupies the principal height to the north, and the primatial palace that to the south of the cathedral. There is a fever hospital for forty patients, maintained by the present primate, and a lunatic asylum for four counties. The archbishop is *Primate and Metropolitan of all Ireland*, and has an income of £12,087 a year. The present incumbent is Lord J. G. Beresford, translated from Dublin in 1822.

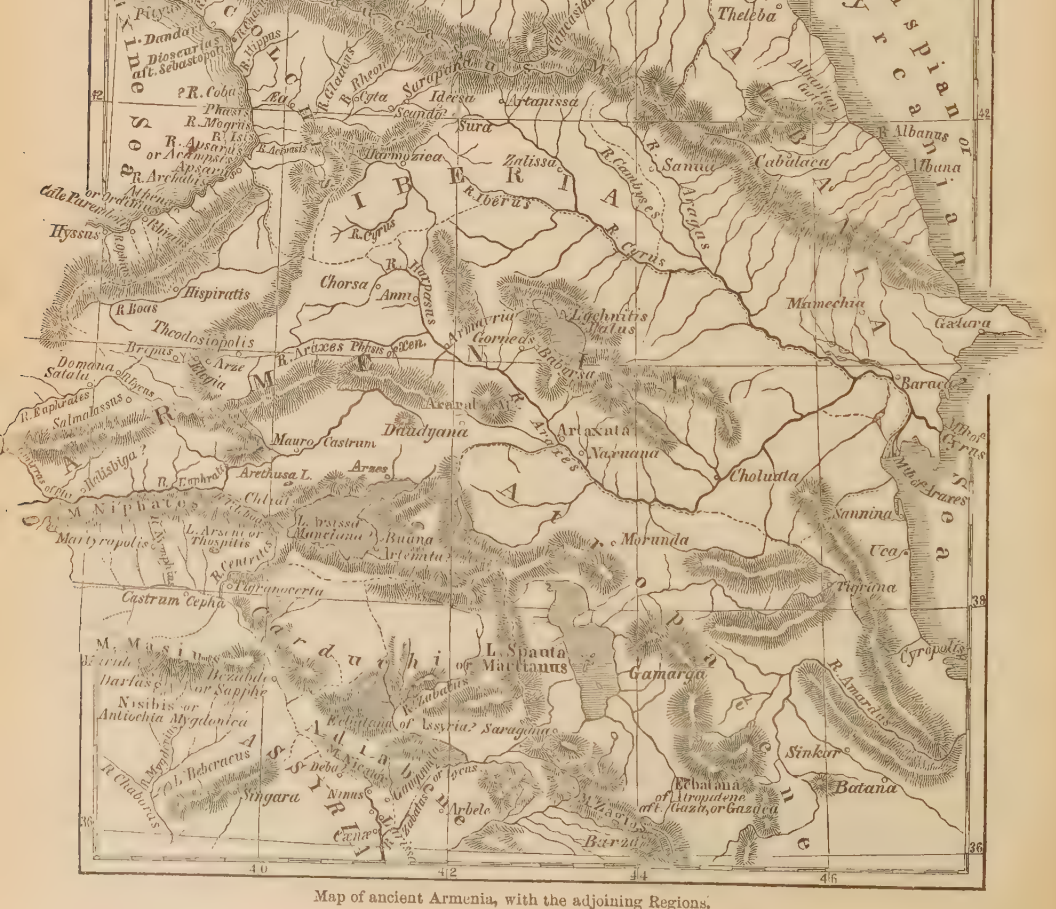
Arme'nia (Ἀρμενία), a country of Western Asia, is not mentioned in the original language of Scripture under that name (on the *Harmonah* of Amos iv, 3, see Rosenmüller, in loc.), though it occurs in the English version (2 Kings xix, 37), where our translators have very unnecessarily substituted it for Ararat (comp. marginal reading); but is supposed to be alluded to in the three following Hebrew designations, which seem to refer either to the country as a whole, or to particular districts. See ASIA.

1. ARARAT, אֲרָרָט, the land upon (or over) the mountains of which the ark rested at the Deluge (Gen. viii, 4; comp. Josephus, *Ant.* i, 3, 5); whither the sons of Sennacherib fled after murdering their father (2 Kings xix, 37; Isa. xxxvii, 38); and one of the "kingdoms" summoned, along with Minni and Ashkenaz, to arm against Babylon (Jer. li, 27). That there was a province of *Ararad* in ancient Armenia we have the testimony of the native historian, Moses of Chorene (*Hist. Armen.* ed. Whiston, Lond. 1736, p. 361). It lay in the centre of the kingdom, was divided into twenty circles, and, being the principal province, was commonly the residence of the kings or governors. See article ARARAT.

2. MINNI, מִנִּי, is mentioned in Jer. li, 27, along with Ararat and Ashkenaz, as a kingdom called to arm itself against Babylon. The name is by some taken for a contraction of "Armenia," and the Chald. in the text in Jeremiah has *Hurmini* (חוּרְמִינִי). There appears a trace of the name Minni in a passage quoted by Josephus (*Ant.* i, 3, 6) from Nicolas of Damascus, where it is said that "there is a great mountain in Armenia, beyond the *Minyas* (Μιννᾶς), called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews, wrote." Saint-Martin (*Mémoires sur l'Arménie*, i, 249), has the not very probable conjecture that the word "Minni" may refer to the Manavazians, a distinguished Armenian tribe, descended from Manavaz, a son of Haik, the capital of whose country was Manavazagerd, now Melazgerd. It contains the root of the name *Armenia* according to

the generally received derivation, Har-Minni, "the mountains of Minni." It is worthy of notice that the spot where Xenophon ascertains that the name of the country through which he was passing was Armenia, coincides with the position here assigned to Minni (Xen. *An.* iv, 5; Ainsworth, *Track of* 10,000, p. 177). In Psa. xlv, 8, where it is said, "out of the ivory palaces *whereby* they made thee glad," the Hebrew word rendered "whereby" is *minni* (מִנִּי), and hence some (e. g. Rosenmüller, in loc.) take it for the proper name, and would translate "palaces of Armenia," but the interpretation is forced and incongruous (Gesenius, *Thes. Heb.* p. 799). See MINNI.

3. TOGARMAH, תּוֹגַרְמָה, in some MSS. TORGAMAH, and found with great variety of orthography in the Sept. and Josephus. In the ethnographic table in the tenth chapter of Genesis (ver. 3; comp. 1 Chron. i, 6) Togarmah is introduced as the youngest son of Gomer (son of Japhet), who is supposed to have given name to the Cimmerians on the north coast of the Euxine Sea, his other sons being Ashkenaz and Riphath, both progenitors of northern tribes, among whom also it is natural to seek for the posterity of Togarmah. The prophet Ezekiel (xxxviii, 6) also classes along with Gomer "the house of Togarmah and the sides of the north" (in the Eng. Vers. "of the north quarters"), where, as also at Ezek. xxvii, 14, it is placed beside Meshech and Tubal, probably the tribes of the Moschi and Tibareni in the Caucasus. Now, though Josephus and Jerome find Togarmah in Phrygia, Bochart in Cappadocia, the Chaldee and the Jewish rabbins in Germany, etc., yet a comparison of the above passages leads to the conclusion that it is rather to be sought for in Armenia, and this is the opinion of Eusebius, Theodoret, and others of the fathers. It is strikingly confirmed by the traditions of that and the neighboring countries. According to Moses of Chorene (*Hist. Arm.* ed. Whiston, i, 8, p. 24), and also King Wachtang's *History of Georgia* (in Klaproth's *Travels in the Caucasus*, ii, 64), the Armenians, Georgians, Lesghians, Mingrelians, and Caucasians are all descended from one common progenitor, called Targamos, a son of Awanan, son of Japhet, son of Noah (comp. Eusebius, *Chron.* ii, 12). After the dispersion at Babel he settled near Ararat, but his posterity spread abroad between the Caspian and Euxine seas. A similar account is found in a Georgian chronicle, quoted by another German traveller, Guldenstedt, which states that Targamos was the father of eight sons, the eldest of whom was Aos, the ancestor of the Armenians. They still call themselves "the house of Thorgom," the very phrase used by Ezekiel, the corresponding Syriac word for "house" denoting "land or district" (see Wahl, *Gesch. der Morgenl. Spr. u. Lit.* p. 72). From the house or province of Togarmah the market of Tyre was supplied with horses and mules (Ezek. xxvii, 14); and Armenia, we know, was famed of old for its breed of horses. The Satrap of Armenia sent yearly to the Persian court 20,000 foals for the feast of Mithras (Strabo, xi, 13, 9; Xenoph. *Anabas.* iv, 5, 24; Herod. vii, 40). See TOGARMAH.



Map of ancient Armenia, with the adjoining Regions.

The Ἀρμενία of the Greeks (sometimes aspirated, Ἁρμενία, comp. Xen. *Anab.* iv, 6, 34) is the *Arminiya* or *Irminiya* of the Arabs, the *Ermenistan* of the Persians. Moses of Chorene (*Hist. Arm.* p. 35) derives the name from *Aram* (q. v.), a son of Shem, who also gave name to Aramæa or Syria; Hartmann (*Aufklär.* i, 34) draws it from *Armenagh*, the second of the native princes; but the most probable etymology is that of Bochart (*Phaleg*, i, 3), viz., that it was originally הַר־מִנִּי, *Har-Minni* or Mount Minni, i. e. the Highland of Minyas, or, according to Wahl (*Asien*, i, 807), the Heavenly Mountain (i. e. Ararat), for *mino* in Zend, and *myno*, *myny*, in Parsee, signify "heaven, heavenly." In the country itself the name Armenia is unknown; the people are called *Haik* (Rosenmüller, *Alterth.* I, i, 267 sq.), and the country Hayotz-zor, the Valley of the Haiks—from Haik, the fifth descendant of Noah by Japhet, in the traditionary genealogy of the country (comp. Ritter's *Erdkunde*, ii, 714).

The boundaries of Armenia (lat. 37–42°) may be described (Strabo, xi, 526) generally as the southern range of the Caucasus on the north, and the Moschian branch of the Taurus on the south; but in all directions, and especially to the east and west, the limits have been very fluctuating (Rennell, *Geogr. Herod.* i, 369). It forms an elevated table-land, whence the rivers Euphrates, Tigris, Araxes, and Acampsis pour down their waters in different directions, the first two to the Persian Gulf, the last two respectively to the Caspian and Euxine seas. It may be termed the *nucleus* of the mountain system of Western Asia: from the centre of the plateau rise two lofty chains of mountains, which run from east to west, converging toward the Caspian Sea, but parallel to each other toward the west, the most northerly named by ancient geographers the Abus Mountains, and culminating in Mount Ararat; the other named the Niphates Mountains. Westward these ranges may be traced in Anti-Taurus and Taurus, while in the opposite direction they are continued in the Caspius Mountains. These ranges (with the exception of the gigantic Ararat) are of moderate height, the *plateau* gradually sinking toward the plains of Irân on the east, and those of Asia Minor on the west. The climate is generally cold (Xen. *Anab.* iv, 4, 8), but salubrious, the degree of severity varying with the altitude of different localities, the valleys being sufficiently warm to ripen the grape. The country abounds in romantic forest and mountain scenery, and rich pasture-land, especially in the districts which border upon Persia (Herod. i, 194; vii, 40; Xen. *Anab.* iv, 5, 24; Strabo, x, 528, 558, 587; Ezek. xxvii, 14; Chardin, *Voyages*, ii, 158; Tournefort, *Reisen*, iii, 179 sq.). The latter supported vast numbers of mules and horses, on which the wealth of the country chiefly depended; and hence Strabo (xi, 529) tells us that the horses were held in as high estimation as the celebrated Nisæan breed. The inhabitants were keen traders in ancient as in modern times. Ancient writers notice, also, the wealth of Armenia in metals and precious stones (Herod. i, 194; Pliny, xxxvii, 23). The great rivers Euphrates and Tigris both take their rise in this region, as also the Araxes, and the Kur or Cyrus. Armenia is commonly divided into *Greater* and *Lesser* (Lucan. ii, 638), the line of separation being the Euphrates (comp. Ptolem. v, 7 and 13); but the former constitutes by far the larger portion (Strabo, xi, 532), and, indeed, the other is often regarded as pertaining rather to Asia Minor. (See, generally, Strabo, xi, 526 sq.; Pliny, vi, 9; Mannert, V, ii, 181 sq.; Ritter, *Erdkunde*, x, 285 sq.) There was anciently a kingdom of Armenia, with its metropolis Artaxata: it was sometimes an independent state, but most commonly tributary to some more powerful neighbor. Indeed, at no period was the whole of this region ever comprised under one government, but Assyria, Media, Syria, and Cappadocia shared the dominion or allegiance of some portion of it, just as it is now divided among the Persians, Russians, Turks, and Kurds; for there is no doubt that that part of Kurdistan which includes the elevated basins of the lakes of Van and Oormiah anciently belonged to Armenia. The unfortunate German traveller Schulz (who was murdered by a Kurdish chief) discovered in 1827, near the former lake, the ruins of a very ancient town, which he supposed to be that which is called by Armenian historians *Shamiramakert* (i. e. the town of Semiramis), because believed to have been built by the famous Assyrian queen. The ruins are covered with inscriptions in the arrow-headed character; in one of them Saint-Martin thought he deciphered the words *Khshéarsha*, son of *Daréioush* (Xerxes, son of Darius). In later times Armenia was the border-country where the Romans and Parthians fruitlessly strove for the mastery; and since then it has been the frequent battle-field of the neighboring states. During the recent wars between Russia and Turkey, large bodies of native Armenians have emigrated into the Russian dominions, so that their number in what is termed Turkish Armenia is now considerably reduced. By the treaty of Turkomanshi (21st Feb. 1828), Persia ceded to Russia the Khanats of Erivan and Nakhchevan. The boundary-line (drawn from the Turkish dominions) passes over the Little Ararat; the line of separation between Persian and Turkish Armenia also begins at Ararat; so that this famous mountain is now the central boundary-stone of these three empires. (See, generally, Smith's *Dict. of Class. Geogr.* s. v.; *Penny Cyclopædia*, s. v.; M'Culloch's *Geogr. Dict.* s. v.)

The slight acquaintance which the Hebrew writers had of this country was probably derived from the Phœnicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the hosts as coming from the "mountains" (xiii, 4), while Jeremiah, in connection with the same subject, uses the specific names Ararat and Minni (li. 27). Ezekiel, who was apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah. Whether the use of the term Ararat in Isa. xxxvii, 38, belongs to the period in which the prophet himself lived, is a question which cannot be here discussed. In the prophetical passages to which we have referred, it will be noticed that Armenia is spoken of rather in reference to its geographical position as one of the extreme northern nations with which the Jews were acquainted than for any more definite purpose.—Smith.

Christianity was first established in Armenia in the fourth century; the Armenian Church (q. v.) has a close affinity to the Greek Church in its forms and polity; it is described by the American missionaries who are settled in the country as in a state of great corruption and debasement. The total number of the Armenian nation throughout the world is supposed not to exceed 2,000,000. Their favorite pursuit is commerce, and their merchants are found in all parts of the East.

A list of early works on Armenia may be found in Walch, *Bibl. Theol.* iii, 353 sq. For a further account of the HISTORY of Armenia (*New Englander*, Oct. 1863), see Moses Chorensis, *Historia Armen. lib.* iii (Armen. edid. Lat. vert. notisque illustr. W. et G. Whistonii, Lond. 1736); Chamich, *History of Armenia* (translated from the Armenian original by M. J. Ardall, Calcutta, 1827); *History of Vartan*, translated by Neumann; see also Langlois, *Numismatique de l'Arménie* (Par. 1858); Andrisdogués de Lasdivera, *Histoire d'Arménie* (Par. 1864). On its TOPOGRAPHY, see St.-Martin, *Mémoire sur l'Arménie*; Colonel Chesney, *Euphrates Expedition*, i; Kinneir, *Memoirs of the Persian Empire*, also *Travels in Armenia*; Morier, *Travels in Persia*, i; Ker Porter, *Travels*; Smith and Dwight's *Researches in Armenia* (Bost. 1833); Southgate, *Tour through Armenia* (N. Y. 1840); Curzon, *Residence at*

Erzeroum (Lond. 1854); and vols. iii, vi, x of the *Jour. of the Lond. Geog. Soc.* containing the explorations of Monteith, Ainsworth, and others. On the RELIGION of the nation, see Giov. de Serpos, *Compendio st ria della nazione Armena* (Ven. 1786); *Kurze histor. Darstellung d. gegenw. Zustandes d. armen. Volkes* (Petersb. and Berl. 1831). See EDEN.

Armenian Church. The designation of a branch of Christians, which, although originating in Armenia, is now disseminated over all the adjacent portions of the East.

I. *History.*—Armenia, it is said, first received Christianity from Bartholomew and Thaddæus, the latter not the apostle, but one of the seventy, who instructed Abgarus of Edessa (q. v.) in the faith, although the Armenians themselves maintain that he *was* the apostle. The light was very speedily quenched, and was not rekindled until the beginning of the fourth century. About that time Gregory (q. v.) *Illuminator* (or *Lusarovich*, in their tongue) preached the Gospel throughout Armenia, and soon converted the king, Tyridates. Gregory was consecrated first bishop of the Armenians by Leontius of Cæsarea, whence the Armenian Church became thenceforward dependent on the see of Cæsarea, and for a long period the successors of Gregory were consecrated by that primate. It was to this subjection to the see of Cæsarea that the primates of Armenia owed the title of *Catholicos* (or proctor-general), which was assigned them as vicars of the primate of Cæsarea in that country. In the fourth century they received many literary institutions through the Catholicos Sahag (after 406), and a translation of the Bible through Mesrob (q. v.). The Armenian Church preserved the faith until the end of the reign of Theodosius the younger; and in 437 a synod was held at Ispahan, composed of many Armenian bishops, who addressed a synodical letter to Proclus, of Constantinople, condemning the impieties of Nestorius and Theodore of Mopsuestia. In the following century the Church of Armenia, from an excess of hatred toward Nestorianism, embraced the Eutychian (q. v.) heresy, and condemned the Council of Chalcedon. The name commonly given to the Church was Gregorian Church (after Gregory *Illuminator*). When, in the fifth century, several kings of Persia made an attempt to force the doctrines of Zoroaster upon the Armenians, many emigrated to various countries of Asia and Europe. About 554 a synod of Armenian bishops was convened at the city of Thevin, or Tiben, by the patriarch Nierses II, at the command of the King of Persia, who desired to separate the Armenians from the Greeks. In this synod they renounced the communion of the orthodox churches, anathematized that of Jerusalem, allowed only one nature in Jesus Christ, and added to the Tersanctus the words *Qui crucifixus es.* See MONOPHYSITES. An attempt to abolish the schism was made by a synod at Garin in 629, which adopted the resolutions of Chalcedon; but soon the connection between the Armenian and the Greek Church was again dissolved. The metropolis of the Armenian Church was called *Vagarsciabat* in their tongue, but was known to the Latins as Artaxata, the capital of the country. In this city was built, A.D. 650, the monastery of *Eschmiazin* (or Etchmiaz), which contains the sepulchre of St. Gregory, and is now the see of the patriarch, or *catholicos*, as he is called, of Armenia Major. Vagarsciabat no longer exists; but the monastery of Eschmiazin is the seat of the catholicos, and contained three churches built in a triangle. At first the catholicos of Eschmiazin was the sole patriarch of Armenia; but *before* the year 1341 there were three, viz. a second at Achtamar, and a third at Sis. Ricaut, who wrote an account of "*the Greek and Armenian Churches*" (Lond. 1679, 8vo), mentions, besides these three, a fourth one at Canshahar. All four had under them 37 archbishops and 100 bishops. By the treaty of Unkiar Skelessi (1828) a large portion of Upper Armenia was ceded to the Czar, and thus also the head of the Church, the catholicos of Eschmiazin, became a subject of Russia. The attempts of the Russian government to induce the Armenians to enter into a union with the Russian Church have failed. In Turkey the Armenians shared in general the fate of the other Christian denominations. See TURKEY. In 1848 they elected a council of 12 lay primates, who rule the Church in all its temporal affairs. The patriarch has only the right of presidency.

At an early period efforts were made to establish a closer connection of the Armenians with the Roman Catholic Church. In consequence of the Crusades, several kings, in the twelfth and following centuries, interested themselves in behalf of a corporate union of the churches with Rome, and the synods of Kromglai (1179), Sis (1307), and Atan (1316) declared themselves in the same way. At the Council of Florence (1439), the Armenian deputies, together with the Greeks, accepted the union, but neither people ratified it. Some churches, however, remained, ever since the fourteenth century, when Pope John XXIII sent a Roman archbishop to Armenia, in connection with Rome, and formed the "Armenian Catholic, or United Armenian Church," which in doctrinal points conforms with Rome, but in all other respects agrees with the Gregorian Armenian Church. Through the influence of Mechitar (q. v.) and the Mechitarists, this branch obtained a literary superiority over the main (non-united) body, which, especially in modern times, has worked not a little in favor of Rome. Of late, not only a number of Armenian villages have accepted the union, but in Turkey, among some of the leading men of the national (Gregorian) Armenian Church, a disposition has been created to try anew the accomplishment of a corporate union. See UNITED ARMENIAN CHURCH.

The efforts made by the High-Church Episcopalians for establishing a closer intercommunion between the Church of England and the Eastern churches was favorably received by many Armenians of Turkey. A pamphlet was published in 1860, in Constantinople, with the *imprimatur* of the Armenian patriarch, to show how nearly the Armenian Church is like that of England. The pamphlet, to this end, quotes from the prayer-book the whole of the twenty-fifth Article of Religion, but so shapes the translation as to make it appear that the Church of England, as well as the Armenian, believe in *seven* sacraments, though five of them, the pamphlet says, are received only, *as they are by the Armenian Church*, as secondary sacraments. Several Armenian theologians are quoted in support of this theory. In the same year (1860), Rev. G. Williams, of Cambridge (England), had an interview with the Armenian archbishop of Tiflis, in Georgia, relative to the scheme of a union between the English and Armenian churches. Mr. Williams was the bearer of letters from the bishops of Oxford and Lincoln, who, it appears, assumed to speak in the name of the Church of England to the "catholicos, patriarch, bishops, etc., of the orthodox Eastern Church." He was to see "the holy catholicos," the head of the entire Armenian Church, at Eschmiazin; but, being somewhat unwell, and his time of absence having almost expired, he abandoned his journey to Eschmiazin, and spent ten days in Tiflis to confer with the archbishop of that city. He expressed, *in the name of the Church of England*, his acknowledgment of the Armenian Church as a true, orthodox, and apostolic church, and kissed "the sacred hand of his holiness." The archbishop, in return, granted to him his episcopal blessing, and expressed a thousand good wishes for himself and his people. To the proposition of Mr. Williams to send a few young Armenians to Cambridge for an education, no definite answer was given.

The Armenian Church has produced a numerous

theological literature, the chief works of which have been published at Venice by the Mechitarists, and at Constantinople. The translation of the Bible by Mesrob is still regarded as a model of classic language. The most celebrated Armenian writers were Gregory Illuminator and David the philosopher. A martyrologium was compiled in the ninth century by Kakik and Gregory, an enlarged edition of which (Haismavark, Constantinople, 1847) is still read in the Armenian churches. See Neumann, *Versuch einer Geschichte d. Armenisch. Literatur* (Leipz. 1836). See MEKHITAR.

II. *Doctrines, Usages, and Polity.*—The Armenians are said to be Monophysites, but modern "missionaries are generally disposed to regard them as differing more in terminology than in idea from the orthodox faith on that point. They agree with the Greeks and other Oriental churches in rejecting the 'filio-que' from the Nicene Creed, and maintaining the procession of the Holy Spirit from the Father only. With some difference in forms and modes of worship, the religious opinions of the Armenians are mostly like those of the Greeks. The sign of the cross is used on all occasions; but made by the Greeks with three fingers, by the Armenians with two, by the Jacobites with one—the Greek usage pointing to the Trinity, the Armenian to the two natures made one in the person of Christ, and the Jacobite to the Divine unity. They profess to hold to the seven sacraments of the Latin Church; but, in fact, extreme unction exists among them only in name, the prayers so designated being intermingled with those of confirmation, which latter rite is performed with the 'holy chrism' by the priest at the time of baptism. Infants are baptized, as commonly in the Greek and other Oriental churches, by a partial immersion in the font and three times pouring water on the head. Converted Jews, etc., though adults, are baptized in the same manner. They readily admit to their communion Romanists and Protestants baptized by sprinkling, differing in this from the Greeks, who receive none, however previously baptized, without rebaptizing them. They believe firmly in the 'real presence' in the Eucharist, and adore the host in the mass. The people partake, however, in both kinds, the wafer or broken bread (unleavened) being dipped in undiluted wine (the Greeks use leavened bread and wine mixed with water), and laid carefully on the tongue. It must be received fasting. They reject the Latin purgatory, but, believing that the souls of the departed may be benefited by the aid of the church (which, of course, must be paid for), they pray for the dead. Saint-worship is carried to an extraordinary length, the addresses to saints being often grossly idolatrous, and the mediation of Christ lost sight of in the liturgical services of the church, as it is in the minds of the people. The cross, and pictures of the saints, are also objects of worship, as possessing inherent efficacy. The Supreme Being is likewise represented under the form of an aged, venerable man, with whom, and the Son, under the form of a young man, and the Holy Spirit, symbolized as a dove, the Virgin Mary is associated in the same picture. The perpetual virginity of the latter is held as a point of pre-eminent importance. Confession to the priesthood, in order to absolution, is deemed essential to salvation. Penances are imposed; but absolution is without money, and indulgences are never given. Baptism confers regeneration and cleansing from sin, original and actual; spiritual life is maintained by penances and sacraments; and the priest holds in his hand the passport to heaven. The merit of good works is acknowledged, particularly of asceticism. Monachism, celibacy, fasting, etc., are viewed as in other Eastern churches, but fasts are more lengthened and severe; the number of fast-days, when no animal food of any kind can be eaten, is 165 in the year. On the fourteen great feast-days the observance of the day is more strict than that of the Sabbath, which last is as in Roman Catholic countries. Minor feasts are even more numerous than the days in the year. The Church services are performed in the ancient tongue, not now understood by the common people, and in a manner altogether perfunctory and painful to an enlightened mind.

"There are *nine* different grades of clergy, each receiving a distinct ordination by the laying on of hands. Four of these are below the order of deacon, and are called porters, readers, exorcists, and candle-lighters. After these come the sub-deacons, the deacons, the priests, then the bishops, and, last of all, the catholicos. The catholicos is ordained by a council of bishops. He is the spiritual head of the church, who alone ordains bishops, and can furnish the *meiron*, or sacred oil used by bishops in ordaining the inferior clergy, and in the various ceremonies of the church. The priests are obliged to be married men, and can never rise higher than the priesthood, except in case of the death of a wife, when, not being allowed to marry a second time, they may enter among the *Vartabeds*—an order of celibate priests, who are attached to the churches as preachers (the married priests do not usually preach), or live together in monasteries, and from among whom the bishops, etc., on whom the law of celibacy is imposed, are taken" (Newcomb, *Cyclopæd'a of Missions*).—*Bekenntn. d. Christl. Glaubens d. armen. Kirche* (Petersb. 1799); *Armenionorum Confessio* (Viteb. 1750); *Liturgia Armena* (cura G. Andichian, Ven. 1826); *Taufritual der armenischen Kirche in Russland* (Petersb. 1799).

There are among the Gregorian (Non-united) Armenians a great number of monks. They follow either the rule of St. Anthony or that of St. Basil. The monks of St. Anthony live in solitude and in the desert, and surpass in austerity almost all the orders of the Roman Church. There are sometimes as many as a hundred monks in one monastery. The order of St. Basil (introduced into the Armenian Church in 1173) is less strict; their convents are in the towns, and from them the bishops and *vartabeds* are taken. Their principal convent, called "Three Churches," is at Eschmiazin. Most of their convents are poor, but they have three very rich ones in Jerusalem. The United Armenians have the following orders: (1.) A congregation of *monks of St. Anthony*, still existing, under a general abbot, who resides on Mount Lebanon, while a procurator general represents the order at Rome. (2.) A congregation of *Basilians*, also called *Bartholomites*, founded in 1307 at Genoa by a fugitive monk, Peter Martin. They obtained many convents in Italy, assumed in 1256 the rule of Augustine and the garb of the Dominican lay brothers, and were suppressed in 1650. (3.) In 1330 a number of Armenian monks and priests were induced by some Dominican friars to join the Church of Rome, and formed a monastic congregation, called the *United Brethren of St. Gregory Illuminator*. They likewise adopted the rule of St. Augustine, and the constitutions and habit of the Dominicans. In 1256 they fused entirely with the Dominican order, and were formed into the province of Nakhchevan. (4.) The most celebrated of the Armenian monks are the *Mechitarists* (q. v.).

III. *Present Condition and Statistics.*—The estimates of the present number of Armenians greatly vary. According to the latest information (1887) they amount to about 3,000,000 souls. Russia had, in 1851, 372,535 Gregorian (Non-united) and 22,253 Catholic (United) Armenians. Persia has, according to the "Missionary Herald" of 1859, about 30,000; according to Ubicini (*Letters on Turkey*), 600,000 Armenians. Ubicini gives 40,000 for India, and 60,000 for Western Europe; but other statements give lower figures. The Armenians of Western Europe are mostly United; of those in India, Persia, and Turkey, only a minority (in Asiatic Turkey 75,000 in 1844, which number has since increased). The number of Armenians in Turkey who

had declared themselves Protestants amounted in 1858 to nearly 6000. The catholicos of Eschmiazin (now in Russia) is still regarded as the chief bishop of the church. He is appointed by the Czar, and has under him a synod, an imperial procurator, and 67 bishoprics. Also the bishops of Constantinople and Jerusalem assume the title Patriarch, though they are said not to be strictly such, but rather superior bishops, possessing certain privileges conferred by the patriarch. The United Armenians have in European Turkey 1 archbishop at Constantinople; in Asiatic Turkey, 1 patriarch in Cilicia, 1 archbishop at Seleucia, and 9 bishops; in Persia, 1 bishop at Ispahan; in Austria, 1 archbishop at Lemberg, besides whom also the Mechitarist abbots of Venice and Vienna are archbishops *in partibus*.

IV. *Armenian Protestant Missions.*—The history of Protestantism among the Armenians forms one of the most interesting chapters in the history of modern Protestant missions. As a forerunner in the reformation of the Armenian Church we may regard a priest by the name of Debajy Oghlû, about 1760. He lived in Constantinople, and wrote a book in which he praised Luther, and castigated both clergy and people with an unsparing hand. His book, though never published, circulated from hand to hand, and was later used by the Protestant missionaries with some effect. The efforts of the Protestant Church in behalf of the Armenian Church began with the circulation of the Bible. In 1813 the British Bible Society began the publication of the Armenian Bible (the translation made by Mesrob in the fifth century), and in 1815 an edition of 5000 copies was issued at Calcutta. The same society published in 1823 at Constantinople an edition of 5000 copies of the New Testament, and of 3000 copies of the four Gospels alone. Simultaneously with the British society, the Russian Bible Society undertook the publication of the Armenian Bible, and issued at St. Petersburg, in 1817, an edition of 2000 copies, and soon after an edition of the ancient Armenian New Testament. A great enthusiasm manifested itself in Russia for this work, the Emperor Alexander, the archbishops and bishops of the Greek and the Armenian churches, and nearly all the Russian nobility being among its patrons. The Armenian Bibles and New Testaments thus printed were widely circulated through various agencies. But it was soon discovered that the mass of the people did not understand the old Armenian language, and that one portion (perhaps one third, chiefly in the more southern portions of Asia Minor) had even lost the use of the modern Armenian, speaking only Turkish. This led to the translation of the Bible into modern Armenian and into Armeno-Turkish (Turkish written with Armenian characters). The former translation was issued by the Russian society in 1822, the latter by the British society in 1823. These translations, however, called forth the opposition of the Armenian patriarch of Constantinople and the Armenian clergy in general.

A Protestant mission was established among the Armenians by the American Board in 1830, after the way had been previously prepared by the conversion of three Armenian priests (two of whom were bishops) by the American missionaries of Syria, and by the famous school of Pestitimalyan, a man conversant not only with Armenian, but also with Western literature and theology. The first missionaries were E. Smith and H. G. O. Dwight, who were joined in the following years by W. Goodell, J. B. Adger, B. Schneider, C. Hamlin, and others. The missionaries soon organized several schools at Constantinople, Pera, Brousa, Hass-Keuy, Bebek, and through them worked successfully for spreading evangelical views in the Armenian Church. In 1834 the mission press was transferred from Malta to Smyrna, and there soon began a most successful operation, printing, up to the 1st of January, 1838, two and a half million pages in the Armenian languages. In the following years Mr. Goodell completed the translation of the whole Old Testament into the Armeno-Turkish language, and W. Adger issued an improved translation of the New Testament into modern Armenian. The missionaries early found devoted co-laborers among the Armenians; among whom Sahakyan, who was converted when a student, in 1833, and a pious priest, Der Kevork, were prominent. Though not interrupted, they encountered a strong opposition, which was generally headed by the patriarchs and the chief Armenian bankers in Constantinople, and sometimes manifested itself as open and cruel persecution. That was especially the case when, in 1844, Matteos, formerly bishop of Brousa, was made patriarch of Constantinople. For two years he used all means within his reach against the favorers of the Protestant missions, and it required the interference of the Christian ambassadors to obtain an order from the sultan, which put an end to further persecutions (March, 1846). Up to that time the converts had not formally separated from the church; but when they were now formally excommunicated by the patriarch Matteos, and thus also cut off from the civil rights of the Armenian community [see TURKEY], they organized independent *evangelical Armenian churches*. The first churches thus organized were those of Constantinople, Nicomedia, Adabazan, and Trebizond. Their number has since steadily increased. In 1850 the Protestants were placed on an equality with the other Christian denominations, and, in 1853, even on an equality with the Mussulmans before the law. The report made by the American Board on the Armenian missions in 1859 shows them to be in a very prosperous condition. They are now divided into two separate missions, the Eastern Turkey and Central Turkey. The former contained, in 1888, 95 stations occupied by missionaries; 115 out-stations, occupied by native teachers or helpers; 15 missionaries, of whom one is a physician; 26 female assistant missionaries; 27 native pastors; 51 native preachers; 48 other native helpers (not including 170 native teachers). The number of churches was 41, with 2542 members; the total number of adherents 15,413; the number of common schools 144, with 5261 pupils. There were also 14 higher schools of learning, with 526 scholars; also a theological school with 8 students. In addition to these there were 5 girls' schools, with 213 scholars. The average Sabbath congregations were 11,010. The Central Turkey Mission presented 2 stations; 51 out-stations; 7 missionaries; 3 physicians, 16 assistant female missionaries, 19 native pastors; 27 native preachers; 110 native teachers, 4 other native helpers, 33 churches, with 4050 members, 17,056 adherents, average Sabbath congregations, 10,000, 1 theological school, with 7 students; 2 advanced schools with 89 students, 4 girls' schools, with 195 scholars; 95 common schools, with 4157 scholars. In 1889 a great revival occurred at Aintab, resulting in the conversion of 600 souls. In 1859 the Turkish government appointed an Armenian Protestant censor, in order to relieve the Protestants from the annoyances which they had suffered from the (Gregorian) Armenian censor. The civil community of the Protestant Armenians was at that time greatly suffering from pecuniary embarrassment, as the Protestants, on account of their poverty, find it difficult to pay the tax levied on them for supporting their civil organization. Until 1859 the American missionaries had mostly confined themselves to the Armenians of Turkey, but in that year one of the missionaries visited several Armenian villages of Persia for the purpose of establishing a Protestant mission.

V. *Literature.*—For the Armenian Church, see Neander, *Ch. Hist.* ii, 113, 553; Ricaut, *Greek and Armenian Churches* (London, 1679); St.-Martin, *Mémoires historiques et géographiques sur l'Arménie* (Paris, 1819, vol. ii); *Histoire, Dogmes, Traditions, etc., de l'Eglise Arménienne* (Paris, 1855, 8vo); Ubicini, *Letters on Tur-*

key, translated by Lady Easthope (Lond. 1856); Neale, *History of the Eastern Church*, vol. i (Lond. 1850, 2 vols. 8vo); and especially the *History of Armenia* by the Mechitarist Tchamtchenanz (3 vols. 4to, Venice, 1784-1786). On the introduction of Christianity, see F. Bodenstedt, *Ueber die Einführung des Christenthums in Armenien* (Berlin, 1850). On the statistics, Marsden, *Churches and Sects*, vol. i; Newcomb, *Cyclopædia of Missions*; Smith and Dwight, *Missionary Researches in Armenia*; Coleman, *Ancient Christianity*, ch. xxvii; *Christian Remembrancer*, xxiii, 349; *Church of England Quarterly*, July, 1854; Dwight, *Christianity Revived in the East; Reports of A. B. C. F. M.*; Schem, *Am. Ecclesiast. Year-book*. See ASIA.

Armenian Language. The ancient Armenian or Haikan language (now dead), notwithstanding the great antiquity of the nation to which it belongs, possesses no literary documents prior to the fifth century of the Christian æra. The translation of the Bible, begun by Mesrob (q. v.) in the year 410, is the earliest monument of the language that has come down to us. The dialect in which this version is written, and in which it is still publicly read in their churches, is called the old Armenian. The dialect now in use—the modern Armenian—in which they preach and carry on the intercourse of daily life, not only departs from the elder form by dialectual changes in the native elements of the language itself, but also by the great intermixture of Persian and Turkish words which has resulted from the conquest and subjection of the country. It is, perhaps, this diversity of the ancient and modern idioms which has given rise to the many conflicting opinions that exist as to the relation in which the Armenian stands to other languages. Thus Cirbied and Vater both assert that it is an original language; that is, one so distinct from all others in its fundamental character as not to be classed with any of the great families of languages. Eichhorn, on the other hand (*Sprachenkunde*, p. 349), affirms that the learned idiom of the Armenian undoubtedly belongs to the Medo-Persian family; whereas Pott (*Untersuchungen*, p. 32) says that, notwithstanding its many points of relation to that family, it cannot strictly be considered to belong to it; and Gatterer actually classed it as a living sister of the Basque, Finnish, and Welsh languages.

As to form, it is said to be rough and full of consonants; to possess *ten* cases in the noun—a number which is only exceeded by the Finnish; to have no dual; to have no mode of denoting gender in the noun by change of form, but to be obliged to append the words *man* and *woman* as the marks of sex—thus, to say *prophet-woman* for *prophetess* (nevertheless, modern writers use the syllable *ouhi* to distinguish the feminine; Wahl, *Geschichte d. Morgenl. Sprachen*, p. 100); to bear a remarkable resemblance to Greek in the use of the participle, and in the whole syntactical structure; and to have adopted the Arabian system of metre.—Kitto, s. v.

The history of its alphabetical character is briefly this: until the third century of our æra, the Armenians used either the Persian or Greek alphabet (the letter in Syrian characters, mentioned by Diodor. xix, 23, is not considered an evidence that they wrote *Armenian* in Syrian characters, as that letter was probably Persian). In the fifth century, however, the translation of the Bible created the necessity for characters which would more adequately represent the peculiar sounds of the language. Accordingly, after a fruitless attempt of a certain Daniel, and after several efforts on his own part, Mesrob saw a hand in a dream write the very characters which now constitute the Armenian alphabet. The 38 letters thus obtained are chiefly founded on the Greek, but have partly made out their number by deriving some forms from the Zend alphabet. The order of writing is from left to right. Mesrob employed these letters in his translation of the Bible, and thus insured their universal and permanent adoption by the nation (Gesenius, article *Palæographie*, in Ersch und Gruber). See Tromler, *Bibliothecæ Armenicæ spec.* (Plan. 1758); Schröder, *Thesaurus ling. Armen. antiquæ et novæ* (Amsterd. 1711); Cirbied, *Gram. Arménienne* (Par. 1822); Petermann, *Grammatica Armen.* (Berol. 1837); also, *Brevis linguæ Armenicæ grammatica, literatura, chrestomothia, c. glossario* (ib. 1841); Calfa, *Dictionnaire Arménienne* (Par. 1861). See SHEMITIC LANGUAGES.

NAME.	CAPITALS.	SMALL LETTERS.	PHONETIC EQUIVALENTS.
Aip	Ա	ա	*a*
Pyen	Բ	բ	*p*
Kim	Գ	գ	*k*
Ta	Դ	դ	*t*
Yetsh	Ե	ե	*y, e*
Za	Զ	զ	*z*
E	Է	է	*ê*
Yeth	Ը	ը	*ĕ*
Tho	Թ	թ	*th*
She	Ժ	ժ	French *j*
Ini	Ի	ի	*i*
Liun	Լ	լ	*l*
Che	Խ	խ	German *ch.*
Dsa	Ծ	ծ	*ds*
Gyen	Կ	կ	*g*
Hho	Հ	հ	*hh*
Tsa	Ձ	ձ	*ts*
Ghad	Ղ	ղ	*gh*
Dshe	Ճ	ճ	*g* soft
Myen	Մ	մ	*m*
Hi	Յ	յ	*h*
No	Ն	ն	*n*
Sha	Շ	շ	*sh*
Wo	Ո	ո	*ŏ*
Tsha	Չ	չ	*tsh*
Be	Պ	պ	*b*
Dshe	Ջ	ջ	*dz*
Rra	Ռ	ռ	*rr*
Sa	Ս	ս	*s*
Wyev	Վ	վ	*w*
Diun	Տ	տ	*d*
Re	Ր	ր	*r*
Tzo	Ց	ց	*tz*
Hiun	Ւ	ւ	*u, v*
Phiur	Փ	փ	*pp, ph*
Khe	Ք	ք	*kh*
Aipun	Օ	օ	*ô*
Fe	Ֆ	ֆ	*f*

Armenian Version. This translation of the Bible was undertaken in the year 410 by Mesrob, with the aid of his pupils Joannes Eccelensis and Josephus Palnensis. It appears that the Patriarch Isaac first attempted, in consequence of the Persians having destroyed all the copies of the Greek version, to make

a translation from the Peshito; that Mesrob became his coadjutor in this work; and that they actually completed their translation from the Syriac. But when the above-named pupils, who had been sent to the ecclesiastical council at Ephesus, returned, they brought with them an accurate copy of the Greek Bible. Upon this, Mesrob laid aside his translation from the Peshito, and prepared to commence anew from a more authentic text. Imperfect knowledge of the Greek language, however, induced him to send his pupils to Alexandria, to acquire accurate Greek scholarship; and, on their return, the translation was accomplished. Moses of Chorene, the historian of Armenia, who was also employed, as a disciple of Mesrob, on this version, fixes its completion in the year 410; but he is contradicted by the date of the Council of Ephesus, which necessarily makes it subsequent to the year 431.

In the Old Testament this version adheres exceedingly closely to the Septuagint (but in the book of Daniel has followed the version of Theodotion). Its most striking characteristic is, that it does not follow any known recension of the Sept. Although it more often agrees with the Alexandrine text, in readings which are peculiar to the latter, than it does with the Aldine or Complutensian text, yet, on the other hand, it also has followed readings which are only found in the last two. Bertholdt accounts for this mixed text by assuming that the copy of the Greek Bible sent from Ephesus contained the Lucian recension, and that the pupils brought back copies according to the Hesychian recension from Alexandria, and that the translators made the latter their standard, but corrected their version by aid of the former (*Einleit.* ii, 560). The version of the New Testament is equally close to the Greek original, and also represents a text made up of Alexandrine and Occidental readings.—Kitto.

This version was afterward revised and adapted to the Peshito in the sixth century, on the occasion of an ecclesiastical union between the Syrians and Armenians. Again, in the thirteenth century, an Armenian king, Hethom or Haitho, who was so zealous a Catholic that he turned Franciscan monk, adapted the Armenian version to the Vulgate, by way of smoothing the way for a union of the Roman and Armenian churches. Lastly, the Bishop Uscan, who printed the first edition of this version at Amsterdam, in the year 1666, is also accused of having interpolated the text as it came down to his time by adding all that he found the Vulgate contained *more* than the Armenian version. The existence of the verse 1 John v, 7, in this version, is ascribed to this supplementary labor of Uscan. It is clear, from what has been said, that the critical uses of this version are limited to determining the readings of the Sept. and of the Greek text of the New Testament which it represents, and that it has suffered many alterations, which diminish its usefulness in that respect. See generally Walch, *Bibl. Theol.* iv, 50, 247; Rosenmüller, *Handb. d. Literatur*, iii, 78–84, 153 sq. The following are the forms of this version hitherto published: 1. *Bibli*, jussu Jacobi protopatriarchæ (Amst. 1665, 4to); *Biblia*, jussu patriarchæ Nahabiet (Constpl. 1705, 4to); *Biblia*, jussu Abrahai patriarchæ (Ven. 1733, fol.); *Biblia* (ed. Dr. Zohrab, Ven. 1805, 4 vols. 8vo and 1 vol. 4to); *id.* (Petropol. 1817, 4to; also Serampore, 1817, 4to); *Bible*, in mod. Armen. (Smyrna, 1853, 4to). 2. *Nov. Test.* (ed. Uscan, Amst. 1668, 8vo); *id.* (Amst. 1698, 12mo; Ven. 1720 and 1789, 8vo; Lond. 1818); *Nov. Test.*, in anc. and mod. Armen. (ed. Dr. Zohrab, Par. 1825, 8vo). Special parts and treatises are: *Obadias Armenus*, cur. A. Acoluthio (Lips. 1680); *Quatuor prima cap. Evang. Matthæi* (ed. C. A. Bode, Hal. 1756); Bredenkamp, *Genauere Vergleichung d. armen. Uebersetzung des N. T.*, in Michaelis's *N. Orient. Bibl.* vii, 139 sq.; Schröder, in his *Thes. ling. Armen.* See VERSIONS.

Arm-hole (אֲצִיל יָד, *atstsil' yad, joint of* the *hand;* Sept. ἀγκὼν χειρός). "Woe to the women that sew pillows to all arm-holes" (Ezek. xiii, 18), i. e. *elbows*, although the term has also been taken for the wrist, or for the knuckles of the hand. The true meaning is somewhat doubtful, for it evidently refers to some custom with which we are unacquainted. The women spoken of are no doubt the priestesses of Ashtaroth, and the object of the prophet is to denounce the arts they employed to allure God's chosen people to a participation in their idolatrous worship. Orientals, when they wish to be at their ease, recline on or against various kinds of rich pillows or cushions. The adulteress in the Proverbs (vii, 16) alludes to the costliness and richness of those that belonged to her divan or "bed" among the circumstances by which she sought to seduce "the young man void of understanding;" it is therefore not unreasonable to suppose that something of the same kind may be here intended. See PILLOW. The term also occurs in Jeremiah xxxviii, 12, in describing the release of the prophet from the dungeon of Malchiah.

Armies. See ARMY.

Arminianism, properly, the system of doctrine taught by James Arminius, especially with regard to the Augustinian theory of unconditional predestination, as revived and extended by Calvin and others in the Reformation. It is designated by Guthrie as that "gigantic recoil from Calvinism, than which no reaction in nature could have been more certainly predicted. Of all the actors in that movement—so fertile of mighty actors—no one played a more conspicuous, important, and trying part than Arminius. To high talent and cultivation, and to consummate ability as a disputant, Arminius added the ornament of spotless Christian consistency (his enemies being judges), and of a singularly noble, manly, and benevolent nature. This, with his conspicuous position, made his personal influence to be very potent and extensive. And yet few names have ever been overshadowed by a deeper and denser gloom of prejudice than his; to utter which, as Wesley remarked, was much the same, in some ears, as to raise the cry of *mad dog*. This is attributable partly to the latitudinarianism of some of his followers, who, revolting at the dominant faith, and maddened by oppression, resiled to the opposite extreme; and partly to the accidental circumstance that his milder scheme found general favor in the Church of England at a time when she stood in hostile relations to the English Puritans and the Scottish Presbyterians. But these were results with which neither the *man* Arminius nor the Arminian *principle* of conditionalism had any thing whatever to do. To trace them to him were not more just than to trace German Neology to Luther and Melancthon, and Socinianism to Calvin." (Preface to Brande's *Life of Arminius.*)

I. *Life of Arminius and the Controversy in his time.*—The following sketch, so far as the facts of the life of Arminius is concerned, is modified from the *Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.*

JAMES ARMINIUS (Lat. *Jacobus Arminius;* Dutch, *Jacob Hermanson* or *Van Herman*) was born Oct. 10, 1560, at Oudewater, a small town of Holland. As Oudewater means in Dutch "Old Water," Veteres Aquæ, Arminius is sometimes surnamed in his works Veteraquinas. He lost his father, a cutler, in his infancy; but he found a protector in Theodorus Æmilius, who had once been a Roman Catholic priest. Æmilius took Arminius with him to Utrecht, and sent him to the school of that place. In his 15th year Arminius lost his patron by death, but another protector, Rudolph Snellius, took him under his care, and removed him to Marburg (1575). Arminius had scarcely arrived at Marburg when he heard that his

native town had been sacked by the Spaniards. Hurrying back to Oudewater, he found that his mother and his other relatives had been killed. He returned to Marburg on foot. He went thence to Rotterdam, and was received into the house of Peter Bertius, pastor of the Reformed Church. In the same year (1575) he was sent, with Peter Bertius the younger, to the University of Leyden, which had just been founded. After he had studied at Leyden for six years, "the directors of the body of merchants" of Amsterdam undertook to bear the expenses of his education for the ministry, Arminius agreeing that after he had been ordained he would not serve in the church of any other city without the permission of the burgomasters of Amsterdam. In 1582 he was sent to Geneva, which was then the great school of theology for all the Reformed churches, and where the doctrines of Calvin were taught in their most rigorous shape by Theodore Beza. At Geneva Arminius formed a close friendship which united him through life with Uyttenbogaert of Utrecht. During his residence at Geneva he gave great offence to some of the Aristotelian teachers of the Geneva school by advocating in public and lecturing in private to his friends on the logic of Ramus as opposed to that of Aristotle. See RAMUS. This course created so much commotion that he left Geneva and went to Basle, where the faculty of divinity offered to confer upon him the degree of doctor gratis; but he declined it, considering himself too young, and in 1583 returned to Geneva, where he continued his theological studies for three years more. In 1586 the fame of Zabarella, professor of philosophy at Padua, induced him to take a journey into Italy. From Padua he proceeded to Rome. After this journey Arminius came back to Geneva, and soon received an order from the burgomasters of Amsterdam to return to that town. He had taken this journey without their knowledge, and rumors had spread abroad that he had kissed the pope's slipper, held intercourse with the Jesuits, and especially with Cardinal Bellarmine—that, in short, he had become a Roman Catholic. The testimony of a friend who had travelled with him cleared him from these charges. Arminius used afterward to say that he derived no little benefit from this journey, as "he saw at Rome a mystery of iniquity much more foul than he had ever imagined." He was ordained at Amsterdam on the 11th of August, 1588, and he soon became distinguished as a preacher. The mild opinions of Melancthon on predestination had spread into Holland even before those of Calvin. In 1589 Theodore Koornhert, of Amsterdam, published several works, in which he attacked the doctrine of predestination, which was taught by Beza and the Genevan school. To obviate Koornhert's objections, some ministers of Delft proposed a change in Beza's doctrine. They agreed with Beza that divine predestination was the antecedent, unconditional, and immutable decree of God concerning the salvation or damnation of each individual; but whereas Beza represented that man, not considered as fallen, or even as created, was the object of this unconditional decree, the ministers of Delft made this peremptory decree subordinate to the creation and fall of man; that is to say, they adopted *sublapsarianism* in place of the *supralapsarianism* of Calvin and Beza. They thought this hypothesis would do away with Koornhert's objection that the doctrine of absolute decrees represented God as the author of sin—as such decrees made sin necessary and inevitable no less than damnation. Their view was published under the title *Responsio ad argumenta quædam Bezæ et Calvini, ex tractatu de Prædestinatione, in Cap. IX ad Romanos.* The book was sent to Lydius, professor at Franeker, who requested Arminius to answer it. He consented; but in studying the subject he began to doubt which of the two views to adopt, and at length became inclined to embrace the doctrine which he had undertaken to refute. Meanwhile, on the 16th of September, 1590, he married Elizabeth Reael, daughter of Laurent Reael, a judge and senator of Amsterdam. In the course of his sermons at Amsterdam, Arminius commenced an exposition of Paul's Epistle to the Romans, in which some of the new views which he had adopted found expression. In 1593 he published Lectures *in Rom. IX*, in which he questions the view of that chapter given by Calvin and Beza. Disputes arose, but the consistory of Amsterdam gave an audience to the contending parties, and ordered them to cease all controversy until a general synod could be summoned to determine the subject of the dispute. In 1602 a pestilence raged at Amsterdam, during which Arminius showed the greatest courage and kindness in visiting the sick. The disease carried off two of the professors of the University of Leyden, Lucas Trelcatius, the elder, and Francis Junius, professor of divinity. The curators of the university turned their eyes upon Arminius as a fit successor to Junius; but it was only after repeated applications on the part of the university that the authorities of Amsterdam consented to give him permission to leave on the 15th of April, 1603. As he had been charged with holding Pelagian views, before he was finally appointed he held a conference with Francis Gomar, who was also professor of divinity at Leyden, and who became afterward his capital enemy, at the Hague, the 6th of May, 1603, and the result was that Gomar declared the charge that he was a Pelagian to be groundless. At the same time, not only the curators of the university, but Gomar himself, were thoroughly aware that on the subject of predestination Arminius differed from the Genevan school. He underwent another examination, a private one, conducted by Gomar, for the degree of D.D., which he received 11th July, 1603. Arminius was the first on whom the University of Leyden conferred the degree of Doctor. One of the first observations of Arminius, after entering on the duties of his chair, was that the students were much more given to scholastic subtleties and disputations than to the thorough study of Scripture. He determined to cure this evil. "With this view he reckoned nothing more important than to foreclose, as far as he could, crabbed questions and the cumbrous mass of scholastic assertions, and to inculcate on his disciples that divine wisdom which was drawn from the superlatively pure fountains of the Sacred Word, and was provided for the express purpose of guiding us to a life of virtue and happiness. From his first introduction into the academy it was his endeavor to aim at this mark, and give a corresponding direction to his studies both public and private. But truly this laudable attempt was in no small degree thwarted, partly by the jealousy which some had conceived against him, and partly also by a certain inveterate prejudice as to his heterodoxy, with which many ministers of religion had long been imbued, and under the impulse of which they stirred up his colleagues against him. The first germs, indeed, of this budding jealousy betrayed themselves in the following year (1604); for when Arminius, who had undertaken the task of interpreting the Old Testament in particular, proceeded also now and then to give a public exposition of certain portions of the New Testament, Gomar took this amiss, and began to allege that the right of expounding the New Testament belonged solely to him, as Primarius Professor of Sacred Theology, for this title had been conceded to him by the Senatus Academicus a short time prior to the arrival of Arminius. Nay, more; happening to meet Arminius, he felt unable to contain himself, and, in a burst of passion, broke out in these words: 'You have invaded my professorship.' Arminius replied that he did not mean to detract any thing whatever from the primacy of his colleague, and from the academic titles and privileges conferred upon him; and that he had not done him the slightest injury, having obtained license from the

honorable curators to select themes of prelection at any time, not only from the Old Testament, but also from the New, provided he did not encroach on the particular subject in which Gomar might be engaged" (Brandt, *Life of Arminius*, ch. vii).

On the 7th of February, 1604, Arminius propounded certain theses on predestination, of which the sum was this: "Divine predestination is the decree of God in Christ by which he has decreed with himself from eternity to justify, adopt, and gift with eternal life, to the praise of his glorious grace, the faithful whom he has decreed to gift with faith. On the other hand, reprobation is the decree of the anger or severe will of God, by which he has determined from eternity, for the purpose of showing his anger and power, to condemn to eternal death, as placed out of union with Christ, the unbelieving who, by their own fault and the just judgment of God, are not to believe." On the last day of October Gomar openly attacked these positions, and from this day may be dated the tumults which ensued. In 1605 Arminius was created rector magnificus of the University, which office he quitted February 8th, 1606. Meanwhile the disputes continued. Festus Hommius, a minister of Leyden, Johannes Kuchlinus, rector of the Theological Faculty, and uncle of Arminius, were among his warmest adversaries. Deputies from the churches of all the provinces of Holland, and deputies from the Synod of Leyden, required from him a conference on the subject of his opinions. Preachers attacked him from the pulpit as a Pelagian, and worse than a Pelagian. A national synod was demanded to settle the disputes. On 22d May, 1607, an assembly was held at the Hague, at which Arminius was present, to settle the manner in which the synod was to be held. In 1608 Arminius and Uyttenbogaert applied to the States of Holland to convoke a synod, that these grave controversies might be settled. In the same year Arminius and Gomar held a conference before the Supreme Court of the Hague, which declared in its report that these two professors differed on points of little importance, and unessential to religion. Arminius gave in an account of his opinions to the States at the Hague on the 30th of October, 1608. (See the *Declaratio*, in his works.) Before the proposed synod could be held Arminius died. The disease which carried him off at last had long lain latent. It broke out on the 7th of February, 1609, but he recovered so far as to resume the usual duties of his professorship, though still weak. At last he sunk under his disorder, and expired 19th October, 1609. His death was most painful; and to bodily pain was added mental anguish at the misrepresentations of his religious opinions and of his personal character made by his embittered foes. The curators of the University of Leyden allowed his wife and children a pension.

Arminius was one of the most learned men of a learned age. His natural faculties were singularly acute; his mind was at once inquisitive and profound; and his industry in study equalled his capacity. As a preacher he was exceedingly popular; in sweetness of voice, ardor of manner, and finish of style, he was distinguished above all his contemporaries. His personal manners were of the most attractive kind; he grappled his friends by hooks of steel. The funeral oration delivered by Bertius ends with the phrase, "fuisse in Batavia virum quem qui norant non potuerunt satis existimare; qui non æstimarunt, non satis cognoverunt." His writings, though inferior in point of Latinity to those of Calvin and Grotius, bear ample testimony to his learning, and to his skill in logic. He was so thoroughly versed in the ancient fathers, and so much of an adept in the Hebrew and Greek Scriptures, that his opinions carried along with them a weight among the learned which his antagonists could not well resist. Neander calls him the "model of a conscientious and zealously investigating theologian" (*Hist. of Dogmas*, ii, 276). His opponents accused him of Pelagianism and Arianism, but no theologian of any pretence to learning will at present sustain these accusations. The same temper of mind which led him to renounce the peculiarities of Calvinism induced him also to adopt more enlarged and liberal views of church communion than those which had prevailed before his time. While he maintained that the mercy of God is not confined to a chosen few, he conceived it to be quite inconsistent with the genius of Christianity that men of that religion should keep at a distance from each other, and constitute separate churches, merely because they differed in their opinions as to some of its doctrinal articles. He thought that Christians of all denominations should form one great community, united and upheld by the bonds of charity and brotherly love; with the exception, however, of Roman Catholics, who, on account of their idolatrous worship and persecuting spirit, must be unfit members of such a society. His great disciple, the republican Barneveldt, was perhaps the first European statesman that made religious toleration one of his maxims. In fact, the Arminians of Holland were the real fathers of religious toleration; they were the first society of Protestants who, when in possession of power, granted the same liberty of conscience to others which they claimed for themselves.

Before setting forth the theological views of Arminius, a brief historical review of the church doctrine as to predestination may not be out of place. Before the time of Augustine (fourth century), the unanimous doctrine of the church fathers, so far as scientifically developed at all, was, that the Divine decrees, as to the fate of individual men, were conditioned upon their faith and obedience, as foreseen in the Divine mind. Augustine, in his controversy with Pelagius, with a view to enhance the glory of grace, was the first to teach, unequivocally, that the salvation of the elect depends upon the bare will of God, and that his decree to save those whom he chooses to save is unconditioned. Augustine did not teach the doctrine of unconditional reprobation; that doctrine was first formally taught by Gottschalk (q. v.) in the ninth century. His views were condemned at Mentz, A.D. 848. In the Reformation period, Luther and Melancthon first inclined to Augustine's theory, but, finding that it involved the reception of Gottschalk's as well, they went back to the primitive doctrine of conditional election. Luther, indeed, never formally retracted some of his characteristically strong expressions made at early periods in his history; but there are indications enough that his views coincided with those of Melancthon, who took out of the later editions of his *Loci Communes* all expressions favoring unconditional predestination. The Lutheran Church to this day follows Melancthon. Calvin, however, adopted unconditional election and reprobation in the strongest form, and built his whole theological system upon it. His genius impressed the age wonderfully, and the Reformed churches generally adopted his doctrines. The churches of the Netherlands were founded partly by Lutherans and partly by Calvinists, and so both sets of opinions had currency there. But the Belgic Confession (q. v.), which was Calvinistic, was invested with a *quasi* national authority from the year 1570. The larger part of the clergy of the Netherlands were undoubtedly Calvinists at the time of the appearance of Arminius, though freedom of thought on the controverted points had not been suppressed before his time. His rejection of the doctrine was the result of long, calm, and patient study of the Scriptures. His task was to restore the primitive and scriptural view of the relations between God and man in the work of salvation, and of the sole responsibility of man for his own damnation; and nobly did he perform it. "The great error which he had to combat consisted in making the Divine efficiency with relation to *one* temporal phe-

nomenon, viz., the readjustment of the disturbed relation of God and the sinner an exception—making the relation of the Divine efficiency to that phenomenon essentially unlike its relation to any other temporal phenomenon in the universe. The church had held that every exercise of the Divine efficiency, in relation to temporal phenomena, was subjectively conditioned by Divine wisdom, omniscience, and goodness; Calvinism, on the other hand, maintained that *this particular* exercise of Divine efficiency was absolutely unconditioned, and was grounded solely upon the arbitrary good pleasure of God. The refutation of this error, and the re-establishment of the opposite view, was the mission of Arminius." (Warren, in *Meth. Quarterly Review*, July, 1857, 359.)

The views of Arminius on the points of predestination and grace are presented in the following articles, drawn up almost entirely in words which may be found in his writings: (1.) God, by an eternal and immutable decree, ordained in Jesus Christ, his Son, before the foundation of the world, to save in Christ, because of Christ, and through Christ, from out of the human race, which is fallen and subject to sin, those who by the grace of the Holy Spirit believe in the same his Son, and who, by the same grace, persevere unto the end in that faith and the obedience of faith; but, on the contrary, to leave in sin and subject to wrath those who are not converted and are unbelieving, and to condemn them as aliens from Christ, according to the Gospel, John iii, 36. (2.) To which end Jesus Christ, the Saviour of the world, died for all and each one, so that he has gained for all, through the death of Christ, reconciliation and remission of sins; on this condition, however, that no one in reality enjoys that remission of sins except the faithful man, and this, too, according to the Gospel, John iii, 16, and 1 John ii, 2. (3.) But man has not from himself, or by the power of his free will, saving faith, inasmuch as in the state of defection and sin he cannot think or do of himself any thing good, which is, indeed, really good, such as saving faith is; but it is necessary for him to be born again and renewed by God in Christ through his Holy Spirit, in his mind, affections, or will, and all his faculties, so that he may be able to understand, think, wish, and perform something good, according to that saying of Christ in John xv, 5. (4.) It is this grace of God which begins, promotes, and perfects every thing good, and this to such a degree that even the regenerate man without this preceding or adventitious grace, exciting, consequent, and co-operating, can neither think, wish, or do any thing good, nor even resist any evil temptation: so that all the good works which we can think of are to be attributed to the grace of God in Christ. But as to the manner of the operation of that grace, it is not irresistible, for it is said of many that they resisted the Holy Spirit, in Acts vii, 51, and many other places. (5.) Those who are grafted into Christ by a true faith, and therefore partake of his vivifying Spirit, have abundance of means by which they may fight against Satan, sin, the world, and their own flesh, and obtain the victory, always, however, by the aid of the grace of the Holy Spirit; Jesus Christ assists them by his Spirit in all temptations, and stretches out his hand; and provided they are ready for the contest, and seek his aid, and are not wanting to their duty, he strengthens them to such a degree that they cannot be seduced or snatched from the hands of Christ by any fraud of Satan or violence, according to that saying, John x, 28, "No one shall pluck them out of my hand." But whether these very persons cannot, by their own negligence, desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace; this must be more fully examined and weighed by the Holy Scripture before men can teach it with full tranquillity of mind and confidence. This last proposition was modified by the followers of Arminius so as to assert the possibility of falling from grace. In his scheme of theology Arminius "accepted the church's developed ideas respecting God and respecting man, and then expounded with keen dialectical rigor the only doctrine which could harmonize the two. His mission was to point out *how* God could be what the church taught that he was, and man what the church declared him to be, at one and the same time. The readjustment of the disturbed and abnormal relations of man to God, by justification, is the central thought of Protestant theology; the announcement and exposition of their relations in that readjustment was the work of Arminius. Magnify either of the related terms to the final suppression of the other, and error is the result. Magnify the Divine agency to the complete suppression of the human in that readjustment, and fatalism is inevitable. Magnify the human to the complete suppression of the Divine, and extreme Pelagianism is the result. To Arminius is the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of the relation of man to God."

The services of Arminius to theology are summed up as follows by Watson (*Miscellaneous Works*, vii, 476): "They preserved many of the Lutheran churches from the tide of supralapsarianism, and its constant concomitant, Antinomianism. They moderated even Calvinism in many places, and gave better countenance and courage to the sublapsarian scheme; which, though logically, perhaps, not much to be preferred to that of Calvin, is at least not so revolting, and does not impose the same necessity upon men of cultivating that hardihood which glories in extremes and laughs at moderation. They gave rise, incidentally, to a still milder modification of the doctrine of the decrees, known in England by the name of Baxterianism, in which homage is, at least in words, paid to the justice, truth, and benevolence of God. They have also left on record, in the beautiful, learned, eloquent, and, above all these, the scriptural system of theology furnished by the writings of Arminius, how truly man may be proved totally and hereditarily corrupt, without converting him into a machine or a devil; how fully secured, in the scheme of the redemption of man by Jesus Christ, is the divine glory, without making the Almighty partial, wilful, and unjust; how much the Spirit's operation in man is enhanced and glorified by the doctrine of the freedom of the human will, in connection with that of its assistance by Divine grace; with how much lustre the doctrine of justification by faith in Christ shines, when offered to the assisted choice of all mankind, instead of being confined to the forced acceptance of a few; how the doctrine of election, when it is made conditional on faith foreseen, harmonizes with the wisdom, holiness, and goodness of God, among a race of beings to all of whom faith was made possible; and how reprobation harmonizes with justice, when it has a reason, not in arbitrary will, the sovereignty of a pasha, but in the principles of a righteous government."

The earliest authority for the life of Arminius is Petrus Bertius, *De Vita et Obitu J. Arminii Oratio*. The fullest account is given by Caspar Brandt, *Historia Vitæ J. Arminii* (Amst. 1724, 8vo), a posthumous work, edited by Gerhard Brandt, son of Caspar. It was republished, with a preface and notes, by Mosheim (Brunswick, 1725, 8vo); and a translation, by Guthrie (Lond. 1854, 18mo). See also Bangs, *Life of Arminius* (N. Y. 1843). The chief sources of information as to the early period of the controversy between the Arminians and Calvinists are as follows: Arminian writers, Uyttenbogaert, *Kerckelijcke Historie . . . voornamentlijck in deze gemeerde provincien* (Rotterdam, 1647, fol.); Gerhard Brandt, *Historie der Reformatie*, etc., which is the most copious account extant (Amst.

1663, 8vo; 1671, 4to; transl. into English by Chamberlayne, Lond. 1720, 4 vols. fol.); Limborch, *Historia Vitæ Sim. Episcopii* (Amst. 1701, 8vo), and *Relatio Historica de Origine et Progressu Controversiarum in Fœdærato Belgio de Prædestinatione*, etc., which last work is subjoined to the later editions of his *Theologia Christiana* (transl. *Methodist Quarterly*, July, 1844, p. 425). For other writers, see Cattenburgh, *Libliotheca Scriptor. Remonstrant.* (Amst. 1728, 4to); and citations under art. REMONSTRANTS. On the Calvinistic side the chief works are, Jac. Triglandius, *Den recht-ghematicheden Christen* (Amst. 1615, 4to); *Kerckelijcke geschiedenessen van de vereen. Nederlanden* (Lugd. Bat. 1650, fol., written to oppose Uyttenbogaert's history); Jacobus Leydekker, *Ere van de Nationale Synode van Dordregt* (Amst. 1705–1707, 4to); *Acta Synodi Nationalis*, etc. (Dort, 1620, 4to). See DORT. The writers on the Synod of Dort are enumerated by Fabricius, *Bibliotheca Græca*, lib. vi, c. 4, vol. xi, p. 723. Mosheim (*Eccl. Hist.*) had well studied the whole controversy, and his account is impartial. Prof. Stuart, of Andover, published a favorable and able treatise on "The Creed of Arminius, with a brief Sketch of his Life and Times," in the *Biblical Repository* (Andover, 1831, vol. i). See also *Lit. and Theol. Review*, vi, 337. But the views of Arminius are nowhere better set forth, in small compass, than by the Rev. W. F. Warren (*Meth. Quar. Rev.* July, 1857), and by Dr. Whedon (*Bibliotheca Sacra*, April, 1864).—*Arminii Opera Theologica* (Lugd. Bat. 1629, 4to); *Works of James Arminius*, translated by Nicholls and Bagnall (best ed. 3 vols. 8vo, N. Y. 1845).

II. *From the death of Arminius to the present time.*—1. The dispute ran high after the death of Arminius, and with increased bitterness. The clergy and laity of Holland were arrayed into two hostile armies—Gomarists and Arminians; the former being the most numerous, but the latter including the leading scholars and statesmen. In 1610 the Arminians presented a petition to the States of Holland and West Friesland, which was called a "Remonstrance" (*Remonstrantia, libellus supplex adhibitus Hollandiæ et West Frisiæ ordinibus*). They were named REMONSTRANTS (q. v.) in consequence; and, as the Calvinists presented a "Counter-Remonstrance," they were called Contra-Remonstrants. The "Remonstrance" sets forth the Arminian theory over against the Calvinistic in five articles, substantially as given above, but in briefer form. Attempts were made by the authorities to reconcile the two contending parties by a conference between them at the Hague in 1611, a discussion at Delft in 1613, and also by an edict in 1614, enjoining peace. At last the States-General issued an order for the assembling of a national synod. It met at Dort, in Holland, and opened on November 13th, 1618, and its sittings continued through that and the following year. This famous synod condemned entirely the "five articles" in which the Arminians expressed their opinions. See DORT. These articles had been drawn up in 1610, presented in the conference at the Hague in 1611, and finally laid before the Synod of Dort. To fix the sense of the passages in the Scriptures which related to the dispute, a new Dutch translation of the whole Bible, from the original Hebrew and Greek, was undertaken at the command of the synod. This new version was published in 1637. The Arminians, being dissatisfied with the version of the New Testament, made another version of the New Testament from the Greek, which was published at Amsterdam in 1680. The Arminians were subjected to severe penalties. Their great leader, Barneveldt, died on the scaffold on a political pretence. They were all deprived of their sacred and civil offices, and their ministers were forbidden to preach. For an account of these persecutions, see Calder, *Life of Episcopius*, xv. Many retired to Antwerp and France; a considerable body emigrated to Holstein, upon the invitation of Friederich, duke of Holstein, and built the town of Frederickstadt in the duchy of Schleswig. After the death of Maurice in 1625, the Arminians were allowed to return, and a decree of 1630 authorized them to build churches and schools. The exiles from France and the Spanish Netherlands came back and established congregations in various places, particularly at Rotterdam and Amsterdam. At Amsterdam they founded a school, in which Simon Episcopius was the first professor of theology. See EPISCOPIUS; and for a fuller account of the fortunes of the Remonstrant party, see REMONSTRANTS.

2. In 1621, Episcopius, at the request of the leading Remonstrants, drew up a formula of faith under the title *Confessio seu declaratio sententiæ pastorum qui in Fœd. Belg. Remonstrantes vocantur* (Episc. *Opp.* ii, 69), in 25 chapters, which was widely circulated. A *censura* of this confession was published by Polyander and four other Leyden professors, to which Episcopius replied in his *Apologia pro Confessione*, 1630. The "Confessio" disappointed the Gomarists, for it was perfectly sound on the Trinity, thus refuting the charge of Socinianism brought against the Arminians. It was received with great favor by the Lutherans. A number of eminent names adorn the literary history of Arminianism in Holland and France; among them the most prominent, besides Episcopius, are Curcellæus, Vossius, Grotius, Casaubon, Limborch, Le Clerc, and Wetstein (all to be found under the proper heads in this Cyclopædia). It is to be regretted that in the hands of some of these eminent men Arminianism was corrupted by semi-rationalism.

3. The effect of the controversy appeared in France in the modified Calvinism of Amyraldus (q. v.). Nor was the dispute confined to the reformed churches. During the whole of the sixteenth century the Church of Rome was agitated with the controversy upon grace and free-will. The Benedictines and Dominicans had already broken the ground; but the battle raged in its greatest fury between the Jesuits and the Jansenists, the latter being ably represented by the religious of the monastery of Port Royal, near Paris. Here again it happened, as in Holland, that the controversy extended itself from religion to politics. The Jansenists of France became the reformers of the age, the men of free thought and bold discussion, while the Jesuit party were the advocates of the court and the old abuses, both in church and state. At the same time, it is a curious fact that in Holland the Arminians were the friends of liberty and free discussion, in France the Calvinists; the two parties had changed places. The Jesuits, who were Arminians, were now the persecutors, and the Jansenists, or Calvinists, the patient and afflicted sufferers. See JANSENISTS.

4. In Germany, the Lutherans, of course, sympathized fully in the Arminian movement. In the Reformed Church the decisions of Dort were admitted as authoritative for a time; but "this outward show of victory was really a defeat; for the true elements of Arminianism were not killed at Dort, but grew up, silently but surely, within the bosom of the orthodox Reformed Church. . . . In the period of Wolfianism the Reformed dogmatics were finally purged from the doctrine of absolute predestination" (Ebrard, *Christliche Dogmatik*, i, § 38). It is a shrewd remark of Nicholls, that had there been a great religious body, apart from Calvin's followers, with which all Protestants who did not adopt Luther's doctrine of the sacraments might have united themselves, the doctrines of Calvin would not have been so widely diffused on the Continent between 1540 and 1600 (*Calvinism and Arminianism*, I, iv).

5. In England the so-called Arminian doctrines were held, in substance, long before the time of Arminius. The Articles of Religion are regarded by some writers as Calvinistic, by others as Arminian. The truth seems to be that they were meant to be am-

biguous, or, to use a kinder word, comprehensive, so as to leave liberty of opinion in the church on a question so obscure and difficult. On this point, see, on the Arminian side, Burnet, *Exposition of Thirty-nine Articles;* Laurence, *Bampton Lecture*, 1804; Fletcher, *Works*, ii, 216, 218; Browne, *On Thirty-nine Articles* (Lond. 1864, 4th ed.): and on the Calvinistic side, Cunningham, *Reformers and Theology of the Reformation* (Edinburgh, 1862, Essay iv; also in *Brit. and For. Evang. Rev.* No. 35, and reprinted in *Amer. Theol. Rev.* Oct. 1861, art. v). It is certain that Cranmer had a hand in drawing up the *Necessary Erudition of a Christian Man* (1543), just before the compilation of the Articles, and that book (*the Erudition*) is by no means Calvinistic. Latimer, Hooper, Bilson, Andrews, Overal, and Hooker "might with propriety have been called Arminians, had Arminianism, as a system of doctrine, prevailed when they wrote" (Nicholls, *Calvinism and Arminianism*, I, xcvi). Baro (q. v.), professor of divinity at Cambridge, taught Arminianism, and his case gave rise to the Lambeth Articles (q. v.). But Arminianism unfortunately became a political question. Two Arminian bishops, Laud and Juxon, became members of his majesty's privy council at the precise juncture when the liberty of the subject and the prerogative of the crown were brought into direct competition. John Playfere, Margaret professor at Cambridge († 1608), published a strong defence of the Arminian doctrine, under the title of *An Appeal to the Gospel for the true Doctrine of Predestination* (republished in Cambridge Tracts, 1717). Dr. Samuel Hoard, rector of Moreton († 1657), originally a Calvinist, became a strong Arminian, and published *God's Love to Mankind manifested by disproving his absolute Decree for their Damnation* (Lond. 1633, 4to), which called forth answers by Davenant, Twisse, and Amyraut. In the civil war the Arminians gradually ranged themselves with King Charles, the Calvinists with Parliament. But John Goodwin (q. v.), who was ejected in 1645, was one of the ablest defenders of Arminianism in his time. See Jackson, *Life of Goodwin* (1822, 8vo). When the war was over the Church of England was destroyed, and Arminianism seemed to have perished with it. The restoration of Charles II took place (1660); Arminianism returned with prelacy, and held for more than half a century almost undisputed sway in the Church of England. It must be observed, however, that as the Arminianism of Laud differed from that of the Dutch leader in many points, so did that of the divines of Charles II and their successors in many more. Laud combined it with views of sacramental efficacy which Arminius would have denounced as superstitious; the later school of divines, though far from Socinianism, threw the doctrines of grace into the shade, and dwelt more on the example of Christ than his atonement. Among the eminent Episcopal Arminian divines of England are Cudworth, Pierce, Jeremy Taylor, Tillotson, Chillingworth, Stillingfleet, Womack, Burnet, Pearson, Sanderson, Heylyn, Whitby, Patrick, Tomline, Coplestone, Whately, etc. Arminianism at last, in the Church of England, became a negative term, implying a negation of Calvinism rather than any exact system of theology whatever. Much that passed for Arminianism was, in fact, Pelagianism. In the Church of England, most of those theologians who have deviated from the golden mean maintained by Arminianism (between Calvinism on the one hand and Pelagianism on the other) have fallen into error as to the Trinity, while those who have adhered to the evangelical doctrine of Arminius have retained all the verities of the orthodox faith. The pure doctrine of Arminianism arose again in England in the great Wesleyan Reformation of the seventeenth century. Its ablest expositions may be found in the writings of John Wesley, John Fletcher, and Richard Watson, whose *Theological Institutes* (best edit. N. Y. 1850, 2 vols. 8vo) is the most complete Arminian body of divinity extant in English. Its system is the same as that of the orthodox Protestant churches in general, except so far as the question of predestination and the points connected with it are concerned. "As some heterodox writers have called themselves Arminians, and as the true theory of Arminianism has been often grossly maligned, it may be proper here to allude to certain points with regard to which it has been especially misrepresented. If a man hold that good works are necessary to justification; if he maintain that faith includes good works in its own nature; if he reject the doctrines of original sin; if he deny that divine grace is requisite for the whole work of sanctification; if he speak of human virtue as meritorious in the sight of God, it is very generally charged by Calvinists that he is an Arminian. But the truth is, that a man of such sentiments is properly a disciple of the Pelagian and Socinian schools. To such sentiments pure Arminianism is as diametrically opposite as Calvinism itself. The genuine Arminians assert the corruption of human nature in its full extent. They declare that we are justified by faith only. They assert that our justification originates solely in the grace of God. They teach that the procuring and meritorious cause of our justification is the righteousness of Christ. *Propter quam*, says Arminius, *Deus credentibus peccatum condonat, eosque pro justis reputat non aliter atque si legem perfecte implevissent.* [For the sake of which God pardons believers, and accounts them as righteous precisely as if they had perfectly obeyed the law.] They admit in this way that justification implies not merely forgiveness of sin, but acceptance to everlasting happiness. *Junctam habet adoptionem in filios, et collationem juris in hereditatem vitæ eternæ.* [It has connected with it adoption to sonship, and the grant of a right to the inheritance of eternal life.] They teach, in fine, that the work of sanctification, from its very commencement to its perfection in glory, is carried on by the operation of the Holy Spirit, which is the gift of God by Jesus Christ" (*Edinb. Encyclopædia*, s. v.).

"The whole sum and substance of religious doctrine and theory is embraced in these three terms: God's nature, man's nature, and the relation subsisting between the two. Theology is nothing more than the systematic definition, adjustment, and exposition of these three terms. Christian theology, or genuine orthodoxy, is simply a system of theological views upon these three points, which is self-coherent, and harmonious with the teachings of Scripture. For the development of such a system, exhibiting the precise truth relative to these cardinal points, without redundancy or defect, it is necessary that each of these three points be made a special object of scrutiny and discussion. An error in respect to either will not only destroy at once the system's self-coherence, but infallibly conduct to the gravest heresies. For example, an error respecting the first (Theology) may give us Pantheism; an error on the second point (Anthropology) may lead to Atheism; while an erroneous theory respecting the third gives us the two extremes of an iron fate or a groundless chance. True orthodoxy states and maintains a consistent doctrine respecting each, authenticated by the assertions of God's revelations. Casting now a philosophic eye upon the doctrine of the church as developed in history, we cannot fail to be struck by the remarkable fact that the three great controversies which trisect the historic developments of Christian doctrine as a scientific system have followed without deviation the natural order of these three terms. That development has hinged successively upon each in order. Athanasius, Augustine, and Arminius represent in themselves the whole sweep of the dogmatic unfoldment of Christianity; these factors being given, we can construct the whole history of Christian doctrine. The first is the representative of that speculative movement which devel-

oped into scientific form and defensible shape the ecclesiastical doctrine respecting God's nature; the second, of the subsequent movement by which the true doctrine of man's being was evolved; the third, of the still later and scarcely yet completed one by which the relations of the two are instigated and defined.

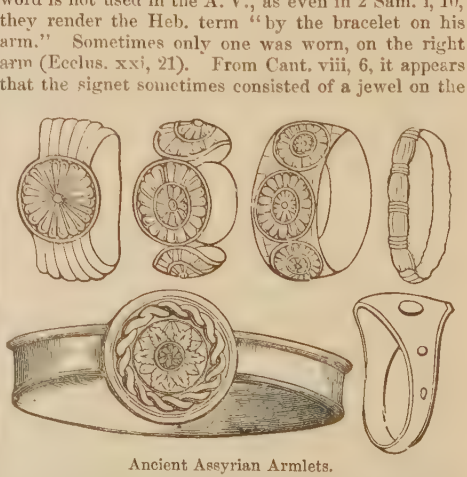
"The ancient church believed vaguely in the true divinity of Christ and of the Holy Spirit; but Athanasius was raised up to explain with clearness, to maintain, and to bring forth into suitable prominence the great doctrine of a substantial tri-unity of the Divine essence, under all temporal manifestations of separate hypostases, on which suppositions only the ancient beliefs of the church and the unqualified declarations of Scripture could be true. His mission was the enunciation, exposition, and defence of a great truth respecting the Divine nature, and round that truth was grouped all the Christian thinking of that age. There was no great doctrinal system of the time, heretical or not, which was not logically related to this centre thought of the church. It implied in itself all anterior and all subsequent speculations upon the Divine nature, Origenistic, Arian, Sabellian, Monophysitic, Nestorian, or orthodox.

"Augustine was commissioned for another work. The church, in the centuries antecedent to his appearance, had vaguely believed in the depravity and helplessness of human nature; but Augustine was raised up to explain with clearness, and to maintain, and to bring forth in suitable prominence, the great doctrine of the native corruption and moral ruin of man; his utter hopelessness apart from the remedial agencies of Divine grace, on which supposition only the ancient beliefs of the church and the unqualified declarations of Scripture could be true. His mission was the enunciation, exposition, and defense of a great truth respecting human nature, and round that truth was grouped all Christian thinking of that age. It is this which gives that age its character. The whole scholastic theology is but the radicated and ramified outgrowth of that vital germ of truth. To him is the church indebted for her first vivid apprehension and scientific statement of the Christian doctrine of man. Augustine is the historical representative of that organic evolution. The third of these divinely appointed representative men laid hold of both these truths, which for sixteen centuries had been developing; accepted the church's developed ideas respecting God and respecting man, and then expounded with keen dialectical rigor the only doctrine which could harmonize the two. His mission was to point out how God could be what the church taught that he was, and man what the church declared him to be, at one and the same time. The readjustment of the disturbed and abnormal relations of man to God by justification is the central thought of Protestant theology; the announcement and exposition of their relations in that readjustment was the work of Arminius. And not until Arminius is placed in this relation to the doctrinal development of Christianity in the church is there attained a true perception of the grand and growing rhythm of its history." The Predestinarians (as remarked above) erred by maintaining that the particular exercise of Divine efficiency, by which the abnormal relation of God to a sinner is readjusted, was unconditioned by anything whatsoever, and was grounded solely upon the arbitrary good pleasure of the Almighty. Maintaining this unconditioned elective volition, they naturally demanded an "effectual calling," "irresistible grace," and "persevering success," for all these were necessary concomitants. The refutation of this error, and the establishment of the opposite view, was the mission of Arminius. His labors gave scientific form to the ecclesiastical opinion upon the third great point, and completed the cycle of Christian theology. As in the development of apostolic doctrine, the Pauline and Petrine elements were unified in John, so, in its uninspired development, after Athanasius had set forth his truth, and Augustine his, Arminius steps forth the later apostle of dogmatic completion (Dr. Warren, in *Methodist Quarterly Review*, 1857, p. 346 sq.). See Wesleyanism.

The Arminian doctrine on predestination is now very widely diffused in the Protestant world. It is, in the main, coincident with that of the Lutherans in Germany; is held by the Wesleyan Methodist churches throughout the world; by a large part of the Church of England, and by many of the clergy of the Protestant Episcopal Church in the United States. It is substantially the doctrine (on the question of predestination) of the Greek and Roman churches; and it is also held by several of the minor sects. For the sources of information, see the writers above referred to, and also Episcopius, *Institut. Theol.* (1650); Limborch, *Theologia Christiana* (1686); Calder, *Life of Episcopius* (N. Y. 12mo); Wesley, *Works* (N. Y. 7 vols. 8vo); Watson, *Theol. Institut.* (2 vols. 8vo); Nicholls, *Calvinism and Arminianism compared* (Lond. 1824, 2 vols. 8vo); Fletcher, *Complete Works* (N. Y. 1850, 4 vols. 8vo); Neander, *Hist. of Christ. Dogmas*, ii, 678 sq.; Art. *Arminius*, by W. F. Warren, *Meth. Q. Rev.* July, 1857; Schweitzer, *Die Protest. Centraldogmen*, ii, 31 sq.; Gass, *Geschichte d. Prot. Dogmatik*, i, 379 sq.; Ebrard, *Christliche Dogmatik*, § 24–43 (transl. in *Mercersburg Review*, ix and x); Francke, *Hist. Dogm. Armin.* (Kiel, 1814, 8vo); Cunningham, *Historical Theology*, ch. xxv (Calvinistic; Edinb. 1864, 2 vols. 8vo); Schneckenburger, *Vergl. Darstellung d. luther. und reform. Lehrbegriffs* (Stuttg. 1855, 8vo); Schenkel, *Wesen des Protestantismus* (Schaffhausen, 2d ed. 1862, 8vo); Whedon, *Freedom of the Will* (N. Y. 1864, 12mo); Warren, *Systemische Theologie*, Einleitung (Bremen, 1865, 8vo); Shedd, *History of Doctrines*, bk. iv, ch. viii; bk. v, ch. vi; Smith's Hagenbach, *History of Doctrines*, § 225, 235; Gieseler, *Ch. History*, iv, § 43 (N. Y. ed.). A list of the earlier Arminian writings is given in Van Cattenburgh, *Bibloth. Script. Remonstr.* (Amstel. 1728, 8vo). See Calvinism; Baxter; Dort; Methodism; Grace; Predestination; Remonstrance.

Arminius. See Arminianism.

Armlet (represented by אֶצְעָדָה, *etsadah'*, Num. xxxi, 50; 2 Sam. i, 10; Sept. κλιδών; Aquila βραχιάλιον; Vulg. *periscelis armilla;* properly a fetter, from עָצַד, to *step;* comp. Isa. iii, 20, and Anklet), an ornament universal in the East, especially among women; worn by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in the A. V., as even in 2 Sam. i, 10, they render the Heb. term "by the bracelet on his arm." Sometimes only one was worn, on the right arm (Eccles. xxi, 21). From Cant. viii, 6, it appears that the signet sometimes consisted of a jewel on the



Ancient Assyrian Armlets.

The one exhibited on a large scale is from the Ninevite sculptures in the British Museum; the others are from delineations of the Monuments by Botta.

armlet. These ornaments are frequent on the sculptures of Persepolis and Nineveh, and were set in rich and fantastic shapes resembling the heads of animals (Layard, *Nineveh*, ii, 250). The kings of Persia wore them, and Astyages presented a pair, among other ornaments, to Cyrus (Xen. *Cyr.* i, 3). The Æthiopians, to whom some were sent by Cambyses, scornfully characterized them as weak fetters (Herod. ii, 23). Nor were they confined to the kings, since Herodotus (viii, 113) calls the Persians generally "wearers of bracelets" (ψελιοφόροι). In the Egyptian monuments kings are often represented with armlets and bracelets (Wilkinson's *Anc. Egypt.* iii, 375, and Plates 1, 2,

Ancient Egyptian Armlets.

The large circlet is of gold, now in the Leyden Museum; the rest, here shown on a smaller scale, are from the Monuments.

14). They were even used by the old British chiefs (Turner, *Angl. Sax.* i, 383). The story of Tarpeia shows that they were common among the ancient Sabines, but the Romans considered the use of them effeminate, although they were sometimes given as military rewards (Liv. x 44). Finally, they are still worn among the most splendid regalia of modern Oriental sovereigns, and it is even said that those of the King of Persia are worth a million sterling (Kitto, *Pict. Hist. of Pal.* i, 499). They form the chief wealth of modern Hindu ladies, and are rarely taken off. They are made of every sort of material, from the finest

Modern Oriental Armlets.

The first column is of Persian specimens, the second of Indian.

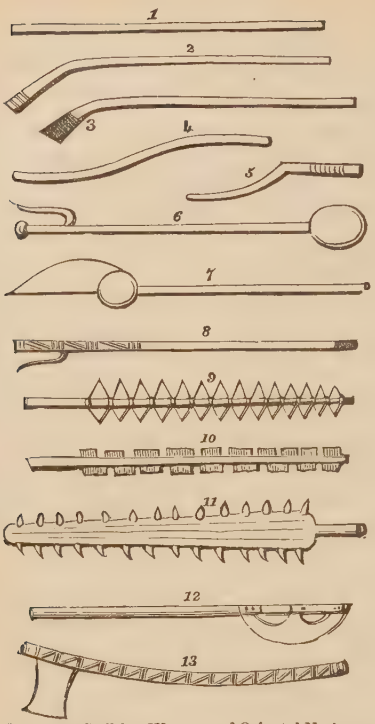
gold, jewels, ivory, coral, and pearl, down to the common glass rings and varnished earthenware bangles of the women of the Deccan. Now, as in ancient times, they are sometimes plain, sometimes enchased; sometimes with the ends not joined, and sometimes a complete circle. The arms are sometimes quite covered with them, and if the wearer be poor, it matters not how mean they are, provided only that they glitter. It is thought essential to beauty that they should fit close, and hence Harmer calls them "rather manacles than bracelets," and Buchanan says that "the poor girls rarely get them on without drawing blood, and rubbing part of the skin from the hand; and as they wear great numbers, which often break, they suffer much from their love of admiration." Their enormous weight may be conjectured from Gen. xxiv, 24. See BRACELET.

Armon. See CHESTNUT.

Armo'ni (Heb. *Armoni'*, אַרְמֹנִי, prob. inhabitant of a *fortress*, q. d. *Palatinus;* Sept. Ἀρμωνί, Ἑρμωνοί), the first named of the two sons of Saul and Rizpah, who was given up by David to be hanged with his brethren by the Gibeonites (2 Sam. xxi, 8, 9). B.C. cir. 1019.

Armor (represented in the Auth. Vers. by several Heb. words, Gr. ὅπλα), properly distinguished from ARMS as being military equipment for the *protection* of the person, while the latter denotes implements of *aggressive* warfare; but in the English Bible the former term alone is employed in both senses. In the records of a people like the children of Israel, so large a part of whose history was passed in warfare, we naturally look for much information, direct or indirect, on the arms and modes of fighting of the nation itself and of those with whom it came into contact. Unfortunately, however, the notices that we find in the Bible on these points are extremely few and meagre, while even those few, owing to the uncertainty which rests on the true meaning and force of the terms, do not convey to us nearly all the information which they might. This is the more to be regretted because the notices of the history, scanty as they are, are literally every thing we have to depend on, inasmuch as they are not yet supplemented and illustrated either by remains of the arms themselves, or by those commentaries which the sculptures, vases, bronzes, mosaics, and paintings of other nations furnish to the notices of manners and customs contained in their literature. (See, generally, Jahn's *Archæology*, § 266 285.) In order to give a clear view of this subject, we shall endeavor to show, succinctly and from the best authorities now available, what were the martial instruments borne upon the person, whether for attack or resistance, by the ancient Asiatics, leaving for other proper heads an explanation of the composition and tactical condition of their armies, their systems of fortification, their method of conducting sieges and battles, and their usages of war as regards spoil, captives, etc. See BATTLE; FORTIFICATION; SIEGE; WAR; ARMY; FIGHT; FORTRESS, etc.

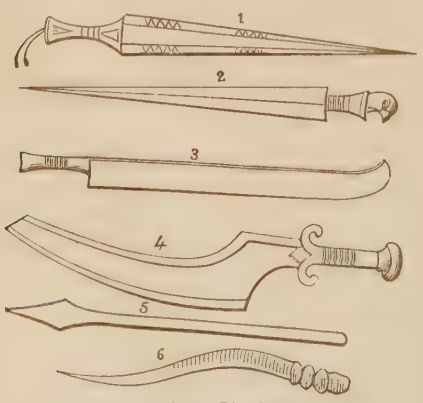
I. OFFENSIVE WEAPONS.—1. The instruments at first employed in the chase or to repel wild beasts, but converted by the wicked to the destruction of their fellow-men, or used by the peaceable to oppose aggression, were naturally the most simple. Among these were the club and the throwing-bat. The first consisted originally of a heavy piece of wood, variously shaped, made to strike with, and, according to its form, denominated a mace, a bar, a hammer, or a maul. This weapon was in use among the Hebrews, for in the time of the kings wood had already been superseded by metal; and the שֵׁבֶט בַּרְזֶל, *she'bet barzel'*, "*rod of iron*" (Psa. ii, 9), is supposed to mean a mace, or gavelock, or crowbar. It is an instrument of great power when used by a strong arm; as when, in modern menageries, a man with one in his hand compels a tiger's ferocity to submit to his will. (See Wilkinson's *Ancient Egyptians*, i, 327, fig. 3, 4; and mace, fig. 1, 2. The throwstick, or *lissan*, occurs p. 329.) See ROD; SCEPTRE. The other was also known if, as is probable, מַפִּיץ, *mephits'* (Prov. xxv, 18), be a "*maul*," a martel, or a war-hammer. It is likely metal was only in general use at a later period, and that a heavy crooked billet continued long to serve both as a missile and a sword. The throwstick, made of thorn-wood, is the same instrument which we see figured on Egyptian and Assyrian monuments. By the native Arabs it is still called *lis-*



Primitive Striking Weapons of Oriental Nations.

1, 2, 3, Clubs; 4, 5, Crooked Billets, or Throwing-bats; 6, Mace; 7, Battle-axe; 8, Hard-wood Sword; 9, Sharks-teeth Sword; 10, Flint Sword; 11, Sawfish Sword; 12, 13, Egyptian Battle-axe.

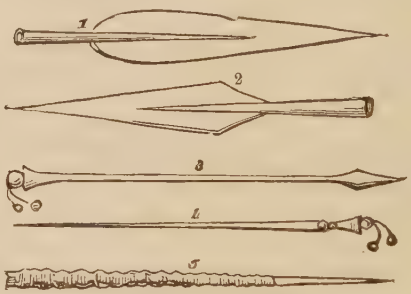
san, and was anciently known among us by the name of crooked billet. The Australians are exceedingly skillful in the use of this implement, called by them the *bommerang*. These instruments, supplied with a sharp edge, would naturally constitute a battle-axe and a kind of sword; and such in the rudest ages we find them, made with flints set into a groove, or with sharks' teeth firmly secured to the staff with twisted sinews. On the earliest monuments of Egypt, for these ruder instruments is already seen substituted a piece of metal, with a steel or bronze blade fastened into a globe, thus forming a falchion-axe; and also a lunate-blade, riveted in three places to the handle, forming a true battle-axe (Wilkinson, i, 325, 326); and there were, besides, true bills or axes, in form like our own. See MAUL; AXE.



Oriental Cutting or Piercing Weapons.

1, 2, Swords; 3, 4, *Tulwar* Swords; 5, Quarter-pike; 6, Horn Dagger.

2. Next came the *dirk* or poniard, which, in the Hebrew word חֶרֶב, *chereb'* (usually translated "sword"), may possibly retain some allusion to the original instrument made of the antelope's horn, merely sharpened, which is still used in every part of the East where the material can be procured. From existing figures, the dirk appears to have been early made of metal in Egypt, and worn stuck in a girdle (Wilkinson, i, 319); but, from several texts (1 Sam. xvii, 39; 2 Sam. xx, 8; 1 Kings xx, 11), it is evident that the real sword was slung in a belt, and that "girding" and "loosing the sword" were synonymous terms for commencing and ending a war. The blades were, it seems, always short (one is mentioned of a cubit's length); and the dirk-sword, at least, was always double-edged. The sheath was ornamented and polished. In Egypt there were larger and heavier swords, more nearly like modern *tulwars*, and of the form of an English round-pointed table-knife. But, while metal was scarce, there were also swords which might be called quarter-pikes, being composed of a very short wooden handle, surmounted by a spear-head. Hence the Latin *telum* and *ferrum* continued in later ages to be used for *gladius*. In Nubia swords of heavy wood are still in use. See SWORD; KNIFE.



Oriental Projectile Weapons.

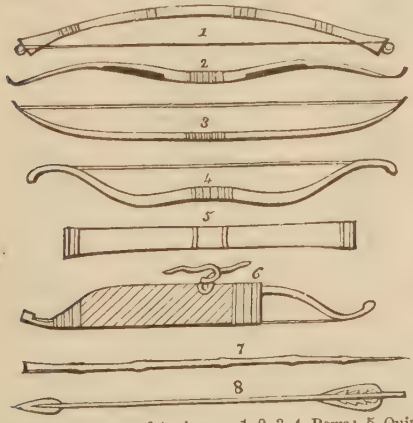
1, 2, Spear-heads; 3, 4, Darts; 5, Oryx-horn Spear-head.

3. The "spear," רֹמַח, *ro'mach*, was another offensive weapon common to all the nations of antiquity, and varied much in size, weight, and length. Probably the shepherd Hebrews, like nations similarly situated in northern Africa, anciently made use of the horn of an oryx, or a leucoryx, above three feet long, straightened in water, and sheathed upon a thornwood staff. When sharpened, this instrument would penetrate the hide of a bull, and, according to Strabo, even of an elephant: it was light, very difficult to break, resisted the blow of a battle-axe, and the animals which furnished it were abundant in Arabia and in the desert east of Palestine. At a later period the head was of brass, and afterward of iron. Very ponderous weapons of this kind were often used in Egypt by the heavy infantry; and, from various circumstances, it may be inferred that among the Hebrews and their immediate neighbors, commanders in particular were distinguished by heavy spears. Among these were generally ranked the most valiant in fight and the largest in stature; such as Goliath, "whose spear was like a weaver's beam" (1 Sam. xvii, 7), and whose spear's head weighed six hundred shekels of iron, which by some is asserted to be equal to twenty-five pounds' weight. The spear had a point of metal at the butt-end to fix it in the ground, perhaps with the same massy globe above it which is still in use, intended to counterbalance the point. It was with this ferrel that Abner slew Asahel (2 Sam. ii, 22, 23). The form of the head and length of the shaft differed at different times both in Egypt and Syria, and were influenced by the fashions set by various conquering nations. See SPEAR.

The *javelin*, named חֲנִית, *chanith'* (usually render-

Ancient Assyrian Bowmen and Spearmen.

ed "spear"), and כִּידוֹן, *kidon'* (variously rendered "spear," "shield," etc.), may have had distinct forms: from the context, where the former first occurs, it appears to have been a species of dart carried by light troops (1 Sam. xiii, 22; Psa. iv); while the latter, which was heavier, was most likely a kind of *pilum*. In most nations of antiquity, the infantry, not bearing a spear, carried two darts, those lightly armed using both for long casts, and the heavy-armed only one for that purpose; the second, more ponderous than the other, being reserved for throwing when close to the enemy, or for handling in the manner of a spear. This explanation may throw light on the fact of the *chanith* being named in connection with the צִנָּה, *tsinnah'*, or larger buckler (1 Chron. xii, 34), and may reconcile what is said of the *chidon* (Job xxxix, 23; xli, 29, and Josh. viii, 10). While on the subject of the javelin, it may be remarked that, by the act of casting one at David (1 Sam. xix, 9, 10), Saul virtually absolved him from his allegiance; for by the customs of ancient Asia, preserved in the usages of the Teutonic and other nations, the *Sachsenrecht*, the custom of the East Franks, etc., to throw a dart at a freedman, who escaped from it by flight, was the demonstrative token of manumission given by his lord or master; he was thereby sent out of hand, *manumissus*, well expressed in the old English phrase "scot-free." But for this act of Saul, David might have been viewed as a rebel. See Dart; Javelin; Lance.



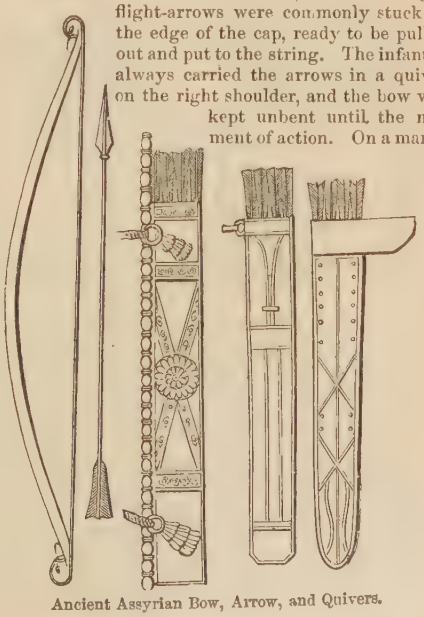
Oriental Implements of Archery. 1, 2, 3, 4, Bows; 5, Quiver; 6, Bow-case; 7, 8, Arrows.

4. But the chief offensive weapon in Egypt, and, from the nature of the country, it may be inferred, in Palestine also, was the *war-bow*, קֶשֶׁת, *ke'sheth* ("bow"), the *arrow* being denominated חֵץ, *chets*. From the simple implements used by the first hunters, consisting merely of an elastic reed, a branch of a tree, or rib of palm, the bow became in the course of time very strong and tall, was made of brass, of wood backed with horn, or of horn entirely, and even of ivory; some being shaped like the common English bow, and others, particularly those used by riding nations, like the buffalo horn. There were various modes of bending this instrument, by pressure of the knee, or by the foot, treading the bow, or by setting one end against the foot, drawing the middle with the hand of the same side toward the hip, and pushing the upper point forward with the same hand, till the thumb passed the

Ancient Egyptians Stringing the Bow.

loop of the string beyond the nock. The horned bows of the cavalry, shaped like those of the Chinese, occur on monuments of antiquity. They cannot be bent from their form of a Roman C to that of what is termed a Cupid's bow ⌣–⌢–⌣, but by placing one end under the thigh; and as they are short, this operation is performed by Tatar riders while in the saddle. This was the Parthian bow, as is proved by several Persian bass-reliefs, and may have been in use in the time of the Elamites, who were a mounted people. These bows were carried in cases to protect the string, which was composed of deer sinews, from injury, and were slung on the right hip of the rider, except when on the point of engaging. Then the string was often cast over the head, and the bow hung upon the breast, with the two nocks above each shoulder, like a pair of horns. See Bow; Archer.

The arrows were likewise enclosed in a case or "*quiver*," תֶּלִי, *teli'*, hung sometimes on the shoulder, and at other times on the left side; and six or eight flight-arrows were commonly stuck in the edge of the cap, ready to be pulled out and put to the string. The infantry always carried the arrows in a quiver on the right shoulder, and the bow was kept unbent until the moment of action. On a march



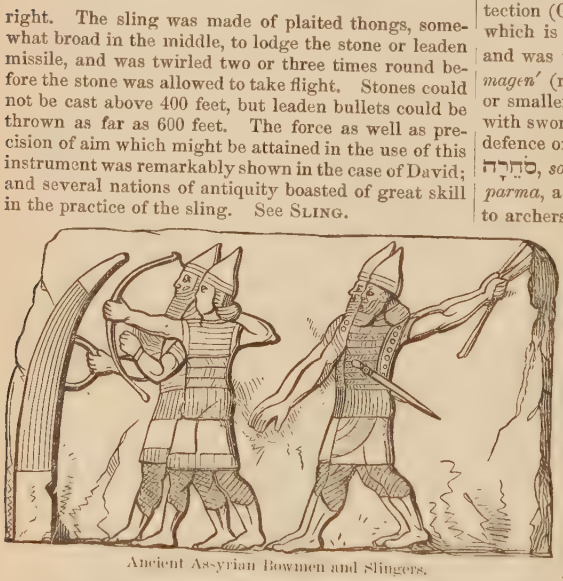
Ancient Assyrian Bow, Arrow, and Quivers.

it was carried on the shield arm, where there was frequently also a horn bracer secured below the elbow to receive the shock from the string when an arrow was discharged. The flight or long-range arrows were commonly of reed, not always feathered, and mostly tipped with flint points; but the shot or aimed arrows, used for nearer purposes, were of wood tipped with metal, about thirty inches long, and winged with three lines of feathers, like those in modern use: they varied in length at different periods, and according to the substance of the bows. See Arrow; Quiver; Shoot.

5. The last missile instrument to be mentioned is the "*sling*," קֶלַע, *ke'la* (Job xli, 28), an improvement upon the simple act of throwing stones. It was the favorite weapon of the Benjamites, a small tribe, not making a great mass in an order of battle, but well composed for light troops. They could also boast of using the sling equally well with the left hand as with the

Egyptian Slingers and Sling. From the Monuments.

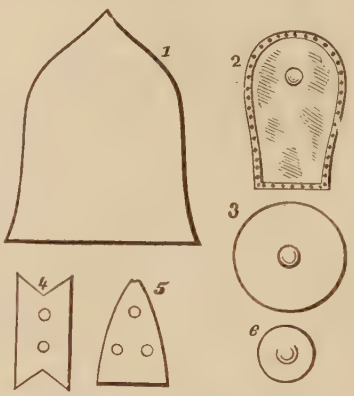
right. The sling was made of plaited thongs, somewhat broad in the middle, to lodge the stone or leaden missile, and was twirled two or three times round before the stone was allowed to take flight. Stones could not be cast above 400 feet, but leaden bullets could be thrown as far as 600 feet. The force as well as precision of aim which might be attained in the use of this instrument was remarkably shown in the case of David; and several nations of antiquity boasted of great skill in the practice of the sling. See Sling.



Ancient Assyrian Bowmen and Slingers.

All these hand-weapons were in use at different periods, not only among the Hebrews and Egyptians, but likewise in Assyria, Persia, Greece, and Macedonia; in which last country the *sarissa* carried by the heavy infantry of the phalanx differed from the others only in the great length of the shaft. The Roman *pilum* was a kind of dart, distinguished from those of other nations chiefly by its weight, and the great proportional length of the metal or iron part, which constituted one half of the whole, or from two and a half to three feet. Much of this length was hollow, and received nearly twenty inches of the shaft within it; the point was never hooked like that of common darts, because, the weapon being nearly indestructible, the soldiers always reckoned upon advancing in battle and recovering it without trouble when thrown; whereas, if it had been hooked or hamate, they could not have wrenched it out of hostile shields or breast-plates without trouble and delay. See Weapon.

II. Defensive Arms.—1. The most ancient protective piece of armor was the *Shield*, buckler, roundel, or target, composed of a great variety of materials, very different in form and size, and therefore in all

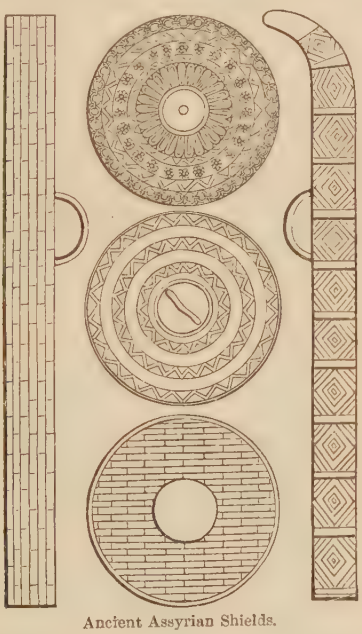


Oriental protective Armor.
1, The Great Shield; 2, Common Egyptian Shield; 3, Target; 4, 5, Ancient Shields of unknown Tribes; 6, Roundel.

rations bearing a variety of names. The Hebrews used the word צִנָּה, *tsinnah'* (rendered "shield," "target," or "buckler"), for a great shield—defence, protection (Gen. xv, 1; Psa. xlvii, 9; Prov. xxx, 5)—which is commonly found in connection with spear, and was the shelter of heavily-armed infantry; מָגֵן, *magen'* (rendered "shield" or "buckler"), a buckler or smaller shield, which, from a similar juxtaposition with sword, bow and arrows, appears to have been the defence of the other armed infantry and of chiefs; and סֹחֵרָה, *socherah'* (only once, Psa. xci, 4, "buckler"), *parma*, a roundel, which may have been appropriated to archers and slingers; and there was the שֶׁלֶט, *she'let* ("shield"), synonymous with the *magen*, only different in ornament. In the more advanced eras of civilization shields were made of light wood not liable to split, covered with bull-hide of two or more thicknesses, and bordered with metal; the lighter kinds were made of wicker-work or osier, similarly, but less solidly covered; or of double ox-hide cut into a round form. There were others of a single hide, extremely thick from having been boiled; their surface presented an appearance of many folds, like round waves up and down, which might yield, but could rarely be penetrated.

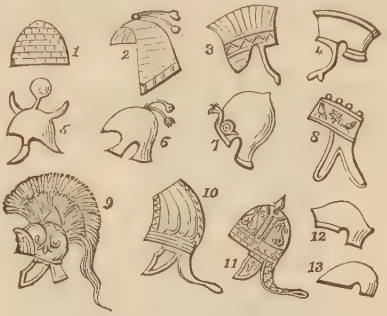
We may infer that at first the Hebrews borrowed the forms in use in Egypt, and that their common shields were a kind of parallelogram, broadest and arched at the top, and cut square beneath, bordered with metal, the surface being covered with raw hide with the hair on. The lighter shields may have been soaked in oil and dried in the shade to make them hard; no doubt hippopotamus, rhinoceros, and elephant skin shields were brought from Ethiopia and purchased in the Phœnician markets; but small round hand-bucklers of whale-skin, still used by Arabian swordsmen, came from the Erythræan Sea. During the Assyrian and Persian supremacy the Hebrews may have used the square, oblong, and round shields of these nations, and may have subsequently copied those of Greece and Rome. The princes of Israel had shields of precious metals; all were managed by a wooden or

leathern handle, and often slung by a thong over the neck. With the larger kinds a testudo could be formed by pressing the ranks close together; and, while the outside men kept their shields before and on the flanks, those within raised theirs above the head, and thus produced a kind of surface, sometimes as close and fitted together as a pantile roof, and capable of resisting the pressure even of a body of men marching upon it. The *tsinnah* was most likely what in the feudal ages would have been called a *pavise*, for such occurs on the Egyptian monuments. This weapon was about five feet high, with a pointed arch above and square below, resembling the feudal knight's shield, only that the point was reversed. This kind of large-sized shield, however, was best fitted for men without any other armor, when combating in open countries, or carrying on sieges; for it may be remarked in general that the military buckler of antiquity was large in proportion as other defensive armor was wanting. Shields were hung upon the battlements of walls, and, as still occurs, chiefly above gates of cities by the watch and ward. In time of peace they were covered to preserve them from the sun, and in war uncovered; this sign was poetically used to denote coming hostilities, as in Isa. xxii, 6, etc. In Europe, where the Crusaders could imitate the Saracens, but not introduce their climate, shields were carved in stone upon towers and gates, as at York, etc. The Eastern origin of this practice seems to be attested by the word *Zinne*, which, in German, still denotes a battlement, something pointed, a summit, and conveys the idea of a pavise with the point uppermost, a shape such as Arabian battlements often assume. See SHIELD; BUCKLER.



Ancient Assyrian Shields.

2. The *Helmet* was next in consideration, and in the earliest ages was made of osier or rushes, in the form of a bee-hive or of a skull-cap. The skins of the heads of animals — of lions, bears, wild boars, bulls, and horses — were likewise adopted, and were adorned with rows of teeth, manes, and bristles. Wood, linen cloth in many folds, and a kind of felt, were also in early use, and helmets of these materials may be observed worn by the nations of Asia at war with the conqueror kings of Egypt, even before the departure of Israel. At that time also these kings had helmets of metal, of rounded or pointed forms, adorned with a figure of the serpent *Kneph;* and an allied nation, perhaps the Carian, reported to have first worn a military crest, bears on the skull-cap of their brazen helmets a pair of horns with a globe in the middle — the solar arkite symbol. The nations of farther Asia, however, used the woolen or braided caps still retained, and now called *kaouk* and *fez*, around which the turban is usually wound. These were almost invariably supplied with long lappets to cover the ears and the back of the head, and princes usually wore a radiated crown on the summit. This was the form of the Syrian, and probably of the



Oriental Armor for the Head.

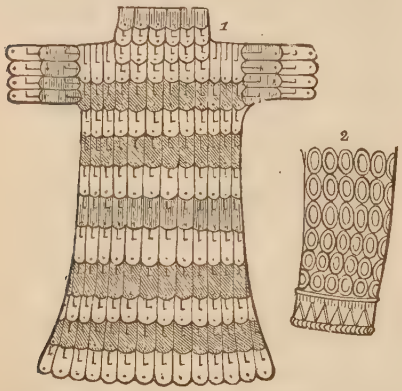
1, Of Rushes; 2, Egyptian; 3, 4, Western Asia; 5, Carian? 6, 7, Egyptian; 8, Assyrian; 9, Greek; 10, Ionian; 11, Parthian; 12, 13, Other Asiatic Tribes.

Assyrian helmets, excepting that the last mentioned were of brass, though they still retained the low cylindrical shape. The כּוֹבַע, *ko'ba* ("helmet"), some helmet of this kind, was worn by the trained infantry, who were spearmen among the Hebrews; but archers and slingers had round skull-caps of skins, felts, or quilted stuffs, such as are still in use among the Arabs. The form of Greek and Roman helmets, both of leather and of brass, is well known; they were most likely adopted also by the Hebrews and Egyptians during their subjection to those nations, but require no farther notice here. See HELMET.

Ancient Armor and Standards. From the Egyptian Monuments. 1, 2, Canaan; 3, 4, Egypt.

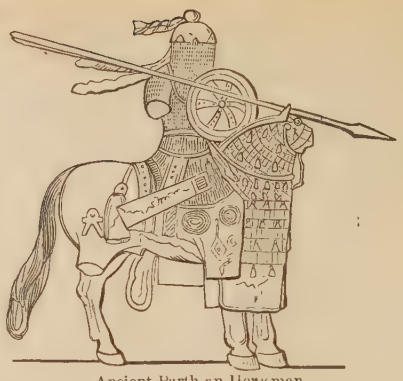
3. *Body Armor.*—The most ancient Persian idols are clad in shagged skins, such as the Ægis of Jupiter and Minerva may have been, the type being taken from a Cyrenæan or African legend, and the pretended red goat-skin may be supposed to have been that of a species of gnu (*Catoblepas Gorgon*, Ham. Smith), an animal fabled to have killed men by its sight, and therefore answering to the condition both of a kind of goat and of producing death by the sight alone. In Egypt cuirasses were manufactured of leather, of brass, and of a succession of iron hoops, chiefly covering the abdomen and the shoulders; but a more ancient national form was a kind of thorax, tippet, שִׁרְיוֹן, *shiryon'* ("coat of mail," "habergeon"), or שִׁרְיָן, *shiryan'*

("harness," "breastplate"), or square, with an opening in it for the head, the four points covering the breast, back, and both upper arms. This kind in particular was affected by the royal band of relatives who surrounded the Pharaoh, were his subordinate commanders, messengers, and body-guards, bearing his standards, ensign-fans, and sun-screens, his portable throne, his bow and arrows. Beneath this square was another piece, protecting the trunk of the body, and both were in general covered with red-colored cloth or stuff. On the oldest fictile vases a shoulder-piece likewise occurs, worn by Greek and Etruscan warriors. It



Ancient Coats of Mail.—1. Egyptian tegulated. 2. Sleeve of ring-mail, Ionian.

covers the upper edge of the body armor, is perforated in the middle to allow the head to pass, but hangs equal on the breast and back, square on the shoulders, and is evidently of leather. (See the figure of Menelaus discovering Helen in the sack of Troy, Millin, *Mon. inédits.*) This piece of armor occurs also on the shoulders of Varangi (northmen, who were the body-guards of the Greek emperors); but they are studded with roundels or bosses, as they appear figured in mosaic or fresco on the walls of the cathedral of Ravenna, dating from the time of Justinian. The late Roman legionaries, as published by Du Choul, again wear the tippet armor, like that of the Egyptians, and one or other of the above forms may be found on figures of Danes in illuminated manuscripts of the eleventh century. By their use of metal for defensive armor the Carians appear to have created astonishment among the Egyptians, and therefore may be presumed to have been the first nation so protected in western Asia; nevertheless, in the tombs of the kings near Thebes, a tegulated hauberk is represented, composed of small three-colored pieces of metal—one golden, the other reddish and green. It is this suit which Denon represents as composed of rings set on edge; but they are all parallelograms, with the lower edge forming the segment of a circle, and each piece, beside the fastening, has a button and a vertical slit above it, giving flexibility by means of the button of each square working in the aperture of the piece beneath it. This kind of armor may be meant by the word תַּחְרָא, *tachra'* ("habergeon," only Exod. xxviii, 32; xxxix, 23), the closest interpretation of which appears to be *decussatio*, *tegulatio*, a tiling. The expression in 2 Chron. xviii, 33, may be that Ahab was struck in one of the grooves or slits in the squares of such a *shiryan*, or between two of them where they do not overlap; or perhaps, with more probability, between the metal hoops of the trunk of the *shiryon* before mentioned, where the thorax overlaps the abdomen. The term קַשְׂקַשִּׂים, *kaskassim'* (elsewhere "scales"), in the case of Goliath's armor, denotes the squamous kind, most likely that in which the pieces were sewed upon a cloth, and not hinged to each other, as in the *tachra*. It was the



Ancient Parthian Horseman.

defensive armor of Northern and Eastern nations, the Persian Cataphracti, Parthians, and Sarmatians. But of true annular or ringed mail, Denon's figure being incorrect, we doubt if there is any positive evidence, excepting where rings were sewn separately upon cloth, anterior to the sculpture at Takt-i-Bustan, or the close of the Parthian era. The existence of mail is often incorrectly inferred from our translators using the word wherever flexible armor is to be mentioned. The *tachra* could not well be worn without an under garment of some density to resist the friction of metal; and this may have been a kind of *sagum*, the *shiryon* of the Hebrews, under another form—the dress Saul put upon David before he assumed the breastplate and girdle. The Roman *sagum* offers a parallel instance. Under that name it was worn at first *à loricâ*, then beneath it, and at last again without, but the stuff itself made into a kind of felt.

The *Cuirass* and *Corslet*, strictly speaking, were of prepared leather (*corium*), but often also composed of quilted cloths: the former in ancient times generally denoted a suit with leathern appendages at the bottom and at the shoulder, as used by the Romans; the latter, one in which the barrel did not come down below the hips, and usually destitute of leathern *vittæ*, which was nationally Greek. In later ages it always designates a breast and back piece of steel. It is, however, requisite to observe that, in estimating the meaning of Hebrew names for armor of all kinds, they are liable to the same laxity of use which all other languages have manifested; for in military matters, more per-

Ancient Cuirasses and Helmets. 1, 2, Early Greek; 3, Greek; 4, 5, Roman; 6, Barbarian.

haps than in any other, a name once adopted remains the same, though the object may be changed by successive modifications till there remains but little resemblance to that to which the designation was originally applied. The objects above denominated appendages and *vittæ* (in the feudal ages, lambrequins), were straps of leather secured to the lower rim of the barrel of a suit of armor, and to the openings for arm-holes: the first were about three and a half inches in width; the second, two and a half. They were ornamented with embroidery, covered with rich stuffs and goldsmiths' work, and made heavy at the lower extremity, to cause them always to hang down in proper order; but those on the arm-holes had a slight connection, so as to keep them equal when the arm was lifted. These vittæ were rarely in a single row, but in general formed two or three rows, alternately covering the opening between those underneath, and then protecting the thighs nearly to the knee, and half the upper arm. In the Roman service, under the suit of armor, was the *sagum*, made of red serge or baize, coming down to the cap of the knee and folding of the arm, so that the vittæ hung entirely upon it. Other nations had always an equivalent to this, but not equally long; and, in the opinion of some, the Hebrew *shiryon* served the same purpose. The Roman and Greek suits were, with slight difference, similarly laced together on the left, or shield side; and on the shoulders were bands and clasps, comparatively narrow in those of the Romans, which covered the joinings of the breast and back pieces on the shoulders, came from behind, and were fastened to a button on each breast. At the throat the suit of armor had always a double edging, often a band of brass or silver; in the Roman, and often in the Greek, adorned with a lion's or a Gorgon's head. It was here that, in the time of Augustus, and probably much earlier, the warriors distinguished for particular acts of valor wore insignia; a practice only revived by the moderns under the names of crosses and decorations. The Romans, it appears, had *phialæ* and *phaleræ* of honor, terms which have been supposed to signify bracelets and medals; but all opinion on the subject was only conjectural previously to the discovery, on the borders of the Rhine, of a monumental bass-relief, raised by the freedman of Marcus Cælius Lembo, tribune of the (xiix) 18th legion, who fell in the disastrous over-

Armor of a Roman Soldier.

throw of Varus. The effigy is of three-quarter length, in a full suit of armor, with a laurel crown on the head, a Gallic twisted *torque* round the neck; and from the lion-head shoulder-clasps of the cuirass hang two embossed bracelets, having beneath them a label with three points, from which are suspended five medals of honor; one large, on the pit of the stomach, representing a face of Medusa; and two on each side, one beneath the other; and all, as far as can be seen, charged with lions' faces and lions' heads in profile. The monument is now in the museum of the university at Bonn. See COAT OF MAIL.

The *girdle*, or, more properly, the baldric or belt (*cingula* or *balteus*), was used by the Hebrews under the name of אֵזוֹר, *ezor'* ("girdle"); it was of leather, studded with metal plates or *bullæ;* when the armor was slight, broad, and capable of being girt upon the hips; otherwise it supported the sword scarf-wise from the shoulder. See GIRDLE.

4. *Greaves* were likewise known, even so early as the time of David, for Goliath wore them. They consisted of a pair of shin-covers of brass or strong leather, bound by thongs round the calves and above the ankles. They reached only to the knees, excepting among the Greeks, whose greaves, elastic behind, caught nearly the whole leg, and were raised in front above the knees. The Hebrew word סָאוֹן, *seön'* ("battle"), in Isaiah ix, 5, is supposed to mean a half-greave, though the passage is altogether obscure. Perhaps the war-boot may be explained by the war-shoe of Egypt with a metal point; and then the words might be rendered, "For every greave of the armed foot is with confused noise and garments rolled in blood," etc., instead of "every battle of the warrior," etc. But, after all, this is not quite satisfactory. See BREASTPLATE; GREAVES.

Armor-bearer (נֹשֵׂא כֵלִים, *nosè' kelim'*), an officer selected by kings and generals from the bravest of their favorites, whose service it was not only to bear their armor, but to stand by them in danger and carry their orders, somewhat after the manner of adjutants in modern service. (Jud. ix, 54; 1 Sam. xiv, 6; xvi, 21; xxxiii, 4.)

Armory (חַלְפִּיוֹת, *talpiyoth'*, *destructives*, i. e. *weapons*, Cant. iv, 4), the place in which armor was deposited in times of peace. Solomon had a naval arsenal at Ezion-geber (Jer. i, 25; 1 Kings ix, 26). There is mention made in Neh. iii, 19, of an armory (נֶשֶׁק, *ne'shek*, elsewhere *armor*) in Jerusalem, "at the turning of the wall," meaning probably the bend in the brow of Zion opposite the south-western corner of the Temple, near where the bridge connected them, although Josephus (*Ant.* ix, 7, 2) speaks of the armory as being in the temple itself. This was probably the arsenal ("house of armor") which Hezekiah took so much pride in showing to the Babylonian ambassadors (Isa. xxxix, 2). Dr. Barclay (*City of the Great King*, p. 155) thinks it was the same as "the house of the forest of Lebanon" (2 Kings x, 17; Isa. xxii, 8), and locates it at the north-eastern corner of Zion, adjoining the north-western angle of the Xystus. See ARSENAL.

Armstrong, James, a Methodist Episcopal minister, was born in Ireland in 1787 or '8, emigrated in childhood, was converted in Philadelphia at seventeen, licensed as local preacher in Baltimore at twenty-four, emigrated to Indiana in 1821 and entered the itinerant ministry, in which he labored with ability and great success until his death, which occurred in Laporte county Sept. 12, 1834.—*Minutes of Conferences*, ii, 344.

Armstrong, John, a Baptist minister, was born Nov. 27, 1798, at Philadelphia, graduated at Columbian College, Washington, D. C., in 1825, and became pastor of the Baptist Church in Newbern, N. C., where he remained several years. In 1835 Mr. Armstrong was appointed professor in Wake Forest Institute; and, being desirous of increasing his usefulness, travelled for some time in 1837–39 in Europe. In 1840 he became pastor of the church in Columbus, Miss., whence he removed in 1843 to his plantation in Noxubee county, Miss., where he died Sept. 15, 1844.—Sprague, *Annals*, vi, 753.

Armstrong, William Jessup, D.D., an eminent Presbyterian minister, born at Mendham, N. J., Oct. 29, 1796, and graduated at Princeton in 1816, was licensed to preach in 1818. He labored in Trenton and Richmond till 1834, when he became secretary to the Am. Bd. Comm. for Foreign Missions. By the wreck of the steamer Atlantic in Long Island Sound, Nov.

27, 1846, he was drowned. A *Memoir*, by Rev. H. Read, with *A Selection of Armstrong's Sermons*, was published in 1853.—Sprague, *Annals*, iv, 612.

Army, represented by several Heb. and Gr. words. See WAR.

I. *Jewish.*—The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above 20 years of age was a soldier (Num. i, 3); each tribe formed a regiment, with its own banner and its own leader (Num. ii, 2; x, 14); their positions in the camp or on the march were accurately fixed (Num. ii); the whole army started and stopped at a given signal (Num. x, 5, 6); thus they came up out of Egypt ready for the fight (Exod. xiii, 18). That the Israelites preserved the same exact order throughout their march may be inferred from Balaam's language (Num. xxiv, 6). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (originally named שֹׁטֵר, Deut. xx, 5, "officer," afterward סוֹפֵר, 2 Kings xxv, 19, "scribe of the host," both terms occurring, however, together in 2 Chron. xxvi, 11, the meaning of each being primarily a *writer*), by whom also the officers were appointed (Deut. xx, 9). From the number so selected some might be excused serving on certain specified grounds (Deut. xx, 5 8; 1 Macc. iii, 56). The army was then divided into thousands and hundreds under their respective captains (שַׂר הָאֲלָפִים and שַׂר הַמֵּאוֹת, Num. xxxi, 14), and still farther into families (Num. ii, 34; 2 Chron. xxv, 5; xxvi, 12), the family being regarded as the unit in the Jewish polity. From the time the Israelites entered the land of Canaan until the establishment of the kingdom, little progress was made in military affairs: their wars resembled *border forays*, and the tactics turned upon stratagem rather than upon the discipline and disposition of the forces. Skilfully availing themselves of the opportunities which the country offered, they gained the victory sometimes by an ambush (Josh. viii, 4), sometimes by surprising the enemy (Josh. x, 9; xi, 7; Judg. vii, 21), and sometimes by a judicious attack at the time of fording a river (Judg. iii, 28; iv, 7; vii, 24; xii, 5). No general muster was made at this period; but the combatants were summoned on the spur of the moment either by trumpet-call (Judg. iii, 27), by messengers (Judg. vi, 35), by some significant token (1 Sam. xi, 7), or, as in later times, by the erection of a standard (נֵס, Isa. xviii, 3; Jer. iv, 21; li, 27), or a beacon-fire on an eminence (Jer. vi, 1). See BATTLE.

With the kings arose the custom of maintaining a body-guard, which formed the *nucleus* of a standing army. Thus Saul had a band of 3000 select warriors (1 Sam. xiii, 2; xiv, 52; xxiv, 2), and David, before his accession to the throne, 600 (1 Sam. xxiii, 13; xxv, 13). This band he retained after he became king, and added the CHERETHITES and PELETHITES (2 Sam. xv, 18; xx, 7), together with another class, whose name, *Shalishim'* (שָׁלִשִׁים, Sept. *τριστάται*, Auth. Vers. "a third part"), has been variously interpreted to mean (1.) a corps of veteran guards = Roman *triarii* (Winer, *Lex. Heb.* p. 991); (2.) chariot-warriors, as being *three* in each chariot (Gesen. *Thes.* p. 1429); (3.) officers of the guard, *thirty* in number (Ewald, *Gesch.* ii, 601). The fact that the Egyptian war-chariot, with which the Jews were first acquainted, contained but two warriors, forms an objection to the second of these opinions (Wilkinson, *Anc. Egypt*, i, 335), and the frequent use of the term in the singular number (2 Kings vii, 2; ix, 25; xv, 25) to the third. Whatever be the meaning of the name, it is evident that it indicated officers of high rank, the chief of whom (הַשָּׁלִישׁ, "lord," 2 Kings vii, 2, or רֹאשׁ הַשָּׁלִישִׁים, "chief of the captains," 1 Chron. xii, 18) was immediately about the king's person, as adjutant or secretary-at-war. David farther organized a national militia, divided into twelve regiments, each of which was called out for one month in the year under their respective officers (1 Chron. xxvii, 1); at the head of the army when in active service he appointed a commander-in-chief (שַׂר־צָבָא, "captain of the host," 1 Sam. xiv, 50).

Hitherto the army had consisted entirely of infantry (רַגְלִי, 1 Sam. iv, 10; xv, 4), the use of horses having been restrained by divine command (Deut. xvii, 16). The Jews had, however, experienced the great advantage to be obtained by chariots, both in their encounters with the Canaanites (Josh. xvii, 16; Judg. i, 19), and at a later period with the Syrians (2 Sam. viii, 4; x, 18). The interior of Palestine was indeed generally unsuited to the use of chariots; the Canaanites had employed them only in the plains and valleys, such as Jezreel (Josh. xvii, 16), the plain of Philistia (Judg. i, 19; 1 Sam. xiii, 5), and the upper valley of the Jordan (Josh. xi, 9; Judg. iv, 2). But the border, both on the side of Egypt and Syria, was admirably adapted to their use; and accordingly we find that as the foreign relations of the kingdoms extended, much importance was attached to them. David had reserved a hundred chariots from the spoil of the Syrians (2 Sam. viii, 4): these probably served as the foundation of the force which Solomon afterward enlarged through his alliance with Egypt (2 Kings x, 28, 29), and applied to the protection of his border, stations or barracks being erected for them in different localities (1 Kings ix, 19). The force amounted to 1400 chariots, 4000 horses, at the rate (in round numbers) of three horses for each chariot, the third being kept as a reserve, and 12,000 horsemen (2 Kings x, 26; 2 Chron. i, 14). At this period the organization of the army was complete; and we have, in 1 Kings ix, 22, apparently a list of the various gradations of rank in the service, as follow: (1.) אַנְשֵׁי הַמִּלְחָמָה, "men of war" = *privates;* (2.) עֲבָדִים, "servants," the lowest rank of officers = *lieutenants;* (3.) שָׂרִים, "princes" = *captains;* (4.) שָׁלִשִׁים, "captains," already noticed, perhaps = *staff-officers;* (5.) שָׂרֵי הָרֶכֶב and שָׂרֵי הַפָּרָשִׁים, "rulers of his chariots and his horsemen" = *cavalry officers.* See CAPTAIN.

It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace, as by Asa (2 Chron. xiv, 8), by Jehoshaphat (2 Chron. xvii, 14), by Amaziah (2 Chron. xxv, 5), and lastly by Uzziah (2 Chron. xxvi, 11); but these notices prove that such cases were exceptional. On the other hand, the incidental notices of the body-guard lead to the conclusion that it was regularly kept up (1 Kings xiv, 28; 2 Kings xi, 4, 11). Occasional reference is made to war-chariots (2 Kings viii, 21), and it would appear that this branch of the service was maintained until the wars with the Syrians weakened the resources of the kingdom (2 Kings xiii, 7); it was restored by Jotham (Isa. ii, 7), but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2 Kings xviii, 23, 24). This was an evident breach of the injunction in Deut. xvii, 16, and met with strong reprobation on the part of the prophet Isaiah (xxxi, 1). See CHARIOT.

With regard to the arrangement and manœuvring of the army in the field, we know but little. A division into three bodies is frequently mentioned (Judg. vii, 16; ix, 43; 1 Sam. xi, 11; 2 Sam. xviii, 2); such a division served various purposes: in action there would be a centre and two wings; in camp, relays for

the night-watches (Judg. vii, 19); and by the combination of two of the divisions, there would be a main body and a reserve, or a strong advanced guard (1 Sam. xiii, 2; xxv, 13). Jehoshaphat divided his army into five bodies, corresponding, according to Ewald (*Geschichte*, iii, 192), to the geographical divisions of the kingdom at that time: may not, however, the threefold principle of division be noticed here also, the heavy-armed troops of Judah being considered as the proper army, and the two divisions of light-armed of the tribe of Benjamin as an appendage (2 Chron. xvii, 14-18)? See FIGHT.

The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army; before which, each soldier armed himself, and obtained his food either by voluntary offerings (2 Sam. xvii, 28, 29), by forced exactions (1 Sam. xxv, 13), or by the natural resources of the country (1 Sam. xiv, 27); on one occasion only do we hear of any systematic arrangement for provisioning the host (Judg. xx, 10). It is doubtful whether the soldier ever received pay even under the kings (the only instance of pay being mentioned applies to mercenaries, 2 Chron. xxv, 6); but that he was maintained, while on active service, and provided with arms, appears from 1 Kings iv, 27; x, 16, 17; 2 Chron. xxvi, 14: notices occur of an arsenal or armory, in which the weapons were stored (1 Kings xiv, 28; Neh. iii, 19; Cant. iv, 4). See ARMOR.

The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy; the numbers, as given in the text, are manifestly corrupt, and the various statements therefore irreconcilable. At the Exodus the number of the warriors was 600,000 (Exod. xii, 37), or 603,350 (Exod. xxxviii, 26; Num. i, 46); at the entrance into Canaan, 601,730 (Num. xxvi, 51). In David's time the army amounted, according to one statement (2 Sam. xxiv, 9), to 1,300,000, viz. 800,000 for Israel and 500,000 for Judah; but according to another statement (1 Chron. xxi, 5, 6) to 1,470,000, viz. 1,000,000 for Israel and 470,000 for Judah. The militia at the same period amounted to $24,000 \times 12 = 288,000$ (1 Chron. xxvii, 1 sq.). At a later period the army of Judah under Abijah is stated at 400,000, and that of Israel under Jeroboam at 300,000 (2 Chron. xiii, 3). Still later, Asa's army, derived from the tribes of Judah and Benjamin alone, is put at 530,000 (2 Chron. xiv, 8), and Jehoshaphat's at 1,160,000 (2 Chron. xvii, 14 sq.). See NUMBER.

Little need be said on this subject with regard to the period that succeeded the return from the Babylonish captivity until the organization of military affairs in Judæa under the Romans. The system adopted by Judas Maccabæus was in strict conformity with the Mosaic law (1 Mac. iii, 55); and though he maintained a standing army, varying from 3000 to 6000 men (1 Mac. iv, 6; 2 Mac. viii, 16), yet the custom of paying the soldiers appears to have been still unknown, and to have originated with Simon (1 Mac. xiv, 32). The introduction of mercenaries commenced with John Hyrcanus, who, according to Josephus (*Ant.* xiii, 8, 4), rifled the tombs of the kings in order to pay them; the intestine commotions that prevailed in the reign of Alexander Jannæus obliged him to increase the number to 6200 men (Josephus, *Ant.* xiii, 13, 5; 14, 1); and the same policy was followed by Alexandra (*Ant.* xiii, 16, 2), and by Herod the Great, who had in his pay Thracian, German, and Gallic troops (*Ant.* xvii, 8, 3). The discipline and arrangement of the army was gradually assimilated to that of the Romans, and the titles of the officers borrowed from it (Josephus, *War*, ii, 20, 7). See SOLDIER.

II. *Roman Army.*—This was divided into *legions*, the number of which varied considerably, each under six *tribunes* (χιλίαρχος, "chief captain," Acts xxi, 31), who commanded by turns. The legion (q. v.) was subdivided into ten *cohorts* (σπεῖρα, "band," Acts x, 1), the cohort into three *maniples*, and the maniple into two *centuries*, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. (See Smith, *Dict. of Gr. and Rom. Ant.* s. v.) There were thus 60 centuries in a legion, each under the command of a centurion (ἑκατοντάρχης, Acts x, 1, 22; ἑκατόνταρχος, Matt. viii, 5; xxvii, 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards; and Biscoe (*History of Acts*, p. 220) supposes that all the Roman forces stationed in Judæa were of this class. Josephus speaks of five cohorts as stationed at Cæsarea at the time of Herod Agrippa's death (*Ant.* xix, 9, 2), and frequently mentions that the inhabitants of Cæsarea and Sebaste served in the ranks (*Ant.* xx, 8, 7). One of these cohorts was named the "Italian" (Acts x, 1), not as being a portion of the *Italica legio* (for this was not embodied until Nero's reign), but as consisting of volunteers from Italy (Gruter, *Inscr.* i, 434). This cohort probably acted as the body-guard of the procurator. The cohort named "Augustus" (σπεῖρα Σεβαστή, Acts xxvii, 1) may have consisted of the volunteers from Sebaste (Josephus, *War*, ii, 12, 5; Biscoe, p. 223). Others, however, think that it was a *cohors Augusta*, similar to the *legio Augusta*. The head-quarters of the Roman forces in Judæa were at Cæsarea. A single cohort was probably stationed at Jerusalem as the ordinary guard; at the time of the great feasts, however, and on other public occasions, a larger force was sent up, for the sake of preserving order (Josephus, *War*, ii, 12, 1; 15, 3). Frequent disturbances arose in reference to the images and other emblems carried by the Roman troops among their military ensigns, which the Jews regarded as idolatrous; deference was paid to their prejudices by a removal of the objects from Jerusalem (*Ant.* xviii, 3, 1; 5, 3). For the sentry (Acts xii, 4) and their "captain" (Acts xxviii, 16), see GUARD. The δεξιόλαβοι (Vulg. *lancearii*; A. V. "spearmen,"), noticed in Acts xxiii, 23, appear to have been light-armed, irregular troops; the origin of the name is, however, quite uncertain (Alford, *Comm.* in loc.). See HOST.

Ar'na (Lat. *Arna*, for the Greek text is not extant), a name given as the father of Marinoth and son of Ozias, in the genealogy of Ezra (2 [Vulg. 4] Esdr. i, 2); evidently meaning the ZERAHIAH (q. v.) of the genuine list (Ezra vii, 3).

Arnald, RICHARD, M.A., a divine of the Church of England, born in London about 1696(?); entered Benedict College, Cambridge, 1714; became fellow of Emanuel College, Cambridge, 1720; afterward rector of Marcaston, Leicestershire, where he died in 1756. He is known chiefly by his *Critical Commentary on the Apocrypha* (new ed. Lond. 1822, 4to), which is printed together with Patrick's, Louth's, and Whitby's *Commentaries* (best ed. Tegg, Lond. 4 vols. 8vo).—Darling, *Cyclop. Bibliog.* i, 99; Allibone, *Dict. of Authors*, i, 69.

Arnaldo. See ARNOLD OF BRESCIA.

Ar'nan (Heb. *Arnan'*, אַרְנָן, *nimble;* Sept. Ὀρνά), the great-grandson of Zerubbabel (1 Chron. iii, 21). He is probably the same with Christ's maternal ancestor Joanna, in Luke iii, 27 (see Strong's *Harmony and Exposition*, p. 17). B.C. considerably post 536.

Arnaud, HENRI, pastor and military leader of the Vaudois, was born at La Tour, in Piedmont, 1641. His early history is obscure, but he is said to have been a soldier before entering the ministry among the persecuted Vaudois. In 1689 he led his people in their efforts to recover their native land and their right to worship God in peace. William III of England gave him a colonel's commission, and he served with great distinction, at the head of 1200 Vaudois, under Marlborough. When his people were exiled in 1698, he became their pastor at Schönberg, and died there, Sept. 8, 1721. In this retirement he wrote the history of his

enterprise, under the title *Histoire de la glorieuse Rentrée des Vaudois dans leurs Vallées*, printed in 1710, and dedicated to Anne, Queen of Great Britain. The French edition of this work is very rare; it has been translated into English, under the title *The glorious Recovery by the Vaudois of their Valleys*, trans. by H. D. Ackland (Lond. 1827, 8vo). See VAUDOIS.

Arnaud or ARNAULD DE VILLENEUVE. See ARNOLD.

Arnaud OF BRESSE. See ARNOLD OF BRESCIA.

Arnauld, Angélique, abbess of Port-Royal, a daughter of Robert Arnauld d'Andilly, was born November 28, 1624. From her earliest years she exhibited an extraordinary force and resoluteness of character, and excited much anxious speculation concerning her future career among her relatives. When not quite twenty years of age she became a nun at Port-Royal des Champs, where she had been educated by her aunt, Marie Jaqueline Angélique Arnauld, sister of the great Arnauld. Nine years after she was made sub-prioress; and on removing some years later to Port-Royal de Paris, she held the same office. During the persecution of the Port-Royalists, Angélique, by her piety and courage, sustained the spirit of the sisterhood. The whole family, male and female, were determined Jansenists, and none more so than Mère Angélique de St. Jean (her conventual name). She had much to endure, but she met misfortune with earnest intrepidity. A royal order was issued to break up the nunnery. The police arrested the inmates, who were dispersed in various convents throughout France, and constant efforts were made by the Jesuits to induce them to sign the "Formulary of Alexander VII." Angélique was alone exempted from listening to their arguments and solicitations, her "obstinacy" being supposed invincible. At length, by command of the Archbishop of Paris, the nuns were restored to Port-Royal des Champs; but for some years they were subjected to a strict surveillance by soldiers, who watched all their movements, and allowed them no intercourse with persons out of the convent. In 1669, however, was issued the edict of Clement IX for the peace of the church, which was a kind of compromise on this vexed question of Jansenism and Jesuitism. The nuns received back the privileges of which they had been stripped, and constituted their society anew. Angélique was again elected prioress. In 1678 she was made abbess. The next year her protectress, the Duchesse de Longueville, died, and the persecution recommenced by the prohibition to receive any more novices. Still Angélique did not despair. She consoled the nuns, and exerted all her influence with persons in power, but with little effect. At last she sank under a complication of griefs, and expired on the 29th of January, 1684, leaving behind her as bright and beautiful a memory as any of her countrywomen. She was learned without being pedantic, pious without bigotry, and gentle to others in proportion as she was severe to herself. Angélique wrote several works. Of these, one, perhaps the most valuable work relative to Port-Royal, is entitled *Mémoires pour servir à l'Histoire de Port-Royal, et à la Vie de la Révérende Mère Marie Angélique de Sainte Magdeleine Arnauld, Réformatrice de ce Monastère* (Utrecht, 1742, 12mo, 3 vols.). While the *Mémoires* of Du Fossé, Fontaine, and Lancelot detail the external history of Port-Royal, these *Mémoires* represent its internal history, with the mind and habits of its members, particularly of the elder Angélique. The *Mémoires* were edited by Barbeau de la Bruyère in 1742. The originals, from which Barbeau de la Bruyère printed the *Mémoires*, were preserved in the library of Saint Germain des Près at Paris. Angélique also took a great part in the composition of the *Nécrologe de Port-Royal des Champs* (Amst. 1723, 4to), and wrote other works in defence of the monastery.—*Mémoires pour servir à l'Histoire de Port-Royal*, iii, 498, etc.; Quérard, *La France Littéraire*; Reuchlin, *Geschichte v. Port-Royal* (Lips. 1839); *Edinb. Review*, No. cxlviii; *Methodist Quarterly*, April, 1853; *Princeton Review*, xxi, 467; *English Cyclopædia*.

Arnauld, Antoine, one of a family distinguished for piety, talent, and suffering, and which greatly influenced both religion and literature in France, was born at Paris Feb. 6, 1612. His father, named also Antoine Arnauld (died 29th Dec. 1619), was a distinguished advocate, and a great antagonist of the Jesuits. The Jesuits met with an opponent in the younger Arnauld as determined as his father had been. Arnauld the younger was educated at Calvi. He originally studied for the law, but was induced by the Abbot de St. Cyran to turn his attention to theology. In 1641 he was made priest and doctor of the Sorbonne, where he had been pupil of Lescot (afterward Bishop of Chartres), who taught him the scholastic theology. In this period of study he imbibed a love for Augustine and his writings, which he ever after preserved. In 1643 he was made an honorary member of the Society of Sorbonne for his extraordinary merit. In this year, 1643, he published his famous work, *De la fréquente Communion* (7th ed. 1783), which excited great attention, and was vigorously attacked by the Jesuits. Arnauld now put forth, in reply, his *Théologie Morale des Jésuites*—the beginning of a fierce and protracted controversy. The Jesuits endeavored to have Arnauld sent to Rome; to escape this peril, he retired from public life for many years, but kept his pen ever busy, at the convent of Port-Royal des Champs, near Paris. See PORT-ROYAL. Soon after, he became involved in the disputes about Jansenius (q. v.), bishop of Ypres, and his book *Augustinus*, several propositions of which concerning the intricate questions of grace and free-will had been condemned by Pope Urban VII (Aug. 1, 1641). Arnauld boldly ventured to defend it against the censures of the papal bull. He published several pamphlets, closing with a first and second *Apologie de Jansénius*. In these years of strife, whenever a moment of armistice permitted, he occupied it in writing such works as *Mœurs de l'Eglise Catholique*, *La Correction*, *La Grâce*, *La Vérité de la Religion*, *De la Foi*, de *l'Espérance*, *et de la Charité*, and the *Manuel de Saint Augustine*. He also varied these occupations by translating into Latin his *Frequent Communion*, and by the composition of his *Novæ objectiones contra Renat. Descartis Meditationes*, and several smaller tractates. In addition to his literary labors, he undertook the direction of the nuns at Port-Royal, of which his sister, Marie Jaqueline Angélique Arnauld, was abbess. In his retreat he had the society of such men as Pascal, Nicole, etc. Here they wrote in common numerous excellent works, e. g. *Grammaire Générale Raisonnée*, *Eléments de Géométrie*, and *L'Art de Penser*. In 1649 the Jansenist controversy broke out more fiercely than ever. The *Augustinus* of the Bishop of Ypres was again attacked and condemned by the Sorbonne and the pope. Arnauld replied in his *Considérations*. In 1650 appeared what he conceived to be his best work, *L'Apologie pour les Saints Pères*. For the next half dozen years he was engaged in constant and painful disputes; yet, in spite of the polemical character of his life, the impression of his piety and earnestness was deepened in the mind of the nation; and, on reading some of his compositions, even Alexander VII is reported to have praised the author, and to have exhorted him for the future to despise the libels of his adversaries. During the strife he published *La Concorde des Évangiles* and *L'Office du Saint-Sacrement*. In 1655-56, for prudential reasons, he left his retreat at Port-Royal, and sought a secret place of security. About the same time he was expelled from the Sorbonne and the faculty of theology. Seventy-two doctors and many licentiates and bachelors went with him. In 1656, the war with the Jesuits was renewed —not, however, by Arnold in person. Under the *nom*

de plume of Louis de Montalto, the great Pascal (q. v.) discharged his scorpion wit against the Jesuits for about a year and a half in the *Provincial Letters*. Arnauld furnished him with materials. In 1658 he took the field in *propriâ personâ*, by publishing his *Cinq Ecrits en faveur des Curés de Paris contre les Casuistes relâchés*. In 1662 appeared *La Nouvelle Hérésie* (of the Jesuits); in 1669 the first volume of his *Morale Pratique* (of the Jesuits), the last of which was not published until the year of his death. After the peace of Clement IX, which for a time allayed the Jansenist controversy, and to which Arnauld contributed by an eloquent memorial to the pontiff, he was presented to the pope's nuncio, and also to Louis XIV, who received him graciously, and invited him "to employ his golden pen in defence of religion." His next work, in which he was associated with his friend Nicole, *De la Perpétuité de la Foi de l'Eglise Catholique touchant l'Eucharistie*, was dedicated to the pope. This occasioned a warm controversy between Arnauld and the reformed minister Claude, in the course of which Arnauld wrote *Du Renversement de la Morale de J. C. par la Doctrine des Calvinistes touchant la Justification* (Paris, 1672). Arnauld at the same time continued his war against the Jesuits, and wrote the greater part of the work styled *Morale Pratique des Jésuites* (8 vols. 12mo), in which many authentic facts and documents are mixed up with party bitterness and exaggeration. The Jesuits, of course, an ambitious society, did not bear this patiently. Harlay, the archbishop of Paris, assisted in prejudicing the king against Arnauld, and Louis XIV issued an order for his arrest. Arnauld concealed himself for some time at the house of the Duchess of Longueville; but in 1679 he repaired to Brussels, where the Marquis of Grana, the Spanish governor of the Low Countries, assured him of his protection. There he published in 1681 his *Apologie pour les Catholiques*, a defence of the English Romanists against the charges of Titus Oates's conspiracy. In this work he undertook the defence of his old antagonists the Jesuits, whom he considered as having been calumniated in those transactions. Another work, not so creditable to Arnauld's judgment, is one against the Prince of Orange, William III of England, whom he styled a new Absalom, a new Herod, and a new Cromwell (8vo, 1689). It was published anonymously, but it afterward appeared that he was the author. In refutation of his old friend Malebranche's opinions, Arnauld wrote his *Traité des Vraies et des Fausses Idées* (Cologne, 1683); and afterward, *Réflexions Philosophiques et Théologiques sur le Nouveau Système de la Nature et de la Grace du Père Malebranche* (1685). He continued to the last, although past 80 years of age, to carry on his various controversies with the Jesuits, with Malebranche, with the Calvinists, and with the sceptic philosophers, among whom was Bayle. His last work was *Réflexions sur l'Eloquence des Prédicateurs*, 1694. He died in his exile at Brussels, on the 8th of August of that year, after receiving the sacrament from the curate of his parish. His works, which filled more than 100 volumes of various sizes, were collected and published at Lausanne and at Paris, in 48 volumes, 4to, 1775–83. The last volume contains the author's biography. Moreri gives a catalogue of his writings, 320 in number.—*Penny Cyclopædia;* Ranke, *History of Papacy*, ii, 259 sq.; *Edinburgh Review*, July, 1841; *Princeton Review*, xxi, 467; *Biog. Universelle*, ii, 501; St. Beuve, *Port-Royal*, vol. ii; Hoefer, *Nouv. Biog. Générale*, ii, 286.

Arnauld, Henri, brother of Antoine, was born in Paris in 1597. He was originally designed for the bar, but, on receiving from the court the abbey of St. Nicholas, he entered the church. He was elected bishop of Toul by the diocesan chapter; but, as the election gave rise to disputes, he would not accept it. In 1645 he went to Rome to appease the quarrel between the Barberini family and Pope Innocent X; and such was his success that the family had a medal struck and a statue erected in his honor. On his return to France, he was made bishop of Angers in 1649, devoted himself to his sacred calling, and became, like the rest of his family, a zealous Jansenist. He was one of the four bishops who refused to sign the acceptance of the pope's bull condemning the "Augustinus" of Jansenius. He was accustomed to take only five hours' sleep, that he might have time for prayer and the reading of the Scriptures without encroaching on the duties of his episcopal office. He was regular in visiting the sick. When there was a scarcity of provisions at Angers, on one occasion, he sent ten thousand livres so secretly that the donation was attributed to another, and the real donor was only discovered by accident some time afterward. His diocese he never left but once, and that was to reconcile the Prince of Tarento to his father, the Duke de la Tremouille. When Angers revolted in 1652, the queen-mother was about to take heavy vengeance upon it, but was prevented by this bishop, who, as he administered the sacrament to her, said: "Take the body of Him who forgave His enemies when on the cross." Some one advising him to take one day in the week for recreation, he replied, "Yes, I will, when you find me a day in which I am not bishop." His *Négociations à la Cour de Rome* (1748, 5 vols.) contain many curious facts and anecdotes. He died at Angers, June 8, 1694.—*Mémoires de Port-Royal* (Utrecht, 1742), vol. i; Besoigne, *Vie de Henri Arnauld* (Cologne, 1756, 2 vols. 12mo); Hoefer, *Nouv. Biog. Générale*, ii, 290.

Arnauld (OF ANDILLY), **Robert**, eldest brother of Antoine Arnauld, was born at Paris in 1588, and entered early into public life, and filled several offices at the French court. At fifty-two he retired into the convent of Port-Royal, where he wrote numerous translations, and other works, printed in 8 vols. fol. 1675. He died Sept. 27, 1674. His *Vies des Saints Pères du désert* were translated into English: *Lives of the Fathers of the Desert* (London, 1757, 2 vols. 8vo).—Collier, *Hist. Dict.* s. v.; Hoefer, *Biog. Générale*, ii, 282.

Arnd or **Arndt**, JOHANN, the first of the Pietists (q. v.), was born December 27, 1555, at Ballenstädt, at the foot of the Harz Mountains. He studied at the University of Helmstädt, and devoted himself at first to medicine, but afterward applied himself to theology at Strasburg under Pappus, a theologian of the rigid Lutheran school. In 1583 he became pastor of the Lutheran church at Badeborn, in Anhalt; in 1590, at Quedlinburg; in 1599, at St. Martin's, Brunswick. His theological learning was varied and accurate; but his chief peculiarity was his *heart* religion, in which respect he was the Spener or the Wesley of his time. While at Brunswick he published (1605) the first volume of his "True Christianity" (*Vier Bücher vom wahren Christenthum*), designed to awaken students, ministers, and others to practical and experimental religion, and to mend, if possible, the loose morals of the age. The book created a great sensation, and was at once translated into several languages. Its revivalism also brought out the enmity of the scholastic theologians and of the "dry" religionists; a controversy of many years' duration was the result. See Scharff, *Supplem. Hist. Litisque Arndtianæ* (1727). In 1608 Arndt was called to Eisleben, and in 1609 the three other books of his *True Christianity* were given to the press. No book of practical religion has been more widely circulated, not even Bunyan's Pilgrim or Baxter's Saints' Rest. The substance of the book is as follows: Book I is called the Book of Scripture: it seeks to show the way of the inward and spiritual life, and that Adam ought to die every day more and more in the heart of a Christian, and Christ to gain the ascendant there. The second is called the Book of Life: he proposes in it to direct the Christian to a greater degree of perfec-

tion, to give him a relish for sufferings, to encourage him to resist his enemies after the example of his Saviour. The third is entitled the Book of Conscience: in this he recalls the Christian within himself, and discovers to him the kingdom of God seated in the midst of his own heart. The last book is entitled the Book of Nature: the author proves here that all the creatures lead men to the knowledge of their Creator. New editions of the work are very numerous; those by J. F. von Meyer (4th ed. Francf. 1857) and Krummacher (4th ed. Leipz. 1859) contain biographies of the author. For a complete list of the new German editions of Arndt's work, see Zuchold, *Bibl. Theol.*, s. v. Arnd. The work was translated into many different languages: Latin, Luneburg, in 1625; Frankfort, in 1628; and Leipsic, in 1704. It was printed in Low Dutch in 1642 and 1647, and translated into Danish and Bohemian. It was translated into French by Samuel Basnage de Beauval. The first book was printed in English in 1646; in 1708 the Latin translation was reprinted at London; an English translation was published in 1712, 8vo, dedicated to Queen Anne, by M. Boehm. A new English translation was published in 1815 by William Jaques—*True Christianity, or the whole Economy of God toward Man, and the whole Duty of Man toward God* (2 vols. 8vo, Lond.), and an American edition (Philad. 1842, 8vo). In 1611 Arndt was transferred to Celle, when the duke of Luneburg made him court chaplain and superintendent, and his last years were spent in promoting the religious interests of the duchy. He died May 11, 1621. Among the charges brought against Arndt, one was that he was a member of the Rosicrucian fraternity; but that has been disproved (Henke, *Deutsche Zeitschrift*, 1852, No. 35); yet his medical studies had undoubtedly led him to dabble in alchemy. Besides the *True Christianity*, he published a number of minor writings, which may be found in the edition of his works by Rambach (Leipzig, 1734, 3 vols. 8vo). See Arnold, *Kirchen- und Ketzerhistorie*, II, xvii, § 6; F. Arndt, *Joh. Arndt, ein biogr. Versuch* (Berlin, 1838); Pertz, *De Joanne Arndtio*, etc. (Hanover, 1852); Herzog, *Real-Encyklopädie*, i, 540; Hurst, *History of Rationalism*, ch. i; Morris, *Life of John Arndt* (Baltimore, 1853, 12mo).

Arndt, Joshua, a Lutheran clergyman, born in 1626, was a professor at Rostock, and published several works on philosophy, divinity, and history; among others, *Lexicon Antiquitatum Ecclesiasticarum* (4to, Greifswald, 1669). He died in 1685.

Arnebeth. See Hare.

Arno, archbishop of Salzburg, frequently called, with a Latin name, Aquila, was probably a native of Germany, and not, as has been erroneously inferred from some figurative expressions of Alcuin, a brother of the latter. Arno (or, as he calls himself, Arn) was educated at Freising (Bavaria), and was consecrated in the same city deacon in 765, and priest in 776. He was a frequent attendant of Duke Thassilo, of Bavaria, and no less than 23 documents of the church of Freising have his name as a witness. He became, in 782, abbot at Elnon, in the Netherlands, and in the same year began his intimate relations with Alcuin, who at that time was residing near Elnon. In 785 he returned to Bavaria, having been appointed by Duke Thassilo bishop of Salzburg. While sojourning at Rome in 798, he was, in accordance with the wish of Charlemagne and the Bavarian bishops, raised to the dignity of archbishop. Arno presided at several synods, and was, in 813, one of the presidents of the Council of Mentz. He also converted many Huns and Wends, and died January 24, 821. He wrote, together with Deacon Benedict, the *Congestum* (*Indiculus*) *Arnonis*, a list of all the churches, villages, etc., of the archbishopric of Salzburg, which is a very valuable contribution to the early Church history of southwestern Germany.—Herzog, *Real-Encyclopädie*, i, 542.

Arnobius, the Elder, also called "Afer," lived about 297, and taught rhetoric at Sicca, in Africa. He was originally a pagan, and the master of Lactantius, but about the time of Diocletian he embraced the Christian faith, and, according to Jerome (*De Viris Illust.* c. 79), in order the more readily to induce the bishops to receive him among the number of the faithful, he composed, before his baptism, about the year 303, seven books against the Gentiles (*adversus Gentes*, libri vii). This account of Jerome's is followed by many writers (e. g. Tillemont, Cave; Smith, *Dictionary*, s. v.); but Lardner's argument against it (iii, 458) seems to be conclusive. Arnobius writes in the tone, not of a catechumen, but of a Christian; and he nowhere hints at any necessity or compulsion for his task, but, on the contrary, in the beginning of his book, he speaks of it as a task voluntarily undertaken in view of the injurious reproaches cast upon the Christians. The book begins with a vindication of Christianity from the charges brought against it by the pagans. In a few points Arnobius makes statements savoring of Gnosticism, and he does not manifest a complete acquaintance with the Christian system or with the Scriptures. He shows, however, an extensive knowledge of pagan worship and literature, and the book is a valuable source of information on these topics. The marked peculiarity of his Apology, as distinguished from those of his predecessors, consists in the fact that he not only repels the charges made against Christianity, but also undertakes to show that Christianity itself is demonstrable by evidence. In his argument for the divinity of Christ and of his religion, he anticipates many of the leading arguments of modern apologists, especially of Paley. For a very clear summary of it, see Woodham, Introduction to *Tertulliani Liber Apologeticus*, ch. iii. Villemain gives Arnobius a very high place among the early writers, in Hoefer, *Nouv. Biog. Générale*, iii, 311. See also Dorner, *Person of Christ*, div. i, vol. ii, p. 190. The works of Arnobius were published, for the first time, by Faustus Sabeus, at Rome, in 1542, but with many faults. Many editions have since been issued, but the best are those of *Orelli* (Leips. 1816, 3 vols. 8vo), of *Hildebrandt* (Halle, 1844, 8vo). See Geret, *De Arnobio judicia* (Viteb. 1752); Meyer, *De ratione Arnobiana* (Hafn. 1815); Cave, *Hist. Lit.* i, 112.

Arnobius, the Younger, lived about 460, and is said to have been a priest of Gaul, brought up in the monastery of Lerins. He wrote a *Commentarius in Psalmos Davidis* (Basle, 1522; Paris, 1639), which shows him to have been a semi-Pelagian. His extant remains may be found in *Bib. Max. Patr.* vol. viii.—Cave, *Hist. Lit.* cent. v; Bayle, *Dictionary*, s. v.; Dupin, *Eccl. Writers*, cent. v.

Arnold (Arnoldo, Arnaud) of Brescia was born in the town of Brescia about the beginning of the twelfth century. Our information as to his history is scanty, and depends chiefly upon the accounts of his enemies. The chief sources are Otto of Freisingen, *de Gestis Frider. I*, and Günther, *Ligurinus* (12th cent., both printed together, Basle, 1569, fol.). He studied under Abelard at the desert of Nogent. Having returned to Italy he became a monk. The corruption of the clergy was very great at that time, and Arnold, endowed with an impassioned oratory, began to preach against the ambition and luxury of abbots, prelates, and cardinals, not sparing the pope himself. He maintained that ecclesiastics as well as laymen ought to be subordinate to the civil power; that the disposal of kingdoms and principalities did not belong to the Church of Christ; that the clergy should not accumulate wealth, but should depend upon the offerings of the faithful, or, at most, upon tithes, for their support. His vehement eloquence inflamed the minds of the people, who had been alienated from the clergy before by the excessive corruption of the times. Brescia revolted against its bishop, the fermentation spread to

other towns, and complaints against the author of all this poured in at Rome. Innocent II had Arnold condemned, together with other heretics, in the council of Lateran, in 1139. Such, at least, is the positive statement of Otto of Freisingen and other historians of those times, but Arnold's name is not mentioned in the canons of the council; and it is only clear that, by Innocent's order, he was prohibited from preaching, was banished from Italy, and forbidden to return without the pope's permission. He then proceeded to France, where he fell in with an old fellow-student, the papal legate Guido, afterward Pope Celestinus II; but he met with an unrelenting adversary in Bernard of Clairvaux, who forced him to seek refuge at Zürich, and afterward at Constance (about 1140). He there resumed his preaching against the abuses of the clergy, and found many favorable listeners. But Bernard traced him there also, and caused the Bishop of Constance to banish him. After the death of Innocent II (1143), Arnold returned to Italy, and, hearing that the people of Rome had revolted against the pope, he put himself at the head of the insurrection. Lucius II had died of the wounds received in a popular affray, and Eugenius III, a disciple of Bernard, succeeded him in the papal chair, but was driven away from the city by the people and the senate. The multitude hurried on to excesses which Arnold probably had never contemplated. They attacked the houses of the cardinals and nobles, and shared the plunder. Arnold, however, still remained poor; he really despised wealth, and his morals were irreproachable. Rome continued for ten years in a state of agitation little differing from anarchy, at war with the pope and the people of Tibur, and at variance within itself. Bernard, in his epistles, draws a fearful picture of the state of the city at that time. Eugenius III died in 1153, and his successor, Anastasius IV, having followed him to the grave shortly after, Adrian IV was elected pope in 1154. He was a man of a more determined spirit than his predecessors. A cardinal having been attacked and seriously wounded in the streets of Rome, Adrian resorted to the bold measure of excommunicating the first city in Christendom, a thing without a precedent. The Romans, who had set at naught the temporal power of the pope, quailed before his spiritual authority. In order to be reconciled to the pontiff they exiled Arnold, who took refuge among some friendly nobles in Campania. When the Emperor Frederick I came to Rome to be crowned, the pope applied to him to have Arnold arrested. Frederick accordingly gave his orders, and Arnold was strangled, his body burnt, and the ashes thrown into the Tiber in the year 1155 (*Penny Cyclopædia*). See ADRIAN IV. The Roman Catholic writers naturally give Arnold a bad character. In truth, he was a great reforming spirit—the Savonarola or Luther of his time—but driven by the evil circumstances of his age into errors and excesses. Neander is doubtless only just in saying that the inspiring idea of his movements was that of a holy and pure church, a renovation of the spiritual order after the pattern of the apostolic church. Baptist writers class him among the forerunners of their church, as one of the charges brought against him in 1139 was the denial of infant baptism. Baronius calls him "the patriarch of political heretics" (*Annales*, anno 1155). See Köler, *De Arnoldo Brixiensi* (Gott. 1742, 4to); Francke, *Arnold v. Brescia u. seine Zeit* (Zürich, 1825, 8vo).—*Biog. Dict. Soc. Useful Knowl.*; Neander, *Ch. Hist.* iv, 149 sq.; Mosheim, *Ch. Hist.* cent. xii, pt. ii, ch. v, § 10; *N. Brit. Rev.* i, 458; Böhringer, *Die Kirche Christi und ihre Zeugen*, ii, 719; Hoefer, *Nouv. Biog. Générale*, iii, 276. Compare ARNOLDISTS.

Arnold OF USSINGEN. See ARNOLDI, BARTHOLOMEW.

Arnold OF VILLENEUVE, a celebrated physician of the thirteenth century, was born about 1240. He was eminently skilled in natural science and general literature. In 1285 he was made physician to Pedro III of Aragon; but his heterodox opinions brought on his excommunication by the bishop of Tarragona, and he wandered from place to place for years, until finally he found refuge with Frederick II at Palermo. The monks stigmatized him as a magician, not so much for his science as for his attacks upon their bad lives and principles. He taught that the monks had corrupted the doctrine of Christ, and that the founding of masses and benefits was useless. In 1311, Pope Clement V, being ill of gravel, sought the medical skill of Arnold, who was shipwrecked, and perished on the voyage to Rome. His remains were buried at Genoa in 1313, and his writings were afterward burnt by the Inquisition. Among the propositions in them which were condemned are the following: 1. that the human nature of Christ is equal to the divinity; 2. that the soul of Christ, immediately after the union, knew as much as the divinity; 3. that the devil has perverted the whole human race, and destroyed faith; 4. that the monks corrupted the doctrine of Jesus Christ; 5. that the study of philosophy ought to be banished from the schools; 6. that the revelation made to Cyril is more valuable than Holy Scripture; 7. that works of mercy are more pleasing to God than the sacrifice of the altar; 8. that founding benefices and masses is useless; 9. that he who gathers a great number of beggars, and founds chapels and perpetual masses, incurs everlasting damnation; 10. that the sacrificing priest and the offerer offer nothing of their own to God; 11. that the passion of Jesus Christ is better represented by the giving of alms than by the sacrifice of the altar; 12. that God is not honored in *deed* in the mass, but in *word* only; 13. that the papal constitutions are simply the works of men; 14. that God threatens with damnation, not all those who sin, but all those who afford a bad example; 15. that the end of the world would happen in 1335, 1345, or 1376. His works were printed at Lyons in 1520, in one vol. fol.; and 1585; also at Basle.—*Niceron, Mem.* tom. xxxiv, p. 82; Landon, *Eccl. Dict.* i, 541; Hoefer, *Nouv. Biog. Générale*, iii, 281.

Arnold, Gottfried, an eminent German Pietist and Mystic, born at Annaberg, Saxony, September 5, 1665. Educated at Wittenberg, he became a tutor, 1689, at Dresden, where he imbibed an ardent Pietistic tendency from Spener, who obtained him a situation as private tutor at Quedlinburg, where he devoted himself to the study of the mystic writers and of Church history. After condemning marriage, he married in 1700, and lost some of his fanatical views. In 1707 he obtained a pastorate in Perleberg, where he remained until his death, May 30, 1714. In spite of all his errors, Arnold was eminently pious, and was a faithful preacher. He wrote largely, but his most important work is his *Unpartheiische Kirchen- und Ketzergeschichte* (Frankf. 1698–1700; repub. at Schaffhausen, with additions, 1740–1743, 3 vols.). This "Impartial Church History" was the first written in German instead of Latin. It makes *personal piety* the central idea of Christianity. But, while bent on showing fair play, as no historian before had done, to all sorts of heretics and schismatics, particularly to the Mystics, for whom he had a special predilection, Arnold fell into the most gross wrong toward the representatives of orthodoxy, ascribing to them the basest motives, and aspersing their character in every possible way. See Schaff, *History of the Apostolic Church*, § 30; Herzog, *Real-Encyklopädie*, i, 548. The number of works which were published against Arnold is very large. A list of them is given in the preface to the third volume of his works in the Schaffhausen edition. The most important among these is by Groschius, *Nothwendige Vertheidigung der evangelischen Kirche wider die Arnoldische Ketzerhistorie* (Frankf. 1745). Among the other works of Arnold are, *Historia et descriptio theosophias*, 1702 (German,

1703); *Das Geheimniss der göttlichen Sophia* (Leipz. 1700). Some of the works of Arnold continue to be in common use among the German Pietists, and are still being published in new editions; as, *Die Erste Liebe* (an essay on the life of the first Christians; new edit. by Lämmert, Stuttgart, 1844; and with an appendix containing all the religious poems of Arnold, by Knapp, Stuttgart, 1844); *Paradiesischer Lustgarten* (a Prayer-book; with biography of Arnold, and selection of his religious poems by Ehmann, Reutlingen, 1852); *Geistliche Erfahrungslehre* (an essay on experimental Christianity, from the beginning of the conversion to its completion; Milford Square, Pennsylvania, 1855). Complete collection of the religious poems of Arnold ("*Sämmtliche Geistliche Lieder*") have been published by Knapp (Stuttgart, 1845) and Ehmann (Stuttgart, 1856); a selection ("*Geistliche Minnelieder*") by Ehmann, Stuttgart, 1856). See G. Arnold's *Gedoppelter Lebenslauf* (partly autobiography, 1716); Coler, *Summarische Nachricht von G. Arnold's Leben und Schriften* (Wittenberg, 1718); Knapp, *Biographie G. Arnold's* (Stuttgart, 1845); Göbel, *Gesch. des Christlichen Lebens in der rheinisch-westphälischen evangelischen Kirche* (vol. ii, p. 698–753).

Arnold, Nicolaus, a Protestant theologian, was born at Lesna, in Poland, Dec. 17, 1618; died Oct. 15, 1680. He became, in 1639, rector of the school in Jablonow, and in 1654 succeeded Cocceius as professor of theology at Franeker, where he became especially noted as a pulpit orator. His writings were chiefly polemical, e. g. *Religio Sociniana refutata* (Franeker, 1654, 4to):—*Atheismus Socinianus* (1659, 4to):—*Discurs. theol. cont. Comenium* (1660, 4to):—a refutation of the Catechism of the Socinians (*Atheismus Socinianus F. Bidalli refutatus*, Amst. 1659):—a work entitled *Lux in Tenebris* (*Light in Darkness*), in which he explains those passages of Scripture which the Socinians use as arguments for their doctrines (Franeker, 1662, 2 vols.):—and a *Commentary on the Epistle to the Hebrews.*—Hoefer, *Biog. Générale*, iii, 326.

Arnold, Smith, a highly esteemed Methodist preacher, was born at Middlebury, Conn., March 31, 1766, and removed in 1791 to Herkimer Co., N. Y. In the year 1800 he connected himself with the itinerant ministry, and continued in the field of active labor until 1821, when he assumed a supernumerary relation. He died at Rochester, March 16, 1839.—Wakely, *Heroes of Methodism; Min. of Confer.* ii, 670; Sprague, *Annals*, vii, 337.

Arnold, Thomas, D.D., was born at Cowes, England, June 13th, 1795. In 1803 he was sent to Winchester school, where he remained until 1811. In 1811 he obtained a scholarship at Corpus Christi College, Oxford, and in 1815 a fellowship in Oriel, where he was associated with Coplestone, Whately, and Hampden, a noble band. In 1818 he was ordained deacon, in 1819 settled at Laleham, where he opened a school to fit a few young men for the university. In 1820 he married. In 1828 he was made head master of Rugby school, and ordained priest. It soon began to be noised abroad that a reform was in progress in Rugby; and the effects of Dr. Arnold's administration of the school are visible to-day, not only in Rugby, but in most schools in England. In this occupation he spent the last fourteen years of his life, and during that period took the deepest interest in all the political questions of the time. He was one of the most decided opponents of the Oxford new school of theology. His idea of a Christian Church was first given in his pamphlet on "Church Reform," which he was induced to publish in 1833, in consequence of the apprehensions he entertained of the danger which then threatened the Establishment. His theory is much the same as Hooker's —that the church and state are identical; that a church is a Christian state. His views on this subject are again stated in his *Fragment on the Church*, subsequently published, in which he hits the key-stone of the Tractarian heresy in attacking what he considers to be their false notions of the Christian priesthood. Dr. Arnold's mind was early directed to the social condition of the working classes; and many efforts were made, and a variety of plans devised by him, not only for improving it, but for directing the attention of the public to a subject of so much importance. In 1841 he was appointed by Lord Melbourne to the Regius-Professorship of Modern History at Oxford—an appointment which gave him the most lively satisfaction. But he lived to deliver only his introductory course of lectures. When at the very summit of his reputation as a teacher, and at the time when the odium in which, for the liberality of his religious and political opinions, his name had been held by men of his own profession was fast disappearing, and the grandeur of his character was every day becoming more manifest and more distinctly understood, he was seized with a fatal disease, which carried him off in a few hours. He died on the 12th of June, 1842, of spasm at the heart. His great work, and the one by which he will be remembered, is his *History of Rome* (Lond. 1840–1843, 3 vols. 8vo), comprehending the period between the origin of the state and the end of the Second Punic War; with his *History of the later Roman Commonwealth* (Lond. 1849, 2d ed. 2 vols. 8vo), reprinted from the *Encyclopædia Metropolitana*, carrying on the history to the time of Trajan. In the Notes and Dissertations to his edition of Thucydides he has given a social and political, as well as a critical interest to his author. History and divinity—man and man's relation to God—were his favorite studies. In both he preferred the practical to the theoretical. His *Sermons* (5 vols. 8vo) demonstrate with what earnestness and devotion he labored to bring religion into the daily concerns of men, and to invest every act of life with a Christian character. His remaining productions are, a volume of *Lectures on Modern History*, delivered at Oxford (London, 1843, 8vo), and *Miscellaneous Works* (Lond. 1845, 8vo), which include many articles written for reviews, etc., and essays. Most of Dr. Arnold's writings have been reprinted in New York. They are not important to scientific theology, a branch to which Arnold seems to have given no serious or prolonged study. In some points he approximated to rationalistic views of inspiration and interpretation, but his hold of Christ and of the atonement saved him from going to extremes. Still he is, perhaps justly, styled the founder of the "Broad School" of the Church of England.—Stanley, *Life and Correspondence of Dr. Arnold; Eng. Encyclop.; Methodist Quart. Rev.* April, 1846, p. 266; *North Brit. Rev.* ii, 403; *Quarterly Rev.* (Lond.) lxxiv, 252; *Edinb. Rev.* lxxxi, 99; *Princeton Rev.* xvii, 283.

Arnoldi, August Wilhelm, a Roman Catholic bishop of Germany, born at Baden, near Treves, in Prussia, died in 1864. He was ordained priest in 1825, became professor of Oriental languages and eloquence at the seminary of Treves, and subsequently canon at the Cathedral. He was elected bishop of Treves in 1839, but the Prussian government refused to ratify the election. He was again elected in 1842, when he was recognised by the government, but was at once involved in new difficulties by his refusal to take the constitutional oath. He became widely known, and produced a great commotion in 1845 by ordering the public exhibition of a relic of the Church of Treves, claimed to be "the holy coat" of Christ. He is the author of a German translation of the *Homilies* of Chrysostom and his book on the priesthood.—Pierer, i, 753; Vapereau, p. 66.

Arnoldi (Arnold), **Bartholomew,** a German Augustine monk. He was a professor of theology at Erfurt. He was Luther's teacher, and at first agreed with his views; but when he broke with the papacy, Arnoldi became his warm antagonist. He wrote many

works, chiefly against the Lutherans. He died at Erfurt in 1532.

Arnoldists, followers of Arnold of Brescia (q. v.). Many seem to have adhered to the doctrines of Arnold even after his death, and to have propagated them in Upper Italy. The Arnoldists were condemned by Pope Lucius III at the council of Verona in 1184. The name occurs also later, as in a law of Frederick II against the heretics (1224); but it is doubtful whether the name was merely copied from the condemnatory decree, or whether they continued to exist as a sect.

Ar'non (Heb. *Arnon'*, אַרְנֹן, a *murmur;* Sept. Ἀρνών, sometimes Ἀρνών), a river (נַחַל, *torrent*, Deut. ii, 24, forming the southern boundary of trans-Jordanic Palestine (originally of the Amoritish territory, Num. xxi, 13, 26), and separating it from the land of Moab (Deut. iii, 8, 16; Josh. xii, 1; Judg. xi, 22; Isa. xvi, 2; Jer. xlviii, 20). Josephus speaks of it as issuing from the mountains of Arabia (*Ant.* iv, 5, 1). Among these hills are probably to be sought the "heights of Arnon" (Num. xxi, 28). See Bamoth. It is also named in Deut. ii, 36; iii, 12; iv, 48; Josh. xii, 2; xiii, 9, 16; Judg. xi, 13, 26. From Judg. xi, 18, it (i. e. one of its branches N.E. of Arnon) would seem to have been also the *east* border of Moab (see also 2 Kings x, 33). In many of the above passages it occurs in the formula for the site of Aroer, "which is by the brink of the river Arnon." In Numbers it is simply "Arnon," but in Deut. and Joshua generally "the river Arnon" (A. V. sometimes "river of Arnon"). Isaiah (xvi, 2) mentions its fords; and in Judg. xi, 26, a word of rare occurrence (יָד, hand, comp. Num. xiii, 29) is used for the *sides* of the stream. In the time of Jerome it was still known as Arnon; but in the Samarito-Arabic version of the Pentateuch by Abû-Saîd (10th to 12th century) it is given as *el-Mojeb*. There can be no doubt that the *Wady el-Mojeb* of the present day is the Arnon (Seetzen, *Reise*, 1854, ii, 347; and in Ritter, *Erdk.* xv, 1195). The ravine through which it flows is still the "locum vallis in prærupta demersæ satis horribilem et periculosum" which it was in the days of Jerome (*Onom.*). The Roman road from Rabba to Dhiban crosses it at about two hours' distance from the former. On the south edge of the ravine are some ruins called Mehatet el-Haj, and on the north edge, directly opposite, those still bearing the name of Arâir. See Aroer. Burckhardt was the first to give a satisfactory account of this river under the name which it now bears. It rises in the mountains of Gilead, near Katrane, whence it pursues a circuitous course of about eighty miles to the Dead Sea. It flows in a rocky bed, and, at the part visited by Burckhardt, in a channel so deep and precipitous as to appear inaccessible (comp. Seetzen, *Monatl. Corresp.* xviii, 432); yet along this, winding among huge fragments of rock, lies the most frequented road, and, being not far from Dibon, probably that taken by the Israelites. The descent into the valley from the south took Irby and Mangles (*Letters*, p. 461) one hour and a half; the descent from the north took Burckhardt (*Syria*, p. 372) thirty-five minutes. The last-named traveller declares that he had never felt such suffocating heat as he experienced in this valley from the concentrated rays of the sun and their reflection from the rocks. The stream is almost dried up in summer; but huge masses of rock, torn from the banks, and deposited high above the channel, evince its fulness and impetuosity in the rainy season. Irby and Mangles suppose that it is this which renders the valley of the Arnon less shrubby than that of most other streams in the country. "There are, however, a few tamarisks, and here and there are oleanders growing about it." On each face of the ravine traces of the paved Roman road are still found, with milestones, and one arch of a bridge, 31 feet 6 inches in span, is standing. The stream runs through a level strip of grass some 40 yards in width, with a few oleanders and willows on the margin. Lieut. Lynch describes it at its mouth in April as "a considerable stream of water, clear, fresh, and moderately cool, and having some small fish in it" (*Expedition*, p. 299). Where it bursts into the Dead Sea this stream is 82 feet wide and 4 feet deep, flowing through a chasm with perpendicular sides of red, brown, and yellow sandstone, 97 feet wide. It then runs through the delta in a S.W. course, narrowing as it goes, and is 10 feet where its waters meet those of the Dead Sea (Lynch, *Report*, May 3, 1847, p. 20).

According to the information given to Burckhardt, its principal source is near Katrane, on the Haj route. Hence, under the name of Seil es-Saîdeh, it flows N.W. to its junction with the W. Lejûm, one hour E. of Arair, and then as W. Mojeb, more directly W. to the Dead Sea. The W. Mojeb receives on the north the streams of the W. Waleh, and on the south those of W. Shekik and W. Salîheh. At its junction with the Lejûm (W. Enkeileh) is a piece of pasture-ground, in the midst of which stands a hill with ruins on it (Burck. p. 374). May not these ruins be the site of the mysterious "city that is in the midst of the river" (Josh. xiii, 9, 16; Deut. ii, 36) so often coupled with Aroer? From the above description of the ravine, it is plain that that city cannot have been situated immediately below Aroer, as has been conjectured.

Arnoul, bishop of Lisieux, born at the beginning of the twelfth century, died August 3d, 1183. He made fruitless efforts to reconcile King Henry II of England with Archbishop Thomas of Canterbury. In his old age he resigned his bishopric, and retired to the abbey of St. Victor of Paris, where he died. We have from him a volume of epistles, of discourses, and epigrams (*Epistolæ, Conciones, et Epigrammata*, published by Turnèbe, Paris, 1585, 8vo), which contains interesting details on the history of ecclesiastical discipline during his time. He is also the author of some poems, and of an essay on the schism which followed the death of Honorius II (published in the *Bibliotheca Patrum*, and the *Spicilegium d'Achery*).—Hoefer, *Biographie Générale*, iii, 333.

Arnulphus, St., bishop of Metz. In 609, at the entreaty of his parents, he married, but in 612 his wife took the veil in the monastery of Treves; and in 614, the bishopric of Metz becoming vacant, the people insisted on having Arnulphus for their bishop. As bishop he managed his diocese with rare excellence, and was made by King Clotaire prime minister of his son Dagobert, whom he had associated with him in the empire. Upon the death of Clotaire, Arnulphus retired into a solitude, where he passed the rest of his life in prayer and mortification, and in every work of charity. He died in 641, and his relics are preserved in the abbey of St. Arnoul de Metz. He is commemorated on the 16th of August.—Baillet, *Vies des Saints*, Aug. 16; Landon, *Eccl. Dictionary*, i, 547.

Arob. See Fly.

A'rod (Heb. *Arod'*, אֲרוֹד, perhaps *affliction*, otherwise a *wild ass*, Sept. Ἀροδί), the sixth son (or branch of the family) of Gad (Num. xxvi, 17). B.C. 1856. His descendants (Heb. *Arodi'*, אַרְוֹדִי) are called *Arodi* (Gen. xlvi, 16, Sept. Ἀροηδείς) or *Arodites* (Num. xxvi, 17; Sept. Ἀροαδί).

Arod. See Ass.

Ar'odi, A'rodite. See Arod.

Ar'oër (Heb. *Aroër'*, עֲרוֹעֵר [once עֲרִיעֹר, Judg. xi, 26], *ruins*, as in Jer. xlviii, 6, "*heath;*" Sept. Ἀρωήρ and Ἀροήρ), the name of three places. In Isa. xvii, 2, "cities of Aroer" are mentioned; which some think should be translated "ruined cities," as Aroer was not a metropolis, but the name probably stands as a representative of the two towns in that region.

1. A town "by the brink," or "on the bank of"

(both the same expression—Heb. "on the lip"), or "by," i. e. on the north side of the torrent Arnon (Deut. iv, 48; Judg. xi, 26; 2 Kings x, 33; 1 Chron. v, 8), and therefore on the southern border of the territory conquered from Sihon, which was assigned to the tribes of Reuben and Gad (Deut. ii, 36; iii, 12; Josh. xii, 2; xiii, 9). The Amorites had previously dispossessed the Ammonites of this territory; and although the town seems to be given to Reuben (Josh. xiii, 16), it is mentioned as a Moabitish city by Jeremiah (xlviii, 19). According to Eusebius (*Onomast.* s. v. Ἀροήρ) it stood "on the brow of the hill." Burckhardt (comp. Macmichael, *Journey*, p. 242) found the ruins of this town, under the name of *Araayr*, on the edge of a precipice overlooking Wady Mojeb (*Travels in Syria*, p. 372). They are also mentioned under the name *Ara'ir* in Robinson's *Researches* (App. to vol. iii, p. 170, and Map). Schwarz places it 15 miles from the Dead Sea (*Palest.* p. 226). Aroer is always named in conjunction with "the city that is in the midst of the river;" whence Dr. Mansford (*Script. Gaz.*) conjectures that, like Rabbath Ammon (q. v.), it consisted of two parts, or distinct cities; the one on the bank of the river, and the other in the valley beneath, surrounded, either naturally or artificially, by the waters of the river. For another explanation, see Arnon.

2. One of the towns "built," or probably rebuilt, by the tribe of Gad (Num. xxxii, 34). It is said in Josh. xiii, 25, to be "before (עַל־פְּנֵי) Rabbah" [of Ammon]; but, as Raumer well remarks (*Palästina*, p. 249), this could not possibly have been in the topographical sense of the words (in which *before* means *east of*), seeing that Aroer, as a town on the eastern border of Gad, must have been west of Rabbah; while to a person in Palestine proper, or coming from the Jordan, Aroer would be *before* Rabbah in the ordinary sense. It is (see Ritter, *Erdk.* xv, 1130) apparently the place discovered by Burckhardt (*Syria*, p. 335), who, in journeying toward Rabbath Ammon, notices a ruined site, called *Ayra*, about seven miles south-west from es-Salt; probably the same with the *Array* el-Emir visited by Legh (p. 246) on his way from Heshbon to es-Salt (comp. Schwarz, *Palest.* p. 231). It is also called *Aireh* in Robinson's *Researches* (iii, App. p. 169). Aroer of Gad is also mentioned in Judg. xi, 33, and 2 Sam. xxiv, 5, in which latter passage it is stated to have been situated on the "river" (brook) of Gad, i. e. apparently on the Wady Nimrin (and not the Arnon, see Reland, *Palest.* p. 583). Keil (*Comment. on Josh.* p. 339), approved by Van de Velde (*Memoir*, p. 288), fixes upon Kulat Zeska Gadda, as lying *in a wady* and *east of Rabbah;* but the passage in 2 Sam. ("and they passed over Jordan, and pitched in Aroer, on the right side of the city, that lieth in the midst of the river of Gad, and toward Jazer") can only signify [if, indeed, the word אֲשֶׁר, *which*, do not signify here merely "to wit," or rather be not altogether spurious] that the party of Joab encamped just across the Jordan, in the bed of one of the brooks of Gad (the Wady Nimrin), south of Aroer and not far from Jaazer. Jerome speaks of it as *Aruir* (Euseb. Ἀροναί), a village still found on a hill 20 Roman miles south of Jerusalem (*Onomast.* s. v.); but this, if correct, can only mean south-east.

3. A city in the south of Judah (i. e. in Simeon), to which David sent presents after recovering the spoil of Ziklag (1 Sam. xxx, 26, 28). It appears to have been the native city of two of David's warriors (1 Chron. xi, 44). At the distance of twenty geographical miles south by west from Hebron, Dr. Robinson (*Researches*, ii, 618) came to a broad wady where there are many pits for water, which are called *Ararah*, and which gave name to the valley. In the valley and on the western hill are evident traces of an ancient village or town, consisting only of foundations of unhewn stones, now much scattered, but yet sufficiently distinct to mark them as foundations. Small fragments of pottery are also everywhere visible. The same identification is proposed by Schwarz, who calls the place "the modern village *Arar*, two and a half English miles south of Moladah" (*Palest.* p. 113).

Aroer. See Heath.

Ar'oërite (Heb. *Aroëri'*, עֲרֹעֵרִי, Sept. *'Αραρί*), an inhabitant of one of the cities of Aroer, probably that in the tribe of Judah (1 Chron. xi, 44).

A'rom (Ἀρόμ, prob. interpolated), the name of a man whose descendants (or of a place whose inhabitants), to the number of thirty-two, are said to have returned from the Babylonian captivity (1 Esdr. v, 16); but the genuine text (Ezra ii, 17, 18) has no corresponding name, unless it be a mistake for *Asom*, and represents the Hashum of Ezra xi, 19.

Aromatics (from the Gr. *ἄρωμα*, a pleasant *smell*) is a general term including all those odoriferous substances denoted by several Hebrew words, frequently designated as "spices" in the Auth. Vers., e. g. *ahalim* ("aloes"), "*almug*" or "*algum*," *bedolach* ("bdellium"), *chelbenah* ("galbanum"), *basam*, or balsam, *kaneh* ("calamus"), *ketsioth* and *kiddah* ("cassia"), "*cinnamon*," *lebonah* ("frankincense"), *lot* and *mor* ("myrrh"), *nerd* ("spikenard"), *nataf* ("stacte"), *tseri* ("balm"), *shecheleth* ("onycha"); also *rekach*, *bosen* or *besen*, *sammim*, and *nekoth* ("spice"), all which see in their alphabetical place, and compare "mint," "rue," "anise," "thyine wood," etc., mentioned in the N. T. It is difficult to determine the exact products which the most of the words refer to, but when they are separately noticed, especially when several are enumerated, their names may lead us to their identification. Dr. Vincent has observed that "in Exod. xxx we find an enumeration of cinnamon, cassia, myrrh, frankincense, stacte, onycha, and galbanum, all of which are the produce either of India or Arabia." More correctly, cinnamon, cassia, frankincense, and onycha were probably obtained from India; myrrh, stacte, and some frankincense, from the east coast of Africa, and galbanum from Persia. More than 1000 years later, or about B.C. 588, in Ezek. xxvii, the chief spices are referred to, with the addition, however, of calamus. They are probably the same as those just enumerated. Dr. Vincent refers chiefly to the *Peripus*, ascribed to Arrian, written in the second century, as furnishing a proof that many Indian substances were at that time well known to commerce, as aloe or agila wood, gum bdellium, the googal of India, cassia and cinnamon, nard, costus, incense—that is, olibanum—ginger, pepper, and spices. If we examine the work of Dioscorides, we shall find all these, and several other Indian products, not only mentioned, but described, as *schœnanthus*, *calamus aromaticus cyperus*, *malabathrum*, *turmeric*. Among others, *Lycium indicum* is mentioned. This is the extract of barberry root, and is prepared in the Himalayan Mountains (Royle, on the Lycium of Dioscorides, *Linœnan Trans.*). It is not unworthy of notice that we find no mention of several very remarkable products of the East, such as camphor, cloves, nutmeg, betel-leaf, cubebs, gamboge, all of which are so peculiar in their nature that we could not have failed to recognise them if they had been described at all, like those we have enumerated as the produce of India. These omissions are significant of the countries to which commerce and navigation had not extended at the time when the other articles were well known (*Hindoo Medicine*, p. 93). If we trace these up to still earlier authors, we shall find many of them mentioned by Theophrastus, and even by Hippocrates; and if we trace them downward to the time of the Arabs, and from that to modern times, we find many of them described under their present names in works current throughout the East, and in which their ancient names are given as synonyms. We have, therefore, as much assurance as is possible in such

cases, that the majority of the substances mentioned by the ancients have been identified; and that among the spices of early times were included many of those which now form articles of commerce from India to Europe. See SPICERY, PERFUME.

Arophæus. See AMARIAH.

Ar'pad (Isa. xxxvi, 19; xxxvii, 13) or **Ar'phad** (Heb. *Arpad'*, אַרְפָּד, perhaps a *support;* but see below; Sept. in 2 Kings 'Αρφάδ, elsewhere 'Αρφάδ, in Isa. x, 9 undistinguishable), a Syrian city, having its own king (2 Kings xix, 13; Isa. xxxvii, 13), in the neighborhood of Hamath (2 Kings xviii, 34; Isa. x, 9; xxxvi, 19) and Damascus (Jer. xlix, 23), with both of which it appears to have been conquered by the Assyrians under Sennacherib. Michaelis and others seek Arphad in *Raphanæ* or *Raphaneæ* of the Greek geographers (Ptol. v, 15; Steph. Byzant. in 'Επιφάνεια; Joseph. *War*, vii, 1, 3; vii, 5, 1), which was a day's journey west of Hamath (Mannert, VI, i, 431). Paulus (*Comment.* in Isa. x, 9) thinks it was a city in the neighborhood of the Tigris and Euphrates. Some, however, are content to find this Arphad in the *Arpha* ('Αρφᾶ) which Josephus (*War*, iii, 3, 5) mentions as situated on the north-eastern frontier of the northernmost province of Herod Agrippa's tetrarchy; also called *Artha* ('Αρξᾶ) or *Arfa* by other ancient writers (Reland, *Palæst.* p. 584). But it seems best (with Döderlein and others) to refer it to the Phœnician island city *Arvad* or Aradus (q. v.), which was opposite Hamath (the interchange of ב and ו being very natural).

Arpha. See ARPAD.

Arphax'ad (Heb. *Arpakshad'*, אַרְפַּכְשַׁד [on the signif. see below]; Sept. and N. T. 'Αρφαξάδ, Josephus 'Αρφαξάδης), the name of two men.

1. The first postdiluvian patriarch, son of Shem, and father of Salah; born one year after the end of the Deluge, and died B.C. 2075, at the age of 438 years (Gen. xi, 10–13; 1 Chron. i, 17, 18; Luke iii, 36). From Gen. x, 22, 24, it appears that the region settled by this patriarch's descendants likewise took his name. The conjecture of Bochart (*Phaleg*, ii, 4) has been adopted by several others (Michaelis, *Suppl.* p. 129; *Orient. Bibl.* xvii, 77 sq.; Mannert, v, 439), that it is the province *Arrhapachitis* ('Αρραπαχῖτις), in northern Assyria, near Armenia (Ptol. vi, 1), the primitive country of the Chaldæans (Josephus, *Ant.* i, 6, 4; comp. Syncell. *Chron.* p. 46), whose national title (כַּשְׂדִּים, *Kasdim*) appears to form the latter part of the name Arphaxad (כְּשַׂד); the first part being referred by Michaelis (*Spicileg.* i, 73 sq.) to an Arabic root signifying *boundary* (q. d. "border of the Chaldæans"), but with as little felicity (see Tuch, *Gen.* p. 256) as the derivation by Ewald (*Isr. Gesch.* i, 333) from another Arabic root signifying to *bind* (q. d. "fortress of the Chaldæans"). (See Gesenius, *Commentar üb. Jesa.* xxiii, 13; and comp. Niebuhr, *Gesch. Assur's.* p. 414, note.) Bohlen (*Gen.* in loc.), with even less probability, compares the Sanscrit *Arjapakshata* "(a land) by the side of Asia;" comp. Porussia, i. q. *Po-rus*, i. e. near the Russians. (See Schlözer in the *Repert. f. bibl. Lit.* viii, 137; Lengerke, *Kenaan*, i, 211; Knobel, *Völkertafel d. Genesis*, Giess. 1850.)

2. A king of Media at Ecbatana, which city he had fortified during an open campaign and siege by his contemporary Nebuchadnezzar (Judith i, 1 sq.). From the connection of his name with Ecbatana he has been frequently identified with *Deioces* (Ctes. "Artæus"), the founder of Ecbatana (Herod. i, 98); but as Deioces died peaceably (Herod. i, 102), it seems better to look for the original of Arphaxad in his son *Phraortes* (Ctes. "Artynes"), who greatly extended the Median empire, and at last fell in a battle with the Assyrians, B.C. 633 (Herod. i, 102). But this would disagree with the date and circumstances of Nebuchadnezzar; moreover, the half-fabulous book of Judith abounds with statements respecting the Median kings scarcely reconcilable with genuine history. See MEDIA; JUDITH. Niebuhr (*Gesch. Assur's*, p. 32) endeavors to identify the name with "*Astyages*" = *Ashdahak*, the common title of the Median dynasty, and refers the events to a war in the twelfth year of Nebuchadnezzar, king of Babylon, B.C. 592 (*Ibid.* p. 212, 285). See NEBUCHADNEZZAR.

Arrhăbon (ἀρραβών, *earnest* or *pledge*). The early church used a great variety of expressions to describe the elements of bread and wine in the Lord's Supper, and among the rest, the expressions ἀρραβών and ἀρραβὼν τῆς μελλούσης ζωῆς, *earnest of the life to come*, probably with reference to 2 Cor. i, 22; v, 5; and Eph. i, 14. See EARNEST. The *Arrhabonarii* were sacramentarians in the 16th century who held that the bread and wine in the Eucharist are neither the real body and blood of Christ, nor the signs of them, but only the pledge and earnest thereof. See PLEDGE.

Arriaga, Pablo José de, a Spanish Jesuit, born at Vergara in 1562. Having been sent by his superiors to Peru, he founded several educational institutions, and was, in succession, rector of the college of Arequipa and of that of Lima. He perished in a shipwreck, but it is not known in what year. He is the author of a work on the Indians in Peru (*Extirpacion de la idolatria de los Indios del Peru*, Lima, 1621), and of several other works.—Hoefer, *Biog. Générale*, iii, 354.

Arriaga, Roderigo de, an eminent Spanish Jesuit, was born at Logroño, Spain, Jan. 17, 1592. At fourteen he entered the order of Jesuits, and afterward taught philosophy and theology at Valladolid and Salamanca. He was sent to Prague in 1624, and taught theology there till 1627. He was a man of great acuteness of mind, and had deservedly a great reputation in his day for learning and skill in dogmatic theology. He died at Prague June, 17, 1667. Bayle hints that he was inclined to Pyrrhonism. Among his writings are *Cursus Philosophiæ* (Antwerp, 1632, fol.); *Disput. Theol. in summam Aquinatis* (8 vols. fol., 1643–1655; and again at Lyons, 1669).—Bayle, *Dictionary*, s. v.; Walch, *Bibliotheca*, i, 152; Sotuel, *Script. Soc. Jesu*, 729.

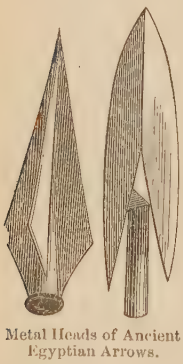
Arrow. There are several words thus rendered in the English Bible, namely, properly חֵץ (*chets*, from its *sharpness*), of frequent occurrence (rendered "dart" in Prov. vii, 23; "wound," i. e. of an arrow, Job xxxiv, 6; "staff" by an error of transcription for עֵץ, the *haft* of a spear, 1 Sam. xvii, 7), with its derivatives חִצִּי (*chetsi'*, 1 Sam. xx, 36, 37, 38; 2 Kings ix, 24) and חָצִיץ (*chatsats'*, Psa. lxxvii, 17; elsewhere "gravel"); poetically רֶשֶׁף (*re'sheph*, Psa. lxxvi, 31, *lightning*, as it is elsewhere rendered), and בֶּן־קֶשֶׁת (*ben-ke'sheth*, i. e. *son of a bow*, Job xli, 28). Among the Hebrews arrows were probably at first made of reed, as common among the Egyptians; subsequently they were made from some light sort of wood, and tipped with an iron point. Whether they were ever dipped in poison is not clear from Job vi, 4; Deut. xxxii, 24. They were often composed, in part at least, of the shrub רְתָם, *ro'them*, "juniper," which, being discharged from the bow while on fire, kindled upon the baggage or armament of the enemy (Psa. cxx, 4; Job xxx, 4). Hence arrows are sometimes put tropically for *lightnings* (Deut. xxxii, 23, 42; Psa. vii, 13; Zech. ix, 14). Arrows were used in war as well as in hunting (Gen. xxvii, 3; xlviii, 22). See ARCHER. They were kept in a case called a quiver (q. v.), which was slung over the shoulder in such a position that the soldier could draw them out when needed (Psa. xci, 5; cxx, 4). See BOW. They were also used in divination (Ezek. xxi, 21). See DIVINATION. The arrows of the ancient Egyptians varied from 22 to 34 inches in length; some

Ancient Egyptian reed-arrows. 1, Hard-wood point; 2, Stone head.

were of wood, others of reed; frequently tipped with a metal head, and winged with three feathers, glued longitudinally, and at equal distances, upon the other

Ancient Egyptian Sportsman, with spare Arrows.

end of the shaft, as on modern arrows. Sometimes, instead of the metal head, a piece of hard wood was inserted into the reed, which terminated in a long tapering point; but these were of too light and powerless a nature to be employed in war, and could only have been intended for the chase; in others, the place of the metal was supplied by a small piece of flint or other sharp stone, secured by a firm black paste; and, although used occasionally in battle, they appear from the sculptures to have belonged more particularly to the huntsman; while the arrows of archers are generally represented with bronze heads, some barbed, others triangular, and many with three or four projecting blades, placed at right angles and meeting in a common point (Wilkinson, *Anc. Egypt.* i, 356). The ancient Assyrians appear also to have used arrows made of reeds, which were kept in a quiver slung over the back. The barbs were of iron and copper, several of which have been discovered among the ruins (Layard, *Nineveh*, ii, 263). See Armor.



Metal Heads of Ancient Egyptian Arrows.

The word "arrow" is frequently used as the symbol of calamity or disease inflicted by God (Job vi, 4; xxxiv, 6; Psa. xxxviii, 2; Deut. xxxii, 23; comp. Ezek. v, 16; Zech. ix, 14). The metaphor thus applied was also in use among the heathen (Ovid, *Ep.* xvi, 275). It derived its propriety and force from the popular belief that all diseases were immediate and special inflictions from heaven. *Lightnings* are, by a very fine figure, described as the arrows of God (Psa. xviii, 14; cxliv, 6; Habak. iii, 11; compare Wisd. v, 21; 2 Sam. xxii, 15). "Arrow" is occasionally used to denote some sudden or inevitable danger, as in Psa. xci, 5: "The arrow that flieth by day." It is also figurative of any thing injurious, as a deceitful tongue (Psa. cxxix, 4; Jer. ix, 7), a bitter word (Psa. lxiv, 3), a false testimony (Prov. xxv, 18). As symbolical of oral wrong the figure may perhaps have been derived from the darting "arrowy tongue" of serpents. The arrow, however, is not always symbolical of evil. In Psa. cxxvii, 4, 5, well-conditioned children are compared to "arrows in the hands of a mighty man," i. e. instruments of power and action. The arrow is also used in a good sense to denote the efficient and irresistible energy of the word of God in the hands of the Messiah (Psa. xlv, 6; Isa. xliv, 2; comp. Lowth's note thereon). (See Wemyss, *Clavis Symbolica*, s. v.)

Arrow-headed Writing. See Cuneiform Inscriptions.

Arrowsmith, John, D.D., a Puritan divine, was born at Newcastle, March 29, 1602, and died Feb. 1659. He was educated at Cambridge, became minister at Lynn, and afterward in London. He was a member of the Westminster Assembly, and afterward master of St. John's College and of Trinity College, Cambridge. Of his numerous writings, the most important are *Armilla Catechetica, a chain of theological aphorisms* (Cambr. 1659, 4to):—*Tactica Sacra, de milite spirituali pugnante, vincente et triumphanti, dissertatio* (Cantab. 1657, 4to). See Brook, *Lives of the Puritans*, iii, 315; Neal, *History of the Puritans*, iii. 115; Allibone, *Dictionary of Authors*, i, 71.

Ar'saces (Ἀρσάκης, prob. of Persian or Armenian origin, Pott, *Etymol. Forschungen*, ii, 172), the name of the founder of the Parthian empire (Justin. xli, 5, 5), and hence borne by his successors, the Arsacidæ (see Smith's *Dict. of Class. Biog.* s. v.). The name occurs in the Apocrypha (1 Macc. xiv, 2, 3; xv, 22) as that of the king of Parthia and Media (Diod. Sic. *Excerpt.* p. 597, ed. Wessel), B.C. 138. The Syrian king Demetrius (II) Nicator, having invaded his country, at first obtained several advantages. Media declared for him, and the Elymæans, Persians, and Bactrians joined him; but Arsaces having sent one of his officers to him, under pretence of treating for peace, he fell into an ambuscade, his army was cut off by the Persians, and he himself fell into the hands of Arsaces (Josephus, *Ant.* xiii, 5, 11). As Arsaces is the common name of all the Parthian kings (Strabo, xv, 702), and of many Armenian (see Kosegarten in the *Hall. Encyclop.* v, 408 sq.), the one here intended is probably Arsaces VI, properly named Mithridates (or Phraates) I, a prince of distinguished bravery, who conquered Bactria, penetrated India, reduced the Medes and Persians, and greatly improved the condition of the Parthian empire (Justin. xxxvi, 1; xxxviii, 9; xli, 6; Oros. v, 4; Strabo, xi, 516, 517, 524 sq.). Mithridates

Coin of Arsaces VI of Parthia.

treated his prisoner Demetrius with respect, and gave him his daughter in marriage (App. *Syr.* 67), but kept him in confinement till his own death, cir. B.C. 130 (App. *Syr.* 68; Diod. ap. Müller, *Fragm. Hist.* ii, 19). The reference to him in the Maccabees is, however, somewhat confused (see Wernsdorf, *De fide Maccab.* p. 175).

Ar'sareth (Lat. *Arsareth*, for the Greek text is not extant), a region beyond the Euphrates, apparently of great extent if the fanciful passage (2 [Vulg. 4] Esdr. xiii, 45) where alone it occurs can be relied upon as historical.

Arsenal. The ancient Hebrews had each man his own arms, because all went to the wars; they had

no arsenals or magazines of arms, because they had no regular troops or soldiers in constant pay. See ARMY. There were no arsenals in Israel till the reigns of David and Solomon. See ARMOR. David made a large collection of arms and consecrated them to the Lord in his tabernacle (1 Sam. xxi, 9; 2 Sam. viii, 7–12; 1 Chron. xxvi, 26, 27). The high-priest Jehoiada took them out of the treasury of the temple to arm the people and Levites on the day of the young king Joash's elevation to the throne (2 Chron. xxiii, 9). Solomon collected a great quantity of arms in his palace of the forest of Lebanon, and established well-provided arsenals in all the cities of Judah, which he fortified (2 Chron. xi, 12). He sometimes compelled the conquered and tributary people to forge arms for him (1 Kings x, 25). Uzziah not only furnished his arsenals with spears, helmets, shields, cuirasses, swords, bows, and slings, but also with such machines as were proper for sieges (2 Chron. xxvi, 14, 15). Hezekiah had the same precaution; he also made stores of arms of all sorts (see 2 Chron. xxxii, 5; comp. 2 Kings xx, 13). Jonathan and Simon Maccabæus had arsenals stored with good arms; not only such as had been taken from their enemies, but others which they had purchased or commissioned to be forged for them (1 Macc. x, 21; xiv, 23, 42; 2 Macc. viii, 27; xv, 21). See ARMORY.

Arsenius, an anchoret, born at Rome in 350; died in 445. While a deacon of the Church of Rome, he was chosen, in 383, by Pope Damasus as tutor of Arcadius, the elder son of Theodosius. As Arsenius did not succeed in the education of this prince, he quitted the court, and penetrated into the desert of Said (Thebais), where he remained until his death. Arsenius is commemorated in the Roman martyrology on July 19 (Hoefer, *Biographie Générale*, ii, 369).

Arsenius, ANTORIANUS, head of a monastery in Nicea, afterward a hermit on Mt. Athos. He was appointed Greek patriarch about 1255, and ordained deacon, priest, and patriarch in the same week. On the death of Th. Lascaris II he was charged with the tutelage of his son John. Michael Palæologus, aiming at the sole authority, put out the eyes of the young prince, and Arsenius excommunicated him, and refused to remit the sentence unless he would abdicate in favor of the legitimate heir. Palæologus refused. Arsenius remaining firm, a synod held in Constantinople, 1264, deposed him. He died on an island in the Propontis in 1267. Here he wrote his *Ecclesiæ Græcæ Monumenta* (Paris, 1681, 4to); and also *Synopsis Divinorum Canonum*, published in Justellus's *Bibliotheca Jur. Canon.* vol. ii (Paris, 1661).—Cave, *Hist. Lit.* anno 1255.

Arsenius OF ELASSO, a dignitary of the Greek Church, lived toward the close of the 17th century. He is the author of a "History of the Variations of the Greek Church." From the introduction of Christianity into Russia (992) until 1587, this church was governed by metropolitans dependent upon foreign patriarchs. In 1587, Job, the first Russian patriarch, was consecrated by Jeremiah II, patriarch of Constantinople; and this form of ecclesiastical government continued until 1700, when the Czar put himself at the head of the Russian Church. The details which Arsenius gives us on these "variations in the Greek Church" have been printed in 1749, in the first part of the Catalogue of Manuscripts of Turin. A Latin translation was given in 1820 by Wichmann, in his *Sammlung kleiner Schriften*.—Hoefer, *Biographie Universelle*, iii, 370.

Arsuf. See APOLLONIA.

Art, SACRED.—Art is the embodiment of æsthetic feeling in human productions. The Fine Arts—or the different methods of this embodiment—are classified into two grand divisions: (1) those that reach the soul through the channel of the eye, termed the *formative arts* (in German, the *bildende Künste*); and (2) those that reach the soul through the channel of the ear (termed in German the *redende Künste*, but for which we have no appropriate word in English). To the former belong *architecture*, *sculpture*, *painting*, *engraving*, etc.; to the latter, *music*, *poetry*, and *oratory*. The *applied arts* are those in which the ornamentation is applied to productions that are not, in their primary purpose, works of art. In all nations, and in all ages of the world, the emotions of the human soul have sought expression in æsthetic or artistic forms. Especially has this been the case with the highest emotions of the heart—the religious. In return, the propagators of all religions have availed themselves of æsthetic forms and modes of presenting their doctrines and creeds to the consciences and hearts of men; some employing all the fine arts, others only a part of them. Thus has been developed religious art, both pagan and sacred. Sacred art, or that of revealed religion, divides itself into (1) Jewish and (2) Christian.

I. *Jewish.*—Under the Old-Testament covenant, the arts of architecture, music, poetry, dancing (and, to a limited degree, sculpture and the applied arts), were used in the worship of God. For ARCHITECTURE, MUSIC, and POETRY, see the separate articles, as in this article we treat of *art* mostly in its restricted, popular signification, embracing only the formative arts of painting and sculpture. That the second commandment was not intended to prohibit the making of all artistic representations, as is often supposed, but that it referred to the *making and worshipping of idols*, is shown by the fact that Moses himself had images of cherubim made for the service of the tabernacle, and that in the Temple of Solomon the cherubim retained their place over the mercy-seat, and the molten sea rested upon twelve oxen, and the base of the sea was adorned with figures of cherubim, oxen, and lions, while carvings of cherubim, palms, and flowers covered many of the doors, pillars, and walls of the interior of the temple. The golden candlestick was also adorned with knops of flowers, and the garments of the priests were richly embroidered. In short, no pains were spared to make the temple glorious, not only by its rich and gorgeous construction, but also by its truly æsthetic character. See ART, JEWISH (below).

II. *Christian.*—1. *First Period* (1st to 4th centuries). —The earliest Christians made use, in their service, of only the arts of music, poetry, and oratory. In the second and third centuries they availed themselves of painting and sculpture in their retired places of worship and burial in the catacombs. As the societies increased in numbers and wealth, and, by the cessation of persecution, were permitted to build churches above-ground, and more especially on Christianity being declared the religion of the state, architecture was used, and soon, in its most impressive forms, gave dignity and attractiveness to the house of God. The first period of Christian, as of all other arts, was one of symbolism. The letters X ρ and A ω were placed on the tombs and the vessels of the sanctuary. Then appeared the mystical word ἰχθύς, afterward represented by a fish carved and painted. See ICHTHUS. Christ was introduced as the Good Shepherd, etc. See CHRIST, IMAGES OF. The parables of the New Testament were introduced with parallel scenes or subjects from the Old Testament, evincing a deep feeling for scriptural types and allegory. Plants and animals were used symbolically, and symbols of Christian doctrine and life were drawn from the pagan mythology of the Greeks and Romans. A study of the doctrine, customs, and spirit of the early church, as shown in its monuments of art, is a most useful complement to the study of the writings of its great minds. See ARCHÆOLOGY. The composition and execution of the paintings and sculptures in the catacombs are far superior to those of the immediately succeeding ages; but the

artists lived among the finest works of Greek and Roman art, and drew from them their technical knowledge. At the same time, they were inspired by the deep emotions of the new Christian faith.

2. *Second Period* (4th to 12th centuries).—As church edifices were erected, the arts that had sprung up in the catacombs were transplanted to the stately house of God, and, though subordinate to the architecture, were developed into styles consistent with their monumental character and use, but not without remonstrance from some of the synods. See ICONOCLAST. Mosaic painting gradually supplanted the fresco style, and in the Byzantine churches was applied with all the splendor of the Oriental fancy. The Greek Church permitted no sculpture in its edifices of worship, but it developed a style of painting marked, in its best periods, by the dignity of its composition, the grandeur of the outlines, and the expressiveness of its figures and the brilliancy of its colors. Later, the composition of the mystic cycluses of painting that adorned the walls of the churches, and even of the altar-pieces, was prescribed by the theologians; the colors to be used had their symbolical doctrinal significance, and were also prescribed. This led to the stiffness of drawing, and the deadness of all art-feeling, that marks the Byzantine school after the eighth century.

In the Western Church painting and sculpture rapidly sank to a most degraded technical condition. Among the most important works of the period are the mosaic paintings of Ravenna and Rome, and the bronze doors of Amalfi and Verona. Both in its technical knowledge, and in the rules of its composition, the Byzantine school influenced the arts, not only of Italy, but of all Europe, especially that of South France.

3. *Third Period* (12th to 16th centuries).—The extraordinary activity of the twelfth century in Europe extended to every department of life, and gave a great impulse to the fine arts, as a means in the hands of the church to teach its doctrines. The purest religious feeling still animated the artists, who, for piety of life, were often reckoned superior to many of the priests or other persons in holy orders. Indeed the artists often were themselves of the holy orders. Gradually (first in Tuscany) the sombre color, the formal composition and stiffness of figure of the decadent Byzantine style, gave way to better drawing, freer treatment, and brilliant coloring. In short, Christian art, for religious character and technical merits, reached its highest climax under such artists as Cimabue, Giotto, Orcagna, and Fra Angelico. In Italy fresco painting kept its predominance in the church edifice, and largely modified the architecture. In other parts of Europe, especially during the Gothic period, sculpture gained a large predominance over painting, and was confined mostly to adorning the windows with biblical scenes and subjects. The progress in sculpture was perhaps more tardy than that of painting. Its first works of excellence were carvings in ivory on vessels of the sanctuary (often of complicate composition). The doors, doorways, columns, pulpits, altars, and baptismal fonts were covered with bronze or marble works, often of great merit. Giotto and the Pisanos (13th century) marked the first great epoch of progress in sculpture, and introduced a perfection of composition and execution hardly excelled in later times, and never surpassed for religious spirit.

During the Gothic period of architecture schools of sculpture grew up in most countries of Europe, and sculpture was profusely distributed in every part of the church edifice, especially in the exterior.

4. *Fourth Period* (16th to 19th centuries).—The introduction of the use of oil in painting, the invention of chiaroscuro, the growing devotion of the age to classicism, the decadence of Christian life in the church, all contributed to change the character of Christian art. What was gained in technical knowledge was lost in inspiration. After the sublime compositions of the massive genius of Michael Angelo in the Sistine Chapel and the Transfiguration by Raphael, religious art fell from its pure character of the preceding century into a depth of sensuousness and extravagance. For the next century, what then existed that was noble in art was to be sought mostly north of the Alps. During the eighteenth century an almost entire blank marks the history of religious art.

5. *Fifth Period* (19th century).—At the beginning of this century art had sunk (like the society of the age) to the lowest sensuousness, and was separated almost entirely from its divine mission. Overbeck, Cornelius, and Schnorr, in Germany, tried to stem the tide, and return art to the mission it filled from the second to the fifteenth centuries. Their labors were seconded later by such artists as Ary Scheffer and Flandrin in France, and Holman Hunt, and Millais in England. The Cyclus of Revelation, now being prepared by Cornelius at Berlin, is perhaps the most complete work of Christian art ever undertaken. Sculpture has not been imbued as much as painting with the religious feeling of its earlier history.

6. *Protestant Art.*—The Roman Church has always availed itself of all the fine arts in its worship. The Protestant Church in Germany, while cutting away every work of Roman tendency, has always retained a free use of the arts of painting and sculpture, which were rejected by the Reformers in England and Holland as inherently Popish in nature and tendency, and as opposed to the second commandment. America has inherited this feeling from the two countries (Holland and England) from which she was colonized. The art of engraving, however, is freely used in both countries to illustrate religious books and periodicals, and even the Bible itself, though the same work would give offence if painted upon the walls of a church. In the Church of England there is a strong tendency to return to the use of sculpture and painting in filling up the walls of the cathedral and other churches.

7. The history of religious art has recently been studied with great zeal. In the Roman Church generally the opinion prevails that a return to the art of the Middle Ages, and that alone, can bring back the golden age of art. Art associations are especially numerous in France and Germany, the literature on religious art is becoming very extensive, and periodicals exclusively devoted to it have been established in both countries. The Protestant churches of Germany are generally in favor of making a more extended use of art for religious purposes than has been the case heretofore. The church diet of Elberfeld, in 1851, discussed the question of Protestant Art Unions, and in 1853 several evangelical societies were established. In 1858, a paper (*Christliches Kunstblatt*) devoted to the cultivation of religious art from a Protestant point of view was established by Schnaase, the author of the best "History of Plastic Art," in connection with Schnorr von Karolsfeld, the director of the art-gallery in Dresden, and Grüneisen, court preacher at Stuttgart.

8. *Literature.*—The best work on the history of Christian art, though not extending over the entire field, is Schnaase, *Geschichte der bildenden Künste* (Düsseldorf, 1844-66). Other works: Kugler, *Handbuch der Kunstgeschichte* (Stuttgart, 3d. ed. 1855; English translation [partial] in Bohn's library, *Historical Manual of Sculpt., Paint., Arch., anc. and mod.*, Lond. 1852); Kinkel, *Geschichte der bildenden Künste bei den Christlichen Völkern* (Bonn, 1845); Lord Lindsay, *Sketches of the History of Christian Art* (Lond. 1847, 3 vols. 8vo); *Geschichte der Malerei* (Berlin, 1847, translated into English); Lübke, *Kunstgeschichte* (Stuttgart, 1864); *Geschichte der Plastik* (Leipzig, 1863); Piper, *Mythologie und Symbolik der Christlichen Kunst* (Weimar, 1851-66); Mrs. Jameson, *Legends of Christian Art, etc.* (Bost 1866); Wornum, *Epochs of Painting* (London, 1865); Jarves, *Art Studies* (N. Y. 1861).

ART, JEWISH (מַעֲשֶׂה, *maäseh'*, *work*, as elsewhere rendered), Exod. xxx, 25; 2 Chron. xvi, 14 (τέχνη, elsewhere "craft," "occupation"), Acts xvii, 29; Wisd. xiv, 4; xvii, 7 (ἔργον, "work"), Ecclus. xlix, 1 (πράσσω, to *do*, "practise"), Acts xix, 19. (See Cleghorn, *Hist. of Anc. and Mod. Art*, Edinb. 1848; Rochette, *Lectures on Anc. Art*, Lond. 1854; Gugler, *Kunst der Hebräer*, Landshut, 1614; De Saulcy, *Hist. de l'Art Judaïque*, Par. 1858.) See ARTIFICER.

The rudiments of the arts, which are now among civilized nations brought to such an admirable state of perfection, exist also among the rudest nations, whence we infer that they must have originated partly in necessity and partly in accident. At first their processes were doubtless very imperfect and very limited; but the inquisitive and active mind of man, impelled by his wants, soon enlarged and improved them. Accordingly, in the fourth generation from Adam, we find mention made of "Tubal-Cain, an instructor of every artificer in brass and iron;" and also of Jubal, as "the father of all such as handle the harp and organ;" but in the fragments of antediluvian history preserved by Moses, there is nothing more explicit on this subject, as the book of Genesis appears to be designed chiefly as an introduction to the history of the Mosaic legislation. See ANTEDILUVIANS. The first man undoubtedly kept his children and other descendants about him as long as possible, and exercised paternal authority over them. Cain was the first who separated from his father's society, and he was impelled to this step through fear of punishment for the murder of his brother. In the course of time various motives, such as a desire to obtain land for cultivation or pasturage for cattle, might induce others to follow his example. Thus there arose separate families, which were governed by their own patriarchs. When families had increased to tribes and nations, we find that men were engaged in agriculture and in the improvement of the arts. (See Kitto's *Daily Bible Illustrations*, 1st series, 4th week, Sat.) The family of Noah preserved the knowledge of the first principles of civil society and of the infant arts which had existed before the Deluge, and as early as the time of Jacob it appears that the laboring class comprehended husbandmen, mechanics, artists, and merchants. Egypt, in the early ages of the world, excelled all other nations in a knowledge of the arts, as may be sufficiently proved by the extraordinary magnitude and permanency of the Egyptian monuments, the magnificent temples dedicated to their gods, and the splendid obelisks erected in honor of their kings. The learning of the Egyptians has been made known to us by the sacred historian. By this record we have been taught to believe in the wisdom of this ancient people, and to feel astonishment at the nature of their institutions, the extent of their learning, and the perfection they had attained in the arts at so early a period. Moses, it is true, did not enact any special laws in favor of the arts among the Hebrews, nor did he interdict or endeavor to lessen them in the estimation of the people, but, on the contrary, speaks in praise of artificers (Exod. xxxv, 30, 35). The descendants of Jacob having lived on terms of amity with their neighbors of Mizraim, "until another king arose who knew not Joseph," they undoubtedly borrowed from them many of their instruments of agriculture, of commerce, and of luxury, and as the artists of Egypt descended to depict the minutest particulars of their household arrangements, and every circumstance connected with their national habits and observances was faithfully represented, we have the means of forming a judgment respecting the arts and usages which prevailed among the Hebrews. See EGYPT. No one can pretend to doubt that the scriptural narrative is singularly illustrated and confirmed by the monuments. A rich vein of illustration is thus opened by comparing the various processes depicted on those monuments with the statements scattered throughout the inspired records, more especially the numerous metaphors employed by the prophets in relation to many of these arts and manufactures; and we shall, therefore, in the order of the alphabetical series, give descriptive particulars of the various arts as practised among the Egyptians, presuming that those subsequently practised by the Hebrews differed but little from them. See CARPENTER.

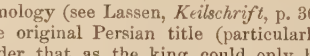
Soon after the death of Joshua a place was expressly allotted by Joab to artificers; it was called the valley of craftsmen, גֵּיא חֲרָשִׁים (1 Chron. iv, 14; comp. Neh. xi, 35). See CRAFTSMAN. About this time mention is also made of artificers in gold and silver (Judg. xvii, 3, 5). See METAL. Some of the less complicated instruments used in agriculture every one made for himself. The women spun, wove, and embroidered; they made clothing, not only for their families, but for sale (Exod. xxxv, 25). See WOMAN. Artificers among the Hebrews were not, as among the Greeks and Romans, servants and slaves, but men of some rank, and as luxury increased, they became very numerous (Jer. xxiv, 1; xxix, 2). See HANDICRAFT. In the time of David and Solomon there were Israelites who understood the construction of temples and palaces, but they were still inferior to the Tyrians, from whom they were willing to receive instruction (1 Chron. xiv, 1; xxii, 15). See ARCHITECTURE. During the captivity many of the Hebrews applied themselves to the arts and merchandise; and subsequently, when they were scattered abroad among different nations, a knowledge of the arts became so popular that the Talmudists taught that all parents should have their children instructed in some art or handicraft. They mention many learned men of their nation who practised some kind of manual labor, or, as we should term it, followed some trade; and we find the circumstance frequently alluded to in the New Testament (Matt. xiii, 55; Acts ix, 43; 2 Tim. iv, 14, etc.). The Jews, like other nations of their time, reckoned certain trades infamous; among these, the Rabbins classed the drivers of asses and camels, barbers, sailors, shepherds, and inn-keepers, placing them on a level with robbers. See PUBLICAN. The more eminent Greek tradesmen in the apostolic age were united, it appears, in a sort of corporation or society (Acts xix, 25), and such was probably the case with the Jews also. See MECHANIC.

Artăba (Ἀρτάβη), a dry measure used by the Babylonians (Herod. i, 192), containing seventy-two sextarii according to Epiphanius (*de Ponderib. et Mens.*) and Isidore of Seville (lib. xvi, Origen); or, according to Dr. Arbuthnot's tables, one bushel, one gallon, and one pint, allowing, with him, four pecks and six pints to the medimnus, and one pint to the chœnix (for it was equal to 1 medimnus + 2 chœnices). It is found only in the apocryphal Daniel, or Dan. xiv, 3, Vulg. (Auth. Vers. "measure," Bel, ver. 3). See MEASURE.

Artaxer'xes, the Greek form (Ἀρταξέρξης) of the name, or rather title, of several Persian kings (on each of which see fully in Smith's *Dict. of Class. Biog.* s. v.), and applied in the Auth. Vers. to several of them occurring in the O. T. The Hebrew form (*Artachshast'*, אַרְתַּחְשַׁסְתְּא, Ezra vii, 1, 7; or *Artachshasht'*, אַרְתַּחְשַׁשְׁתְּא, Ezra iv, 8, 11, 26; vi, 14; once *Artachshashta'*, אַרְתַּחְשַׁשְׁתָּא, Ezra iv, 7; Sept. Ἀρθασασθά) is a slight corruption of ארתחשתר, which letters De Sacy has deciphered in the inscriptions of Nakshi Rustam, and which he vocalizes *Artahshetr* (*Antiq. d. l. Perse*, p. 100). Gesenius pronounces them *Artachshatr*; and, by assuming the easy change of *r* into *s*, and the transposition of the *s*, makes Artachshast very closely represent its prototype (*Thes. Heb.* p. 155). The word is a compound, the first element of which, *arta*—found in several Persian names—is generally admitted to mean *great;* the latter part being

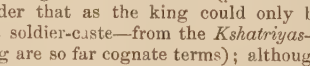
the Zend *khshethro, king* (Lassen, in the *Zeitschrift für d. Kunde d. Morgenl.* vi, 161 sq.). Thus the sense of *great warrior* (*μέγας ἀρήιος*), which Herodotus (vi, 98) assigned to the Greek form Artaxerxes, accords with that which etymology (see Lassen, *Keilschrift*, p. 36) discovers in the original Persian title (particularly when we consider that as the king could only be chosen from the soldier-caste—from the *Kshatriyas*—warrior and king are so far cognate terms); although Pott, according to his etymology of *Xerxes*, takes Artaxerxes to be more than equivalent to Artachshatr—to be "magnus regum rex" (*Etym. Forsch.* i, p. lxvii). See CUNEIFORM INSCRIPTIONS; HIEROGLYPHICS.

Cuneiform.



A r t kh sh d a ,

Hieroglyphic.



A r d sh sh s ;

Ancient Assyrian and Egyptian forms of the name Artaxerxes.

1. The Persian king who, at the instigation of the adversaries of the Jews, obstructed the rebuilding of the Temple, from his time to that of Darius, king of Persia (Ezra iv, 7–24). The monarch here referred to is probably (see AHASUERUS) not *Cambyses* (as Josephus says, *Ant.* xi, 2, 1), but the immediate predecessor of Darius Hystaspis, and can be no other than the Magian impostor *Smerdis* (Σμέρδις), who seized on the throne B.C. 522, and was murdered after a usurpation of less than eight months (Herod. iii, 61–78). Profane historians, indeed, have not mentioned him under the *title* of Artaxerxes; but neither do Herodotus and Justin (the latter of whom calls him *Oropastes*, i, 9) agree in his *name* (see Bertheau, *Gesch. d. Isr.* p. 397). See SMERDIS.

2. As to the *second* Artaxerxes, in the seventh year of whose reign Ezra led a second colony of the Jewish exiles back to Jerusalem (Ezra vii, 1 sq.), the opinions are divided between *Xerxes* (with Michaelis in loc.; Jahn, *Einl.* II, i, 276; *Archäol.* II, i, 259; De Wette, *Einl.* § 195, and others) and his son Artaxerxes *Longimanus* (so H. Michaelis; Offerhaus; Eichhorn, *Einl.* iii, 697; Bertholdt, *Einl.* iii, 989; Gesenius, *Thesaur.* p. 156; Kleinert, in the *Dorpat. Beitr.* i, 1; Keil, *Chron.* p. 103; Archinard, *Chronology*, p. 128, and many others). Josephus (*Ant.* xi, 5, 6) calls him Xerxes; but, from various considerations (chiefly that because the first portion of the book of Ezra relates to Darius Hystaspis, it does not follow that the next king spoken of must be his successor Xerxes; that Nehemiah's absence of twelve years is ample to allow the confusion in the infant colony under the merely moral sway of Ezra; and that Josephus likewise confounds the Artaxerxes of Nehemiah with Xerxes, while the author of the apocryphal version of Esdras [1 Esdr. ii, 17; vii, 4; viii, 8] correctly calls both these kings Artaxerxes, a name, moreover, more like the Heb. form, and in that case not conflicting with the distinctive title of Xerxes in Esther), it is nearly certain that (as in Syncell. *Chron.* p. 251) he is the same with the *third* Artaxerxes, the Persian king who, in the twentieth year of his reign, considerately allowed Nehemiah to go to Jerusalem for the furtherance of purely national objects, invested him with the government of his own people, and allowed him to remain there for twelve years (Neh. ii, 1 sq.; v, 14). It is almost unanimously agreed that the king here intended is *Artaxerxes Longimănus* (Ἀρταξέρξης [otherwise Ἀρτοξέρξης, Bähr *ad Ctes.* p. 166, 175]). See NEHEMIAH. As this prince began to reign B.C. 466, the restoration under Ezra will fall in B.C. 459, and the first under Nehemiah in B.C. 446. See the *Meth. Quart. Review*, July, 1850, p. 495. Others (as J. D. Michaelis) understand *Artaxerxes Mnemon* (reigned B.C. 404–359) to be meant (comp. Neh. xiii, 28, with Josephus, *Ant.* xi, 8, 3 and 4); but Bertholdt (*Einleit.* iii, 1014) shows that the age of Eliashib (q. v.) will not allow this (comp. Neh. iii, 1, with xii, 1, 10); for Eliashib, who was high-priest when Nehemiah reached Jerusalem (Neh. iii, 1), i. e. on this last supposition, B.C. 385, was grandson of Jeshua (Neh. xii, 10), high-priest in the time of Zerubbabel (Ezra iii, 2), B.C. 535. We cannot think that the grandfather and grandson were separated by an interval of 150 years. Besides, as Ezra and Nehemiah were contemporaries (Neh. viii, 9), this theory transfers the whole history contained in Ezra vii, ad fin., and Nehemiah to this date, and it is hard to believe that in this critical period of Jewish annals there are no events recorded between the reigns of Darius Hystaspis (Ezra vi) and Artaxerxes Mnemon. As already observed, there are again some who maintain that as Darius Hystaspis is the king in the sixth chapter of Ezra, the king mentioned next after him, at the beginning of the seventh, must be Xerxes, and thus they distinguish *three* Persian kings called Artaxerxes in the Old Testament, (1) Smerdis in Ezra iv, (2) Xerxes in Ezra vii, and (3) Artaxerxes Longimanus in Nehemiah. But (in addition to the arguments above) it is almost demonstrable that Xerxes is the Ahasuerus of the book of Esther [see AHASUERUS], and it is hard to suppose that besides his ordinary name he would have been called both Ahasuerus and Artaxerxes in the O. T. It seems, too, very probable that the policy of Neh. ii was a continuation and renewal of that of Ezra vii, and that the same king was the author of both. Now it is not possible for Xerxes to be the Artaxerxes of Nehemiah, as Josephus asserts (*Ant.* xi, 5, 6), for Xerxes only reigned 21 years, whereas Nehemiah (xiii, 6) speaks of the 32d year of Artaxerxes. Nor is it necessary to believe that the book of Ezra is a strictly continuous history. It is evident from the first words of ch. vii that there is a pause at the end of ch. vi. Indeed, as ch. vi concludes in the 6th year of Darius, and ch. vii begins with the 7th year of Artaxerxes, we cannot even believe the latter king to be Xerxes without assuming an interval of 36 years (B.C. 516-479) between the chapters, and it is not more difficult to imagine one of 56, which will carry us to B.C. 459, the 7th year of Artaxerxes Longimanus. We conclude, therefore, that this is the king of Persia under whom both Ezra and Nehemiah carried on their work; that in B.C. 457 he sent Ezra to Jerusalem; that after 13 years it became evident that a civil as well as an ecclesiastical head was required for the new settlement, and therefore that in 446 he allowed Nehemiah to go up in the latter capacity. From the testimony of profane historians, this king appears remarkable among Persian monarchs for wisdom and right feeling, and with this character his conduct to the Jews coincides (Diod. xi, 71).

ARTAXERXES I, surnamed LONGIMANUS (Gr. *Μακρόχειρ, long-handed*), from the circumstance that his right hand was longer than his left (Plutarch, *Artax.* 1), was king of Persia for forty years, B.C. 465–425 [strictly 466–425] (Diod. xi, 69; xii, 64; Thuc. iv, 50). He ascended the throne after his father, Xerxes I, had been murdered by Artabanus, and after he had himself put to death his own brother Darius, at the instigation of Artabanus (Justin, iii, 1; Ctesias ap. Phot. *Bibl.* p. 40, a, ed. Bekk.). His reign is characterized (Plut. *ut sup.*) as wise and temperate, but it was disturbed by several dangerous insurrections of the satraps; and after the reduction of these, by a revolt of the Egyptians (B.C. 462 [Clinton, 460]), in the course of which the Athenians became involved, and gained two memorable victories over the forces of Artaxerxes (B.C. 449), the one by land and the other by sea (Diod. xii, 4; Thucyd. i, 104 sq.). This is said to have led to a treaty between the Greeks and Persians, on terms very favorable to the former (Thirlwall's *History of Greece*, i, 304; Smith's *Hist. of Greece*, p. 262). Artaxerxes appears to have passed the remainder of his

reign in peace. He was succeeded by his son Xerxes II (Clinton, *Fasti Hell.* ii, 380).

Ar'temas (Ἀρτεμᾶς for Ἀρτεμίδωρος, *Artemidorus*, i. e. *given by Diana*) occurs once (Tit. iii, 12) as the name of an esteemed disciple in connection with Tychichus, one of whom Paul designed to send into Crete to supply the place of Titus, when he invited the latter to visit him at Nicopolis. A.D. 63. Ecclesiastical tradition makes him to have been bishop of Lystra.

Artĕmis. See Diana.

Artĕmon. See Mainsail.

Artemon, a heretic, toward the end of the second century. Little is known of his history; even his name is sometimes given Artemon and sometimes Artemas. The principal sources of our scanty information are Eusebius, *Eccl. Hist.* v, 28, where he uses the name Artemon, and vii, 30, where it is Artemas; Theodoret, *Hæret. Fab. Epit.* ii, 4; Epiphanius, *Hær.* lxv, 1, 4; Photius, *Biblioth.* 48. Eusebius cites names of writers against Artemon, and gives some hints of his doctrine as being the same with that of Theodotus the tanner, viz. that Christ was a mere man. Theodoret (l. c.) says that Artemon believed in God the creator, but asserted Christ to be a mere man; born of a virgin, however, and superior to the prophets. Eusebius speaks of Artemon and his followers as abandoning the Scriptures for "syllogisms and geometry." He states also that Paul of Samosata *revived* the heresy of Artemon. Schleiermacher (*Theol. Zeitschrift*, 1822, iii, 295 sq.; translated by Moses Stuart in *Bibl. Repository*, v, 334 sq.) goes into a careful examination of the fragments of our knowledge about Artemon, and adopts the view previously given out by Gennadius of Marseilles, that Artemon was, in reality, a Sabellian. See also Lardner, *Works*, ii, 403 sq.; Schaffhausen, *Historia Artemonis et Artemonitarum*, Leipzig, 1737, 4to; Dorner, *Doctrine of the Person of Christ*, div. i, vol. ii, 8; Neander, *Church History*, i, 580.

Artemonites, followers of Artemon (q. v.). A small remnant of the Artemonites existed in the third century.—Euseb. *Ch. Hist.* v, 28.

Article, in Grammar. Of this part of speech, but one kind, the *definite* article, requires any consideration here, since the indefinite article in those languages where it is grammatically treated as a peculiar form is, after all, but a modification of the numeral for *one* (Gr. εἷς, ἑνός; Lat. *unus;* French, *un;* Germ. *ein;* Eng. *an*, etc.). In Hebrew the definite article is denoted by the syllable הַ prefixed to the noun (or other word so employed), and the Dagesh forte inserted in the following letter (whenever this will admit) shows that this was but a contraction for some older form, probably הַל (or perhaps a modified form of the demonstrative pronoun אַבֵּה), corresponding to the Arabic *al* or *el*, which in like manner assimilates its last letter to that of many words with which it is joined. In Chaldee and Syriac, however, this prefix is never employed, but in its stead the letter א (or syllable *ah*) is *appended* to the noun, which is then said to be in the "definite or emphatic state." In the Greek language, on the other hand, the article is pronominal in form and construction, being, in fact, originally (e. g. in Homer) actually a *demonstrative* pronoun. The point of the greatest importance in biblical criticism, and that for the interest connected with which the subject is here introduced, is the frequent omission of the definite article in the New Testament, where in classical Greek its presence is grammatically requisite. Bishop Middleton has treated copiously of this peculiarity (*Doctrine of the Greek Article*, Lond. 1824, and often since); but many of the "canons" that he lays down for its use or disuse, upon which important theological conclusions have often been made to depend, are highly fanciful, and unsupported by general Hellenistic usage. The idiom in question is, in fact, nothing more than a transfer of the Hebrew laws for the omission or insertion of the article prefix, which may be found clearly drawn out in Nordheimer's *Heb. Gram.* ii, § 716-729, especially § 717, 718; and depend upon this essential principle, that the article may be omitted before any word that is regarded as being *already sufficiently definite*, either by reason of being in construction with another noun, adjective, pronoun, or other qualifying term, or by being distinctive in itself, so as not to be specially liable to misinterpretation.

Article (λόγος) of Agreement (1 Macc. xiii, 29; 2 Macc. xiv, 28). See Alliance.

Articles of Faith, statements of the main points of belief of any single church framed by authority of the church, and binding upon its ministers or members, or upon both. Some object to Articles of Faith. Among the grounds of objection are the following, viz. that they infringe Christian liberty, and supersede the Scriptures by substituting in their place a number of humanly-formed propositions; that to exhibit the Christian faith in any limited number of statements is virtually to declare that all besides is superfluous. It is objected, also, that such articles nourish hypocrisy, and hinder advancement in divine knowledge. "If employed at all," it is said, "they should be in the words of Scripture." The advocates for "articles of faith," on the other hand, affirm that it is not their purpose to sum up the whole of Christianity in any number of propositions, but merely to set forth the belief of a given church upon the leading truths of religion, as well as upon those matters which have at any period been subjects of heretical corruption or of controversy, and respecting which it is necessary that there should be agreement among such as are to be members of the same church; that articles are not intended to be guides through the whole voyage of Christian inquiry, but only beacon-lights to inform the mariner where lie those rocks and shoals on which preceding voyagers have made shipwreck. It is clear that there is a necessity for such articles, because the sense of Scripture upon any one point of faith lies scattered over too large a surface to be easily collected for himself by every individual member of the church; that scriptural truths are as capable as any other of being translated into common language; and that controversies within the church upon the meaning of Scripture would abound, if the church itself should give no interpretation of them (comp. Rom. vi, 17; 2 Tim. i, 13). The most important of these are specially treated below. See Confessions, Creeds.

ARTICLES, Lambeth. The Calvinistic doctrine concerning Predestination, Free-will, etc., which had been the cause of vehement disputes on the Continent, had been brought into England by the refugees, and gained great footing, about the year 1594, at Cambridge, by the influence of Cartwright, the Lady Margaret professor. Barret, a fellow of Caius College, preached *ad clerum* against Calvin's doctrines. Archbishop Whitgift at first took Barret's part; but at last, urged by the heads of colleges, sent for him to Lambeth, and directed him not to preach such doctrine again. Dr. Whittaker, the regius professor, supported the novel doctrines; and this party, having stated the controversy to their own liking, drew up nine articles into form, and laid them before Archbishop Whitgift, who called, November 10th, an assembly at Lambeth to consider the question, consisting of Fletcher, the elect of London; Vaughan, elect of Bangor; Trindall, dean of Ely; and Whittaker and the Cambridge divines. They drew up the following nine articles, known as the "Lambeth Articles:" "1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or

of good works, or of any thing that is in the persons predestinated, but the alone will of God's good pleasure. 3. The predestinati are a predetermined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer—that is, one who is endued with justifying faith—is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will. 8. No man is able to come to Christ unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved." The archbishop approved the articles Nov. 20, 1595, and sent them to Cambridge; but the queen ordered them to be recalled, and censured Whitgift severely. As the meeting at Lambeth was not a lawful synod, its resolutions cannot be regarded as the act of the church of that day; nor, indeed, in any other light than as declaring the opinion of some of the church authorities of that period upon the subject of predestination. The very effort to enact them seems to show that the Calvinistic bishops of the time were not satisfied that the Thirty-nine Articles were Calvinistic.—Collier, *Eccl. Hist.* vii, 187; Hardwick, *Hist. of* 39 *Articles*, ch. vii, and Appendix, No. vi; Strype's *Whitgift*, p. 462; Browne *On* 39 *Articles*, p. 379.

ARTICLES OF PERTH, five articles agreed upon at a General Assembly of the Church of Scotland, convened at Perth by command of James VI on the 25th of August, 1618. These articles enjoined kneeling at the Lord's Supper, the observance of Christmas, Good Friday, Easter, and Pentecost, and confirmation, and sanctioned the private administration of baptism and of the Lord's Supper. They were highly obnoxious to the Presbyterians of Scotland, not only on their own account, but as part of an attempt to change the whole constitution of the church; and because they were adopted without free discussion in the Assembly, and in mere compliance with the will of the king, who was also regarded as having unduly interfered with the constitution of the Assembly itself. They were, however, ratified by the Parliament on the 4th of August, 1621—a day long remembered in Scotland as *Black Saturday*—were enforced by the Court of High Commission, and became one of the chief subjects of that contention between the king and the people which produced results so grave and sad for both in the subsequent reign. The General Assembly of Glasgow in 1638 declared that of Perth to have been "unfree, unlawful, and null," and condemned the Five Articles.—Chambers's *Encyclopædia*, s. v.; Calderwood, *History of Church of Scotland*, vol. ii; Hetherington, *Church of Scotland*, i, 239.

ARTICLES OF SCHMALKALD.—The Protestants had formed the Schmalkaldic League (q. v.) in 1531, and the emperor, by the Religious Peace of 1532, had agreed to maintain the *status quo* until a council should meet to settle all questions. He endeavored to have a papal council called in 1537; but the Wittenberg divines, not willing to trust such a body, agreed to certain articles drawn up by Luther, and presented at the meeting of the electors, princes, and states at Schmalkald (Feb. 15, 1537). They were principally designed to show how far the Lutherans were disposed to go in order to avoid a final rupture with Rome, and in what sense they were willing to adopt the doctrine of Christ's presence in the Eucharist. In these articles opposition to the Romish doctrine is very strongly expressed. The articles afterward became one of the authoritative symbolical books of the Lutheran Church. Dr. Murdoch, in his notes to Mosheim (*Ch. History* cent. xvi, sec. i, ch. iii, § 9), gives the following account of them: "The Augsburg Confession was intended to soften prejudice against the Lutherans, and to conciliate the good-will of the Catholics. Of course, the gentle Melancthon was employed to write it. The Articles of Schmalkald, on the contrary, were a preparation for a campaign against an enemy with whom no compromise was deemed possible, and in which victory or death was the only alternative. Of course, all delicacy toward the Catholics was dispensed with, and Luther's fiery style was chosen, and allowed full scope. In words the Articles flatly contradict the Confession in some instances, though in some they are the same. Thus the Confession (article 24) says: 'We are unjustly charged with having abolished the mass. For it is manifest that, without boasting, we may say the mass is observed by us with greater devotion and earnestness than by our opposers.' But in the Articles of Schmalkald, part ii, art. 11, it is said 'that the popish mass is the greatest and most horrid abomination, as militating directly and violently against these articles; and yet it has become the chief and most splendid of all the popish idolatries.' In the Confession they applied the name of the mass to the Lutheran form of the Eucharist; but in these Articles they confine that term to the proper import, the ordinary public service among the Catholics. The Articles of Schmalkald cover 28 folio pages, and are preceded by a preface, and followed by a treatise on the power and supremacy of the pope. The first part contains four concise articles respecting God, the Trinity, and the incarnation, passion, and ascension of Christ, in accordance with the Apostles' and the Athanasian Creeds. On these articles the Protestants professed to agree together with the Papists. The second part also contains four articles of fundamental importance, but in which the Protestants and Papists are declared to be totally and irreconcilably at variance. They relate to the nature and to the grounds of justification, the mass and saint worship, ecclesiastical and monkish establishments, and the claims of the pope. The third part contains fifteen articles, which the Protestants considered as relating to very important subjects, but on which the Papists laid little stress. The subjects are sin, the law, repentance, the Gospel, baptism, the sacrament of the altar, the keys (or spiritual power), confession, excommunication, ordination, celibacy of the clergy, churches, good works, monastic vows, and human satisfaction for sin. When the Protestants subscribed these articles, Melancthon annexed a reservation to his signature purporting that he could admit of a pope, provided he would allow the Gospel to be preached in its purity, and would give up his pretensions to a divine right to rule, and would found his claims wholly on expediency and human compact. In consequence of this dissent from Luther, Melancthon was requested to draw up an article on the power and supremacy of the pope. He did so, and the Protestants were well pleased with it, and subscribed to it. It is annexed to the Articles of Schmalkald." See J. G. Walch's Introd. to *Biblioth. Theol.* i, 317, 362.

The first edition of the Articles of Schmalkald appeared in Wittenberg, 1538, 4to, in German; in Latin (by Generanus), 1541, 8vo. Selnekker afterward made a new Latin version, which is the one adopted in the collection of Lutheran creeds in Latin. A new edition of the German text, with the literature of the subject, was published by Marheineke (Berlin, 1817, 4to). See also, for the text and history, Francke, *Libri Symbolici Eccl. Lutheranæ* (Lips. 1847, 12mo); Guericke, *Christl. Symbolik*, § 14; Ranke, *History of the Reformation*, vol. iii.

ARTICLES, SIX. This was an act (known as "the bloody statute") passed during that period of reaction against the Reformation in the mind of Henry

VIII, which lasted from 1538 to 1544. Gardiner and Tonstall took advantage of this mood of the king's mind, and procured the enactment, June 28, 1539, of the "six articles for the abolishing of diversity of opinions;" in reality, a law to punish with death all persons who should adopt the doctrines of the Reformers on the points covered by it. These points were, that in the sacrament of the altar, after consecration, there remains no substance of bread and wine, but the natural body and blood of Christ; that communion in both kinds is not necessary; that priests, according to the law of God, may not marry; that vows of chastity ought to be observed; that private masses ought to be continued; and that auricular confession is expedient and necessary, and ought to be retained in the church. Cranmer strenuously opposed this act, but afterward complied. Latimer and Shaxton resigned their bishoprics. It was under this act that Anne Askew (q. v.), or Ascough, was executed in 1546.—Burnet, *Hist. E gl. Reform.* i, 416; ii, 63; Maitland, *Essays of the Reformation*, essay xii; Hardwick, *Church History*, iii, 205; Neal, *History of the Puritans*, vol. i, ch. i.

ARTICLES, Twenty-five, of the Methodist Episcopal Church. They are as follows:

I. *Of Faith in the Holy Trinity.*—There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*—The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*—Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*—The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

The Names of the Canonical Books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less; all the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*—Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*—The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

IX. *Of the Justification of Man.*—We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*—Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgments, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*—Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*—Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*—The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*—The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*—It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments in a tongue not understood by the people.

XVI. *Of the Sacraments.*—Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but, rather, they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi, 29.

XVII. *Of Baptism.*—Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*—The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner; and the means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. *Of both Kinds.*—The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*—The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. *Of the Marriage of Ministers.*—The ministers of Christ are not commanded by God's law either to vow the state of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*—It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*—The President, the Congress, the General Assemblies, the governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction. As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all lawful means to enjoin obedience to the powers that be; and therefore it is expedient that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects.

XXIV. *Of Christian Men's Goods.*—The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

These are, in substance, the Articles of the Church of England, omitting the 3d, 8th, 13th, 15th, 17th, 18th, 20th, 21st, 23d, 26th, 29th, 33d, 34th, 36th, and 37th. On comparison, it will be found that these omissions are nearly all made in order to greater comprehension and liberality in the Creed. The 23d article (adopted in 1804) is especially to be noted, as giving the adhesion of the church at that early period to the doctrine that the "United States" constitute "a sovereign nation." The articles, in their present form, are a modification of those originally framed for the church by Wesley, and printed in the *Sunday Service of the Methodists.* They were adopted, with the Liturgy, at the Christmas Conference of 1784. The changes made in them since that period (except the political one above referred to, made necessary by the adoption of the national Constitution) are chiefly verbal; and some of them appear to be due to typographical errors in successive reprints of the Book of Discipline. For a list of the changes, see Emory, *History of the Discipline*, ch. i, § 2. See also Jimeson, *Notes on the* 25 *Articles* (Cincinnati, 1853, 12mo); Comfort, *Exposition of the Articles* (N. Y. 1847, 12mo); Stevens, *History of the Methodist Episcopal Church* (N. Y. 1865, 3 vols. 8vo). See Methodist Episcopal Church.

ARTICLES (The Thirty-nine) of the Church of England contain what may be called the "symbol," "creed," or "confession of faith" of the Church of England, especially as to the points on which, at the time of the adoption of the articles, disputes existed. They constitute also, substantially, the Creed of the Protestant Episcopal Church in the United States (see below).

The history of their origin, as nearly as can be ascertained, is about as follows. As early as 1549 Cranmer drew up and circulated a series of articles designed "to test the orthodoxy of preachers and lecturers in divinity." Hooper objected to them because of the expression that "the sacraments confer grace," and for other reasons (Hooper, *Original Letters*, p. 71). About this time three eminent Continental reformers were domiciled in England, viz. John à Lasco or Laski (q. v.), as preacher in London, Bucer (q. v.), as theological lecturer at Cambridge, and Peter Martyr (q. v.), as professor at Oxford. The influence of these great men went all in the current of thoroughly Protestant reformation, and was especially felt in the revision of the Prayer-book and of the Articles, in which they were consulted to a greater or less extent. Calvin, Melancthon, Bullinger, and other eminent Continental Protestants were in correspondence with Cranmer on the settlement of doctrinal points. In 1549, an act of Parliament was passed empowering the king to appoint a commission of 32 persons to make ecclesiastical laws. Under this act a commission of 8 bishops, 8 divines, 8 civilians, and 8 lawyers (among whom were Cranmer, Ridley, Hooper, Coverdale, Scory, Peter Martyr, Justice Hales, etc.), was appointed in 1551. Cranmer seems to have laid before this body, as a basis, a series of 13 articles, chiefly from the Augsburg Confession (reported in Hardwick, *History of the Articles*, App. iii). Finally, "Forty-two articles" were laid before the royal council, Nov. 24, 1552 (text given in Burnet, iv, 311). In March, 1553, they were laid before Convocation, but whether adopted by that body or not is undecided. Strype and others assert that they were; Burnet, that they were not (*Hist. Ref.* iii, 316). Fuller, speaking in his quaint way of this convocation, declares that it had "no commission from the king to meddle with church business, and," he adds, "every convocation in itself is born deaf and dumb, so that it can neither hear nor speak concerning complaints in religion till first *Ephphatha*, 'Be thou opened,' be pronounced unto it by royal authority. However," he continues, "this barren convocation is entitled the parent of those forty-two articles which are printed with this title, *Articuli de quibus in Synodo Londinensi* 1552 A.D. *inter Episcopos et alios convenerat.*" To these articles was prefixed the Catechism, and the preparation of them was chiefly the work of Cranmer and Ridley, on the basis of the Augsburg Confession (Laurence, *Bampton Lecture*, p. 230). Immediately after their publication Edward died (July 6, 1553). Under Queen Mary, Cranmer and Ridley went to the stake, and Gardiner and the Papists took their places as authorities in religion. In 1558 Mary died. Soon after the accession of Elizabeth, Matthew Parker (q. v.) was made archbishop of Canterbury (1559). One of his first tasks was to restore and recast the XLII articles. He expunged some parts and added others, making special use of both the Augsburg and Würtemberg Confessions (Laurence, *Bampt. Lect.* 233; Browne, *XXXIX Articles*, 15). The revised draught was laid before Convocation, which body made some minor alterations, and finally adopted the Thirty-eight Articles (January, 1562–3). They are given in Hardwick, *History of the Articles*, p. 124.

In 1566 a bill was brought into Parliament to confirm them. The bill passed the Commons, but by the queen's command was dropped in the Lords. In 1571 the Convocation revised the articles of 1562, and made some alterations in them. In the same year an act was passed "to provide that the ministers of the church should be of sound religion." It enacted that all ecclesiastical persons should subscribe to "all the articles of religion which only contained the confession of the true faith and of the sacraments, comprised in a book imprinted, entitled 'Articles,' whereupon it was agreed by the archbishops and bishops, and the whole clergy in convocation holden in London, in the year of our Lord God 1562, according to the computation of the Church of England, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion, put forth by the queen's authority." In 1628 an English edition was published by royal authority, to which is prefixed the declaration of Charles I.

The following are the Articles in full, as found in the Prayer-book of the Church of England:

I. *Of Faith in the Holy Trinity.*—There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*—The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*—As Christ died for us, and was buried, so also is it to be believed that he went down into hell.

IV. *Of the Resurrection of Christ.*—Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

V. *Of the Holy Ghost.*—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*—Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

Of the names and number of the Canonical Books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. And the other Books (as *Hierome* saith) the church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following: The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees. All the Books of the New Testament, as they are commonly received, we do receive, and account them canonical.

VII. *Of the Old Testament.*—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth, yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

VIII. *Of the Three Creeds.*—The Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture.

IX. *Of Original or Birth Sin.*—Original sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk), but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

X. *Of Free Will.*—The condition of man after the fall of *Adam* is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

XI. *Of the Justification of Man.*—We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*—Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*—Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*—Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*—Christ, in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*—Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*—Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love toward God, so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture, and, in our doings, that will of God is to be followed which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*—They also are to be had accursed that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature; for Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

XIX. *Of the Church.*—The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred, so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

XX. *Of the Authority of the Church.*—The church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the church to or-

dain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so, besides the same, ought it not to enforce any thing to be believed for necessity of salvation.

XXI. *Of the Authority of General Councils.*—General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. *Of Purgatory.*—The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*—It is not lawful for any person to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*—It is a thing plainly repugnant to the Word of God and the custom of the primitive church to have public prayer in the church, or to minister the sacraments, in a tongue not understanded of the people.

XXV. *Of the Sacraments.*—Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as St. Paul saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*—Although in the visible church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God and in receiving the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offenses; and finally, being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*—Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*—The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*—The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign and sacrament of so great a thing.

XXX. *Of both kinds.*—The cup of the Lord is not to be denied to the lay people, for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*—The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

XXXII. *Of the Marriage of Priests.*—Bishops, priests, and deacons are not commanded by God's law either to avow the estate of single life or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*—That person which by open denunciation of the church is rightly cut off from the unity of the church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*—It is not necessary that traditions and ceremonies be in all places one and utterly like, for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*—The second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understanded of the people.

Of the names of the Homilies—1. Of the right Use of the Church; 2. Against peril of Idolatry; 3. Of repairing and keeping clean of Churches; 4. Of good Works: first, of Fasting; 5. Against Gluttony and Drunkenness; 6 Against Excess of Apparel; 7. Of Prayer; 8. Of the Place and Time of Prayer; 9. That Common Prayers and Sacraments ought to be ministered in a known tongue; 10. Of the reverend estimation of God's Word; 11. Of Alms-doing; 12. Of the Nativity of Christ; 13. Of the Passion of Christ; 14. Of the Resurrection of Christ; 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ; 16. Of the Gifts of the Holy Ghost; 17. For the Rogation days; 18. Of the state of Matrimony; 19. Of Repentance; 20. Against Idleness; 21. Against Rebellion.

XXXVI. *Of Consecration of Bishops and Ministers.*—The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*—The queen's majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all cases doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the queen's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's Word or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth our queen do most plainly testify, but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself; that is, that they should

rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*—The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James the apostle, so we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

The Protestant Episcopal Church in the United States adopted in convention, September 12, 1801, the Thirty-nine Articles, except the 21st, with certain modifications, which are stated as follows by the American editor of Hook's *Church Dictionary:*

"In the eighth article we have left out the words 'three creeds' and 'Athanasius creed,' having rejected that creed as an exponent of our faith. The 21st article, 'Of the authority of general councils,' is left out altogether; and, though the No. xxi and title is retained, an asterisk refers us to a foot-note which says, 'the 21st of the former articles is omitted because it is partly of a local and civil nature, and is provided for as to the remaining part of it in other articles.' After the 35th article, 'Of homilies,' our reviewers have inserted the following explanation in bracket. 'This article is received in this church so far as it declares the books of homilies to be an explication of Christian doctrine, and instructive on piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this church, which also suspend the order for the reading of said homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases as from the local references.' The 36th article, 'Of the consecration of bishops and ministers,' is altered to suit the peculiarities of the American Church. The 37th article 'Of the power of the civil magistrates,' is a new one entirely superseding that of the Church of England, which sets forth the queen's supremacy in church and state, the annulling of papal jurisdiction in England, the power of the laws of the realm to punish with death, and the lawfulness of wearing weapons and serving in wars at the commandment of the magistrates. The American article is a biblical statement of a great and fundamental principle, applicable to all men, and under all circumstances. The American articles were ordered to be set forth by the General Convention assembled in Trenton, New Jersey, in September, 1801."

As to the sources of the English articles, besides what has been said above, it may not be amiss to add that the 1st, 2d, 25th, and 31st agree not only in their doctrine, but in most of their wording, with the Confession of Augsburg. The 9th and 16th are clearly due to the same source. Some of them, as the 19th, 20th, 25th, and 34th, resemble, both in doctrine and language, certain articles drawn up by a commission appointed by Henry VIII, and annotated by the king's own hand. The 11th article, on justification, is ascribed to Cranmer, but the latter part of it only existed in the articles of 1552. The 17th, on predestination, has afforded matter of great dispute as to the question whether it is meant to affirm the Calvinistic doctrine or no. On this point, see Laurence, *Bampton Lectures:* Browne *On 39 Articles*, p. 420 sq., and our articles ARMINIANISM, CALVINISM, with further references there. The Thirty-nine Articles have been described as "containing a whole body of divinity." This can hardly be maintained. They contain, however, what the Church of England holds to be a fair scriptural account of the leading doctrines of Christianity, together with a condemnation of what she considers to be the principal errors of the Church of Rome and of certain Protestant sects. As far as they go (and there are many things unnoticed by them), they are a legal definition of the doctrines of the Church of England and Ireland, though the members of that communion look to the Prayer-book as well as to the articles for the genuine expression of her faith. The articles are far more thoroughly Protestant than the Prayer-book, taken as a whole. Although the articles expressly assert that the Church of Rome has erred, attempts have repeatedly been made by the High-Church party of the Church of England to show that there is no irreconcilable difference between the Thirty-nine Articles and the decrees of the Council of Trent, and that a construction can be put upon them fully harmonizing them. To show this was, in particular, the object of Dr. Newman's celebrated tract (*Tracts for the Times*, No. 90, Oxf. 1839), and more recently of Dr. Pusey's *Eirenicon* (Lond. 1865; N. Y. 1866). See also *Christ. Remembr.* Jan. 1866, art. vi. The articles were adopted by the Convocation of the Irish Church in 1635, and by the Scotch Episcopal Church at the close of the 18th century. Corpus Christi College, Cambridge, contains the only copies of the articles in manuscript or print that are of any authority. Among them are the Latin manuscript of the articles of 1562 and the English manuscript of the articles of 1571, each with the signatures of the archbishops and bishops who subscribed them. See Lamb, *Account of the Thirty-nine Articles* (Camb. 2d ed. 1835). One of the best accounts of the origin of the Thirty-nine Articles is given by Hardwick, *History of the Articles of Religion* (Lond. 1855, 8vo). For expositions of them, see Burnet *On the Thirty-nine Articles* (N. Y. 1845, 8vo); Welchman, *XXXIX Articles* (Lond. 1834, 8vo, 13th ed.); Sworde, *The first Seventeen Articles* (Lond. 1847, 8vo); Wilson, *XXXIX Articles Illustrated* (Oxf. 1840, 8vo); Dimock, *XXXIX Articles Explained* (Lond. 1845, 2 vols. 8vo); Browne, *Exposition of Thirty-nine Articles* (Lond. 1851, 8vo; N. Y. ed. by Williams, 1865, 8vo); Cardwell, *Synodalia;* Palmer *On the Church*, ii, 242 sq.; Lee, *The Articles paraphrastically explained by Sancta Clara* (Dr. Davenport) (from the edition of 1646; London, 1865, post 8vo).

Artificer (some form of the verb חָרַשׁ, *charash'*, to *engrave*, as elsewhere), a person engaged in any kind of trade or manual occupation [see CARPENTER, MASON, etc.], Gen. iv, 22; Isa. iii, 3. See HANDICRAFT. In the early periods to which the scriptural history refers, we do not meet with those artificial feelings and unreasonable prejudices against hand-labor which prevail and are so banefully influential in modern society. See LABOR. Accordingly, even the creation of the world is spoken of as the work of God's hands, and the firmament is said to show his handiwork (Psa. viii, 3; xix, 1; Gen. ii, 2; Job xxxiv, 19). The primitive history, too, which the Bible presents is the history of hand-laborers. Adam dressed the garden in which God had placed him (Gen. ii, 15), Abel was a keeper of sheep, Cain a tiller of the ground (Gen. iv, 3), Tubal-Cain a smith (Gen. iv, 22). See ART. The shepherd-life which the patriarchs previously led in their own pasture-grounds was not favorable to the cultivation of the practical arts of life, much less of those arts by which it is embellished. Egypt, in consequence, must have presented to Joseph and his father not only a land of wonders, but a source of rich and attractive knowledge. Another source of knowledge to the Hebrews of handicrafts were the maritime and commercial Phœnicians. Commerce and navigation imply great skill in art and science; and the pursuits to which they lead largely increase the skill whence they emanate. See COMMERCE. It

is not, therefore, surprising that the origin of so many arts has been referred to the north-eastern shore of the Mediterranean Sea; nor is there any difficulty in understanding how arts and letters should be propagated from the coast to the interior, conferring high advantages on the inhabitants of Syria in general, as well before as after the settlement of the Hebrew tribes in the land of promise. At first the division of labor was only very partial. The master of the family himself exercised such arts as were found of absolute necessity. Among these may be reckoned not only those which pasturage and tillage required, but most of those which were of that rough and severe nature which demand strength as well as skill; such, for instance, as the preparation of wood-work for the dwelling, the slaying of animals for food, which every householder understood, together with the art of extracting the blood from the entire carcass. The lighter labors of the hand fell to the share of the housewife; such as baking bread—for it was only in large towns that baking was carried on as a trade (2 Sam. xiii, 8)—such also as cooking in general, supplying the house with water—no very easy office, as the fountains often lay at a considerable distance from the dwelling; moreover, weaving, making of clothes for males as well as females, working in wool, flax, hemp, cotton, tapestry, richly-colored hangings, and that not only for domestic use, but for "merchandise," were carried on within the precincts of the house by the mistress and her maidens (Exod. xxxv, 25; 1 Sam. ii, 19; 2 Kings xxiii, 7; Prov. xxxi). See Weaving.

The skill of the Hebrews during their wanderings in the desert does not appear to have been inconsiderable; but the pursuits of war and the entire absorption of the energies of the nation in the one great work of gaining the land which had been given to them, may have led to their falling off in the arts of peace; and from a passage in 1 Sam. (xiii, 20) it would appear that not long after they had taken possession of the country they were in a low condition as to the instruments of handicraft. A comparatively settled state of society, however, soon led to the revival of skill by the encouragement of industry. A more minute division of labor ensued. Trades, strictly so called, arose, carried on by persons exclusively devoted to one pursuit. Thus, in Judg. xvii, 4, and Jer. x, 14, "the founder" is mentioned—a trade which implies a practical knowledge of metallurgy; the smelting and working of metals were well known to the Hebrews (Job xxxvii, 18); brass was in use before iron; arms and instruments of husbandry were made of iron. In Exodus (xxxv, 30–35) a passage occurs which may serve to specify many arts that were practised among the Israelites, though it seems also to intimate that at the time to which it refers artificers of the description referred to were not numerous: "See, the Lord hath called by name Bezaleel, and hath filled him with the spirit of God, in knowledge and all manner of workmanship, and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work; and he hath put in his heart that he may teach; both he and Aholiab: them hath he filled with wisdom of heart to work all manner of work of *the engraver*, and of the cunning workman, and of *the embroiderer* in blue and in purple, in scarlet and in fine linen, and of *the weaver*." From the ensuing chapter (ver. 34) it appears that gilding was known before the settlement in Canaan. The ark (Exod. xxxvii, 2) was overlaid with pure gold within and without. The cherubim were wrought ("beaten," Exod. xxxvii, 7) in gold. The candlestick was of beaten gold (verses 17, 22). Wire-drawing was probably understood (Exod. xxxviii. 4; xxxix, 3). Covering with brass (Exod. xxxviii, 2) and with silver (Prov. xxvi, 23) was practised. Architecture and the kindred arts do not appear to have made much progress till the days of Solomon, who employed an incredible number of persons to procure timber (1 Kings v, 13 sq.); but the men of skill for building his temple he obtained from Hiram, King of Tyre (1 Kings v sq.; 1 Chron. xiv, 1; 2 Chron. ii, 7). Without pursuing the subject into all its details (see Scholz, *Handb. der Bib. Archäol.* p. 390 sq.; De Wette, *Lehrb. der Archäol.* p. 115 sq.), we remark that the intercourse which the Babylonish captivity gave the Jews seems to have greatly improved their knowledge and skill in both the practical and the fine arts, and to have led them to hold them in very high estimation. The arts were even carried on by persons of learning, who took a title of honor from their trade (Rosenmüller, *Morgenl.* vi, 42). It was held a sign of a bad education if a father did not teach his son some handicraft: "Whoever does not teach his son a trade, teaches him robbing" (Lightfoot, p. 616; Mishna, *Pirke Aboth*, ii, 2; Wagenseil's *Sota*, p. 597; Otho, *Lex. Rabb.* p. 491).

In the Apocrypha and New Testament there are mentioned tanners (Acts ix, 43), tent-makers (Acts xviii, 3); in Josephus (*War*, v, 4, 1), cheese-makers; domestics (κουρεῖς, *Ant.* xvi, 11, 5); in the Talmud, with others, we find tailors, shoe-makers, blood-letters, glaziers, goldsmiths, plasterers. Certain handicraftsmen could never rise to the rank of high-priest (Mishna, *Kiddush*, lxxxii, 1), such as weavers, barbers, fullers, perfumers, cuppers, tanners; which pursuits, especially the last, were held in disesteem (Mishna, *Megillah*, iii, 2; Otho, *Lex. Rabb.* p. 155; Wetstein, *N. T.* ii, 516). In large cities particular localities were set apart for particular trades, as is the case in the East to the present day. Thus in Jeremiah (xxxvii, 21) we read of "the bakers' street." So in the Talmud (*Mishna*, v, 169, 225) mention is made of a flesh-market; in Josephus (*War*, v, 4, 1), of a cheese-market; and in the New Testament (John v, 2) we read of a sheep-market, or at least a sheep-gate, which, like several other gates [see Jerusalem], appears to have been named from some special bazaar (q. v.) adjoining. (See Iken, *Antiq. Hebr.* iii ix, p. 578 sq.; Bellermann, *Handb.* i, 22 sq.) See Mechanic.

Artillery (כְּלִי, *keli'*, *apparatus*, elsewhere rendered "vessel," "instrument," etc.) occurs in 1 Sam. xx, 40, where it signifies collectively any missile *weapons*, as arrows and lances. See Armor. In 1 Macc. vi, 51, the term so rendered is βελόστασις, i. e. *balista*, or "catapult," a machine for hurling darts or stones. See Engine.

Artomachy (q. d. ἀρτομαχία, *dispute respecting bread*, from ἄρτος and μάχη), a controversy respecting the bread of the Eucharist, originated in 1053 by Michael Cerularius. This dispute existed between the Greek and Latin churches; the former contending that the bread used should be *leavened*, the latter urging the necessity of being *unleavened* bread. Protestant writers have taken part with the Greek Church in this controversy. Early Christian writers make no mention of the use of unleavened bread; the same kind of bread was eaten in the agapæ that was consecrated for the Eucharist, viz., common bread. Leavened bread appears to have been in use when Epiphanius and Ambrose wrote. Unleavened bread was generally discontinued at the Reformation; but the Lutherans retain it; See Azymites.

Artotyrītæ (q. d. ἀρτοτυρῖται, from ἄρτος, *bread*, and τυρός, *cheese*), a branch of the Montanists, who first appeared in the second century. They used bread and cheese in the Eucharist; or, perhaps, bread baked with cheese. The reason assigned was, according to Augustine (*Hær.* cap. xxviii), that the first men offered to God not only the fruits of the earth, but of their flocks also. The Artotyritæ admitted women to the priesthood, and even consecrated them bishops.—Bingham, *Orig. Eccl.* xv, 2, 8; Epiphanius, *Hær.* xlix. See Montanists.

Arts, one of the faculties in which degrees are conferred in the universities. The circle of the arts was formerly divided into the *Trivium*, viz. grammar, rhetoric, and logic; and the *Quadrivium*, viz. arithmetic, geometry, music, and astronomy. It now includes all branches not technical or professional.—Hook, *Church Dict.* s. v. See DEGREES; UNIVERSITIES.

Ar'uboth (Heb. *Arubboth'*, אֲרֻבּוֹת, *a lattice;* Sept. Ἀραβώθ), a city or district, probably in the tribe of Judah (or Simeon), being the third of Solomon's purveyorships, under the charge of Hesed or Ben-Hesed, and including Socoh and Hepher within its limits (1 Kings iv, 10). Schwarz (*Palest.* p. 237) fancies it is represented by the modern village and wady *Rabith* in the limits of Zebulon; but the associated names indicate the region Jebel *Khalil*, S.W. of Hebron.

Aruch (Heb. *Aruk'*, עָרוּךְ, *arranged*, sc. in alphabetical order), the title of a Talmudical lexicon, compiled by R. Nathan ben-Jechiel, who was rector of the synagogue at Rome A.D. 1106, according to the *Chronicon* "*Zemach David*," and who is usually styled by the Jewish writers בַּעַל עָרוּךְ, *Auctor Aruch* (Buxtorf, *Lex Talm.* col. 1955). It was first published by Soncini (Pesaro, 1517, fol.), and edited by Archinotti (Venice, 1531, 1533, fol.), Eckendorf (Basle, 1599, fol.), Musafia (Amst. 1655, fol.), and with Germ. notes by Landau (Prague, 1819–24, 5 vols. 8vo), also in Latin, by Kohut (Vien. 1878 sq.). See Fürst, *Bib. Jud.* iii, 20 sq., Berlin, *Additamenta zum Aruch* (Vien. 1830–59, 2 vols. 8vo).

Aru'mah (Heb. *Arumah'*, אֲרוּמָה, prob. for *Rumah*, with א prosthetic; Sept. Ἀρημά), a city apparently near Shechem, in which Abimelech the son of Gideon resided (Judg. ix, 41). It has been conjectured that the word in ver. 31, בְּתַרְמָה, rendered "privily," and in the margin "at Tormah," may signify "at Arumah" by changing the ת to an א. It seems to be confounded with *Rumah* (2 Kings xxiii, 36) by Euseb. and Jerome, who state (*Onomast.* s. v. Ruma) that it (Ἀρίμ, *Arima*) was then called *Remphis* or *Arimathæa!* The suggestion of Van de Velde (*Memoir*, p. 288) appears to be correct that it is represented by the modern ruin *El-Ormah*, on the brow of a mountain S.E. of Shechem.

Arundel, THOMAS, archbishop of Canterbury, was second son of Robert Fitz-Alan, earl of Arundel and Warren, and was born at Arundel Castle in 1353. His powerful family connections gave him early promotion: at 20 he was archdeacon of Taunton, and in 1374 the pope nominated him to the vacant see of Ely, the king and the monks of Ely having, at the same time, respectively nominated two others; but Arundel was consecrated without dispute. In 1388 he was removed to the see of York, and was the first archbishop of that see who was translated to Canterbury, which was the case in 1396. Very shortly after Arundel was forced into banishment by Richard II, as an accomplice of his brother, the earl of Arundel (executed as a partisan of the duke of Gloucester), and Roger Walden was put into the chair of Canterbury, and acted as archbishop for about two years. (Johnson, *Eccl. Canons*, ii, A.D. 1398.) The archbishop, in the mean time, went to Rome, and afterward to Cologne. He figured largely in the political intrigues by which Richard was deposed, and on the accession of Henry IV, 1399, he was restored to his see. He was a great persecutor of the Wickliffites, and in 1408 he published, in convocation at Oxford, "Ten Constitutions against the Lollards." He established in that year an inquisition for heresy at Oxford, and put in force the statute *de hæretico comburendo* (2 Hen. IV, ch. xv), and prohibited the circulation of the English Scriptures. He built the tower called the "Arundel Tower," and gave to the cathedral of Canterbury a chime of bells, known as "Arundel's ring," and was a great benefactor in many ways to the cathedral establishments. He died February 20th, 1414.—Collier, *Eccl. Hist. of England*, iii, 213 301.

Ar'vad (Heb. *Arvad'*, אַרְוָד, *wandering;* Sept. Ἀράδιοι, but properly Ἄραδος, 1 Macc. xv, 23, or, as it might be spelt, ARUD, אַרְוָד, whence the present name *Ruad*), a small island and city on the coast of Syria, called by the Greeks *Aradus* (q. v.), by which name it is mentioned in the above passage of the Apocrypha. It is a rocky islet, opposite the mouth of the river Eleutherus (Mel. ii, 7), 50 miles to the north of Tripoli (*Itin. Anton.*), about one mile in circumference (Curt. iv, 1, 6), and two miles (Pliny, v, 17) from the shore (Rosenmüller, *Handb. der Bibl. Alt.* II, i, 7; Mannert, VI, i, 398; Pococke, *East*, ii, 292 sq.; Hamesveld, iii, 44 sq.). Strabo (xvi, p. 753) describes it as a rock rising in the midst of the waves; and modern travellers state that it is steep on every side. (See Volney, ii, 131; Niebuhr, *Reisen*, iii, 92; Buckingham, ii, 435; Chesney, *Euphrat. Exped.* i, 451; Shaw, p. 232.) Strabo also describes the houses as exceedingly lofty, and they were doubtless so built on account of the scantiness of the site; hence, for its size, it was exceedingly populous (Pomp. Mela, ii, 7, 6). Those of the Arvadites whom the island could not accommodate found room in the town and district of Antaradus (q. v.), on the opposite coast, which also belonged to them (*Targ. Hieros.* in Gen. x, 18). Arvad is usually regarded as the same with *Arpad* (q. v.) or Arphad (but see Michaelis, *Oriental. Bibl.* viii, 45). It is mentioned in Ezek. xxvii, 8, 11, as furnishing mariners and soldiers for Tyre, was situated on the shore not far away. In agreement with this is the mention of "the Arvadite" (q. v.) in Gen. x, 18, and 1 Chron. i, 16, as a son of Canaan, with Zidon, Hamath, and other northern localities. It was founded, according to Strabo (xvi, 2, § 13), by fugitives from Sidon (comp. Josephus, *Ant.* i, 6, 2); hence probably the etymology of the name as above. Tarsus was settled by a colony from it (Dion Chrys. *Orat. Tarsen.* ii, 20, ed. Reiske). Although originally independent (Arrian, *Alex.* ii, 90), and, indeed, the metropolis of the strip of land adjoining it, it eventually fell under the power of Persia, but assisted the Macedonians in the siege of Tyre (Arrian, *Anab.* i, 13, 20). It thence passed into the hands of the Ptolemies (B.C. 320); but, regaining its liberty under Seleucus Callinicus (B.C. 242), it attained such importance as to form an alliance with Antiochus the Great (Eckhel, *Doctr. num.* i, 393). Antiochus Epiphanes,

Coin of Aradus.

however, took forcible mastery over it (Jerome *in Dan.* xi), and after becoming involved in the broils of his successors, it finally came under the power of Tigranes, and with his fall became subject to Rome, into whose triumviral wars its history enters (Appian, *Bell. Civ.* iv, 69; v, 1). Under the Emperor Constans, Muawiyeh, the lieutenant of the Caliph Omar, destroyed the city and expelled its inhabitants (Cedren. *Hist.* p. 355; Theophan. p. 227). It was not rebuilt in mediæval times (Mignot, *Mém. de l'Acad. des Inscript.* xxxiv, 229). The curious submarine springs from which the ancient city was supplied with water (Strabo, ed. Groskund, p. 754 n.) have been partially discovered (Walpole, *Ansayrii*, iii, 391). The site is now covered, except a small space on the east side, with heavy castles, within which resides a maritime population of about 2000 souls. On the very margin of the sea there are the

remains of double Phœnician walls, of huge bevelled stones, which mark it as being anciently a very strong place (*Bibliotheca Sacra*, 1848, p. 251). The nautical pursuits of the inhabitants, attested also by Strabo (*ut sup.*), remain in full force (see Allen's *Dead Sea*, ii, 183, at the end of which vol. may be found a plan of the island, from the Admiralty Charts, 2050, "Island of Ruad"). See CUNEIFORM INSCRIPTIONS.

Ar'vadite (Heb. *Arvadi'*, אַרְוָדִי, Sept. Ἀράδιος, Gen. x, 18; 1 Chron. i, 16), an inhabitant of the island Aradus or ARVAD (q. v.) (so Josephus explains Ἀρουδαῖοι, *Ant.* i, 6, 2), and doubtless also of the neighboring coast. The Arvadites were descended from one of the sons of Canaan (Gen. x, 18). Strabo (xvi, 731) describes the Arvadites as a colony from Sidon. They were noted mariners (Ezek. xxvii, 8, 11; Strabo, xvi, 754), and formed a distinct state, with a king of their own (Arrian, *Exped. Alex.* ii, 90); yet they appear to have been in some dependence upon Tyre, for the prophet represents them as furnishing their contingent of mariners to that city (Ezek. xxvii, 8, 11). The Arvadites took their full share in Phœnician maritime traffic, particularly after Tyre and Sidon had fallen under the dominion of the Græco-Syrian kings. They early entered into alliance with the Romans, and *Aradus* is mentioned among the states to which the consul Lucius formally made known the league which had been contracted with Simon Maccabæus (1 Macc. xv, 23).

Aryeh. See LION.

Ar'za (Heb. *Artsa'*, אַרְצָא, an Aramæan form, *the earth;* Sept. Ὀρσά v. r. Ἀρσᾶ), a steward over the house of Elah, king of Israel, in whose house at Tirzah, Zimri, the captain of the half of the chariots, conspired against Elah, and killed him during a drinking debauch (1 Kings xvi, 9), B.C. 926.

Arzan, an Armenian writer (died A.D. 459), who translated into the language of his country the works of Athanasius.—Hoefer, *Biog. Gén.* iii, 409.

A'sa (Heb. *Asa'*, אָסָא, *healing*, or *physician*), the name of two men.

1. (Sept. Ἀσά, Josephus, Ἄσανος.) The son of Abijah, grandson of Rehoboam, and third king of the separate kingdom of Judah (1 Kings xv; 2 Chron. xiv-xvi; Matt. i, 7, 8). He began to reign two years before the death of Jeroboam, in Israel, and he reigned forty-one years (B.C. 953 912). As Asa was very young at his accession, the affairs of the government were administered by his mother, or, according to some (comp. 1 Kings xv, 1, 10), his grandmother Maachah, who is understood to have been a granddaughter of Absalom. See MAACHAH. But the young king, on assuming the reins of government, was conspicuous for his earnestness in supporting the worship of God, and rooting out idolatry with its attendant immoralities, and for the vigor and wisdom with which he provided for the prosperity of his kingdom. In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court, as afterward in Persia, and to which parallels have been found in modern Eastern countries, as in the position of the Sultana Valide in Turkey (see 1 Kings ii, 19; 2 Kings xxiv, 12; Jer. xxix, 2; also Calmet, *Fragm.* xvi; and Bruce's *Travels*, ii, 537, and iv, 244). She had set up some impure worship in a grove (the word translated "*idol*," 1 Kings xv, 13, is מִפְלֶצֶת, a *fright* or horrible image, while in the Vulg. we read *ne esset* [*Maacha*] *princeps in sacris Priapi*); but Asa burnt the symbol of her religion, and threw its ashes into the brook Kidron, as Moses had done to the golden calf (Exod. xxxii, 20), and then deposed Maachah from her dignity. He also placed in the Temple certain gifts which his father had dedicated, probably in the earlier and better period of his reign [see ABIJAH], and which the heathen priests must have used for their own worship, and renewed the great altar which they apparently had desecrated (2 Chron. xv, 8) during his minority and under the preceding reigns, and only the altars in the "high-places" were suffered to remain (1 Kings xv, 11–13; 2 Chron. xiv, 2-5). He neglected no human means of putting his kingdom in the best possible military condition, for which ample opportunity was afforded by the peace which he enjoyed for ten years (B.C. 938-928) in the middle of his reign. His resources were so well organized, and the population had so increased, that he fortified cities on his frontiers, and raised an army amounting, according to 2 Chron. xiv, 8, to 580,000 men; but the uncertainty attaching to the numbers in our present text of Chronicles has been pointed out by Kennicott and by Davidson (*Introduction to the O. T.* p. 686), who consider that the copyists were led into error by the different modes of marking them, and by confounding the different letters which denoted them, bearing as they do a great resemblance to each other. See NUMBER. Thus Asa's reign marks the return of Judah to a consciousness of the high destiny to which God had called her, and to the belief that the Divine power was truly at work within her. The good effects of this were visible in the 13th year of his reign, when, relying upon the Divine aid, Asa attacked and defeated the numerous host of the Cushite king Zerah (q. v.), who had penetrated through Arabia Petræa into the vale of Zephathah with an immense host, reckoned at a million of men (which Josephus distributes into 900.000 infantry and 100,000 cavalry, *Ant.* viii, 12, 1) and 300 chariots (2 Chron. xiv, 9–15). As the triumphant Judahites were returning, laden with spoil, to Jerusalem, they were met by the prophet Azariah, who declared this splendid victory to be a consequence of Asa's confidence in Jehovah, and exhorted him to perseverance. Thus encouraged, the king exerted himself during the ten ensuing years of tranquillity to extirpate the remains of idolatry, and caused the people to renew their covenant with Jehovah (2 Chron. xv, 1–15). It was this clear knowledge of his dependent political position, as the vicegerent of Jehovah, which won for Asa the highest praise that could be given to a Jewish king—that he walked in the steps of his ancestor David (1 Kings xv, 11). Nevertheless, toward the latter end of his reign (the numbers in 2 Chron. xv, 19, and xvi, 1, should be 25th and 26th) the king failed to maintain the character he had thus acquired. When Baasha, king of Israel, had renewed the war between the two kingdoms, and had taken Ramah, which he was proceeding to fortify as a frontier barrier, Asa, the conqueror of Zerah, was so far wanting to his kingdom and his God as to employ the wealth of the Temple and of the royal treasury to induce the King of Syria (Damascus) to make a diversion in his favor by invading the dominions of Baasha (see Kitto's *Daily Bible Illust.* in loc.). By this means he recovered Ramah, indeed; but his treasures were squandered, and he incurred the rebuke of the prophet Hanani, whom he cast into prison, being, as it seems, both alarmed and enraged at the effect his address was calculated to produce upon the people. Other persons (who had probably manifested their disapprobation) also suffered from his anger (1 Kings xv, 16 22; 2 Chron. xvi, 1-10). The prophet threatened Asa with war, which appears to have been fulfilled by the continuance for some time of that with Baasha, as we infer from an allusion, in 2 Chron. xvii, 2, to the cities of Ephraim which he took, and which can hardly refer to any events prior to the destruction of Ramah. In the last three years of his life Asa was afflicted with a grievous "disease in his feet," probably the gout [see DISEASE]; and it is mentioned to his reproach that he placed too much confidence in his physicians (q. v.), i. e. he acted in an arrogant and independent spirit, and without seeking God's blessing on their remedies. At his death, however, it appeared that

his popularity had not been substantially impaired, for he was honored with a funeral of unusual cost and magnificence (2 Chron. xvi, 11–14; with which 1 Kings xv, 24, does not conflict). He was succeeded by his son Jehoshaphat. See JUDAH, KINGDOM OF.

2. (Sept. 'Οσσά.) A Levite, son of Elkanah and father of Berechiah, which last was one of those who resided in the villages of the Netophathites on the return from Babylon (1 Chron. ix, 16). B.C. ante 536.

Asadi'as ('Ασαδίας, i. e. *Hasadiah*), the son of Chelcias and father of Sedecias, in the ancestry of Baruch (q. v.), according to the apocryphal book that bears his name (Bar. i, 1). Comp. 1 Chr. iii, 21.

Asæ'as (or rather *Asaï'as*, 'Ασαΐας), one of the "sons" of Annus that divorced his Gentile wife after the exile (1 Esdr. ix, 32); evidently the ISHIJAH (q. v.) of the genuine text (Ezra x, 31).

As'aël (or rather *A'siel*, 'Ασιήλ, prob. for *Jahziel*), the father of Gabael, of the tribe of Naphtali, among the ancestors of Tobit (Tob. i, 1).

As'ahel (Heb. *Asah-el'*, עֲשָׂהאֵל, *creature of God*), the name of four men.

1. (Sept. 'Ασαήλ, Josephus, 'Ασάηλος, *Ant.* vii, 3, 1.) The youngest son of David's sister Zeruiah (2 Sam. ii, 18), and brother of Joab and Abishai (1 Chron. ii, 16). He was one of David's early adherents (2 Sam. xxiii, 24), and with his son Zebadiah was commander of the fourth division of the royal army (1 Chron. xxvii, 7). He was noted for his swiftness of foot, a gift much valued in ancient times (comp. *Iliad*, xv, 570; Plutarch, *Vit. Romuli*, 25; Liv. ix, 16; Curt. vii, 7, 32; Veget. *Mil.* i, 9); and after the battle at Gibeon he pursued and overtook Abner (q. v.), who, with great reluctance, in order to preserve his own life, slew him by a back-thrust with the sharp iron heel of his spear, B.C. cir. 1051 (2 Sam. ii, 18–23). To revenge his death, his brother Joab some years after treacherously killed Abner, who had come to wait on David at Hebron (2 Sam. iii, 26, 27). See JOAB.

2. (Sept. 'Ασαήλ v. r. 'Ιασιήλ.) One of the Levites sent by Jehoshaphat to teach the people of Judah the law of the Lord (2 Chron. xvii, 8), B.C. 909.

3. (Sept. 'Ασαήλ.) One of the Levites appointed by Hezekiah as overseer of the contributions to the house of the Lord (2 Chron. xxxi, 13), B.C. 726.

4. (Sept. 'Ασαήλ.) The father of Jonathan, which latter was one of the elders who assisted Ezra in putting away the foreign wives of the Jews on the return from Babylon (Ezra x, 15). B.C. ante 459.

Asahi'ah. See ASAIAH, 3.

Asaï'ah (Heb. *Asayah'*, עֲשָׂיָה, *constituted* by *Jehovah*; Sept. 'Ασαΐα or 'Ασαΐας v. r. 'Ασά in 1 Chron. ix, 5), the name of four men.

1. The son of Hagaiah (1 Chron. vi, 30) and chief of the 220 Levites of the family of Merari, appointed by David to remove the ark of the covenant from the house of Obed-edom, and afterward to take charge of the singing exercises (1 Chron. xv, 6, 11). B.C. cir. 1043.

2. The head of one of the families of the tribe of Simeon, mentioned in 1 Chron. iv, 36, as dispossessing the descendants of Ham from the rich pastures near Gedor in the time of Hezekiah, B.C. cir. 712.

3. A servant of Josiah, sent with others to consult the prophetess Huldah concerning the book of the law found in the Temple (2 Kings xxii, 12, 14 [where the name is less correctly Anglicized "Asahiah"]; 2 Chron. xxxiv, 20). B.C. 623.

4. The "first-born" of the Shilonites (q. v.) who returned to Jerusalem after the captivity (1 Chron. ix, 5). B.C. 536. See MAASEIAH 9.

Asămon ('Ασαμών), a mountain in the central part of Galilee, opposite Sepphoris, where the rebels from this city having taken refuge, were destroyed by the Roman general Gallus (Josephus, *War*, ii, 18, 11). It is thought by Robinson (*Later Bib. Res.* p. 77) to be the broken ridge which commences with the high summit of Jebel Kaukab on the W. and runs eastward along the N. side of the plain El-Buttauf (Van de Velde, *Memoir*, p. 288).

Asamonæan, Asamonæus. See ASMONÆAN.

As'ana ('Ασσανά), a man (or place) whose "sons" (servants of the Temple) returned from the captivity (1 Esdr. v, 31); evidently the ASNAH (q. v.) of Ezra ii, 50, rather than the ASHNAH (q. v.) of Josh. xv, 33 or 43.

A'saph (Heb. *Asaph'*, אָסָף, *assembler*; Sept. 'Ασάφ), the names of three persons. See EBIASAPH.

1. A Levite of the family of Gershom (see below), son of Barachiah (1 Chron. vi, 39; xv, 17), eminent as a musician, and appointed by David to preside over the sacred choral services which he organized (1 Chron. xvi, 5), B.C. 1014. The "sons of Asaph" are afterward mentioned as choristers of the Temple (1 Chron. xxv, 1, 2; 2 Chron. xx, 14; xxix, 13; Ezra ii, 41; iii, 10; Neh. vii, 44; xi, 22); and this office appears to have been made hereditary in his family (1 Chron. xxv, 1, 2). Asaph was celebrated in after times as a prophet (חוֹזֶה, *seer*) and poet (2 Chron. xxix, 30; Neh. xii, 46), and the titles of twelve of the Psalms (l, lxxiii, to lxxxiii) bear his name, in some of which he evidently stands (as a patronymic, Neh. xi, 17) for the Levites generally (see Huetii *Demonstr. ev.* p. 332; Bertholdt, v, 1956; Herder, *Ebr. Poesie*, ii, 331; comp. Niemeyer, *Charakterist.* iv, 356 sq.; Carpzov, *Introd.* 103 sq.; Eichhorn, *Einl.* v, 17 sq.); or he may have been the founder of a school of poets and musical composers, who were called after him "the sons of Asaph" (comp. the Homeridæ). See PSALMS. The following is his ancestry (see Reinhard, *De Asapho*, Vien. 1742).

Names.	1 Chron. vi.	1 Chron. vi.	Born, cir. B.C.
Levi	1	16	1917
Gershom	20	43	1860?
Libni	20	17	1805?
Jahath	20	43	1750?
Shimei		42	1695?
Zimmah	20	42	1640?
Joah	21		
or Ethan		42	1585?
Adaiah		41	
or Iddo	21		1530?
Zerah	21	41	1475?
Ethni		41	
or Jeaterai	21		1420?
Malchiah		40	1365?
Baaseiah		40	1310?
Michael		40	1255?
Shimea		30	1200?
Berachiah		39	1145?
Asaph		39	1090?

2. The "father" of Joah, which latter was "recorder" in the time of Hezekiah (2 Kings xviii, 18, 37; Isa. xxxvi, 3, 22). B.C. ante 726. Perhaps i. q. No. 1.

3. A "keeper of the king's forests" (prob. in Lebanon), to whom Nehemiah requested of Artaxerxes Longimanus an order for timber to rebuild the Temple at Jerusalem (Neh. ii, 8). B.C. 446.

Asaph's, ST., a bishop's see in Flintshire, Wales, founded in the 6th century. The chapter consists of a dean, precentor, chancellor, treasurer, three canons, two archdeacons, seven cursal canons, and two minor canons. The present incumbent is Thomas Vowler Short, D.D., transferred from Sodor and Man in 1846.

Asar'eël (Heb. *Asarel'*, אֲשַׂרְאֵל, *bound* by *God*, sc. under a vow; Sept. 'Εσραήλ v. r. 'Εσρήλ), the last named of the four sons of Jehaleleel, of the tribe of Judah (1 Chron. iv, 16). B.C. prob. post 1618.

Asare'lah (Heb. *Ashare'lah*, אַשַׂרְאֵלָה, *upright* before *God*; Sept. 'Γεσιήλ v. r. 'Εσαήλ, 'Άσιηλά, 'Ασεριηλά), the last named of the four sons of the Levite Asaph, who were appointed by David in charge of the

Temple music in connection with others (1 Chron. xxv, 2); elsewhere (ver. 14) called by the equivalent name JESHARELAH (q. v.).

Asbury, Daniel, a minister of the Methodist Episcopal Church, was born in Fairfax county, Va., Feb. 18, 1762. He served in the war of the Revolution, and soon after its close was converted. In 1786 he entered the itinerant ministry, and continued in it, with an interval of nine years, up to 1824, and during this long service his fidelity and diligence were signally manifest. He died suddenly in 1827.—*Minutes of Conferences*, i, 506; Sprague, *Annals*, vii, 127.

Asbury, Francis, the first bishop of the Methodist Episcopal Church ordained in America, was born at Handsworth, Staffordshire, England, Aug. 20, 1745. His parents were pious Methodists, and trained him with religious care, so that it is no wonder that he was converted at thirteen. In his youth he sat under the ministry of Ryland, Hawes, and Venn, as well as of the Methodist preachers. He obtained the rudiments of education at the village school of Barre, and in his fourteenth year was apprenticed to a maker of "buckle-chapes." At sixteen he became a local preacher; at twenty-two he was received into the itinerant ministry by Mr. Wesley. In 1771 he was appointed *missionary to America*, and landed at Philadelphia, with the Rev. Richard Wright as his companion, on the 27th October in that year. The first Methodist church in America had been built three years before; and in 1771 the whole number of communicants was about 600, chiefly in Philadelphia and New York. The country was disturbed by political agitation, soon to develop into revolution. In 1772 Asbury was appointed Mr. Wesley's "general assistant in America," with power of supervision over all the preachers and societies, but was superseded in the year following by an older preacher from England, Mr. Rankin. When the war broke out Rankin returned to England; but Asbury, foreseeing the great work of the church in America, remained. He thought it would be an eternal disgrace to forsake in this time of trial the thousands of poor sheep in the wilderness who had placed themselves under the care of the Methodists, and, fully sympathizing with the cause of the struggling colonies, he resolved to remain and share the sufferings and the fate of the infant connection and of the country. Like many religious people of those times, he was, from conscientious scruples, a non-juror, as were all the other Methodist preachers, and also many of the clergy of the Episcopal Church, who yet chose to remain in the country. As their character and motives were not understood, they were exposed to much suffering and persecution. The Rev. F. Garrettson and Joseph Hartley were imprisoned on the Eastern Shore of Maryland; Mr. Chew, also one of the preachers, being brought before the sheriff of one of the counties of the same state, and required to take the oath of allegiance, replied that scruples of conscience would not permit him to do so. The sheriff then informed him that he was bound by oath to execute the laws, and if he persisted in his refusal, no alternative was left but to commit him to prison. To this the prisoner answered very mildly that he by no means wished to be the cause of perjury, and was therefore perfectly resigned to bear the penalty. "You are a strange man," said the sheriff; "I cannot bear to punish you, and therefore my own house shall be your prison." He accordingly formally committed him to his own house, and kept him there three months. In the course of this time this gentleman and his wife were both converted to God, and joined the Methodist Church. On the 20th of June, 1776, Mr. Asbury, notwithstanding his extreme prudence, was arrested near Baltimore, and fined five pounds; and in March, 1778, he retired to the house of his friend, Thomas White, a judge of one of the courts of Delaware, where he remained comparatively secluded for ten months. Although his movements were now circumscribed, yet he was by no means idle, and remarks that it was "a season of the most active, the most useful, and the most suffering part of his life." Indeed, two years elapsed before he presumed to leave his retreat, and to travel extensively in the performance of his duties as superintendent; when, the authorities becoming convinced that there was no treason in the Methodist preachers, but that their scruples were of a religious, not of a political nature, and that they were merely intent upon preaching the gospel of peace as humble evangelists, they were permitted to exercise their functions unmolested. At the close of the war in 1783 there were 83 Methodist ministers in the work, with nearly 14,000 members. In 1784 the Methodist societies were organized into an Episcopal Church, four years before the organization of the Protestant Episcopal Church, and Mr. Asbury was elected bishop, and consecrated by Dr. Coke, who had been ordained in England by Wesley. From this time to the day of his death his whole life was devoted to the preaching of the Gospel and to the superintendence of the churches. His personal history is almost the history of the growth of Methodism in his time. His *Journals* (3 vols. 8vo) contain a wonderful record of apostolic zeal and fidelity, of a spirit of self-sacrifice rivalling that of the saints and martyrs of the early church, of an industry which no toils could weary, of a patience which no privations could exhaust. He remained unmarried through life, that he might not be hindered in his work. His *salary* was sixty-four dollars a year. His horses and carriages were given by his friends, all donations of money from whom he assigned to his fellow-sufferers and fellow-laborers. At one of the early Western Conferences, where the assembled itinerants presented painful evidences of want, he parted with his watch, his coat, and his shirts for them. He was asked by a friend to lend him fifty pounds. "He might as well have asked me for Peru," wrote the bishop. "I showed him all the money I had in the world, about twelve dollars, and gave him five." In spite of his defective education, he acquired a tolerable knowledge of Greek and Hebrew; but his wisdom was far greater than his learning. As early as 1785 he laid the foundation of the first Methodist college; and some time after he formed a plan for dividing the whole country into districts, with a classical academy in each. As a preacher, he was clear, earnest, pungent, and often powerfully eloquent. The monument of his organizing and administrative talent may be seen in the discipline and organization of the Methodist Church, which grew under his hands, during his lifetime, from a feeble band of 4 preachers and 316 members to nearly 700 itinerants, 2000 local preachers, and over 214,000 members. Within the compass of every year, the borderers of Canada and the planters of Mississippi looked for the coming of this primitive bishop, and were not disappointed. His travels averaged 6000 miles a year; and this not in a splendid carriage, over smooth roads; not with the ease and speed of the railway, but often through pathless forests and untravelled wildernesses; among the swamps of the South and the prairies of the West; amid the heats of the Carolinas and the snows of New England. There grew up under his hands an entire church, with fearless preachers and untrained members; but he governed the multitude as he had done the handful, with a gentle charity and an unflinching firmness. In diligent activity, no apostle, no missionary, no warrior ever surpassed him. He rivalled Melancthon and Luther in boldness. He combined the enthusiasm of Xavier with the far-reaching foresight and keen discrimination of Wesley. With a mind untrained in the schools, he yet seemed to seize upon truth by intuition; and though men might vanquish him in logic, they could not deny his conclusions. His unremit-

ting labors exhausted a constitution originally frail; yet, with the old martyr spirit, he continued to travel and to preach, even when he was so weak that he had to be carried from the couch to the pulpit. He died in Spottsylvania, Va., March 31, 1816.

In Church History Francis Asbury deserves to be classed with the greatest propagators of Christianity in ancient or in modern times; and when the secular history of America comes to be faithfully written, his name will be handed down to posterity as having contributed, in no small degree, to the progress of civilization in the United States. In the language of Dr. Stevens, in the *Knickerbocker Magazine* (January, 1859), "He sent his preachers across the Alleghanies, and kept them in the very van of the westward march of emigration. The first 'ordination' in the valley of the Mississippi was performed by his hands; and it is a grave question what would have been the moral development of the mighty states throughout that imperial domain, had it not been for the brave 'itinerant' corps of Asbury, which carried and expounded the Bible among its log cabins at a time in our national history when it was absolutely impossible for the American churches to send thither regular or educated clergymen in any proportion to the growth of its population. If what is called the 'Methodist itinerancy' has done any important service for the moral salvation of that vast region, now the theatre of our noblest states, the credit is due, in a great measure, to the unparalleled energy of Francis Asbury. He not only pointed his preachers thither, but led the way. No records of American frontier adventure show greater endurance or courage than Asbury's travels beyond the mountains. Armed hunters, twenty-five or fifty in number, used to escort him from point to point to protect him from the Indians, and great were the gatherings and grand the jubilees wherever he appeared." —Asbury, *Journals* (N. York, 1852, 3 vols. 8vo); Bangs, *History of the M. E. Church* (N. York, 1839, 4 vols. 12mo); *Meth. Qu. Review*, April, 1852, and July, 1854; Strickland, *Life of Asbury* (N. York, 1858, 12mo); Wakely, *Heroes of Methodism* (N. York, 1859, 12mo); Stevens, *Memorials of Methodism* (2 vols. 12); Stevens, *Hist. of the M. E. Church* (N. York, 1864); *Centenary of Methodism* (N. York, 1866, 12mo); Sprague, *Annals*, vii, 13; Boehm, *Reminiscences Historical and Biographical*, edited by Wakeley (N. Y. 1865, 12mo); Larrabee, *Asbury and his Coadjutors* (N. Y. 2 vols. 12mo). See Methodist Episcopal Church.

As'calon (Judith ii, 28; 1 Macc. x, 86; xi, 60; xii, 33). See Ashkelon.

Ascension of Christ, his visible passing from earth to heaven in the presence of his disciples, on the Mount of Olives, forty days after the resurrection (Mark xvi, 19; Luke xxiv, 50, 51; Acts i, 1–11). (1) The ascension was a necessary consequence of the resurrection. Had Christ died a natural death, or simply disappeared from view in obscurity, the resurrection, as a proof of Divine power, would have gone for nothing. It was essential that He should "die no more," so as to demonstrate forever his victory over death. (2) It was predicted in the O. T. in several striking passages (e. g. Psa. xxiv, lxviii, ciii, cx); and also by Christ himself (John vi, 62; xx, 17). (3) It was prefigured in the patriarchal dispensation by the translation of Enoch (Gen. v, 24; Heb. xi, 5); and in the Jewish, by the translation of Elijah (2 Kings ii, 11); so that each of the three dispensations have had a visible proof of the immortal destiny of human nature. (4) The fact of the ascension is given by two evangelists only; but John presupposes it in the passages above cited. It is referred to, and doctrines built upon it, by the apostles (2 Cor. xiii, 4; Eph. ii, 6; iv, 10; 1 Pet. iii, 22; 1 Tim. iii, 16; Heb. vi, 20). "The evidences of this occurrence were numerous: the disciples saw him ascend (Acts i, 9); two angels testified that he did ascend (Acts i, 10, 11); Stephen, Paul, and John saw him in his ascended state (Acts vii, 55, 56; ix, 3–5; Rev. i, 9–18); the ascension was demonstrated by the descent of the Holy Ghost (John xvi, 7–14; Acts ii, 33); and had been prophesied by our Lord himself (Matt. xxvi, 64; John viii, 21). (5) The time of Christ's ascension was forty days after his resurrection. He continued that number of days upon earth in order that he might give repeated proofs of the fact of his resurrection (Acts i, 3), and instruct his apostles in every thing of importance respecting their office and ministry, opening to them the Scriptures concerning himself (Mark xvi, 15; Acts i, 5–8). (6) As to the manner of his ascension, it was from Mt. Olivet, not in appearance only, but in reality, and that visibly and locally. It was sudden, swift, glorious, and in a triumphant manner. See Glorification. He was parted from his disciples while he was solemnly blessing them, and multitudes of angels attended him with shouts of praise (Psa. xxiv, 7–10; xlvii, 5, 6; lxviii, 18)" (Watson, *Theol. Dictionary*, s. v.). (7) Its *results* to the church are: (*a*) the assumption of regal dominion by Christ, the head of the church (Heb. x, 12, 13; Eph. iv, 8, 10; Psa. lxviii); (*b*) the gift of the Holy Spirit (John xvi, 7, 14; Acts ii, 33; John xiv, 16–19); (*c*) the intercession of Christ, as mediator, at the right hand of God (Rom. viii, 34; Heb. vi, 20).

The 3d Article of the Church of England and of the Protestant Episcopal Church runs thus: "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day." The corresponding article of the Methodist Episcopal Church is the same, omitting the words "with flesh, bones, and;" an omission which does not affect the substance of the article. Browne's note on this article is as follows: "It is clear" (from the account in the Gospel) that "our Lord's body, after he rose from the grave, was that body in which he was buried, having hands and feet, and flesh and bones, capable of being handled, and in which he spoke, and ate, and drank (Luke xxiv, 42, 43). Moreover, it appears that our Lord thus showed his hands and feet to his disciples at that very interview with them in which he was parted from them and received up into heaven. This will be seen by reading the last chapter of St. Luke from verse 36 to the end, and comparing it with the first chapter of the Acts, verse 4–9; especially comparing Luke xxiv, 49, 50, with Acts i, 4, 8, 9. In that body, then, which the disciples felt and handled, and which was proved to them to have flesh and bones, these disciples saw our Lord ascend into heaven; and, immediately after his ascent, angels came and declared to them that that 'same Jesus whom they had seen taken up into heaven should so come in like manner as they had seen him go into heaven' (Acts i, 11). All this, connected together, seems to prove the identity of our Lord's body after his resurrection, at his ascension, and so on, even till his coming to judgment, with the body in which he suffered, and in which he was buried, and so fully justifies the language used in the article of our church. But because we maintain that the body of Christ, even after his resurrection and ascension, is a true human body, with all things pertaining to the perfection of man's nature (to deny which would be to deny the important truth that Christ is still perfect man as well as perfect God), it by no means, therefore, follows that we should deny that his risen body is now a glorified, and, as St. Paul calls it, a spiritual body.

"But, after his ascension, we have St. Paul's distinct assurance that the body of Christ is a glorious, is a spiritual body. In 1 Cor. xv, we have St. Paul's assertion that, in the resurrection of all men, the body shall rise again, but that it shall no longer be a natural body, but a spiritual body; no longer a corrupti-

ble and vile, but an incorruptible and glorious body (1 Cor. xv, 42–53); and this change of our bodies from natural to spiritual is expressly stated to be bearing the image of our glorified Lord—the image of that heavenly man the Lord from heaven (ver. 47–49). So, again, the glorified state of the saint's bodies after the resurrection, which in 1 Cor. xv had been called the receiving a spiritual body, is in Phil. iii, 21 said to be a fashioning of their bodies to the likeness of Christ's glorious body: 'who shall change our vile body, that it may be fashioned like unto his glorious body.' We must therefore conclude that, though Christ rose with the same body in which he died, and that body neither did nor shall cease to be a human body, still it acquired, either at his resurrection or at his ascension, the qualities and attributes of a spiritual as distinguished by the apostle from a natural body, of an incorruptible as distinguished from a corruptible body" (*On Thirty-nine Articles*, p. 115).

On the fact and doctrine of the ascension, see Neander, *Life of Christ*, p. 437 sq.; Olshausen, *Comm.* on Acts, i, 1–11; Baumgarten, *Apostolic History*, i, 24–28; Bossuet, *Sermons*, iv, 88; Watson, *Sermons*, ii, 210; Farindon, *Sermons*, ii, 477–495; South, *Sermons*, iii, 169; *Bibliotheca Sacra*, i, 152; ii, 162; Knapp, *Theology*, § 97; Dorner, *Doct. of Person of Christ*, vol. ii; Barrow, *Sermons*, ii, 501, 608; Herzog, *Real-Encyklopädie*, vi, 106; Maurice, *Theol. Essays*, p. 251. Monographs connected with the subject have been written, among others, by Ammon (Gott. 1800), Anger (Lips. 1830), Bose (Lips. 1741), Crusius (Lips. 1757), Deyling (*Obs.* iii, 198), Doederlein (*Opp.* p. 59), Eichler (Lips. 1737), Flügge (Han. 1808), Fogtmann (Hafn. 1826), Georgius (Viteb. 1748), Griesbach (Jen. 1793), Himly (Argent. 1811), Hasse (Regiom. 1805), Loescher (Viteb. 1698), Mayer (Gryph. 1704), C. B. Michaelis (Hal. 1749), Otterbein (Duisb. 1802), Schlegel (Henke's *Mag.* iv, 277), Seiler (Erlang. 1798), id. (ib. 1803), Steenbach (Hafn. 1714), Weichert (Viteb. 1811), Zickler (Jen. 1758), Brennecke (Luxemb. 1819 [replies by Haumann, Iken, Soltmann, Starum, Tinius, Weber, Witting]), Kikebusch (Schneeb. 1751), Körner (*Sächs. Geistl. Stud.* i, 10), Liebknecht (Giess. 1737), Mosheim (Helmst. 1729), Schmid (Lips. 1712), Andreä (Marb. 1676), Mahn (Lips. 1700), Remling (Viteb. 1685). See Jesus.

Ascension Day, or Holy Thursday, a festival of the church held in commemoration of the ascension of our Lord, forty days after Easter, and ten before Whitsuntide. Augustine (*Ep.* 54,) supposed it to be among the festivals instituted by the apostles themselves, but it was not observed in the church until the third century. It is also noticed in the *Apostolical Constitutions*. It is especially observed in the Roman Church, and also, though with less form, in the Church of England. It is one of the six days in the year for which the Church of England appoints special psalms. —Bingham, *Orig. Eccl.* bk. xx, cap. 6, § 5; Procter, *On the Common Prayer-book*, p. 288.

Ascension of Isaiah. See Isaiah.

Ascent (some form of עָלָה, *alah'*, to *go up*, as elsewhere often rendered), 2 Sam. xv, 30; 1 Kings, x, 5; 2 Chron. ix, 4. See Akrabbim; Causeway.

Asceterium (*ἀσκητήριον*), the place of retreat of ascetics; in later times, often applied to monasteries. —Suicer, *Thesaurus*, s. v.

Asceticism, Ascetics. The name *ἀσκητής* (from *ἀσκέω*, to *exercise*) is borrowed from profane writers, by whom it is generally employed to describe the athletes, or men trained to the profession of gladiators or prize-fighters. In the early Christian church the name was given to such as inured themselves to greater degrees of fasting and abstinence than other men, in order to subdue or mortify their passions. See Exercise. The Christian ascetics were divided into *abstinentes*, or those who abstained from wine, meat, and agreeable food, and *continentes*, or those who, abstaining from matrimony also, were considered to attain to a higher degree of sanctity. Many laymen as well as ecclesiastics were ascetics in the first centuries of our era, without retiring on that account from the business and bustle of life. Some of them wore the *pallium philosophicum*, or the philosophic mantle, and were therefore called Christian philosophers, and formed thus the transition link to the life of hermits and monks. Romanist writers pretend that the ascetics were originally the same with monks: the monastic life, however, was not known till the fourth century (Pagi, *Crit. in Bar.* A.D. 62, N. 4). The difference between ascetics and monks may be thus stated: 1. The monks were such as retired from the business and conversation of the world to some desert or mountain; but the ascetics were of an active life, living in cities as other men, and only differing from them in the ardor of their devotional acts and habits. 2. The monks were only laymen; the ascetics were of any order. 3. The monks were bound by certain laws and disciplinary regulations; but the ancient ascetics had no such laws. The habits and exercises of the ascetics may nevertheless be regarded as the introduction of monasticism. The root of asceticism in the early Christian church is to be found in a Gnostic leaven, remaining from the early struggle of the church with Gnosticism (q. v.). The open Gnosticism was crushed; but its more seductive principle was imbibed, to a large extent, even by the best of the church fathers, and remained to plague Christianity for hundreds of years in the forms of asceticism, celibacy, monasticism, and the various superstitions of the same class in the Romish Church. That principle makes the "conditions of animal life, and the common alliances of men in the social system, the antithesis of the Divine perfections, and so to be escaped from, and decried by all who pant after the highest excellence." See Taylor, *Ancient Christianity*, vol. i, where this subject is treated at length and with great mastery of both history and philosophy. See Abstinence; Fasting; Monks.

As soon as the inward and spiritual life of the Christians declined, the tendency to rely on external acts and forms increased; and if the previous bloody persecutions had driven individuals from human society into the deserts, the growing secularization of the church, after Christianity became the state religion, had the same effect to a still greater degree. All this paved the way for monasticism (q. v.); and the church thought herself compelled by the overwhelming tide of opinion within and without to recognise this form of asceticism, and to take it under her protection and care. From the African Church a gloomy and superstitious spirit spread over the Western Church, intensifying the ascetic tendencies. There were not wanting healthier minds—as Vigilantius (q. v.) and others—to raise their voices against fasting, monkery, and the outward works of asceticism generally; but such protests were vain, and became ever rarer. From the 11th century, the Cathari, Waldenses, and other sects assailed the external asceticism of the church; the classic Petrarch fought on the same side; and so did Wickliffe, Huss, and Jerome of Prague, in their struggles at reformation. After a preliminary skirmish by Erasmus, the struggle was decided in the Reformation of the 16th century. The fundamental principle of that movement, that salvation is secured by justification through faith, and not through dead works, struck at the root of monkery and mortification in general. But the victory has not been so complete as is often assumed. The ascetic spirit often shows itself still alive under various disguises even in Protestantism. See Shakers. The great error of asceticism is to hold self-denial and suffering to be meritorious in the sight of God, in and for itself. Its germinant principle, in all ages of the church, has been, as stated

above, a Gnostic way of viewing the relations between God, man, and nature, tending to dualism and to the confounding of sin with the very nature of matter. See Zöckler, *Kritische Geschichte der Askese* (Frankf. 1863, 8vo); Schaff, *Church History*, § 94; *Mercersburg Review*, 1858, p. 600; Coleman, *Ancient Christianity*, ch. vii, § 5; *Bibliotheca Sacra*, Oct. 1858, p. 600; Bingham, *Orig. Eccl.* bk. vii, ch. i; Mosheim, *Comm.* i, 381. See HERMIT.

Aschè. See ASSER.

Ascītæ (q. d. *ἀσκίται, replete*) or ASCODROGITÆ, heretics who appeared in Galatia about 173. They pretended to be filled with the "paraclete" of Montanus, and introduced bacchanalian indecencies into the churches, where they brought a skin of wine, and, marching round it, declared that they were the vessels filled with new wine of which the Lord speaks in the Gospels. Hence their name from the Greek *ἀσκός*, which means "a skin."—Augustine, *Hær.* 62; Landon, *Eccl. Dict.* i, 566. See MONTANISTS.

Ascough, or, according to Godwin, "WILLIAM AYSCOTH, doctor of laws and clerk of the counsel, was consecrated in the chapel of Windsor, July 20, 1438. The year 1450 it happened the commons to arise in sundry parts of the realm, by the stirring of Jack Cade, naming himself John Mortimer. A certain number of lewd persons (tenants for the most part to this bishop), intending to join themselves to the rest of that crew, came to Evendon, where he was then saying of mass. What was their quarrel to him I find not. But certain it is, they drew him from the altar in his alb, with his stole about his neck, to the top of a hill not far off, and there, as he kneeled on his knees praying, they cleft his head, spoiled him to the skin, and, rending his bloody shirt into a number of pieces, took every man a rag to keep for a monument of their worthy exploit. The day before they had robbed his carriages of 10,000 marks in ready money. This barbarous murder was committed June 29th, the year aforesaid." Dr. Fuller supposes that the bishop was attacked because he was "learned, pious, and rich, three capital crimes in a clergyman." He also gives us the following distich, which may be applicable in other times:

> "Sic concusso cadit populari mitra tumultu,
> Protegat optamus nunc diadema Deus.
>
> "By people's fury mitres thus cast down
> We pray henceforward God preserve the crown."

—*Biog. Britannica;* Hook, *Eccl. Biog.* i, 323. See ASKEW.

Ase'äs. See ASÆAS.

Asebebi'a (*Ἀσεβηβία*), one of the Levites who, with his sons, joined the caravan under Ezra (1 Esdr. viii, 47); evidently the SHEREBIAH (q. v.) of the genuine text (Ezra viii, 18).

Asebi'a (*Ἀσεβία*), another of the Levites who returned in Ezra's party to Palestine (1 Esdr. viii, 48); evidently the HASHABIAH (q. v.) of the true text (Ezra viii, 19).

As'enath (Heb. *Asenath'*, אָסְנַת, on the signif. see below; Sept. *Ἀσενέθ* v. r. *Ἀσεννέθ*), the daughter of Potipherah, priest of On, whom the king of Egypt bestowed in marriage upon Joseph (Gen. xli, 45; xlvi, 20), with the view probably of strengthening his position in Egypt by this high connection, B.C. 1883. See JOSEPH. She became the mother of Ephraim and Manasseh (Gen. xli, 50). No better etymology of Asenath has been proposed than that by Jablonski, who (*Pant. Egypt.* i, 56; *Opuscul.* ii, 208) regards it as representative of a Coptic compound, *Assheneit*. The latter part of this word he takes to be the name of Neith, the titular goddess of Sais, the Athene of the Greeks, and considers the whole to mean *worshipper of Neith*. Gesenius, in his *Thesaurus*, suggests that the original Coptic form was *Asneith*, which means *who belongs to Neith*. That the name refers to this goddess is the generally received opinion (in modern times Von Bohlen alone has, in his *Genesis*, proposed an unsatisfactory Shemitic etymology [see Lepsius, *Chron. d. Ægypter*, i, 382]): it is favored by the fact that the Egyptians, as Jablonski has shown, were accustomed to choose names expressive of some relation to their gods; and it appears liable to no stronger objection than the doubt whether the worship of Neith existed at so early a period as that of the composition of the book of Genesis (see Champollion, *Panthéon Egyptienne*, No. 6). Even this doubt is now removed, as it appears that she was really one of the primitive deities of Lower Egypt (Bunsen, *Egypt's Place*, i, 389), for her name occurs as an element in that of Nitocris (*Neith-akri*), a queen of the sixth dynasty (Wilkinson, in Rawlinson's *Herodotus*, ii, 142, note 2).

A'ser (*Ἀσήρ*), the Græcized form of ASHER (q. v.), both the tribe (Luke ii, 36; Rev. vii, 6) and the city (Tobit i, 2).

Ase'rer (*Σεράρ*), one of the heads of the temple-servants that returned from the captivity (1 Esdr. v, 32); evidently the SISERA (q. v.) of the true text (Ezra ii, 53).

Asgill, JOHN, member of the Irish Parliament, and author of an eccentric book entitled *An Argument proving that, according to the Covenant of eternal Life revealed in the Scriptures, Man may be translated hence into that eternal Life without passing through Death, although the humane Nature of Christ himself could not thus be translated till he had passed through Death* (Dublin, 1698, 8vo). The Irish Parliament voted it a blasphemous libel, and expelled Asgill from the House after four days. In 1705 he entered the English Parliament as member for Bramber, in Sussex. But the English House, resolving to be not less virtuous than the Irish, condemned his book to be burnt by the common hangman as profane and blasphemous, and expelled Asgill on the 18th December, 1707. After this his circumstances rapidly grew worse, until at last he found something like peace in the King's Bench and the Fleet, between which two places his excursions were confined for the term of his natural life. He died in November, 1738. See Southey, *The Doctor*, pt. ii; Coleridge, *Works* (Harpers' ed.), vol. v; Allibone, i, 73.

Ash (אֹרֶן, *o'ren*, probably *tremulous*, from the motion of the leaves) occurs only once in Scripture as the name of a tree, in connection with other trees, of whose timber idols were made, Isa. xliv, 14: "He heweth him down *cedars*, and taketh the *cypress* and the *oak*, which he strengtheneth for himself among the trees of the forest; he planteth an *ash* (*oren*), and the rain doth nourish it." Others consider *pine-tree* to be the correct translation; but for neither does there appear to be any decisive proof, nor for the rubus or *bramble* adopted for *oren* in the fable of the Cedar and Rubus, translated from the Hebrew of R. Berechia Hannakdan by Celsius (*Hierobot.* i, 186). *Oren* is translated *pine-tree* both in the Sept. (*πίτυς*) and the Vulg., and this has been acquiesced in by several of the most learned critics, and among them by Calvin and Bochart. Celsius (ut sup. p. 191) states, moreover, that some of the rabbins also consider *oren* to be the same as the Arabic *sunober* (which is no doubt a pine), and that they often join together *arzim*, *orn'm*, and *beroshim*, as trees of the same nature (אֲרָזִים אֹרְנִים וּבְרוֹשִׁים, "cedars" and "ash-trees" and "cypresses," Talmud Babyl. *Para*, fol. xcvi, 1). Luther and the Portuguese version read *cedar*. Rosenmüller (*Alterth.* IV, i, 243 sq.; comp. Gesenius, *Thes. Heb.* p. 152) contends that it is not the common wild pine (*Pinus sylvestri*) which is intended, but what the ancients called the domestic pine, which was raised in gardens on account of its elegant shape and the

pleasant fruit it yields, the Pignole nuts of the Italians (*Pinus pinea* of Linnæus), and quotes Virgil (*Ecl.* vii, 65; *Georg.* iv, 112). The English version, in the translation of *oren*, follows those interpreters who have adopted *ornus*, apparently only because the elementary letters of the Hebrew are found also in the Latin word. See PINE. Celsius objects to this as an insufficient reason for supposing that the ash was intended; and there does not appear to be any other proof. *Ornus Europœa*, or manna ash (*Fraxinus ornus*, Linnæus, *Pfl anzensyst.* ii, 516), does, however, grow in Syria, but, being a cultivated plant, it may have been introduced. See MANNA. The common ash was anciently associated with the oak (Stat. *Theb.* vi, 102) as a hard (Ovid, *Met.* xii, 337; Lucan. vi, 390; Colum. xi, 2) and durable (Horace, *Od.* i, 9, 2) tree (Pliny, xvi, 30; Virg. *Geo.* ii, 65 sq.), of hardy growth (Virg. *Geo.* ii, 111; *Æn.* ii, 626). Celsius (ut sup. p. 192) quotes from the Arab author 'Abu-l-Fadli the description of a tree called *aran*, which appears well suited to the passage, though it has not yet been ascertained what tree is intended. The *aran* is said to be a tree of Arabia Petræa, of a thorny nature, inhabiting the valleys, but found also in the mountains, where it is, however, less thorny. The wood is said to be much valued for cleaning the teeth. The fruit is in bunches like small grapes. The berry is noxious while green, and bitter like galls; as it ripens it becomes red, then black and somewhat sweetish, and when eaten is grateful to the stomach, and seems to act as a stimulant medicine. Sprengel (*Hist. reiherb.* i, 14) supposes this to be the caper plant (*Capparis spinosa* of Linnæus). Faber thought it to be the *Rhamnus siculus pentaphyllus* of Shaw. Link (in Schrader's *Journ. f. Botan.* iv, 252) identifies it with *Flacourtia sepiaria* of Roxburgh, a tree, however, which has not been found in Syria. It appears to agree in some respects with the *Salvadora Persica*, but not in all points, and therefore it requires further investigation by some traveller in Syria conversant both with plants and their Oriental names and uses. See BOTANY.

Ash. See ARCTURUS; MOTH.

Ash, St. George, bishop of Derry, was born in 1658, became fellow of Trinity College, Dublin, 1679, and provost of Trinity, 1692. He was appointed bishop of Cloyne in 1695, was translated to Clogher, 1697, and thence to Derry in 1716. He died in Dublin in 1717. He published a number of separate sermons, and contributed to the papers of the Royal Society, of which he was a member.

Ash, John, LL.D., an Independent minister, was born in Dorsetshire in 1724, and died in 1779. At first he pursued mathematics, but afterward studied theology, and entered the ministry. He was associated with Dr. Caleb Evans in founding the "Bristol Education Society." He settled as pastor at Pershore, Worcestershire, and devoted a large part of his time to the preparation of *A New and Complete Dictionary of the English Language* (2 vols. large 8vo, 1775), on an extended plan, and the best work of its class at the time. He also published *Sentiments on Education* (1777, 2 vols. 12mo):—*The Dialogues of Eumenes.—Gentleman's Magazine*, xlix, 215; Darling, *Cyclop. Bibliograph.* i, 113.

A'shan (Heb. *Ashan'*, עָשָׁן, *smoke;* Sept. Ἀσάν; in 1 Chron. iv, 32, Ἀσάν v. r. Ἀσάρ; in Josh. xv, 42, omits), a Levitical city in the low country of Judah named in Josh. xv, 42 with Libnah and Ether. In Josh. xix, 7, and 1 Chron. iv, 32, it is mentioned again as belonging to Simeon, but in company with Ain and Rimmon, which (see Josh. xv, 31) appear to have been much more to the south. In 1 Chron. vi, 59, it is given as a priests' city, occupying (perhaps by error of transcription) the same place as the somewhat similar word *Ain* (עַיִן) does in the list of Josh. xxi, 16. In 1 Sam. xxx, 30, the fuller form *Chor-ashan* is named with Hormah and other cities of "the South." Eusebius and Jerome (*Onomast.* s. v.) mention a village named *Bethasan* as 15 or 16 miles west of Jerusalem; but this, though agreeing sufficiently with the position of the place in Josh. xv, 42, is not far enough south for the indications of the other passages; and indeed this is a doubtful intimation (Cellar. *Notit.* ii, 496). See ASHNAH. It appears to have been situated in the southern part of the hilly region adjoining the plain (Keil, *Comment.* on Josh. xv, 42); perhaps not far from the present *Deir Samil.* See AIN. The above conflicting notices of its position would almost seem to require two cities of the name of Ashan, one in Judah (?=Eshean), and the other in Simeon (distinctively Chor-ashan); but, on the whole, they may best be reconciled by supposing one locality, properly in the plain of Judah, but assigned (with Ether, q. v.) to Simeon. See TRIBE.

Ash'beä (Heb. *As'beä*, אַשְׁבֵּעַ, *adjuration,* otherwise *swelling;* Sept. Ἐσοβά), the head of a family mentioned as working in fine linen, a branch of the descendants of Shelah, the son of Judah (1 Chron. iv, 21). B.C. prob. cir. 1017. The clause in which the word occurs is obscure (see Bertheau, *Comment.* in loc.). Houbigant and Bootruyd understand a *place* to be meant by the expression *Beth-ashbea.* The Targum of R. Joseph (ed. Wilkins) paraphrases it "the house of Eshba."

Ash'bel (Heb. *Ashbel'*, אַשְׁבֵּל, prob. for *Eshbaal;* Sept. Ἀσβήλ; in Num. Ἀσουβήλ v. r. Ἀσυβήρ), the second son of Benjamin (Gen. xlvi, 21; 1 Chron. viii, 1). B.C. 1856. See JEDIAEL. His descendants were called *Ashbelites* (Num. xxvi, 38). See BECHER.

Ash'belite (Heb. with the art. *ha-Ashbeli'*, הָאַשְׁבֵּלִי; Sept. ὁ Ἀσουβηλί v. r. Ἀσυβηρί, Vulg. *Asbelitæ*, A. V. "the Ashbelites"), the descendants of Ashbel (q. v.), son of Benjamin (Num. xxvi, 38).

Ash-cake (עֻגָה, *ugah'*, or עֻגָּה, *uggah'*, "cake," "cake baked on the hearth," Gen. xviii, 6; xix, 3; 1 Kings xvii, 13; Ezek. iv, 12, etc.; Sept. ἐγκρυφία), a thin round pancake baked over hot sand or a slab of stone by means of ashes or coals put over them, or between two layers of hot embers of the dung of cows or camels (see Schubert, iii, 28; Arvieux, iii, 227). Such are still relished in the East (by the Arabs of the desert) as a tolerably delicious dish (see Thevenot, ii, 32, p. 235; Schweigger, p. 283; Niebuhr, *Beschr.* p. 52). See CAKE. Such cake is made especially when there is not much time for baking. It must be turned in order to be baked through and not to burn on one side (Hos. vii, 8). It was made commonly of wheat flour (Gen. xviii, 6). Barley-cakes are mentioned (for the time of scarcity) in Ezek. iv, 12. See BREAD.

Ash'chenaz (Heb. *Ashkenaz'*, אַשְׁכְּנַז; Vulg. *Ascenez*), a less correct form (1 Chron. i, 6; Sept. Ἀσχενάζ v. r. Ἀσχανάζ; Jer. li, 27, Sept. οἱ Ἀσχαζαῖοι v. r. Ἀσχανάζεοι, Ἀχανάζεοι, Ἀσκαναζαῖοι) of Anglicizing the name ASHKENAZ (q. v.).

Ash'dod (Heb. *Ashdod'*, אַשְׁדּוֹד, a *stronghold;* Sept. and N. T. Ἄζωτος), the *Azotus* of the Greeks and Romans, and so called in 1 Macc. iv, 15; Acts viii, 40 (see also Plin. *Hist. Nat.* v, 14; Ptolem. v, 16); a city of the Philistine Pentapolis, on the summit of a grassy hill (Richardson, *Travels*, ii, 206), near the Mediterranean coast (comp. Joseph. *Ant.* xiv, 4, 4), nearly midway between Gaza and Joppa, being 18 geographical miles north by east from the former (270 stadia north, according to Diod. Sic. xix, 85), and 21 south from the latter; and, more exactly, midway between Askelon and Ekron, being 10 geographical miles north by east from the former, and south by west from the latter (see Cellar. *Notit.* ii, 599; Mannert, VI, i, 261 sq.). Ashdod was a city of the Philistines, and the chief town of one of their five confederate states (Josh. xiii, 3; 1 Sam. vi, 17). It was the seat of the worship of Dagon (1 Sam. v, 5; 1 Macc. xi, 4), before whose

shrine in this city it was that the captured ark was deposited and triumphed over the idol (1 Sam. v, 1–9). Ashdod was assigned to Judah (Josh. xv, 47); but many centuries passed before it and the other Philistine towns were subdued (1 Kings iv, 24) [see PHILISTINES]; and it appears never to have been permanently in possession of the Judahites, although it was dismantled by Uzziah, who built towns in the territory of Ashdod (2 Chron. xxvi, 6). It is mentioned to the reproach of the Jews after their return from captivity that they married wives of Ashdod; the result of which was that the children of these marriages spoke a mongrel dialect, compounded of Hebrew and the speech of Ashdod (Neh. xiii, 23, 24). It was a place of great strength; and being on the usual military route between Syria and Egypt, the possession of it became an object of importance in the wars between Egypt and the great northern powers. Hence it was secured by the Assyrians under Tartan (B.C. 715) before invading Egypt (Isa. xx, 1 sq.); and about B.C. 630 it was taken by Psammetichus, after a siege of twenty-nine years, the longest on record (Herodot. ii, 157). That it recovered from this blow appears from its being mentioned as an independent power in alliance, after the exile, with the Arabians and others against Jerusalem (Neh. iv, 7). The destruction of Ashdod was foretold by the prophets (Jer. xxv, 20; Amos i, 8; iii, 9; Zeph. ii, 4; Zach. ix, 6), and was accomplished by the Maccabees (1 Macc. v, 68; x, 77-84; xi, 4). It is enumerated among the towns which Pompey joined to the province of Syria (Joseph. *Ant.* xiv, 4, 4; *War*, i, 7, 7), and among the cities ruined in the wars, which Gabinius ordered to be rebuilt (*Ant.* xiv, 5, 3). It was included in Herod's dominion, and was one of the three towns bequeathed by him to his sister Salome (*War*, xvii, 8, 1; xi, 5). The evangelist Philip was found at Ashdod after he had baptized the Ethiopian eunuch (Acts viii, 40). Azotus early became the seat of a bishopric; and we find a bishop of this city present at the councils of Nice, Chalcedon, A.D. 359, Seleucia, and Jerusalem, A.D. 536 (Reland, *Palæstina*, p. 609). Ashdod subsisted as a small unwalled town in the time of Jerome. It was in ruins when Benjamin of Tudela visited Palestine (*Itin.* ed. Asher, i, 79); but we learn from William of Tyre and Vitriacus that the bishopric was revived by the Latin Christians, at least titularly, and made suffragan of Treves. Sandys (*Travailes*, p. 151) describes it "as a place of no reckoning;" and Zuallart (*Voyage*, iv, 132) speaks of it as an Arab village (comp. Van Troilo, 1666, p. 349). Irby and Mangles (p. 180) describe it as an inhabited site marked by ancient ruins, such as broken arches and partly-buried fragments of marble columns; there is also what appeared to these travellers to be a very ancient khan, the principal chamber of which had obviously, at some former period, been used as a Christian chapel. The place is still called *Esdud* (Volney, *Trav.* ii, 251; Schwarz, *Palest.* p. 120). The name occurs in the cuneiform inscriptions (q. v.). The ancient remains are few and indistinct (Hackett, *Illustra. of Script.* p. 135). The ruined khan to the west of the village marks the Acropolis of the ancient town, and the grove near it alone protects the site from the shifting sand of the adjoining plain, which threatens, at no distant day, entirely to overwhelm the spot (Thomson, *Land and Book*, ii, 319).

The inhabitants are styled *Ashdodites* (אַשְׁדּוֹדִי, Neh. iv, 7; "*Ashdothites*," Josh. xiii, 3; the dialect is the fem. אַשְׁדּוֹדִית, *Ashdodith'*, Sept. Ἀζωτιστί, Vulg. *Azotice*, A. V. "in the speech of Ashdod," Neh. xiii, 24).

Ash'dodite (Heb. in the plur. with the art. *ha-Ashdodim'*, הָאַשְׁדּוֹדִים; Sept. omits, but some copies have οἱ Ἀζώτιοι, Vulg. *Azotii*, A.V. "the Ashdodites"), the inhabitants (Neh. iv, 7 [Heb. 1]) of ASHDOD (q. v.).

Ash'dothite (Heb. with the art. *ha-Ashdodi'*, הָאַשְׁדּוֹדִי; Sept. ὁ Ἀζώτιος, Vulg. *Azotii*, A. V. "the Ashdothite"), a less correct mode (Josh. xiii, 3) of Anglicizing the name *Ashdodite* (Neh. iv, 7), or inhabitant of ASHDOD (q. v.).

Ash'doth-Pis'gah (Heb. *Ashdoth' hap-Pisgah'*, אַשְׁדּוֹת הַפִּסְגָּה, *ravines of Pisgah*; Sept. Ἀσηδὼθ [τὴν] Φασγά, and Ἀσ. τὴν λαξευτήν), apparently the water-courses running from the base of Mount Pisgah, which formed the southern boundary of the territory of Sihon, king of the Amorites ("Springs of Pisgah," Deut. iv. 49); transferred as a proper name in Josh. xii, 3; xiii, 20; Deut. iii, 17). See PISGAH. This curious and (since it occurs in none of the later books) probably very ancient term in the two passages from Deut. forms part of a formula by which, apparently, the mountains that enclose the Dead Sea on the east side are defined. Thus in iii, 17, we read, "the 'Arabah' also (i. e. the Jordan valley) and the 'border,' from Cinnereth (Sea of Galilee) unto the sea of the 'Arabah,' the Salt Sea, under Ashdoth hap-Pisgah eastward;" and so also in iv, 49, though here our translators have chosen to vary the formula for English readers. The same intention is evident in the passages cited from Joshua; and in x, 40, and xii, 8, of the same book, Ashdoth is used alone — "the springs," to denote one of the main natural divisions of the country. The only other instance of the use of the word is in the highly poetical passage, Num. xxi, 15, "the '*pouring forth*' of the 'torrents,' which extendeth to Shebeth-Ar." This undoubtedly refers also to the east of the Dead Sea. Doubtless, like the other topographical words of the Bible, it has a precise meaning; but whether it be the streams poured forth at the foot of the mountains of Moab, or the roots or spurs of those mountains, or the mountains themselves, it is impossible, in our present ignorance of the country east of the Dead Sea, to determine with certainty.

Ashdowne, WILLIAM, an English Unitarian, who wrote a number of controversial pieces toward the close of the 18th century, viz. *An Essay Concerning the true Meaning of Jesus in his Parables* (Canterbury, 1780, 8vo):—*The Unitarian, Arian, and Trinitarian Opinions respecting Christ tried by Scripture* (Canterbury, 1789, 8vo):—*The Doctrine of Satan, as Tempter, etc. not founded in Scripture* (1791, 8vo):—*Proofs that Adults only are included in the New Covenant* (1792, 8vo).—*Gentleman's Magazine*, 1790, 1800, 1805; Hoefer, *Nouv. Biog. Générale*, iii, 435.

Ashè. See ASSER.

Ashe, Simeon, a Nonconformist and Presbyterian, was educated at Emanuel College, Cambridge, and afterward settled in Staffordshire, from whence he removed to London, where he exercised his ministry twenty-three years. He was one of the deputies who went to congratulate Charles II on his restoration at Breda. He died in 1662; "a man of holy life, cheerful mind, and fluent elegancy" (Baxter). He published a treatise on the Power of Godliness, and several single sermons.—Hook. *Eccl. Biog.* s. v.; Orme, *Life of Baxter*, i, 217.

Ashé. See ASSER.

Asher Ben-Jechiel, called Magister Asher, a Jewish writer, was born at Rothenburg toward the end of the 13th century, and died in 1327. He was considered one of the most learned of the Spanish Jews, and taught with high repute at Toledo; but he did not escape the persecuting spirit of the time, and was driven from Toledo. He published chiefly (1.) various commentaries or special tracts of the Talmud (printed at different times and places, especially Prague, 1725, and Leghorn, Berlin, Amst. etc. later); (2.) a general collection of decisions relating to the entire Talmud, entitled פְּסָקִי הֲלָכוֹת (usually contained in extended editions of the Talmud), more commonly denominated, from him, הָאָשֵׁרִי, *the Asheri*, abstracts

of which, under the title of קִצּוּר פְּסַקֵּי דְּרַאשׁ (Constantinople, 1520, fol. and later), פְּסַקֵּי תּוֹסְפוֹת, etc have been made; (3.) שְׁאֵלוֹת, etc. questions and answers on Jewish ceremonies (Venice, 1552, fol. and since); (4.) הַנְהָגָה, moral precepts or institutes (Ven. 1579, 4to, and often since).—Bartolocci, *Bibl. Magn. Rabbin.* i, 493; Hoefer, *Nouv. Biog. Générale*, iii, 437; Fürst, *Bib. Jud.* i, 57 sq.

Ash'er (Heb. *Asher'*, אָשֵׁר, *happiness;* Sept. and New Test. Ἀσήρ), the name of a man (and the tribe descended from him), and of one or two places.

1. The eleventh of the sons of Jacob, and his third by Zilpah, the handmaid of Leah (Gen. xxxv, 26), and founder of one of the twelves tribes (Num. xxvi, 44-47). Born B.C. 1914. The name is interpreted in a passage full of the paronomastic turns which distinguish these very ancient records: "And Leah said, 'In my happiness am I (בְּאָשְׁרִי), for the daughters have called me happy' (אֲשָׁרוּנִי), and she called his name Asher" (אָשֵׁר), i. e. "happy" (Gen. xxx, 13). A similar play occurs in the blessing of Moses (Deut. xxxiii, 24). Gad was Zilpah's other and elder son, but the fortunes of the brothers were not at all connected. Asher had four sons and one daughter (Gen. xlix, 20; Deut. xxxiii, 24).

TRIBE OF ASHER.—Of the tribe descended from Asher no action is recorded during the whole course of the sacred history. Its name is found in the various lists of the tribes which occur throughout the earlier books, as Gen. xxxv, xlvi, Exod. i, Num. i, ii, xiii, etc., and like the rest, Asher sent his chief as one of the spies from Kadesh-barnea (Num. xiii). During the march through the desert his place was between Dan and Naphtali, on the north side of the tabernacle (Num. ii, 27); and after the conquest he took up his allotted position without any special mention. On quitting Egypt the number of adult males in the tribe of Asher was 41,500, which made it the ninth of the tribes (excluding Levi) in numbers—Ephraim, Manasseh, and Benjamin only being below it. But before entering Canaan an increase of 11,900—an addition exceeded only by Manasseh—raised the number to 53,400, and made it the fifth of the tribes in population (comp. Num. i, 40, 41; xxvi, 47). The genealogy of the tribe appears in some instances to have been preserved till the time of Christ (Luke ii, 36, "Aser").

The limits of the territory assigned to Asher are, like those of all the tribes, and especially of the northern tribes, extremely difficult to trace. This is partly owing to our ignorance of the principle on which these ancient boundaries were drawn and recorded, and partly from the absence of identification of the majority of the places named. The general position of the tribe was on the sea-shore from Carmel northward, with Manasseh on the south, Zebulun and Issachar on the south-east, and Naphtali on the north-east (Josephus, *Ant.* v, 1, 22). The boundaries and towns are given in Josh. xix, 24-31; xvii, 10, 11; and Judg. i, 31, 32. From a comparison of these passages it seems plain that Dor (*Tantura*) must have been just without the limits of the tribe, in which case the southern boundary was probably one of the streams which enter the Mediterranean north of that place, apparently the embouchure of Wady Milheh. Crossing the promontory of Carmel, the tribe then possessed the maritime continuation of the rich plain of Esdraelon, probably for a distance of five or six miles from the shore. The boundary then ran northward from the valley of Jiphthah-el (*Jefat*) to that of the Leontes, and reaching Zidon, it turned and came down by Tyre to Achzib (Ecdippa, now *es-Zib*). See TRIBE. It is usually stated that the whole of the Phœnician territories, including Sidon, were assigned to this tribe (comp. Josephus, *Ant.* v, 1, 22; see Reland, *Palæst.* p. 575 sq.). But there are various considerations which militate against this conclusion (see the *Pictorial Bible*, Num. xxvi, 24; Josh. xix, 24; Judg. i, 31), and tend to show that the assigned frontier-line was drawn out to the sea south of Sidon. The strongest text for the inclusion of Sidon (Tyre was not then founded) is that in which it is mentioned to the reproach of the Asherites, that they did not drive out the Sidonians (Judg. i, 31). This Michaelis is disposed to reject as an interpolation; but Kitto (*Pict. Bib.* in loc.) conceives it to denote that the Asherites were unable to expel the Sidonians, who by that time had encroached southward into parts of the coast actually assigned to the Asherites; and he strengthens this by referring to the subsequent foundation of Tyre, as evincing the disposition of the Sidonians to colonize the coast south of their own proper territories. The Asherites were for a long time unable to gain possession of the territories actually assigned them, and "dwelt among the Canaanites, the inhabitants of the land" (Judg. i, 32); and, "as it is not usual to say of a larger number that it dwells among the smaller, the inference is that they expelled but comparatively few of the Canaanites, leaving them, in fact, a majority of the population" (Bush, note on Judg. i, 32). See SIDON.

The following is a list of the places within this tribe that are mentioned in the Bible, with the modern localities to which they appear to correspond. Such of the latter as have not been identified by any traveller are enclosed in brackets:

Abdon.	Town.	*Abdeh.*
Accho.	do.	*Akka.*
Achshaph.	do.	*Kesaf.*
Achzib.	do.	*Es-Zib.*
Ahlab.	do.	[*Athlit*]?
Alammelech.	do.	[*El-Habajt*]?
Aloth.	District.	See BEALOTH.
Amad.	Town.	[*Amar*]?
Aphek or Aphik.	do.	[*Tell Kison*]?
Bealoth.	District.	[Pl. of Akka]?
Beten.	Town.	*El-Baneh.*
Beth-dagon.	do.	[*Hajel*]?
Beth-emek.	do.	*Amka.*
Cabul.	do.	*Kabul.*
Carmel.	Mountain.	*Jebel Mar-Elias.*
Hali.	Town.	*Alia.*
Hammon.	do.	*Hamal?*
Hebron.	do.	See ABDON.
Helbah.	do.	[*Haifa*]?
Helkath.	do.	*Ukrith?*
Hosah.	do.	[*El-Ghaziyeh*]?
Jiphthah-el.	Valley.	*Wady Abilin?*
Kanah.	Town.	*Kana.*
Ki-hon.	Brook.	*Nahr Mukatta.*
Mashal or Mishal.	Town.	*Misalli.*
Neiel.	do.	[*Bistan*]?
Ptolemais.	do.	See ACCHO.
Ramah.	do.	*Ramah.*
Rehob (Josh. xix, 30).	do.	[*Tell Kurdan*]?
Rehob (Josh. xix, 28).	do.	[*Rezieh*]?
Shihor-libnath.	River.	[*Wady Milheh*]?
Ummah.	Town.	*Alma?*
Zebulon.	do.	*Abilin?*

This territory contained some of the richest soil in all Palestine (Stanley, p. 265; Kenrick, *Phœn.* p. 35), and in its productiveness it well fulfilled the promise involved in the name "Asher," and in the blessings which had been pronounced on him by Jacob and by Moses. Here was the oil in which he was to "dip his foot," the "bread" which was to be "fat," and the "royal dainties" in which he was to indulge (for the crops, see Robinson, new ed. of *Researches*, iii, 102; for the oil, Kenrick, p. 31; Reland, p. 817); and here in the metallic manufactures of the Phœnicians (Kenrick, p. 38) were the "iron and brass" for his "shoes." The Phœnician settlements were even at that early period in full vigor (Zidon was then distinguished by the name Rabbah = "the Strong," Josh. xix, 28); and it is not surprising that Asher was soon contented to partake their luxuries, and to "dwell among them" without attempting the conquest and extermination enjoined in regard to all the Canaanites (Judg. i, 31, 32). Accordingly he did not drive out the inhabitants of Accho, nor Dor (Sept. adds this name), nor Zidon, nor Ahlab, nor Achzib, nor Helbah, nor Aphik, nor

Map of the Tribe of Asher.

Rehob (Judg. i, 31), all which seem to have been in the shore-strip preoccupied by the Phœnicians, and the natural consequence of this inert acquiescence is immediately visible. While Zebulun and Naphtali "jeoparded their lives unto the death" in the struggle against Sisera, Asher was content to forget the peril of his fellows in the creeks and harbors of his new allies (Judg. v, 17, 18). At the numbering of Israel at Sinai, Asher was more numerous than either Ephraim, Manasseh, or Benjamin (Num. i, 32-41), but in the reign of David, so insignificant had the tribe become, that its name is altogether omitted from the list of the chief rulers (1 Chron. xxvii, 16 22); and it is with a kind of astonishment that it is related that "divers of Asher and Manasseh and Zebulun" came to Jerusalem to the Passover of Hezekiah (2 Chron. xxx, 11). With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no hero or judge to the nation. "One name alone shines out of the general obscurity—the aged widow, 'Anna, the daughter of Phanuel of the tribe of Aser,' who, in the very close of the history, departed not from the Temple, but 'served God with fastings and prayers night and day'" (Stanley, *Palest.* p. 261).

The inhabitants of the tribe were also called *Asherites* (Heb. *Asheri'*, אָשֵׁרִי, Sept. ἐν Ἀσήρ, Judg. i, 32).

2. A city on the boundary of the tribe of Manasseh, near Michmethah and east of Shechem (Josh. xvii, 7); according to Eusebius (*Onomast.* s. v. Ασήρ) a village 15, according to the *Itin. Hieros.*, 9 Roman miles from Shechem toward Scythopolis, near the highway. This position nearly corresponds to that of the modern village *Yasir*, containing ruins, about half way between Nablous and Beisan (Van de Velde, *Memoir*, p. 289); the *Teyasir* suggested by Porter (*Handb.* p. 348).

3. A city in Galilee near Thesbe (Tobit i, 2, Engl. Vers. "Aser"), possibly a corruption for *Hazor* (q. v.), a city in the tribe of Naphtali (see Fritzsche, *Comment.* in loc.), or perhaps identical with the foregoing place.

Ashērah (אֲשֵׁרָה, *Asherah'*; Auth. Vers. "grove," after the Sept. ἄλσος; Vulg. *lucus*), a Canaanitish (Phœnician) divinity, whose worship, in connection with that of Baal, spread among the Israelites already in the age of the judges (Judg. iii, 7; vi, 25), was more permanently established later by the Queen Jezebel in the land of Ephraim (1 Kings xvi, 33; xviii. 19), but at times prevailed in the kingdom of Judah also (2 Kings xviii, 4; xxi, 3; xxiii, 4; 2 Chron. xxxi, 1 sq.). See GROVE. She had prophets, like Baal (1 Kings xviii, 19), and her rites were characterized by licentiousness (2 Kings xxiii, 7; Ezek. xxiii, 42). Her images, אֲשֵׁרִים, or אֲשֵׁרוֹת, were of wood (Judg. vi, 26), (as appears ever from the words used to express their annihilation, Gesen. *Thes.* p. 162; Movers, *Phöniz.* p. 567), which were erected sometimes together with those of Baal, as *θεοὶ σύμβωμοι*, over the altar of the latter (Judg. vi, 25); at one time even in the Temple of Jehovah at Jerusalem (2 Kings xxi, 7; xxiii, 6); besides, there is mention of בָּתִּים (*houses*), tents or canopies, woven by the women for the idol (2 Kings xxiii, 7), which circumstance in itself would be indicative of a connection with the worship of Baal (Judg. iii, 7; vi, 25; 1 Kings xvi, 32 sq.; xviii, 19). That Asherah is an identical divinity with *Astoreth* or *Astarte* is evident from the translation of the Sept. at 2 Chron. xv, 16; xxiv, 18, from that of Symmachus or Aquila at Judg. iii, 7; 2 Kings xvii, 10 (as also from the Syriac at Judg. iii, 7; vi, 25; see Gesen. *Thes.* p. 163); and this was the prevailing opinion of the Biblical antiquarians up to Movers, who (*Phöniz.* p. 560) thinks that Asherah should be distinguished from Astoreth, and declares Asherah to be a sort of Phallus erected to the telluric goddess Baaltis (Dea Syra, whence the goddess herself was then called Asherah, i. e. *ὀρθία*), while Astarte should be considered a sidereal divinity. See ASTARTE. It may appear strange that the same divinity is mentioned under two names in the historical books of the O. T., and it remains doubtful in what sense Astarte might have been called Asherah; the identity of the two idols, however, is evident from Judg. ii, 13 (see iii, 7); and this invalidates also the objection that there is no men-

tion of obscene rites in the worship of Astarte (2 Kings xxiii, 7). It does not appear from 2 Kings xxiii, that Asherah and Astoreth were two distinct divinities, for the only distinction made here is between the different places of worship; ver. 6 mentions an Asherah erected in the Temple in Jerusalem (see 2 Kings xxi, 7), and ver. 13 speaks of the idols which were on the high-places before Jerusalem (since the times of Solomon? see 1 Kings xi, 7); ver. 14 is connected with ver. 13, and treats of the same idols, while ver. 15 refers to another locality (see 2 Kings xxiii, 10). Finally, though Asherah is never expressly called a Sidonian divinity like Astarte, yet she is mentioned (1 Kings xvi, 33; xviii, 19) with the idols introduced by Jezebel (see De Wette, *Archäol.* p. 323 sq.). Hence Bertheau (*Richt.* p. 66 sq.) declares himself also in favor of the identity of Astoreth with Asherah, supposing, however, that the former might have been the name of the goddess, and the latter that of her idol (see Movers, p. 565), and agrees with Movers in thinking that אֲשֵׁרָה signifies *erect* (pillar), and is indicative of the Phallus worship. But though Asherim and Asheroth are so often mentioned separately from statues that we could hardly think these terms to have been used likewise to signify carved idols, but are rather inclined to suppose they must have been something more rough and simple (though, perhaps, not a mere tree, as in Deut. xvi, 21; see Dan. xi, 45); yet from this it does not follow that the word should originally have signified the (wooden) *fetish;* and against the translation with *recta* we might adduce, that *to be erect* is more properly expressed in the Hebrew by the verb יָשַׁר than by אָשַׁר; and if we would grant the above distinction in such passages as 1 Kings xviii, 19; 2 Kings xxiii, 4, undoubtedly עֲשָׁתֹרֶת should have been written. Consequently we must let the Phallus character of Asherah also rest as it is; and until more correct explanations can be given, we must be content with the result that Asherah is essentially identical with Astarte; and both these are not differing from the Syrian goddess, whose rites were of obscene character, who is certainly reflected in the Cyprian Aphrodite, and is furthermore blended with the Western mythological representations. (See J. van Yperen, *Obs. crit. de sacris quibusd. fluvialibus et Ashera dea,* in the *Bibl. Hagan.* iv, 81–122; Gesenius, *Comment. z. Jesa.* ii, 338; Stuhr, *Relig. d. Orients,* p. 439; Vatke, *Relig. d. Alt. Test.* p. 372; Dupuis, *Origine d. cultes,* i, 181; iii, 471; Schwenk, *Mythol. d. Semiten,* p. 207; comp. Augustine, *De civ. Dei,* iv, 10; ii, 3.) See ASHTORETH.

Ash'erite (Judg. i, 32). See ASHER.

Ashes (properly אֵפֶר, *e'pher,* from its *whiteness,* σποδός; twice עָפָר, *aphar',* Num. xix, 17; 2 Kings xxiii, 4, elsewhere "dust;" also דֶּשֶׁן, *de'shen,* lit. *fatness,* i. e. the fat ashes from the victims of the altar, Lev. i, 16; iv, 12; vi, 10, 11; 1 Kings xiii, 3, 5; or of corpses burnt, Jer. xxxi, 40, ashes being used as a manure for land, Plin. xvii, 9. In 1 Kings xx, 38, 41, אֲפֵר, *apher',* incorrectly rendered "ashes," signifies a covering for the head or *turban,* Sept. τελαμών, and so the Chaldee and Abulwalid represent it by this latter word, which in Syriac means a priestly tiara; New Test. σποδός). See ASH-CAKE.

In general, respecting the Biblical mention of ashes (דֶּשֶׁן, *de'shen;* אֵפֶר, *e'pher*), the following things deserve notice: (1.) As the ashes of the sacrifices consumed upon the altar of burnt-offerings accumulated continually (Lev. vi, 3 sq.), they were from time to time removed so as to cleanse (דֶּשֶׁן) the altar. For this purpose there were in the sanctuary shovels (יָעִים) and ash-pots (סִירוֹת) of brass (Exod. xxvii, 3; xxxviii, 3). The performance of this office (by the priests) is not prescribed in the law; but, according to the Mishna (*Tamid,* i and ii), the scouring of the altar was assigned by lot to a priest, who, after the top of the altar had been cleared of coals, etc., swept the ashes together into a heap (תַּפּוּחַ, *apple,* from its shape), and (according to the rabbins) took the greatest part of it away (for some of the ashes must always be allowed to remain), in order that they might be carried out of the city to a spot undisturbed by the wind. Only on high festivals the ashes were suffered to lie upon the altar as an ornament (Mishna, *Tamid,* ii, 2). Also upon the altar of incense ashes gradually accumulated; and the removal of these was likewise apportioned among the priests by lot. The priest to whom this function fell gathered them in a basket, and then, after another priest had used a part in cleansing the candlestick, carried out and poured the contents on the floor of the porch (Mishna, *Tamid,* iii, 9; vi, 1; i, 4). See ALTAR. (2.) On the expiatory ashes of the red heifer (אֵפֶר, Num. xix), see PURIFICATION. (3.) In deep affliction persons were accustomed, as an act suitable to the violence of internal emotions, to scatter dust or ashes (אֵפֶר) on their heads or in their hair, and to sit, or lie, or even roll in ashes, whence ashes became the symbol of penitential mourning (Job xlii, 6; Matt. xi, 21). See GRIEF. The Mishna (*Taamith,* ii, 1) mentions a custom of covering the ark that contained the law with ashes on fast-days, and the rabbins even allude to a ceremonial sprinkling of persons with ashes on the same occasions (see Bartenora, *on Taamith* ii). (See generally Reinhard, *De sacco et cinere,* Vitemb. 1698; Plade, *De cineris usu lugentibus,* Hafn. 1713; Schmid, *De cinerum in sacris usu,* Lips. 1722; Carpzov, *Cinerum ap. Heb. usus,* Rost. 1739; Quanat, *De cinere in sacris Hebr.* Regiom. 1713; Goetze, *De cinerum in sacris usu,* Lips. 1722.) (4.) The ancient Persians had a punishment which consisted in executing certain criminals by stifling them in ashes (Valerius Maximus, ix, 2). Thus the wicked Menelaus was despatched, who caused the troubles which had disquieted Judæa (2 Macc. xiii, 5, 6), being thrown headlong into a tower fifty cubits deep, which was filled with ashes to a certain height. The action of the criminal to disengage himself plunged him still deeper in the whirling ashes; and this agitation was increased by a wheel, which kept them in continual movement till he was entirely choked. See EXECUTION.

Ashes were a symbol of human frailty (Gen. xviii, 27); of deep humiliation (Esth. iv, 1; Jon. iii, 6; Matt. xi, 21; Luke x, 13; Job xlii, 6; Jer. vi, 26; Dan. ix, 3); a ceremonial mode of purification (Heb. ix, 13; Num. xix, 17); they are likened to hoar-frost (Psa. cxlvii, 16). In Ezek. xxvii, 30, we find the mourning Tyrians described as wallowing in ashes; and we may remark that the Greeks had the like custom of strewing themselves with ashes in mourning (Homer, *Iliad,* xviii, 22; *Odyss.* xxiv, 315; comp. Virgil, *Æn.* x, 844, and Ovid's *Metam.* viii, 528). Job ii, 8, "And he sat down among the ashes." So Ulysses in *Odyssey,* vii, 153 (see also *Iliad,* xviii, 26). Psa. cii, 9, "I have eaten ashes like bread, and mingled my drink with weeping," i. e. I have eaten the bread of humiliation, and drunk the water of affliction; ashes being the emblem of the one, and tears the consequence of the other (see Horne, *in loc.*). So Isa. lxi, 3, "A beautiful crown instead of ashes" (see Lowth's note). See 2 Sam. xiv, 2; Judith x, 3. Isa. xliv, 20, "He feedeth on ashes," i. e. on that which affords no nourishment; a proverbial expression for using ineffectual means, and bestowing labor to no purpose. In the same sense Hosea says (xii, 1), "Ephraim feedeth on wind" (see Lowth, *in loc.*). See MOURNING.

Ash'ima (Heb. *Ashima',* אֲשִׁימָא, etymology unknown; Sept. Ἀσιμάθ), is only once mentioned in the Old Testament as the god of the people of Hamath, whose worship the colonists settled by Shalmanezer introduced into Samaria (2 Kings xvii, 30). The

Babylonian Talmud, in the treatise *Sanhedrin* (cited in Carpzov's *Apparatus*, p. 516), and the majority of Jewish writers (see Buxtorf, *Lex. Talm.* col. 226), assert that Ashima was worshipped under the form of a *goat without wool;* the Talmud of Jerusalem (Carpzov, *ib.*) says under that of a *lamb*. Elias Levita, a learned rabbi of the sixteenth century, assigns the word the sense of *ape;* in which he was, in all probability, deceived by the resemblance in sound to the Latin *simia*. Jurieu and Calmet have proposed other fanciful conjectures. Aben Ezra's ascription (*Præf. ad Esth.*) of the name to the Samaritan Pentateuch at Gen. i, 1, may be seen in Hottinger's *Exercit. Antimorin.* p. 40. The opinion, however, that this idol had the form of a goat appears to be the one best supported by arguments as well as by authorities (see Seyffarth, *Systema astron.* p. 154 sq.). This agrees with the Egyptian worship of *Pan* (see Selden, *De diis Syr.* p. 327, 305 sq.), as well as the appearance of the goat among the sacred animals delineated on the Babylonian relics (Millin, *Monumens inédits*, i, tab. 8, 9). Some have compared the Samaritan *Ashmath* (אשמת) of Deut. xiv, 5 (see Castell, *Annot. Samar.*), a kind of buck. Barkey, on the other hand (in the *Biblioth. Brem. nov.* I, i, 125 sq.; II, iii, 572 sq.), refers to the Phœnician god *Esmun* (Εσμοῦνος, Damasc. in Photii *Biblioth.* p. 242, 573; in Phœnician אשמן, Gesenius, *Monum. Phœn.* i, 136), corresponding to the god of health, the Greek *Æsculapius* (see Movers, *Phöniz.* i, 529 sq.). Hiller (*Onomast.* p. 609) proposes a Semitic etymology from the Arabic *asamat*, a title of the lion applied to the *sun;* and Lette (in the *Biblioth. Brem. nov.* I, i, 60 sq.) compares *Asam*, the Arabic name for a valley or river of the infernal regions. Gesenius (*Comment. üb. Jesa.* ii, 348) refers to *Ashuma*, or the genius (star) of Jupiter (the heaven), i. e. Mercury, of the Zend-Avesta (*Bundehesh*, iii, 66); but against this Kleuker (in loc.) objects that in the Paris edition (ii, 356) the name is *Anhouma*. (See Schulde, *De Asima Hamathæor. idolo*, Viteb. 1722.)

Ash'kelon (Heb. *Ashkelon'*, אַשְׁקְלוֹן, prob. *migration* [the usual form would be אַשְׁקַל, *Ashkal;* Rödiger (in Gesenius, *Thes.* p. 1476) suggests that the uncommon termination is a Philistine form]; Sept. and Josephus, ἡ Ἀσκάλων; Auth. Vers. "Askelon," in Judg. i, 18; 1 Sam. vi, 17; 2 Sam. i, 20; the *Ascalon* of the Greeks and Romans and mediæval writers), a city of the Philistines, and the seat of one of their five states (Judg. xiv, 19; 1 Sam. vi, 17; 2 Sam. i, 20), but less often mentioned, and apparently less known to the Jews than the other four. This, doubtless, arose from its remote situation, alone, of all the Philistine towns, on the extreme edge of the shore of the Mediterranean (Jer. xlvii, 7), and also well down to the south. Gaza, indeed, was still farther south, but then it was on the main road from Egypt to the centre and north of Palestine, while Ashkelon lay considerably to the left. The site fully bears out the above inference; but some indications of the fact may be traced, even in the scanty notices of Ashkelon which occur in the Bible. Thus, the name is omitted from the list in Josh. xv of the Philistine towns falling to the lot of Judah (but comp. Joseph. *Ant.* v, 1, 22, where it is specified), although Ekron, Ashdod, and Gaza are all named; and considerable uncertainty rests over its mention in Judg. i, 18 (see Bertheau in *Exeg. Handb.* in loc.). Samson went down from Timnath to Ashkelon, when he slew the thirty men and took their spoil, as if to a remote place whence his exploit was not likely to be heard of; and the only other mention of it in the historical books is in the formulistic passages, Josh. xiii, 3, and 1 Sam. vi, 17, and in the casual notices of Jud. ii, 28; 1 Macc. x, 86; xi, 60; xii, 33. The other Philistine cities are each distinguished by some special occurrence or fact connected with it, but except the one exploit of Samson, Ashkelon is to us no more than a name. In the poetical passage 2 Sam. i, 20, it is named among heathen foes. The inhabitants were called *Ashkelonites* (Heb. *Ashkeloni'*, אַשְׁקְלוֹנִי, Sept. Ἀσκαλωνίτης, Auth. Vers. "*Eshkalonites*," Josh. xiii, 3).

It was a port on the Mediterranean coast between Gaza and Jamnia (Joseph. *War*, iv, 11, 5), 12 geogr. miles N. of the former, 10 S. by W. from Ashdod, and 37 W.S.W. from Jerusalem (comp. Reland, *Palæst.* p. 443). Ashkelon was assigned to the tribe of Judah (Josh. xiii, 13; comp. Judg. i, 18); but it was never for any length of time in possession of the Israelites (comp. 1 Kings iv, 24). It is farther mentioned in the denunciations of the prophets (Jer. xxv, 20; xlvii, 5, 7; Amos i, 8; Zeph. ii, 4, 7; Zech. ix, 5). The part of the country in which it stood abounded in aromatic plants (Plin. xii, 51), and especially onions (shallots, *ascaloniæ*, Plin. xix, 32; Strabo, xvi, 759; Athen. ii, 68; Theophr. *Plant.* vii, 4; Dioscor. i, 124; Colum. xii, 10), and vines (Alex. Trall. viii, 3). The soil around the town was remarkable for its fertility; the wine of Ashkelon was celebrated, and the *Al-henna* plant flourished better than in any other place except Canopus (Kenrick, p. 28). It was also celebrated for its cypresses, for figs, olives, and pomegranates, and for its bees, which gave their name to a valley in the neighborhood (Ibn Batuta in Ritter, *Palästina*, 88). It was well fortified (Joseph. *War*, iii, 21; comp. Mela, i, 11), and early became the seat of the worship of Derceto (Diod. Sic. ii, 4), the Syrian Venus, whose temple was plundered by the Scythians (Herod. i, 105). She represented the passive principle of nature, and was worshipped under the form of a fish with a woman's head (comp. Ovid, *Fast.* ii, 406). See Atergatis. "The sacred doves of Venus still fill with their cooings the luxuriant gardens which grow in the sandy hollow within the ruined walls" (Stanley, p. 257). After the time of Alexander, Ashkelon shared the lot of Phœnicia and Judæa, being tributary sometimes to Egypt (Joseph. *Ant.* xii, 4, 5), and at other times to Syria (1 Macc. x, 86; xi, 60; xii, 33). Herod the Great was born at Ashkelon, and although the city did not belong to his dominion, he adorned it with fountains, baths, and colonnades (*War*, i, 21, 11); and after his death Salome, his sister, resided in a palace at Ashkelon which Cæsar bestowed upon her (*Ant.* xvii, 11, 5). It suffered much in the Jewish war with the Romans (*War*, ii, 18, 5; iii, 2, 1–3); for its inhabitants were noted for their dislike of the Jews, of whom they slew 2500 who dwelt there (ii, 18, 5; iii, 2, 1). After this Ashkelon again revived, and in the Middle Ages was noted not only as a stronghold, but as a wealthy and important town (Will. Tyr. xvii, 21). In the fourth century it was the see of a bishop, but in the seventh century it fell into the hands of the Saracens. Abulfeda (*Tab. Syr.*) speaks of it as one of the famous strongholds of Mohammedanism; and the Orientals call it the Bride of Syria (Schultens, *Index Geogr.* s. v.; Edrisi, ed. Jaubert, i, 340). It shared with Gaza an infamous reputation for the steadfastness of its heathenism and for the cruelties there practised on Christians by Julian (Reland, p. 588, 590). As a sea-port merely it never could have enjoyed much advantage, the coast being sandy and difficult of access. There is no bay or shelter for ships, but a small harbor toward the east advanced a little way into the town, and anciently bore, like that of Gaza, the name of *Majumas* (Kenrick, p. 28). In the time of Origen some wells of remarkable shape were shown near the town which were believed to be those dug by Isaac, or, at any rate, to be of the time of the patriarchs. In connection with this tradition may be mentioned the fact that in the Samaritan version of Gen. xx, 1, 2, and xxvi, 1, Ashkelon (עסקלון) is put for the "Gerar" of the Hebrew text. The town bears a prominent

part in the history of the Crusades (see Ibn Ferath, in Reinaud's *Extracts*, p. 525). After being several times dismantled and re-fortified in the times of Saladin and Richard, its fortifications were at length totally destroyed by the Sultan Bibars A.D. 1270, and the port filled up with stones, for fear of future attempts on the part of the Crusaders (Wilkin, *Gesch. d. Kreuzzüge*, vii, 586). This, no doubt, sealed the ruin of the place (see Cellar. *Notit.* ii, 600 sq.; Rosenmüller, *Alterth.* II, ii, 377 sq.). Sandys (*Travailes*, p. 151, A.D. 1610) describes it as "now a place of no note, more than that the Turke doth keepe there a garrison." Fifty years after (A.D. 1660), Von Troilo found it still partially inhabited. But its desolation has long been complete, and little now remains of it but the walls, with numerous fragments of granite pillars (Arvieux, ii, 59; Joliffe, p. 270). The situation is described as strong; the thick walls, flanked with towers, were built on the top of a ridge of rock that encircles the town, and terminates at each end in the sea (Robinson's *Researches*, ii, 368 note). The ground within sinks in the manner of an amphitheatre (Richardson, ii, 202-204; Eli Smith, in *Missionary Herald* for 1827, p. 341). The place still bears the name of *Askulan*, and is inhabited by Arabs and Christians (Schwarz, *Palest.* p. 120). The modern village is a little north of the old site, and the houses are built of the fragments of the ancient city. It is situated in a cove formed by a lofty ridge rising abruptly near the shore, running up eastward, then bending to the south, next to the west, and finally to the north-west again. The position, now surrounded with desolate ruins of its former grandeur, is still beautiful, the whole interior being planted with orchards (Thomson, *Land and Book*, ii, 327 sq.). See CUNEIFORM INSCRIPTIONS.

Ash'kenaz (Heb. *Ashkenaz'*, אַשְׁכְּנַז, signif. unknown [comp. ASHPENAZ]; Sept. Ἀσχανάζ, Gen. x, 3, v. r. Ἀσχενέζ in 1 Chron. i, 6; Ἀσχαναζαῖοι v. r. Ἀχαναζέοι in Jer. li, 27; in both the latter passages Auth. Vers. "Ashchenaz"), the first named of the three sons of Gomer, son of Japhet (B.C. cir. 2478), and of a tribe of his descendants. In Jeremiah it is placed with Ararat and Minni, provinces of Armenia; whence it is probable that Ashkenaz was a province of Armenia (q. v.), or, at least, that it lay not far from it, near the Caucasus, or toward the Black Sea (see Rosenmüller, *Bibl. Geogr.* I, i, 258). Among other less probable conjectures may be named the following: Bochart (*Phaleg*, iii, 9) refers it to the lake *Ascanius* in Bithynia (Strabo, xii, 563 sq.; Plin. v, 43; xxxi, 46, 2), and the city and region of *Ascania* in Phrygia Minor (Arrian, *Alex.* i, 30; Plin. v, 40; see Michaelis, *Spicileg.* i, 58 sq.); Calmet to the *Askantians* at Tanais and the marsh Mæotis (Plin. vi, 7, where, however, the best editions read "Contacaptas" for "Ascanticos"); Schulthess (*Parad.* p. 178) to the district *Astaunitis* (in the vicinity of Ararat) and the neighboring city of *Astanaca*. Hasse (*Entdeck.* i, 19) regards the word as a corruption for "Pontus *Axenus*," so as to designate the inhabitants of the province of Pontus; Josephus (*Ant.* i, 6, 1) merely says "Aschenaz (Ἀσχανάζους) founded the Aschanazians (Ἀσχαναζίους), whom the Greeks now call *Rhegians* (Ῥηγῖνες);" but this latter name does not occur in classical geography (Joseph Mede conjectures the Rhætians, Ῥηγῖνες, but these are as far from probability as the supposition of the modern Jews that the *Germans* are meant, see Vater, *Com.* i, 100). The Targum of Jonathan understands *Adiabene* (חַדְיָב), a province of Assyria; and the Arabic in Gen. the *Sclavi*, in Jer. the inhabitants near the Caspian Sea. Assuming that the Japhetic tribes migrated from their original seats westward and northward [see JAPHET], thus peopling Asia Minor and Europe, we may perhaps recognise the tribe of Ashkenaz (as having migrated along the northern shore of Asia Minor) in Europe in the name *Scand*-ia, *Scand*-inavia. Knobel (*Völkertafel*, p. 35) regards the word as a compound (אשׁ־כנז), the latter element being equivalent to the Gr. γένος, Lat. *gens*, *genus*, Eng. *kind*, *kin*; the meaning, therefore, being the *As*-race. If this were so, it might seem that we here find the origin of the name *Asia*, which has subsequently been extended to the whole eastern part of the world. The slightness of the foundation, however, of all these identifications is evident. The opinion of Görres (*Völkertafel*, p. 92) that Ashkenaz is to be identified with the *Cymry* or Gaelic race seems even less probable than that of Knobel. See ETHNOLOGY.

Ashmead, WILLIAM, a Presbyterian minister, born at Philadelphia in 1798, and graduated at the University of Pennsylvania in 1818. After studying under Dr. J. P. Wilson, he was licensed to preach in 1820. He labored in Lancaster till 1828, when he accepted a call to Charleston, S.C., and entered on his duties there in May, 1829. Returning to the north for his family, he was taken ill, and, after one or two relapses, died at Philadelphia, Dec. 2, 1829. He was an accomplished scholar and a devoted minister. After his death appeared *Sermons, with Skeich of Life* (Philad. 1830, 8vo).—Sprague, *Annals*, iv, 643.

Ashmun, JEHUDI, agent of the American Colonization Society, was born at Champlain, N. Y., in April, 1794. He was educated at Burlington, where he graduated in 1816. Some time after he was made a professor in the "Maine Charity School," where his stay was brief. He afterward removed to the District of Columbia, where he joined the Protestant Episcopal Church, and edited the "Theological Repertory." Being appointed to take charge of a re-enforcement to the colony at Liberia, he embarked for Africa June 19, 1822, and arrived at Cape Monserado August 8. About three months after his arrival, while his whole force was 35 men and boys, he was attacked by 800 armed savages, but by his energy and desperate valor the assailants were repulsed, and again, in a few days, when they returned with redoubled numbers, were utterly defeated. When ill-health compelled him in 1828 to take a voyage to America, he left behind him in Africa a community of 1200 freemen. He died at New Haven August 25, 1828. He was a person of great energy of character, and most devoted piety, and his services to the infant colony were invaluable.—Gurley, *Life of Ashmun* (Washington, 1835); *Quarterly Christian Spectator*, vii, 330; *North Amer. Review*, xli, 565.

Ash'nah (Heb. *Ashnah'*, אַשְׁנָה, *fortified*, otherwise *bright*; Sept. Ἀσνά), the name of two cities, both in the "plain" of the tribe of Judah.

1. One mentioned between Zorah and Zanoah (Josh. xv, 33), apparently in the region north of Eleutheropolis and west of Jerusalem (see Keil, *Comment.* in loc.), and near the boundary-line, almost within the territory afterward assigned to Dan (see Josh. xix, 41), and probably near Beth-Shemesh, possibly at the site of the modern "large village *Deir Abân*" (Robinson, *Researches*, new ed. iii, 154). It is probably the *Asan* (Ἀσάν) or *Bethasan* (Θηβασά) placed by Eusebius and Jerome (*Onomast.* s. v.) at 15 or 16 Roman miles west of Jerusalem.

2. Another town, certainly in Judah, mentioned between Jiphtah and Nezib (Josh. xv, 43); apparently in the region immediately south and east of Eleutheropolis (comp. Keil, *Comment.* in loc.), probably not very far from this last; possibly the present *Beit Alam*, a ruined village on a low mound (Robinson, *Researches*, ii, 403). Eusebius and Jerome also speak of an *Asna* (Ἀσνά, *Onomast.* s. v.), but without any particulars.

Ash'penaz (Heb. *Ashpenaz'*, אַשְׁפְּנַז, perh. from Persic and Sanscrit *açnas*, *horse*, and *nasa*, *nose*, i. q. "horse-nose;" Sept. Ἀσφανέζ), the master of the eunuchs, or, rather, one of the principal chamberlains of Nebuchadnezzar (B.C. 604), who was commanded to

select certain Jewish captives to be instructed in the literature and science of the Chaldæans (Dan. i, 3). In this number he included Daniel and his three companions, whose Hebrew names he changed to Chaldee (Dan. i, 7). Their refusal to partake of the provisions sent from the monarch's table filled Ashpenaz with apprehension, for at that time, as in our days, the Asiatic despots frequently punished with death the least infraction of their will. He had, however, the generosity not to use constraint toward them. In acceding to the request of Daniel, Ashpenaz had every thing to apprehend; and the grateful prophet specially records that God had disposed Ashpenaz to treat him with kindness (ver. 8–16). See DANIEL.

Ash'riël (1 Chron. vii, 14). See ASRIEL.

Ash'taroth (Heb. *Ashtaroth'*, עַשְׁתָּרוֹת, plur. of *Ashtoreth*, Josh. ix, 10; xii, 4; xiii, 12, 31; Sept. Ἀσταρώθ; but Auth. Vers. "Astaroth," in Deut. i, 4; Sept. in 1 Chron. vi, 71, v. r. Ἀσηρώθ and Ῥαμώθ), a city on the east of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. See ASHTORETH. It is generally mentioned as a description or definition of Og, who "dwelt in Astaroth in Edrei" (Deut. i, 4), "at Ashtaroth and at Edrei" (Josh. xii, 4; xiii, 12), or "who was at Ashtaroth" (ix, 10). It fell into possession of the half tribe of Manasseh (Josh. xiii, 31), and was given with its suburbs or surrounding pasture-lands (בְּגָרְשׁ) to the Gershonites (1 Chron. vi, 71 [56]), the other Levitical city in this tribe being Golan. In the list in Josh. xxi, 27, the name is given as BEESHTERAH ("house of Ashtoreth;" Reland, p. 621). Nothing more is heard of Ashtaroth, except that Uzziah, an Ashterathite, is named in 1 Chron. xi, 44. It is not named in any of the lists, such as those in Chronicles, or of Jeremiah, in which so many of the trans-Jordanic places are enumerated; and hence it has usually been considered the same with the place elsewhere called ASHTEROTH-KARNAIM (q. v.). Eusebius and Jerome, however (*Onomast.* s. v. Astaroth, Ἀσταρώθ), mention it as situated 6 Roman miles from Adraa or Adar (Edrei), which again was 25 from Bostra; and the former adds that it lay on higher ground (ἀνωτέρω) than Ashteroth-karnaim, which they farther distinguish by stating (in the next art.) that there were two villages (κῶμαι, *castella*) lying 9 miles apart, between Adara and Abila. One of these was probably that called Ashtaroth simply, and the other may have been Ashteroth-karnaim. The only trace of the name yet recovered in the region indicated is *Tell-Ashterah* or *Asherah* (Ritter, *Erdk.* xv, 819; Porter, ii, 212); and as this is situated on a hill, it would seem to correspond to the Ashtaroth in question.

Ash'terathite (Heb. *Ashterathi'*, עַשְׁתְּרָתִי; Sept. Ἀστερωθί), an epithet of Uzziah, one of David's braves (1 Chron. xi, 44), prob. as being an Ashtarothite, or citizen of ASHTAROTH (q. v.) in Bashan.

Ash'teroth-Kar'naïm (Heb. *Ashteroth' Karna'yim*, עַשְׁתָּרוֹת קַרְנַיִם, *Ashtaroth of* the two *horns*, from the horned image of Ashteroth, Gen. xiv, 5; Sept. Ἀσταρώθ [καὶ] Καρναΐν), a place of very great antiquity, the abode of the Rephaim at the time of the incursion of Chedorlaomer (Gen. xiv, 5), while the cities of the plain were still standing in their oasis. Its name of Ashtaroth appears to be derived from the worship of the moon under that name [see ASTARTE]; there is little need to look further than the crescent of that luminary and its symbolical image for an explanation of the addition KARNAIM, "horned" (Sanchoniathon, in Euseb. *Præp. Ev.* i, 10; ed. Orelli, p. 35). In 2 Macc. xii, 21, 26, mention is made of the temple of Atergatis (Ashteroth) in *Carnion* (Καρνίον), which is described as a strongly fortified town of difficult access, but which was taken by Judas Maccabæus, who slew 25,000 of the people therein. The same place is doubtless that called *Carnain* (Καρναΐν) in 1 Macc. v, 43 (comp. Καρναΐν, Josephus, *Ant.* xii, 8, 4). These notices, however, give us no indication of its locality beyond its being in "the land of Galaad;" the inference of Ritter (*Erdk.* xv, 822) that the Carnion of the Apocrypha was in a narrow valley, is not sustained by the passages themselves. It is usually assumed to be the same place as the preceding ASHTAROTH, but the few facts that can be ascertained are all against such an identification. (1.) The affix "Karnaim," which certainly indicates some distinction, and which in the time of the Maccabees, as quoted above, appears to have superseded the other name. (2.) The fact that Eusebius and Jerome in the *Onomasticon*, though not very clear on the point, yet certainly make a distinction between Ashtaroth and A.-Carnaim, describing the latter (s. v. Καρναείμ, Carnaim) as a "large village" (κωμὴ μεγίστη τῆς Ἀραβίας, vicus grandis in angulo Batanææ). (3.) Some weight is due to the rendering of the Samaritan version, and of the Arabic version of Saadiah, which give Ashtaroth as in the text, but A.-Karnaim by entirely different names; the former rendering it *Aphnith*, which does not appear to have been yet recognised; but the latter, *es-Sanamein*, apparently meaning the still important place which continues to bear precisely the same name, on the Haj route, about 25 miles south of Damascus, and to the N.W. of the Lejah (Burckh. p. 55; Ritter, *Erdk.* xv, 812), but which seems to be identical with another place [see AERE], and is too far from Edrei. See ASHTAROTH. Astaroth-Karnaim is now usually identified with *Mezareib*, the situation of which corresponds accurately enough with the distances given by Eusebius (Leake, *Preface* to Burckhardt's *Travels*, p. xii). Here is the first castle on the great pilgrim road from Damascus to Mecca. It was built about 340 years ago by the Sultan Selim, and is a square structure, about 100 feet on each side, with square towers at the angles and in the centre of each face, the walls being 40 feet high. The interior is an open yard, with ranges of warehouses against the castle wall to contain stores of provisions for the pilgrims. There are no dwellings beyond the castle, and within it only a few mud huts upon the flat roofs of the warehouses, occupied by the peasants who cultivate the neighboring grounds. Close to this building on the north and east side are a great number of springs, whose waters at a short distance collect into a lake or pond about a mile and a half in circumference. In the midst of this lake is an island, and at an elevated spot at the extremity of a promontory advancing into the lake stands a sort of chapel, around which are many remains of ancient buildings. There are no other ruins. (Burckhardt, *Travels*, p. 241 sq.; Buckingham's *Arab Tribes*, p. 162; Chesney, *Euphrat. Exped.* i, 511; Capt. Newbold, in the *Lond. Geog. Jour.* xvi, 333; comp. Schwarz, *Palest.* p. 223, 236.) See also ASHTORETH; CHALAMISH.

Ashton, WM. EASTERLY, a Baptist minister, was born May 18, 1793, in Philadelphia, licensed as a preacher in 1814, and was ordained pastor of the Baptist Church at Hopewell, N. J., the following year. In 1816 he removed to Blockley, Philadelphia county, Pa., where he labored successfully for seven years. Mr. Ashton devoted part of his time to teaching, establishing a female school in Philadelphia, which soon became very popular. In 1823 he accepted a call from the third Baptist Church in Philadelphia, which charge he held till the year before his death, when disease compelled him to relinquish it. He died July 26, 1856.—Sprague, *Annals*, vi, 631.

Ash'toreth (Heb. *Ashto'reth*, עַשְׁתֹּרֶת, 1 Kings xi, 5, 33; 2 Kings xxiii, 13; Sept. Ἀστάρτη), also in the plur. ASH'TAROTH (Heb. *Ashtaroth'*, עַשְׁתָּרוֹת, Sept. in Judg. x, 6; 1 Sam. vii, 4, Ἀσταρώθ; in Judg. ii, 13, αἱ Ἀστάρται; in 1 Sam. vii, 3; xii, 10, τὰ ἅλση;

in 1 Sam. xxxi, 10, τὸ Ἀσταρτεῖον), the name of a goddess of the Sidonians (1 Kings xi, 5, 33), and also of the Philistines (1 Sam. xxxi, 10), whose worship was introduced among the Israelites during the period of the judges (Judg. ii, 13; 1 Sam. vii, 4), was celebrated by Solomon himself (1 Kings xi, 5), and was finally put down by Josiah (2 Kings xxiii, 13). She is frequently mentioned in connection with Baal, as the corresponding female divinity (Judg. ii, 13); and, from the addition of the words "and all the host of heaven," in 2 Kings xxiii, 4 [see ASHERAH], it is probable that she represented one of the celestial bodies. There is also reason to believe that she is meant by the "queen of heaven," in Jer. vii, 18; xliv, 17; whose worship is there said to have been solemnized by burning incense, pouring libations, and offering cakes. Further, by comparing the two passages 2 Kings xxiii, 4, and Jer. viii, 2, which last speaks of the "sun and moon, and all the host of heaven, whom they served," we may conclude that the *moon* was worshipped under the names of queen of heaven and of Ashtoreth, provided the connection between these titles is established. See IDOLATRY.

Sidonian Medal of the Goddess Astarte.

The worship of Astarte was very ancient and very widely spread. We find the plural Ashtaroth united with the adjunct Karnaim, as the name of a city, so early as the time of Abraham (Gen. xiv, 5), and we read of a temple of this goddess, apparently as the goddess of war, among the Philistines in the time of Saul (1 Sam. xxxi, 10). From the connection of this goddess with BAAL or BEL, we should, moreover, naturally conclude that she would be found in the Assyrian Pantheon, and, in fact, the name *Ishtar* appears to be clearly identified in the list of the great gods of Assyria (Layard, *Nin. and Bab.* p. 352, 629; Rawlinson, *Early History of Babylon*, Lond. 1854, p. 23; Rawlinson, *Herodotus*, i, 634). There is no reason to doubt that this Assyrian goddess is the Ashtoreth of the Old Testament and the Astarte of the Greeks and Romans. The worship of Astarte seems to have extended wherever Phœnician colonies were founded. Thus we find her name in inscriptions still existing in the island of Cyprus, on the site of the ancient Citium, and also at Carthage (Gesenius, *Mon. Phœn.* p. 125, 449), and not unfrequently as an element in Phœnician proper names, as Ἄσταρτος, Ἀβδαστάρτος, Δελειαστάρτος (Joseph. *Ap.* i, 18). The name occurs, moreover, written in Egyptian hieroglyphics, as *Astart* (Gesenius, *Thes.* s. v. For evidence of her wide-spread worship, see also Eckhel, *Doct. Num.* iii, 369 sq.). It is worthy of remark that Rödiger, in his recently published Addenda to Gesenius' *Thesaurus* (p. 106), notices that in the inscription on the sarcophagus of a king named Esmunazar, discovered in January, 1855 (see Robinson, *Researches*, new ed. iii, 36 note), the founding, or at least restoration of the temple of this goddess, at Sidon, is attributed to him and to his mother, Amashtoreth, who is farther styled priestess of Ashtoreth. According to the testimonies of profane writers, the worship of this goddess, under different names, existed in all countries and colonies of the Syro-Arabian nations. She was especially the chief female divinity of the Phœnicians and Syrians—the *Baaltis* or female Baal; *Astarte the Great*, as Sanchoniathon calls her (ed. Orelli, p. 34). She was known to the Babylonians as *Mylitta* (i. e. possibly מוּלֵדְתָּא, the emphatic state of the fem. participle act. Aphel of ילד, *genetrix*) (Herod. i, 31); to the Arabians as *Alitta* or *Alilat* (Herod. iii, 8) (i. e. according to Pococke's etymology [*Specim.* p. 110], *al-Ilahat, the goddess* [which may, however, also mean the *crescent moon*—see Freytag's *Lex. Ar.*]; or *al-Hilâl, the moon;* or, according to Kleuker's suggestion, *al-Walid, genetrix* [see Bergmann, *De Relig. Arab. Anteislamica*, Argentor. 1834, p. 7]). The supposed Punic name *Tholath*, תֹּלַת, which Münter, Hamaker, and others considered to mean *genetrix*, and to belong to this goddess, cannot be adduced here, as Gesenius has recently shown that the name has arisen from a false reading of the inscriptions (see his *Monum. Ling. Phœnic.* p. 114). But it is not at all open to doubt that this goddess was worshipped at ancient Carthage, and probably under her Phœnician name. The classical writers, who usually endeavored to identify the gods of other nations with their own, rather than to discriminate between them, have recognised several of their own divinities in Ashtoreth. Thus she was considered to be *Juno* (Augustin. *Quæst. in Jud.* xvi); or *Venus*, especially Venus Urania (Cicer. *Nat. Deor.* iii, 23; Theodoret, *In Libr.* iii, *Reg. Quæst.* L; and the numerous inscriptions of Bona Dea Cœlestis, Venus Cœlestis, etc., cited in Münter's *Religion der Karthager*, p. 75); or *Luna* (Herodian, v, 13, where she is named Ἀστροάρχη; Lucian, *De Dea Syra*, iv). A part of the Phœnician *mythus* respecting Astarte is given by Sanchoniathon (Euseb. *De Præp. Evang.* i, 10): "Astarte the most high, and Jupiter Demarous, and Adodus, king of the gods, reigned over the country, with the assent of Saturn. And Astarte placed the head of a bull upon her own head, as an emblem of sovereignty. As she was journeying about the world, she found a star wandering in the air, and having taken possession of it, she consecrated it in the sacred island of Tyre. The Phœnicians say that Astarte is Venus." This serves to account for the horned figure under which she was represented, and affords testimony of a star consecrated as her symbol. The *fact* that there is a connection between all these divinities cannot escape any student of ancient religions; but it is not easy to discover the precise link of that connection. Ashtoreth was probably confounded with Juno, because she is the female counterpart to Baal, the chief god of the Syrians—their Jupiter, as it were; and with Venus, because the same lascivious rites were common to her worship and to that of Ashtoreth and her cognate Mylitta (Creuzer, *Symbolik*, ii, 23). But so great is the intermixture and confusion between the gods of pagan religions, that Münter further identifies Ashtoreth—due allowance being made for difference of time and place—with the female Kabîr, *Axiokersa*, with the Egyptian *Isis*, with the Paphian *Venus*, with the Taurian and Ephesian *Diana*, with the *Bellona* of Comana, with the Armenian *Anâhîd*, and with the Samian, Maltesian, and Lacinian *Juno*. She has also been considered to be the same as the Syrian *fish-deity*, the *Atergatis* of 2 Macc. xii, 26, whose temple appears, from 1 Macc. v, 43, to have been situated at Ashteroth-Kamain. See ATARGATIS. Her figure

Medal of Ashtoreth.

(in various forms) is certainly found on the Egyptian and Assyrian monuments (Layard's *Nineveh*, ii, 169); which likewise contain illustrations of most of the attributes ascribed to her in scriptural as well as profane authorities (see *Jour. Sac. Lit.* Oct. 1852, p. 88 sq.). As for the power of nature, which was worshipped under the name of Ashtoreth, Creuzer and Münter assert that it was the principle of conception and parturition —that subordinate power which is fecundated by a superior influence, but which is the agent of all births throughout the universe. As such, Münter maintains (*Religion der Babylonier*, p. 21), in opposition to the remarks of Gesenius (*Jesaias*, iii, 337), that the *original* form under which Ashtoreth was worshipped was the *moon;* and that the transition from that to the *planet* Venus (which we will immediately notice) was unquestionably an innovation of a later date. It is evident that the moon alone can be properly called the queen of heaven; as also that the dependent relation of the moon to the sun makes it a more appropriate symbol of that sex, whose functions as female and mother, throughout the whole extent of animated nature, were embodied in Ashtoreth. See BAAL. Movers (*Phön.* 607) distinguishes two Astartes, one Carthaginian-Sidonian, a virgin goddess symbolized by the moon, the other Syro-Phœnician, symbolized by the planet Venus. But it seems most likely that both the moon and the planet were looked upon as symbols, under different aspects and perhaps at different periods, of the goddess, just as each of them may in different aspects of the heavens be regarded as the "queen of heaven" (q. v.).

The rites of her worship, if we may assume their resembling those which profane authors describe as paid to the cognate goddesses, in part agree with the few indications in the Old Testament, in part complete the brief notices there into an accordant picture. The *cakes* mentioned in Jer. vii, 18, which are called in Hebrew כַּוָּנִים, *kavvanim'*, were also known to the Greeks by the name χαβῶνες, and were by them made in the shape of a sickle, in reference to the new moon. Among animals, the dove, the crab, and, in later times, the lion were sacred to her, and among fruits the pomegranate. No blood was shed *on* her altar; but male animals, and chiefly *kids*, were sacrificed to her (Tacit. *Hist.* ii, 3). Hence some suppose that the reason why Judah promised the harlot a kid was that she might sacrifice it to Ashtoreth (see Tuch's note to Gen. xxxviii, 17). The most prominent part of her worship, however, consisted of those libidinous orgies which Augustine, who was an eye-witness of their horrors in Carthage, describes with such indignation (*De Civit. Dei*, ii, 3). Her priests were eunuchs in women's attire (the peculiar name of whom is קְדֵשִׁים, *kadeshim'*, male devotees, *sacri*, i. e. cinædi, Galli, 1 Kings xiv, 24), and women (קְדֵשׁוֹת, *kedeshoth'*, female devotees, *sacræ*, i. e. meretrices, Hos. iv, 14, which term ought to be distinguished from ordinary harlots, זוֹנוֹת), who, like the Bayaderes of India, prostituted themselves to enrich the temple of this goddess. See SODOMITE. The prohibition in Deut. xxiii, 18, appears to allude to the dedication of such funds to such a purpose. As for the places consecrated to her worship, although the numerous passages in which the Auth. Vers. has erroneously rendered אֲשֵׁרָה, *Asherah*, by *grove*, are to be deducted [see GROVE], there are yet several occasions on which *gardens* and *shady trees* are mentioned as peculiar seats of (probably *her*) lascivious rites (Isa. i, 29; lxv, 3; 1 Kings xiv, 23; Hos. iv, 13; Jer. ii, 20; iii, 13). She also had celebrated temples (1 Sam. xxxi, 10). As to the form and attributes with which Ashtoreth was represented, the oldest known image, that in Paphos, was a white conical stone, often seen on Phœnician remains in the figure which Tacitus thus describes, l. c.: "The statue of the goddess bears no resemblance to the human form: you see a round figure, broad at the base, but growing fine by degrees, till, like a cone, it lessens to a point." In Canaan she was probably represented as a *cow*. It is said in the book of Tobit, i, 5, that the tribes which revolted sacrificed "to the *heifer* Baal." In Phœnicia she had the head of a cow or bull, as she is seen on coins. At length she was figured with the human form, as Lucian expressly testifies of the Syrian goddess, which is substantially the same as Ashtoreth; and she is so found on coins of Severus, with her head surrounded with rays, sitting on a lion, and holding a thunderbolt and a sceptre in either hand. What Kimchi says of her being worshipped under the figure of a *sheep* is a mere figment of the rabbins, founded on a misapprehension of Deut. vii, 13. As the words "flocks (*Ashtaroth*) of sheep" there occurring may be legitimately taken as the *loves* of the flock (*Veneres pecoris*), i. e. either the *ewes* or the *lambs*, the whole foundation of that opinion, as well as of the notion that the word *means* sheep, is unsound.

Medal of the Female Baal.

The word Ashtoreth cannot be plausibly derived from any root or combination of roots in the Syro-Arabian languages. The best etymology, that approved by Gesenius (*Thes. Heb.* p. 1083), deduces it from the Persian *sitârah*, *star*, with a prosthetic guttural (i. q. אֶסְתֵּר, "Esther," *ἀστήρ*). Ashtoreth is feminine as to form; its plural ASHTAROTH also occurs (Judg. ii, 13; x, 16; 1 Sam. vii, 4; xii, 10; xxxi, 10), as is likewise the case with Baal, with which it is in this form often associated (Judg. x, 6; 1 Sam. vii, 4; xii, 10); and this peculiarity of both words is thought (by Gesenius, *Thesaur.* s. v.) to denote a plurality of *images* (like the Greek Hermæ), or to belong to that usage of the plural which is found in words denoting *lord* (Ewald, *Hebr. Gram.* § 361). Movers, however, contends (*Phön.* i, 175, 602) that the plurals are used to indicate different modifications of the divinities themselves. In the earlier books of the O. T. only the plural, Ashtaroth, occurs, and it is not till the time of Solomon, who introduced the worship of the Sidonian Astarte, and only in reference to that particular goddess, Ashtoreth of the Sidonians, that the singular is found in the O. T. (1 Kings xi, 5, 33; 2 Kings xxiii, 13). See ASTARTE.

Ash-tree. See ASH.

Ash'ur (Heb. *Ashchur'*, אַשְׁחוּר, perh. *black*, otherwise *man of nobility;* Sept. Ἀσχώ v. r. Ἀσδώδ, and Ἀσούρ v. r. Ἀχούρ), a posthumous son of Hezron (grandson of Judah), by one of his wives (the daughter of Machir), Abiah (1 Chron. ii, 24). He had several sons by each of his two wives (1 Chron. iv, 5), and through these he is called (in both passages) the "father" (founder) of Tekoa, which appears to have been the place of their eventual settlement. B.C. cir. 1658. Schwarz suggests (*Palest.* p. 119) that the name may be connected with the Beth-*Zacharias* (q. v.) of Josephus (*War*, i, 1, 5); but this lies at some distance from Tekoa. See also ASSHUR.

Ash'urite (Heb. *Ashuri'*, אַשּׁוּרִי, prob. originally from אַשּׁוּר, a *step;* Sept. Ἀσερί, Vulg. *Gessuri;* Auth. Vers. "Ashurites"), apparently the designation of a tribe in the vicinity of Gilead, one of the trans-Jordanic districts over whom the revolting Abner made Ishbosheth king (2 Sam. ii, 9). The Chaldee paraphrast (*Targum* of Jonathan) supposes the inhabitants of *Asher* (דְּבֵית אָשֵׁר, "of the house of Asher"), which is supported by several MSS. that read הָאשְׁרִי (Da-

vidson, *Hebr. Text*, ad loc.). "The Asherites" will then denote the whole of the country west of the Jordan above Jezreel (the district of the plain of Esdraelon), and the enumeration will proceed regularly from north to south, Asher to Benjamin. The form "Asherite" occurs in Judg. i, 32. See ASHER. By some of the old interpreters—Arabic, Syriac, and Vulgate versions—and in modern times by Ewald (*Gesch. Isr.* iii, 145), the name is taken as meaning the Geshurites, the members of a small kingdom to the S. or S.E. of Damascus, one of the petty states which were included under the general title of Aram (q. v.). The difficulty in accepting this substitution is that Geshur had a king of its own, Talmai, whose daughter, moreover, was married to David somewhere about this very time (1 Chron. iii, 2, compared with 4), a circumstance not consistent with his being the ally of Ishbosheth, or with the latter being made king over the people of Geshur. Talmai was still king many years after this occurrence (2 Sam. xiii, 37). In addition, Geshur was surely too remote from Mahanaim and from the rest of Ishbosheth's territory to be intended here. See GESHUR. Still others understand that the clan referred to are the same with the *Asshurites* (Heb. *Asshurim'*, אַשּׁוּרִים; Sept. *'Ασσουριείμ*, Vulg. *Assurim;* Auth. Vers. "Asshurim"), an Arab tribe said (with the Letushim and Leummim) to be descended from Dedan (Gen. xxv, 4), and who appear from these notices to have settled in the south-western part of the Hauran, where they became somewhat incorporated with the Israelites. See ARABIA.

In Ezek. xxvii, 6, Ashur (אַשּׁוּר, plur. *Ashurim'*, in the expression, קַרְשֵׁךְ עָשׂוּ־שֵׁן בַּת־אַשֻּׁרִים, *thy benches* [or *decks*] *they have made of ivory*, the *daughter of* the *ashur*-trees, i. e. inlaid or bordered with that wood; Sept. *τὰ ἱερά σου ἐποίησαν ἐξ ἐλέφαντος, οἴκους ἁλσώδεις*, Vulg. *et transtra tua fecerunt tibi ex ebore Indico et præteriola*, Auth. Vers. "the company of the Ashurites have made thy benches of ivory") evidently stands for *teâsshur'* (תְּאַשּׁוּר), or box-wood. See BOX-TREE.

Ash'väth (Heb. *Ashvath'*, עַשְׁוָת, perh. for עָשׁוּת, *bright;* Sept. *'Ασείθ* v. r. *'Ασίθ*, Vulg. *Asoth*), the last named of the three sons of Japhlet, great-grandson of Asher (1 Chron. vii, 33). B.C. cir. 1612.

Ash-Wednesday (*dies cinerum*), the first day of Lent. It is so called from the custom observed in the ancient Church of penitents expressing their humiliation at this time by appearing in sackcloth and ashes. But it is not certain that this was always done precisely on Ash-Wednesday, there being a perfect silence in the most ancient writers about it. The discipline used toward penitents in Lent, as described by Gratian, differed from their treatment at other times; for on Ash-Wednesday they were presented to the bishop, clothed in sackcloth, and barefooted; then the seven penitential psalms were sung; after which the bishop laid his hands on them, sprinkled them with holy water, and poured ashes upon their heads, declaring to them that as Adam was cast out of paradise, so they, for their sins, were cast out of the Church. Then the inferior ministers expelled them out of the doors of the church. In the end of Lent, on the Thursday before Easter, they were again presented for reconciliation by the deacons and presbyters at the gates of the church. But this method of treating penitents in Lent carries with it the marks of a more modern practice; for there was no use of the holy water in the ancient discipline, nor seven penitential psalms in their service, but only one, viz. the fifty-first. Neither was Ash-Wednesday anciently the first day of Lent, till Gregory the Great first added it to Lent to make the number of fasting-days completely forty, which before were but thirty-six. Nor does it appear that anciently the time of imposing penance was confined to the beginning of Lent, but was granted at all times, whenever the bishop thought the penitent qualified for it. In Rome the spectacle on this occasion is most ridiculous. After giving themselves up to all kinds of gayety and licentiousness during the Carnival, till twelve o'clock on Tuesday night, the people go on Ash-Wednesday morning into the churches, when the officiating priests put ashes on their head, repeating the words, "Dust thou art, and unto dust thou shalt return." The day is kept in the English Church by proper collects and lessons, but without the *ashes* ceremony.—See Bingham, *Orig. Eccl.* bk. xviii, ch. ii, § 2; Procter, *Common Prayer*, p. 278; Burnet, *Hist. of Eng. Ref.* ii, 94; Martene, *De Ant. Eccl. Ritibus*, lib. iv, cap. xvii. Treatises on this observance have been written by Gleich (Viteb. 1689), Mittwoch (Lips. 1693), Schmid (Helmst. 1702), Siber (Lips. 1709). See ASHES.

Ashwell, GEORGE, born in 1612, became a fellow of Wadham College, and afterward rector of Hanwell, Oxfordshire, England. He died in 1693, leaving the following works: 1. *Fides Apostolica* (Oxon. 1653):—2. *Gesius Eucharisticus* (Oxon. 1663):—3. *De Socino et Socinianismo* (Oxon. 1680):—4. *De Ecclesiâ* (Oxon. 1688).

A'sia (*Ἀσία*, referred by the Greeks to a person, Herod. iv, 45, but by moderns to an Eastern, usually Shemitic etymology, comp. Bochart, *Phaleg*, iv, 33, p. 3379; Sickler, *Alte Geogr.* p. 89; Wahl, in the *Hall. Encycl.* vi, 76 sq.; Forbiger, *Alte Geogr.* ii, 39; Hitzig, *Philist.* p. 93), a geographical name which is employed by the writers of antiquity to denote regions of very different extent, designating as early as the time of Herodotus (iv, 36) an entire continent, in contrast with Europe and Africa (comp. Josephus, *Ant.* xiv, 10. 1), the boundaries of which have been clearly defined (Forbiger, *Alte Geogr.* ii, 39) since the descriptions of Strabo (i, 35) and Ptolemy (iv, 5); in the Roman period, however, it was generally applied only to a single district of Western Asia (Asia Minor). It is in the latter sense alone that the word occurs in the Apocrypha (1 Macc. viii, 6; xi, 13; xii, 39; xiii, 32; 2 Macc. iii, 3; x, 24) and New Test. (Acts ii, 9; vi, 9; xvi, 6; xix, 10, 22, 26, 27; xx. 4, 16, 18; xxi, 27; xxvii, 2; Rom. xvi, 5 [where the true reading is *'Ασίας*]; 1 Cor. xvi, 19; 2 Cor. i, 8; 2 Tim. i, 15; 1 Pet. i, 1; Rev. i, 4, 11).

1. CONTINENT OF ASIA.—The ancient Hebrews were strangers to the division of the earth into parts or quarters, and hence we never find the word Asia in any Hebrew book. It occurs first in Biblical writers in the books of the Maccabees, and there in a restricted sense. In its widest application, however, as designating in modern geography a leading division of the globe, it is of the deepest interest in sacred literature. This part of the world is regarded as having been the most favored. Here the first man was created; here the patriarchs lived; here the law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations in other parts of the world conducted their colonies. In Asia our blessed Redeemer appeared, wrought salvation for mankind, died, and rose again; and from hence the light of the Gospel has been diffused over the world. Laws, arts, sciences, and religions almost all have had their origin in Asia. See ETHNOLOGY.

I. *Geographical Description.*—Asia, which forms the eastern and northern portion of the great tract of land in the eastern hemisphere, is the oldest known portion of the globe, and is usually called the cradle of the human race, of nations, and of arts. It is separated from Australia by the Indian and Pacific Oceans; from America on the north-east by Behring's Straits, and on the east by the great Eastern or Pacific Ocean; from Africa by the Arabian Sea (at the west by the Mediterranean Sea) and by the Arabian Gulf, or Red Sea, with the Straits of Babelmandeb; from Europe by

Map of Modern Asia.

the Kaskaia Gulf (at the extreme north-west), by the Caspian Sea and the River Ural, by the Black Sea and the Bosphorus, by the Sea of Marmora and the Dardanelles, and by the Grecian Archipelago. It is united with Africa by the desert Isthmus of Suez, and with Europe by the lofty Caucasian Mountains and the long Ural range. The area is about 16,175,000 square miles.

The inhabitants of Asia (whose number is variously estimated at from 500,000,000 to 800,000,000) are divided into three great branches: The Tatar-Caucasian, in the Western Asia, exhibits the finest features of our race in the Circassian form; the Mongolian race is spread through Eastern Asia; the Malay in Southern Asia and the islands. The north is inhabited by the Samoiedes, Tchooktches, and others. The following tribes, of different language and origin, may be distinguished, some of which are relics of scattered tribes of nomades: Kamtschatdales, Ostiacs, Samoiedes, Koriacks, Kurilians, Aleutians, Coreans, Mongols, and Kalmucks, Mantchoos (Tungoos, Daurians, and Mantchoos Proper), Finns, Circassians, Georgians, Greeks, Syrians and Armenians, Tatars and Turks, Persians and Afghans, Thibetans, Hindoos, Siamese, Malays, Annamites (in Cochin China and Tonquin), Burmese, Chinese and Japanese, besides the indigenous inhabitants of the East Indian islands, Jews and Europeans. The principal languages are the Arabian, Persian, Armenian, Turkish, Tatar, Hindoo, Malayan, Mongol, Mantchoo, Chinese, and Sanscrit. The principal religions which prevail are Mohammedanism in the western parts, the worship of the Lama of Thibet in the central region, Buddhism in the Burmese territory, and Hindooism or Brahminism in India. For farther details and statistics of the Asiatic countries, see each in its alphabetical place, especially Turkey, Persia, China, and India.

From this great continent must undoubtedly have issued at some unknown period that extraordinary emigration which peopled America. It cannot be questioned that the inhabitants of the north-eastern parts of Asia, little attached to the soil, and subsisting chiefly by hunting and fishing, might pass either in their canoes in summer, or upon the ice in winter, from their own country to the American shore. Or a passage of this kind may not be necessary, for it is by no means unlikely that the Straits of Behring were formerly occupied by the land, and that the isthmus which joined the old world to the new was subverted and overwhelmed by one of those great revolutions of nature which shake whole continents, and extend the dominion of the sea to places where its waters are unknown. Dr. Prichard, in his *Researches into the Physical History of Man*, is decidedly of opinion that America was peopled by an Asiatic migration; and in the examples he gives of the coincidences of words, he has fully established the fact of an intercourse between the nations of Northern Asia and those of America, long before the very existence of the latter continent was known to modern Europe. Later investigations have, almost without exception, tended to confirm this conclusion.

The Scriptures make no mention of many of the empires and nations of Asia, such as the Chinese empire, the Hindoos, and the numerous tribes inhabiting the extensive region of Siberia or Asiatic Russia. India is mentioned in the Book of Esther, but only in reference to the extensive dominions of Ahasuerus. The Medo-Persian branch of the Indo-European nations who inhabited Asia, of whom were the Medes and ancient Persians, Parthians, and Armenians, are, however, mentioned in sacred history; and among the nations of Asia Minor we have the Phrygians, the Mysians, and the Bithynians. Of the ancient western Asiatic nations, those connected with sacred history are the Elamites, or descendants of Elam; the Assyrians, or descendants of Ashur; Hebrews and Idumæans, or Edomites; Beni-Jaktan, or Arabs; the Chasdim, or Chaldæans; the Aramæans, who inhabited Syria and Mesopotamia; the Phœnicians, or descendants of Canaan; the Mizraim, or the Egyptians; the Cushites, or Ethiopians; and the Philistines. Of the ancient empires mentioned in the Scriptures, the Assyrian is the earliest, so called from Asshur, the son of Shem. Out of the empire founded by Nimrod at Babylon sprung the Babylonian or Chaldæan, the capital of which was Babylon, while that of Assyria was Nineveh. The empire of the Medes also sprung from the Assyrian, and was at length united by Cyrus with Persia, a country which, previous to the reign of that great prince, did not contain more than a single province of the present extensive kingdom, and which continued to rule over Asia upward of two centuries, until its power was overthrown by Alexander the Great. Elam, which originally denoted the country of the Elymæi in the modern Khusistan, afterward became the Hebrew term for Persia and the Persians, who were allied to the Madai or Medes. The other nations of Asia mentioned in the Scriptures have each their appropriate designations, such as the Arphaxad, or Arph-Chesad, supposed to be the Chaldæans; the Lud or Ludim, alleged by Josephus and Bochart to be the Lydians; and the Aramites or the Syrians. The Asiatic countries more especially mentioned as the scenes of great events and important transactions are Arabia, Armenia, Assyria, Babylonia, Syria, and Judæa or Palestine, Phœnicia and Persia. See each in its alphabetical order.

II. *Church History.*—Christianity spread rapidly in the first centuries in Western Asia, which, after the times of Constantine, belonged among the Christian countries. The apostolic churches of Antioch (q. v.) and Jerusalem (q. v.) received along with Rome and Alexandria the rank of patriarchates. The diocese of Asia, of which Ephesus was the metropolis, was reckoned next in rank to the four patriarchates up till the council of Chalcedon, which subordinated the diocese to the Patriarch of Constantinople. In the fifth, sixth, and seventh centuries the Nestorians and Monophysites were excluded by œcumenical synods from the Church, and organized themselves as independent denominations, which still exist. See Nestorians; Armenians; Jacobites. Down to the twelfth century the churches of Western Asia were still in a moderately flourishing condition; but about that time the Saracens succeeded in establishing several principalities, which were the cause of sad desolation to the Church. The Turks, who succeeded, completed the wreck. For the Church history of the following centuries, we refer, besides to the articles already mentioned, to Turkey; Greek Church. Also in other portions of Asia the Gospel was early proclaimed, and Christianity flourished for some time in Persia, till it succumbed to the rising power of Mohammedanism. The outposts of Christianity in China and India, which probably reach back to an early period, were lost sight of by the Latin and Greek churches. The Roman Church, in the Middle Ages and modern times, made great effort to unite with itself the churches of Western Asia, and to convert the pagans in various Asiatic countries. She succeeded in most of the Portuguese and Spanish possessions, and founded a number of dioceses in other countries. The history of Protestantism begins with the establishment of the rule of the East India Company; and in the nineteenth century its missions have developed on so large a scale that the time appears to be near when it will have the ascendency in a large portion of Eastern Asia. For more details on the history of both the Roman and the Protestant churches, we refer to the articles Persia; China; India; Farther India; Indian Archipelago; Japan.

III. *Ecclesiastical Statistics.*—The following tabular survey of the total Christian population is taken from the latest accessible sources (1880), the number of Mohammedans in Asia being about 115,144,000.

Countries.	Sum.	Rom. Cath.	Protestant.	Eastern.
Russia	13,471,000	51,000	14,000	5,941,000
Turkey	16,170,000	260,000	25,000	3,000,000
Persia	7,000,000	10,000	3,000	50,000
China and Dependencies	435,000,000	483,000	50,000	5,000
Japan	34,338,000	21,000	4,000	6,000
Anam	21,000,000	480,000	....	....
Burmah	4,000,000	5,000	....	....
Siam	5,750,000	25,000	2,000	....
British possessions	243,898,000	1,264,000	2,600,000	400,000
French "	2,770,000	300,000	....	....
Spanish "	6,300,000	5,501,000	....	....
Portuguese "	882,000	350,000	....	....
Dutch "	26,745,000	80,000	170,000	....
Other Countries	17,443,000	....	....	....
Totals	834,767,000	8,830,000	2,868,000	9,402,000

The Greek Church is the largest Christian body in Asiatic Russia and Asiatic Turkey, and is at present spreading, together with Russian influence, in Central Asia and China. Armenians are numerous in Russia, Turkey, and Persia, and scattered in India. Nestorians and Jacobites are mostly found in Turkey and India, the former also in Persia. By many it is believed that there are still numerous descendants of Christians in various parts of Asia as yet unknown to the rest of the Christian world. In 1859 it was asserted that 30,000 native Christians had been discovered in the island of Celebes. Buddhism, Brahminism, and the other religious systems of India, China, and Japan, count together a population of about 600 millions. Mohammedanism prevails in Asiatic Turkey, Arabia, Persia, Afghanistan, Beloochistan, and Tartary, and is, in general, professed by a population of about 50 millions. The Jews in Asiatic Turkey are estimated at about 350,000; small numbers live scattered in nearly every country. The rest belong to a great variety of pagan systems.

2. Asia Minor was the name anciently given to the region nearly inclosed by the Euxine, Ægæan, and Mediterranean Seas, and now forming a part of Turkey. Respecting the Biblical notices of this district we have to remark: (*a*) Antiochus the Great is called king of Asia in 1 Macc. viii, 6; a title that he assumed as master (not only of Syria, but also) of the greater part of Asia Minor (which had passed over to the Macedonian princes as a Persian province), but was compelled (B.C. 189) to relinquish all the Asiatic districts west of the Taurus to the Romans (Liv. xxxviii, 38; 1 Macc. viii, 8), who committed Mysia, Lydia, and Phrygia to Eumenes (II), king of Pergamus (Liv. xxxvii, 55; xxxviii, 39). Hence (*b*) the kingdom of Pergamus was called the Asiatic empire, although the Syrian Seleucidæ, who only occupied Cilicia, likewise (perhaps only out of empty pretence) assumed this title (1 Macc. xii, 39; xiii, 32; 2 Macc. iii, 3), and so the empires of Egypt and Asia are found in contrast (1 Macc. xiii, 13). (*c*) By the will of Attalus (III) Philometor (q. v.), the kingdom of Pergamus passed over (B.C. 133) as a province into the hands of the Romans, in whose diplomatic phraseology Asia was now termed simply "*Asia cis Taurum*" (comp. Cicero, *Flacc.* 27; Nep. *Attic.* 54; Plin. 40), i. e. including the districts Mysia, Lydia, Phrygia, and Caria (which last the Rhodians obtained after the conquest of Antiochus the Great). It was governed by a prætor until the Emperor Augustus made it a proconsular province. In this extent it is styled *Asia Proper* (ἡ ἰδίως καλουμένη Ἀσία, Ptolem. v, 2; comp. Strabo, xii, 577). To this connection appear to belong the following passages of the N. T.: Acts vi, 9 (where Asia and Cilicia are names of Roman provinces in Asia Minor); xx, 16; 1 Pet. i, 1 (see Steiger, in loc.); Rev. i, 4; comp. ii and iii, where letters to the Christian communities in the seven cities of (proconsular) Asia designate those in Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea (q. v. severally) (see Lücke, *Offenbar. Joh.* p. 201; comp. T. Smith, *Septem Asiæ ecclesiar. notitia*, Lond. 1671, Utr. 1694; Arundell, *Visit to the Seven Churches of Asia*, Lond. 1828). On the other hand, in Acts ii, 9 (comp. xvi, 6; see Wiggers, in the *Stud. u. Krit.* 1838, i, 169), it appears to denote Phrygia, or, as the commentators will have it, only Ionia (see Kuinöl, in loc.); but it is not certain that in *Roman* times Ionia was called Asia by pre-eminence (see Pliny, v, 28; comp. Solin. 43). The extent in 2 Cor. i, 8, is uncertain, and, moreover, the boundaries of Asia Minor varied at different periods (see Mannert, VI, ii, 15 sq.; Wetstein, ii, 464). Thus it may be regarded as pretty well settled: (1.) That "Asia" denotes the whole of Asia Minor, in the texts Acts xix, 26, 27; xxi, 27;

EUXINE
BLACK SEA
THRACIA
PAPHLAGONIA
BITHYNIA
PONTUS
GALATIA
CAPPADOCIA
PHRYGIA
LYDIA
CARIA
PISIDIA
PAMPHYLIA
LYCIA
CILICIA
SYRIA
MESOPOTAMIA
MYSIA
IONIA
Hadrianopolis
Byzantium
Heraclea
Heraclea Pontica
Tium
Cytoram
Sinope
Amisus
Eupatoria
Cerasus
Antiochus
Sora
Hyppium
Prusias ad
Nicæa
Andrapa
Amasea
Gangra
Halys R.
Tavium
Dadastana
Cordium
Amyra
Thermæ
Gaziura
Lycus R.
Nicopolis
Aspona
Cappadox R.
Saunda
Berisa
Sacæna
Nyssa
Halys
Castabala
Sebaste
Cybistra
Tyana
Cæsarea
Melas R.
Sabus
Melitene
Euphrates R.
Abydos
Cyzicus
Troas
Mt. Ida
Assos
Adramyttium
Lesbos
Pergamos
Thyatira
Sardis
Smyrna
Philadelphia
Cilbianus
Ancyra
Pyrgion
Dorylæum
Cotyæum
Amorium
Apamea
Cadi
Sebastea
Philomelium
Iconium
Antioch in Pisidia
Laodicea
Colossæ
Hierapolis
Ephesus
Samos
Miletus
Paros
Naziansus
Podandus
Derbe
Lystra
Mount Taurus
Tarsus
Issus
Alexandria
Antioch
Seleucia
Chalcis
Halicarnassus
Patmos
Coos
Myndus
Myrsa
Patara
Myra
Perga
Homonada
Anemarium
Rhodes
Carpathus
CARPATHIAN SEA
SEA OF PAMPHYLIA
SEA OF CILICIA
G. of Issus
Mt. Argæus
Mt. Tmolus
Sipylus Mts.
Taurus Mts.
Lycus R.
Sarus R.
Issus R.
Tigris R.
Euphrates R.
Meander R.
Cayster R.
Hermus R.
Caicus R.
Scamander R.
Simois R.
Rhyndacus R.
Halys R.
Sangarius R.
Iris R.
Thymbrius R.
Mt. Olympus
Mt. Ida
Mt. Tmolus
Mt. Argæus
Mt. Taurus
Mt. Sipylus
Mt. Cilbianus
Mt. Tmolus
Mt. Taurus
Mt. Argæ

xxiv, 18; xxvii, 2; but (2.), that only ASIA PROPER, the Roman or Proconsular Asia, is denoted in Acts ii, 9; vi, 9; xvi, 6; xix, 10, 22; xx, 4, 16, 18 [Rom. xvi, 5]; 1 Cor. xvi, 19; 2 Cor. i, 8; 2 Tim. i, 15; 1 Pet. i, 1; Rev. i, 4, 11. ASIA MINOR comprehended Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas (all of which are mentioned in the New Testament), Lydia, Ionia, Æolis (which are sometimes included under Lydia), Caria, Doris, and Lycia. ASIA PROPER, or Proconsular Asia, comprehended the provinces of Phrygia, Mysia, Caria, and Lydia (Cicero, *Ep. Fam.* ii, 15). But it is evident that Luke uses the term Asia in a sense still more restricted; for in one place he counts Phrygia (Acts ii, 9, 10), and in another Mysia (xvi, 6, 7), as provinces distinct from Asia. Hence it is probable that in many, if not all, of the second set of references above, the word Asia denotes only Ionia, or the entire western coast, of which Ephesus was the capital, and in which the seven churches were situated. See generally, Usher, *De Asia proconsulari* (Lond. 1681); id. *De episcop. metropol. in Asia proconsulari* (Lond. 1687); Carpzov, *De Asiæ ecclesiis* (Lips. 1698); Cellarius, *id.* (Hal. 1701); Conybeare and Howson's *St. Paul*, i, 237; *Penny Cyc.* s. v. Anatolia; Smith's *Dict. of Class. Geogr.* i, 232 sq., 238 sq.; Texier, *Asie Mineure* (Paris, 1863); Le Bas and Cheron, *Hist. Ancienne de l'As. Min.* (Par. 1864); Perrot, *Voyage en As. Min.* (Paris, 1864).

3. PROCONSULAR ASIA, therefore, seems to be usually that designated in the New Test., being a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the west of the peninsula (B.C. 133). Some rectifications of the frontier were made, and "Asia" was constituted a province. Under the early emperors it was rich and flourishing, though it had been severely plundered under the republic. In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. (Hence ἀνθύπατοι, Acts xix, 38, and on coins.) It contained many important cities, among which were the seven churches of the Apocalypse, and it was divided into assize districts for judicial business. (Hence ἀγοραῖοι, i. e. ἡμέραι, Acts, *ibid.*) It is not possible absolutely to define the inland boundary of this province during the life of the Apostle Paul; indeed, the limits of the provinces were frequently undergoing change; but generally it may be said that it included the territory anciently subdivided into Æolis, Ionia, and Doris, and afterward into Mysia, Lydia, and Caria. See MYSIA; LYCIA; BITHYNIA; PHRYGIA; GALATIA. These were orignally Greek colonies (see Smith's *Smaller Hist. of Greece*, p. 40 sq.). Meyer (in his *Comment.* on Acts xvi, 6) unnecessarily imagines that the divine intimation given to Paul had reference to the continent of Asia, as opposed to Europe, and that the apostle supposed it might have reference simply to "Asia cis Taurum," and therefore attempted to penetrate into Bithynia. The view of Meyer and De Wette on Acts xxvii, 2 (and of the former on Acts xix, 10), viz. that the peninsula of Asia Minor is intended, involves a bad geographical mistake; for this term "Asia Minor" does not seem to have been so applied till some centuries after the Christian era. Neither is it strictly correct to speak of Asia in the N. T. as being at that time called *A. proconsularis;* for this phrase also was of later date, and denoted one of Constantine's subdivisions of the province of which we are speaking. (See Conybeare and Howson's *Life and Epistles of St. Paul*, ch. xiv; Marquardt's *Röm. Alterthümer*, iii, 130-146.) See ASIARCH.

4. SEVEN CHURCHES OF ASIA.—These, celebrated in the Apocalypse, in the apostolic times, and in ecclesiastical history, were, as they are classified by the writer of the book of Revelation (ch. i iii), Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, which see under the respective names. See ASIA MINOR (No. 2, above); REVELATION.

Asiarch (Ἀσιάρχης, *ruler of Asia* Minor, in the plur., Acts xix, 31; Vulg. *Asiæ principes;* Auth. Vers. "the chief of Asia"), the title of the ten persons annually chosen in Proconsular Asia as chief presidents of the religious rites (*præsides sacerdotales*, Tertull. *De Spect.* 2), and whose office it was to exhibit solemn games in the theatre every year, in honor of the gods and of the Roman Emperor (*Cod. Theodos.* xv, 9, 2). This they did at their own expense (like the Roman ædiles), whence none but the most opulent persons could bear the office, although only of one year's continuance (see Conybeare and Howson, *Life and Epistles of St. Paul*, ii, 83). The appointment was much as follows: at the beginning of every year (i. e. about the autumnal equinox), each of the cities of Asia held a public assembly, in order to nominate one of their citizens as asiarch (Spanheim, *De usu et præstant. num.* p. 694). A person was then sent to the general council of the province, at some one of the principal cities, as Ephesus, Smyrna, Sardis, etc., to announce the name of the individual who had been selected (Æl. Arist. p. 344 sq., ed. Jebb; p. 613 sq., ed. Cant.). Of the persons thus nominated by the cities the council designated ten. As the asiarchs are repeatedly mentioned in the plural, some suppose that the whole ten presided as a college over the sacred rites (comp. Strabo, xiv, 649). But in Eusebius (*Hist. Eccles.* iv, 15) Polycarp is said to have suffered martyrdom when "Philip was *asiarch* and Statius Quadratus proconsul of Asia;" from which and other circumstances it is deemed more probable that, as in the case of the irenarch, the names of the ten nominated by the general council were submitted to the proconsul, who chose one of the number to be asiarch (see Vales. in loc.; Deyling, *Observ.* iii, 379 sq.). Kuinöl (at Acts xix, 31) admits that one chosen by the proconsul was pre-eminently the asiarch, but conceives that the other nine acted as his assessors, and also bore that title. Others, however, think the plurality of asiarchs sufficiently accounted for by supposing that those who *had* served the office continued to bear the title, as was the case with the Jewish high-priests; but the other branch of the alternative is usually preferred. It is probable that in the course of time changes were made in the office, which our fragmentary information does not enable us to trace; and that the solitary testimony of Eusebius amounts to no more than that one asiarch, Philip, then and there presided at the public games, but not that the arrangements of all the games were made and provided by that one asiarch. Even the college of these officers appear to have had jurisdiction in Proconsular Asia (q. v.) only, for we find mention of similar functionaries in the other provinces of Asia Minor, e. g. Bithyniarch, Galatarch, Lyciarch, Cariarch, etc. (Strabo, xiv, 3; Malalas, p. 285, 289, ed. Bonn), and likewise in other parts of the Roman empire, e. g. Syriarch (Liban. *Ep.* 1217), Phœniciarch, Cypriarch (2 Macc. xii, 2), etc., each charged with similar duties in their respective districts (see the *Hall. Encycl.* iii, 284 sq.). There is no ground for the supposition of Schöttgen (*Miscel. Lips.* v, 178 sq.), that the asiarchs were city magistrates, having appellate or superior jurisdiction over the decisions of local courts: they should by no means be confounded with the archon, or chief magistrate of Ephesus; for they were representatives, not of a single city, but of many cities united. This notion of the asiarchs is confirmed by a medal of Rhodes, struck under Hadrian, on the reverse of which we read, "A coin struck in common by thirteen cities, in honor of the magistrate of Rhodes, Claudio Fronto, *asiarch* and high-priest of the thirteen cities." The office might be filled by the same person several times (Akerman, *Num. Ill.*

Coin of Hypæpa in Lydia: a military figure pouring the contents of a *patera* upon an altar with the fire kindled, while Victory places a garland on his head: legend (in Greek), "Of the Hypæpenians under Menander, second time Asiarch and Prætor."

p. 51). Their place of residence was at Ephesus, Smyrna, Sardis, Cyzicus, or at any other city where the council was held. Their office was thus, in a great measure at least, religious, and they are, in consequence, sometimes called "priests" (ἀρχιερεῖς), and their office a "priesthood" (ἱερωσύνη) (*Mart. S. Polycarp.* in *Patr. Ap.* c. 21). Probably it represented the religious element of the ancient Panionian League, to the territorial limits of which also the circle of the functions of the asiarchs nearly corresponded (see Herod. i, 142). Coins or inscriptions bearing the names of persons who had served the office of asiarch one or more times, are known as belonging to the following cities: Aphrodisias, Cyzicus, Hypæpa, Laodicea, Pergamos, Philadelphia, Sardis, Smyrna, Thyatira. (Aristid. *Or.* xxvi, 518, ed. Dind.; Eckhel, ii, 507; iv, 207; Böckh, *Inscr.* vol. ii; Krause, *Civitates Neocoræ*, p. 71; Wetstein, *On Acts XIX;* Herod. v, 38; Hammond, *On N. T.* in loc.)

These chiefs, then holding such games at Ephesus, out of friendly consideration for Paul, restrained him from appearing, as he proposed, in the theatre, during the sedition raised by Demetrius, the goldsmith, respecting Diana of Ephesus (Acts xix, 31). The consideration of these asiarchs for the Apostle Paul, during the tumult, is not only extremely honorable to his character and to theirs, but is also a strong confirmation of the remark made by the evangelist (ver. 10), that "all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks" (see Conybeare and Howson, ii, 86). It shows also in what light the tumult of Demetrius was beheld, since he took especial care to observe that "all Asia" worshipped their goddess. Yet were the very asiarchs, now engaged in this worship, intent on saving the man whom Demetrius represented as its most formidable enemy (Carstens, *De Asiarchis Paulo quondam amicis*, Lubec. 1744). See generally Salmas. *ad Solin.* 40, p. 566; Van Dale, *Dissert. ad antiq. et marmor.* p. 273 sq.; Carstens, *Meditat. subseciv. spec.* ii (Lubec. 1744); Ziebich, *Observ. e numis antiq. sacr.* (Viteb. 1745), p. 36 sq.; Smith's *Dict. of Class. Ant.* s. v.; and the treatises *De Asiarchis*, of Boysen (Hal. 1716), Lintrup (Hafn. 1715), Siber (Viteb. 1683), Sontag (Altdorf, 1712), and Wesseling (Utr. 1753).

Asiatic Brethren, a secret society greatly resembling the Rosicrucians (q. v.). It arose in Austria in 1780, spread throughout Germany, applied itself chiefly to cabalistics and theosophy, and occasioned many frauds. Baron Ecker von Eckhofen and one Boheman at Stockholm were the principal defenders of this order. See *Die Brüder St. Johannis des Evang. aus Asien* (Berl. 1830).

Asibi'as (Ἀσεβίας, comp. *Asebia*, 1 Esdr. viii, 48), one of the Israelites who renounced his Gentile wife after the captivity (1 Esdr. ix, 26); doubtless a corruption for the MALCHIJAH (q. v.) of the genuine text (Ezra x, 25).

A'siël, the name of two men.

1. (Heb. *Asiel'*, עַשִׂיאֵל, *created* by *God;* Sept. Ἀσιήλ.) The father of Seraiah, and progenitor of one of the Simeonite chiefs that expelled the Hamite aborigines from the fertile valleys near Gedor in the time of Hezekiah (1 Chron. iv, 35). B.C. ante 712.

2. (Vulg. *Asiel*, for the Greek text is not extant.) The last named of the five scribes whom the divine voice is represented, in the fanciful vision of 2 Esdr. xiv, 24, as directing Ezra to bring for the purpose of recording the revelation about to be communicated to him.

Asinæus (Ἀσιναῖος), a Jew during the captivity at Babylon, of whose exploits, in connection with his brother Anilæus (Ἀνιλαῖος), in raising himself from obscurity to the chief power in the province of Mesopotamia, and of whose reverses afterward in consequence of an idolatrous marriage, Josephus gives a detailed but apparently apocryphal account (*Ant.* xviii, 9).

As'ipha (Ἀσιφά), one of the family-heads of the "temple-servants" that returned from Babylon (1 Esdr. v, 29); evidently the HASUPHA (q. v.) of the true text (Ezra ii, 43).

As'kelon (Judg. i, 18). See ASHKELON.

Askew, ANNE (otherwise Ascough or Ascue), born in 1521, was second daughter of Sir Wm. Askew, of Lincolnshire. By the study of the Scriptures she became a convert to the opinions of the Reformers, at which her husband, one Kyme, a papist, turned her out of doors. She came up to London to sue for a separation, and appears to have attracted the favorable notice of some ladies high at court. She was soon accused of heresy and committed to prison. Being examined before the Bishop of London and others, she is said to have replied boldly to the lord-mayor's question, "Whether the priests cannot make the body of Christ?" "I have read that God made man; but that man can make God I never yet read" (Strype, *Memorials*, i, 387). Yet it is said by Burnet that "after much pains she set her hand to a recantation, by which she acknowledged that the natural body of Christ was present in the sacrament after the consecration, whether the priest were a good or an ill man; and that, whether it was presently consumed or reserved in the pix, it was the true body of Christ" (*Hist. of Reformation*, bk. iii). Her recantation, however, was not effectual, for she was soon apprehended again and committed to Newgate, where she was again strictly questioned as to what ladies at court had shown her favor and encouragement. She was placed on the rack and cruelly tortured in the sight, and, as Fox says, by the hand of the Lord Chancellor Wriothesly, whose eagerness in this matter is ascribed to his desire to gain some ground of offence against the Duchess of Suffolk, the Countess of Hertford, or some other ladies. But her patience and fortitude could not be shaken. She was burnt with four others at the stake in Smithfield, July 16, 1546. She wrote several works, one of which is entitled *Examinationes piæ.*—*Penny Cyclop.* s. v.; Fox, *Book of Martyrs*, p. 600-614; Burnet, *Hist. of Reformation*, bk. i, p. 547.

Aslac, CONRAD, a learned Danish divine, born at Bergen, in Norway, in 1564, studied at Copenhagen, and in the years 1593–99 travelled through Germany, Switzerland, France, England, and Ireland. He returned to Copenhagen in 1600, and professed the Hebrew, Greek, and Latin languages, and theology. He died in 1624, leaving among other works: 1. *A Treatise on Election* (Danish, Copenhagen, 1612, 8vo):—2. *Physica et Ethica Mosaica* (Hanau, 1613):—3. *De Dicendi et Disserendi Ratione*, lib. iii (Copenhagen, 1612, 4to. This book is placed on the Roman *Index*):—4. *De Christo vero Deo et Homine in una Indivisa Persona*, etc. (Frankfort, 1620, 8vo):—5. *De Statu Christi ante Incarnationem et in Incarnatione* (Copenhagen, 1622, 4to):—6. *Oratio de Statu Religionis in Dania, ab* 1517 *ad* 1628 (Copenhagen, 1631, 4to):—7. *De Religionis per Lutherum Plantatione in Daniam et Norvegiam* (Copenhagen, 1620, 4to); besides many disputations, etc., on Free Will, Original Sin, the Creation, etc.

Asmodæ'us (Ἀσμοδαῖος), a dæmon or evil spirit mentioned in the apocryphal book of Tobit (iii, 8) as having become enamored of Sara, the daughter of Raguel, and killed the seven husbands whom she had

married (Tob. vi, 14), but as being put to flight by the charm used by Tobias on his marriage with her (Tob. viii, 2, 3). The rabbins have a number of absurd traditions respecting Asmodæus (אַשְׁמְדַאי or אַשְׁמְדָי, Talm. *Getten*, lxviii, 1) as a libidinous dæmon (comp. Gen. vi, 1), and indeed the Talmudists represent him as the prince of devils, even Satan himself (see Eisenmenger, *Entd. Judenth.* ii, 440; Lightfoot, *Hor. Hebr.* ad Luc. xi, 15). Hence Beelzebub has been supposed to refer to the same dæmon. But a similar title they also give to "the angel of death," as the destroyer of all mankind; hence some derive the name Asmodæus from the Hebrew שָׁמַד, *shamad'*, to *exterminate*, which identifies it also with Abaddon (q. v.), the same as Apollyon (Rev. ix, 11, where he is called "a king, the angel of the bottomless pit"), and ὁ Ὀλοθρεύων, Wisd. xviii, 25, where he is represented as the "evil angel" (Psa. lxxviii, 49) of the plague (Schleusner's *Thesaur.* s. v.), the angel of death (see Ilgen, *Zu Tob.* p. 42). Thus the story in Tobit means no more than that the seven husbands died successively on their marriage with Sara. (For other interpretations, see Fritzsche, *Comment.* p. 38). Others, however (Gesen. *Allgem. Literatur-Zeit.* 1815, No. 123; De Wette, *Bibl. Theol.* p. 146; Reland, *Ant. Sacr.* iv, 6), rather refer it to the Persic word *azmadan*, to *tempt* (Castelli *Lex. Pers.* col. 24 sq.). In the book of Tobit, this evil spirit is represented as causing, through jealousy, the death of Sara's seven husbands in succession on the bridal night; gaining the power to do so (as is hinted) through their incontinence. Tobias, instructed by Raphael, burns on "the ashes of perfume" the heart and liver of the fish which he caught in the Tigris; "the which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him" (Tob. viii, 3). It is obviously a vain endeavor to attempt to rationalize this story, since it is throughout founded on Jewish dæmonology, and "the loves of the angels," a strange fancy derived from Gen. vi, 2. Those, however, who attempt this task make Asmodæus the dæmon of impurity, and suppose merely that the fumes deadened the passions of Tobias and his wife. The rabbins (among other odd fables) make this dæmon the offspring of the incest of Tubalcain with his sister Noema, and say (in allusion to Solomon's many wives) that Asmodæus once drove him from his kingdom, but, being dispossessed, was forced to serve in building the Temple, which he did noiselessly, by means of a mysterious stone Shamir (Calmet, s. v. and *Fragments*, p. 271, where there is a great deal of fanciful and groundless speculation). See generally Wichmann, *De Asmodæo spiritu maligno ἀνθρωποκτόνῳ* (Lub. 1666); Hosum, *De Aschmodæo dæmonio maligno* (Hafn. 1709); Neubauer, *De angelo mortis ex mente Ebr. et Muhammedanorum* (Hal. 1732); Hezel, *Schriftforscher* (Giessen, 1792), ii, 1 sq.; Calmet's *Dissertation on the dæmon Asmodeus* (translated in Arnald's *Commentary on the Apocrypha*); Ode, *De Angelis*, p. 611 sq. See DÆMON.

Asmonæan (Ἀσαμωναῖος, Ἀσσαμωναῖος, Joseph. *Ant.* xii, 6, 1 sq.; in Joseph. Gorionid. plur. חַשְׁמוֹנִים, *Chashmonim'*; more fully חַשְׁמוֹנָאִי בַּיִת, Jonathan's *Targ.* on 1 Sam. ii, 4; comp. Arab. *chashim*, *noble*; חַשְׁמַנִּים, Psa. lxviii, 32; *fat* ones, i. e. opulent), the proper designation of the family of the priest Mattathias, whose sons became better known by the surname of the Maccabees. (For the lineage and history of the Asmonæans in full, see the *Penny Cyclopædia*, s. v.) See JUDAS MACCABÆUS. With Mattathias (B.C. 167) began the exploits of the Asmonæans in delivering the Jewish people from the oppressive yoke of the Syrian Seleucidæ, which was accomplished by Jonathan, son of Mattathias, already a high-priest in rank—a dignity that was now attached to that of Syrian "meridarch." Simon, another son of Mattathias, became himself hereditary prince of the Jews. His grandson Aristobulus assumed the diadem, and the royal dynasty of the Asmonæans continued on the Jewish throne till the interference of Pompey in Jewish affairs. Aristobulus II, the third king of the Asmonæan line, was dethroned by the Romans, and upon his sons devolved the perilous endeavor of regaining their ancestral crown, but without permanence. They both paid therefor the penalty of their lives, the last being Antigonus (whom Antony caused to be beheaded at Antioch, Joseph. *Ant.* xv, 1, 2), with whom the Asmonæan *dynasty* expired, after a duration of 126 years, in the consulship of M. Vips. Agrippa and Canin. Gallus, i. e. B.C. 37 (see Joseph. *Ant.* xiv, 16, 4). The two surviving members of the family, Aristobulus and Mariamne, grandchildren of Aristobulus II, appear, it is true, at first to have striven to maintain a position in life under the Herodian sway suitable to their rank; but they soon fell under the suspicion of King Herod, and, with the assassination of Mariamne, the *family* of the Asmonæans likewise became extinct (apparently after Herod's return from Antioch, where he had met Octavianus on his return from Egypt, B.C. 29; Joseph. *Ant.* xv, 7, 4). The exploits of the Maccabees under Simon are related in the books of the Apocrypha that bear their name (1 and 2 Macc. among the Jews, ספרי חשמונאים, *books of the Chashmonæans;* see Eichhorn, *Einl. in die Apokr. Schr. d. A. T.* p. 208 sq.; Jahn, II. iv, 949 sq.; Bertholdt, iii, 1036); but the complete history of the Asmonæans is given by Josephus (*Ant.* xii, 6 to xiv, 16), who was himself a descendant of their lineage (*Ant.* xvi, 7, 1). See MACCABEE.

As'nah (Heb. *Asnah'*, אַסְנָה, perh. *hateful*, or *thorn*, otherwise *store-house;* Sept. Ἀσενά), the head of one of the families of the Nethinim that returned from the Babylonian captivity with Zerubbabel (Ezra ii, 50). B.C. ante 536.

Asnap'per (Chald. *Osnappar'*, אָסְנַפַּר; some MSS. אָסְנַפָּר, *Asenappar'*, whence Sept. Ἀσσεναφάρ v. r. Ναφάρ; Vulg. *Asenaphar*), the name of an Assyrian king or satrap who is said to have planted colonies (probably from some distant conquered territory) in Samaria, or perhaps other parts of Palestine and Syria (Ezra iv, 10). On the supposition that a king of Assyria is meant, and by comparison with 2 Kings xvii, 24, many (with Grotius) identify him with Shalmaneser; others (as Rosenmüller, *Alterth.* I, ii, 109; Hengstenberg, *Authent. Dan.* p. 178) understand Esarhaddon (comp. Ezra iv, 2; so Michaelis; but see on the contrary Herzfeld, *Gesch. d. Volkes Israel*, i, 473); while most of the Jewish interpreters assume Sennacherib to be meant. He was probably, however, only a satrap of some of the Assyrian provinces (B.C. cir. 712), and the epithet applied to him in the passage in Ezra (רַבָּא וְיַקִּירָא, *the great and the excellent*, i. e. *most eminent* [comp. κοάτιστος, Luke i, 3]; Auth. Vers. "the great and noble") is apparently the usual title of persons in that capacity, being indeed perhaps the translation of the official title Osnapper itself (אָסְ = Sanscrit *osna*, *great;* פַּר = Sanscrit *para*, *noble;* see Luzath, *Le Sanscritisme de la langue Assyrienne*, p. 38-40). Bohlen, on the other hand, compares Sanscrit *Senapa*, *leader of an army;* according to which the name would become merely a designation of an Assyrian general.

A'som (Ἀσόμ), one of the Israelites whose "sons" had taken foreign wives on the return from Babylon (1 Esdr. ix, 33); evidently the HASHUM (q. v.) of the true text (Ezra x, 33).

A'sor (Ἀσώρ), a plain in Galilee near the Sea of Gennesaret (1 Macc. xi, 67, according to the Vulg. and Syr.; the common Greek has Νασώρ, Auth. Vers. "Nasor;" but the initial ν has apparently been borrowed from the preceding πεδίον), probably *Hazor*

(חֲצוֹר, which is thus Græcized in the Sept.), in the tribe of Naphtali (comp. Joseph. *Ant.* xiii, 5, 7). See HAZOR.

Asp (פֶּתֶן, *pe'then*, so called probably from *extending* itself, Deut. xxxii, 33; Job xx, 14, 16; Isa. xi, 8; "adder," Psa. lviii, 4; xci, 13; ἄσπις, Rom. iii, 3), a venomous kind of serpent, perhaps correctly designated by this rendering, since the Chald., Syr., and Arabic equivalents appear to denote some member of the *Coluber* family (see Gesenius, *Thesaur.* p. 1140). Bochart (*Hieroz.* iii, 156, ed. Lips.) incorrectly refers to the Syr. name for *dragon* (comp. his treatise *De aspide surda ad Psa.* lviii, 5, ibid. p. 161 sq.). Kitto (*Pict. Bible*, at Job xx, 14) compares the *bæten* of the Arabs, called by the Cyprians *kufi* (κωφή, *deaf*, comp. Psa. lviii, 4). This reptile, which more exactly corresponds in name to the Heb., is thus described by Forskal (*Descr. Anim.* p. 15): "Spotted all over with black and white; a foot long, and about twice as thick as one's thumb; oviparous; the bite instantly fatal, causing the body to swell." See ADDER. The "asp" is often mentioned by ancient authors (see Smith's

The Asp (*Haje*): 1, at rest; 2, aroused.

Dict. of Class. Antiq. s. v. Aspis), but in such vague terms (except that they agree in its extreme venom, whence it was selected by Cleopatra as the surest and speediest means of her suicide) that little can be positively determined respecting it, if indeed several species of serpent are not thus designated. From the description of Pliny, however (*Hist. Nat.* viii, 35), naturalists have generally fixed upon the *el-Haje* (or *Nasher*, described by Forskal, *Anim.* p. 14) of the Arabs (*Vipera Haje* of Daudin) as representing the ancient asp. It is from three to five feet in length, of a dark green color, marked obliquely with bands of brown, and closely allied to the celebrated cobra-de-capello of India in its power of swelling the neck when irritated, and of rising on its tail in striking its prey (see *Penny Cyclopædia*, s. v.). It is often figured as a sacred symbol on the Egyptian monuments under the name *Kneph* (Rawlinson's *Herodotus*, ii, 105). See SERPENT.

Asp as *Agathodæmon*, or tutelary Spirit, at the entrance of an ancient Egyptian Store-house.

Aspal'athus (ἀσπάλαθος), a word which occurs only in Ecclus. xxiv, 15, of the Apocrypha, where the substance which it indicates is enumerated with other spices and perfumes to which wisdom is compared. It was no doubt one of the drugs employed by the ancients as a perfume and incense, as it is described by Dioscorides (i, 19), as well as enumerated by Theophrastus (ix, 7), and by both among aromatic substances. It forms one of the ingredients of the *cyphi*, or compound incense made use of by the Egyptian priests, as related both by Plutarch and Dioscorides. From the notices in the classical authors (comp. Theogn. 1193; Theocr. xxiv, 87; Plin. xii, 24, 52) we can only gather that it was a thorny shrub, whose bark, especially of the roots, yielded a fragrant oil. In the Arabian works on husbandry the plant is stated to have an acid taste, and to bear a purple flower, but no fruit (see Smith's *Dict. of Class. Antiq.* s. v.). *Lignum Rhodium* is sometimes considered to be one of the kinds of aspalathus described by Dioscorides, but this is a produce of the Canary Islands, and of the plant called Convolvulus scoparius. By others aspalathus, which has been supposed to be the same thing as Syrian aloe, or that of Rhodes and of Candia, is thought to have been yielded by species of the genus which has been called Aspalathus, and especially by the species *A. Creticus*, which is now called *Anthyllis Hermanniæ;* but there does not seem to be sufficient proof of this. Others again have held that aspalathus was a kind of agallochum [see ALOE], and Dr. Harris (sub. Lign.—aloe) seems to have thought that he got rid of a difficulty by suggesting that *ahalim*, which was probably agallochum, should be rendered *Aspalathus*. Arab authors, as Avicenna and Serapion, give *Dar-shishan* as the Arabic synonym of aspalathus. They quote some of their own countrymen as authorities respecting it, in addition to Galen and Dioscorides. Hence it would appear to have been a product of the East rather than of the West, as for such they usually give only the Greek name or its translation, and quote only Greek authorities. Avicenna, in addition to his description, says that some think it may be the root of Indian nard. Hence it may justly be inferred that *Dar-shishan*, which the Arabians thought to be aspalathus, must have come to them from India, or they would not have hazarded this supposition. In India the name *Dar-shishan* is applied to the bark of a tree which is called *kaiphul* or *kyphul*. This tree is a native of the Himalayan Mountains from Nepal to the Sutlej, and has been figured and described by Dr. Wallich, in his *Tentamen Floræ Nepalensis*, p. 59, t. 45, by the name *Myrica sapida*, in consequence of its fruit, which is something like that of the arbutus, being edible. The leaves, on being rubbed, have a pleasantly aromatic though faint smell. The bark forms an article of commerce from the hills to the plains, being esteemed in the latter as a valuable stimulant medicine. It may be seen mentioned by the name *ka-i-phul* in Gladwin's translation of the Persian *Ulfaz-i-Udwieh*, No. 884, as a synonym of *Dar-sheeshan*, which is described as an aromatic bark, while at No. 157 *Dar-shishan* is considered to be a synonym of *ishtelayus*, which seems to be a corruption of aspalathus from the errors of transcribers in the diacritical points. *Kaiphul* has, moreover, been long celebrated

by Sanscrit authors, and it may therefore have easily formed one of the early articles of commerce from the East to the West, together with nard, costus, and lycium from these mountains. See SPICERY.

As'patha (Heb. *Aspatha'*, אַסְפָּתָא, prob. Sanscrit *Aspadata, given by a horse*, i. e. by Brahmah in the form of a horse [comp. the Persian name *'Ασπαδάτης* or *'Ασπάδης*, Diod. Sic. ii, 33]; Sept. *Φασγά*, etc.), the third of the sons of Haman slain by the Jews of Babylonia (Esth. ix, 7). B.C. 473.

Aspergillum or **Aspersorium**, the brush or mop from which holy water (q. v.) is sprinkled in the Roman Church.

Aspersion, (1.) a name given by the early writers to baptism by pouring or sprinkling. See BAPTISM.

(2.) In the Roman Church, sprinkling of person or things with the so-called *holy water* is called "aspersion." The water is mixed with salt, and blessed by a given form of benediction for use in the church or at the altar.—Boissonnet, *Dict. des Cérémonies*, p. 105. See HOLY WATER.

Asphaltites. See DEAD SEA.

Asphaltum is probably the substance denoted by the Heb. חֵמָר, *chemar'*; Arab. *chomar* (Sept. *ἄσφαλτος*, Auth. Vers. "slime," Gen. xi, 3; xiv, 10; Exod. ii, 3, where Luther, like the modern rabbins, translates by "clay"). The Hebrew and Arabic names probably refer to the reddish color of some of the specimens (Dioscorides, i, 99). (The Greek name, whence the Latin asphaltum, has doubtless given name to the Lake Asphaltites [Dead Sea], whence it was abundantly obtained.) Usually, however, asphaltum, or compact bitumen, is of a shining black color; it is solid and brittle, with a conchoidal fracture, altogether not unlike common pitch. Its specific gravity is from 1 to 1.6, and it consists chiefly of bituminous oil, hydrogen gas, and charcoal. It is found partly as a solid dry fossil, intermixed in layers of plaster, marl, or slate, and partly as liquid tar flowing from cavities in rocks or in the earth, or swimming upon the surface of lakes or natural wells (Burckhardt, ii, 77). To judge from Gen. xiv, 10, mines of asphaltum must have existed formerly on the spot where subsequently the Dead Sea, or Lake Asphaltites, was formed, such as Mariti (*Travels*, iv, 27) discovered on the western shore of that sea. The Palestine earth-pitch, however, seems to have had the preference over all the other sorts (Plin. xxviii, 23; Discor. i, 100). It was used among the ancients partly for covering boats, paying the bottoms of vessels (comp. Niebuhr, ii, 336; Gen. vi, 14; Exod. ii, 3; Josephus, *War*, iv, 8, 4; Buckingham, *Mesopot.* p. 346), and partly as a substitute for mortar in buildings; and it is thought that the bricks of which the walls of Babylon were built (Gen. xi, 3; Strabo, xvi, 743; Herod. i, 179; Plin. xxxv, 51; Ammian. Marcell. xxiii, 6; Virtruv. viii, 3; comp. Josephus, *Ant.* i, 4, 3) had been cemented with hot bitumen, which imparted to them great solidity. In ancient Babylon asphaltum was made use of also for fuel, as the environs (in the place called *Is* or *Hit*, see D'Herbelot, *Bibl. Orient.* s. v. Hit) have from the earliest times been renowned for the abundance of that substance (Diod. Sic. ii, 12; Herod. i, 179; Dion. Cass. lxviii, 26; Strabo, xiv, 8, 4; Plut. *Alex.* c. 35; Theodoret, *Quæst. in Genes.* 59; Ritter, *Erdk.* ii, 545; Buckingham, *Mesopot.* p. 346). Neither were the ancient Jews unacquainted with the medicinal properties of that mineral (Josephus, *War*, iv, 8, 4). Asphaltum was also used among the ancient Egyptians for embalming the dead. Strabo (xvi) and many other ancient and modern writers assert that only the asphalt of the Dead Sea was used for that purpose; but it has in more recent times been proved, from experiments made on mummies, that the Egyptians employed slaggy mineral pitch in embalming the dead. This operation was performed in three different ways: first, with slaggy mineral pitch alone; second, with a mixture of this bitumen and a liquor extracted from the cedar, called *cedoria;* and third, with a similar mixture, to which resinous and aromatic substances were added (Haüy, *Mineral.* ii, 315). See BITUMEN.

Asphaltum is found in masses on the shore of the Dead Sea, or floating on the surface of its waters. Dr. Shaw (*Travels in Barbary and the Levant*) was told that this bitumen, for which the Dead Sea is so famous, rises at certain times from the bottom of the sea in large pieces of semi-globular form, which, as soon as they touch the surface and the external air operates upon them, burst asunder in a thousand pieces with a terrible crash, like the *pulvis fulminans* of the chemists. This, however, he continues, only occurs along the shore; for in deep water it is supposed that these eruptions show themselves in large columns of smoke, which are often seen to rise from the lake. The fact of the ascending smoke has been much questioned by naturalists; and although apparently confirmed by the testimonies of various travellers, collected by Büsching in his *Erdbeschreibung*, it is not established by the more observant travellers of recent years. Pococke (*Description of the East*, etc., ii, 46) presumes that the thick clumps of asphalt collected at the bottom of the lake have been brought up by subterranean fire, and afterward melted by the agitation of the waters. Also Strabo (xvi, 764) speaks of subterraneous fires in those parts (comp. Burckhardt, *Syria*, 394). Dr. Robinson, when in the neighborhood, heard from the natives the same story which had previously been told to Seetzen and Burckhardt, namely, that the asphaltum flows down the face of a precipice on the eastern shore of the lake until a large mass is collected, when, from its weight or some shock, it breaks off and falls into the sea (Seetzen, in Zach's *Monatl. Correspond.* xviii, 441; Burckhardt, p. 394; Robinson, ii, 229). This, however, he strongly doubts for assigned reasons, and it is agreed that nothing of the kind occurs on the *western* shore. He rather inclines to receive the testimony of the local Arabs, who affirm that the bitumen only appears after earthquakes. They allege that after the earthquake of 1834 huge quantities of it were cast upon the shore, of which the Jehalin Arabs alone took about 60 kuntars (each of 98 lbs.) to market; and it was corroboratively recollected by the Rev. Eli Smith that a large amount had that year been purchased at Beirut by the Frank merchants. There was another earthquake on January 1, 1837, and soon after a large mass of asphaltum (compared by one person to an island, and by another to a house) was discovered floating on the sea, and was driven aground on the western side near Usdum. The neighboring Arabs assembled, cut it up with axes, removed it by camel loads, and sold it at the rate of four piastres the *rutl*, or pound; the product is said to have been about $3000. Except during these two years, the sheik of the Jehalin, a man fifty years old, had never known bitumen appear in the sea, nor heard of it from his fathers (Robinson's *Bib. Researches*, ii, 230). This information may serve to illustrate the account of Josephus that "the sea in many places sends up black masses of asphaltum, which float on the surface, having the form and size of headless oxen" (*War*, ix, 8, 4); and that of Diodorus (ii, 48), who states that the bitumen is thrown up in masses, covering sometimes two or three *plethra*, and having the appearance of islands. See PITCH.

As'phar (*Ασφάρ* v. r. *'Ασφάδ*, 1 Macc. ix, 33), a "pool" (*λάκκος*, not *sea*, as the Vulg. and some other versions render, but which often stands in the Sept. for בּוֹר, a *pit*, or בְּאֵר, a *well*), i. e. fountain or cistern in the south or south-east of Palestine (in the "wilderness of Thecoe" or Tekoa), where the Jews under Jonathan Maccabæus had an encampment at the beginning of their struggle with Bacchides (see Joseph.

Ant. xiii, 1, 2); meaning doubtless (if the Dead [*Asphaltic*] Sea, as Grotius and others suppose) some considerable reservoirs in the direction of Arabia (comp. ver. 35), near the territory of the Nabathæans (see Diod. Sic. xix, 94).

Aspharʹasus (Ἀσφάρασος; Vulg. *Mechpsator*), one of the associates of Zerubbabel in the return from Babylon (1 Esdr. v, 8); doubtless a corruption of the MIZPAR (q. v.) of the true text (Ezra ii, 2).

Aspland, ROBERT, an English Unitarian minister, born in 1742, educated for the Calvinistic ministry at Highgate and Hackney, and afterward at Aberdeen, where he threw up his beneficiary scholarship on becoming a Unitarian in 1800. At 20 he was ordained pastor of the Baptist Church at Newport, Isle of Wight, with liberty to preach Unitarianism. In 1805 he was installed at Gravel Pit Chapel, Hackney, where he remained pastor till his death, Dec. 30, 1845. For years he was a leader among English Unitarians, edited the "Monthly Repository" and the "Christian Reformer," and published a number of sermons and pamphlets. His *Life, Works, and Correspondence* were published by his son (Lond. 1850, 8vo).

Asʹriël (Heb. *Asriʹel'*, אַשְׂרִיאֵל, a fuller form of *Asareël;* Sept. Ἐσριηλ), a son of Manasseh (Josh. xvii, 2), apparently his first by a Syrian concubine (1 Chron. vii, 14, where the name is improperly Anglicized "Ashriel"). B.C. post 1856. His descendants were called *Asriëlites* (Heb. *Asriëli*, אַשְׂרִיאֵלִי; Sept. Ἐσριηλί, Num. xxvii, 31).

Asʹriëlite. See ASRIEL.

Ass (properly חֲמוֹר, *chamorʹ*, from the *reddish* dun color of the hair of the wild ass; female אָתוֹן, *athonʹ;* Gr. ὄνος), (I.) a domestic animal (Gen. xii, 16; xxiv, 35; xxx, 43; xxxii, 5; Josh. vi, 21; vii, 24; comp. Exod. xx, 17; xxii, 4; xxiii, 4 sq.; 1 Sam. viii, 16; Luke xiii, 15; xiv, 5), found generally in the East (comp. 1 Chron. xxvii, 30; for Mosaic precepts respecting the animal, see Exod. xx, 17; xxi, 33; xxii, 10; xxiii, 4 sq.; Deut. xxii, 3 sq.; comp. Mishna, *Baba Mez.* vi, 3; *Baba Bathra*, v, 2), and very serviceable (particularly in the cultivation of the soil, Varro, *R. R.* ii, 6; Pallad. xviii, 14), although not to be compared with the modern ass of northern countries, but by far more stately (Olear. *Trav.* p. 301, estimates a Persian ass to be worth nearly $100; comp. Plin. viii, 68; see Hasselquist, *Trav.* p. 67), more active, more mettlesome, and quicker (according to Niebuhr, *Reisen*, i, 311, an ass of ordinary speed will go over 1750 double paces of a man in half an hour: comp. Abdallatif, *Denkw.* p. 1375; Sonini, ii, 89 sq.). Asses were therefore (as still) held in great estimation; so that while with us the word ass is a low term of contempt, with the Orientals anciently as now the very opposite was the case (Gen. xlix, 14; comp. *Iliad*, xi, 588 sq.; see D'Herbelot, *Biblioth. Or.* s. v. Hemar; Freytag, *Ad select. ex histor. Halebi*, p. 59; Gessner, in the *Commentar. Soc. Gott.* ii, 32 sq.; Jablonski, *Panth. Æg.* iii, 45; Michaelis, in the *Commentar. Soc. Gott.* iv, 6 sq.). The ass (perhaps the young ass, Job i, 3; Num. xxii, 21; 2 Kings iv, 24; Matt. xxi, 2 sq.) was, on account of his sure step over hilly tracts, the usual animal for riding (Exod. iv, 20; Num. xxii, 21; Judg. x, 4; xii, 14; 1 Kings ii, 40; xiii, 27; 2 Sam. xix, 26), even for ladies (Josh. xv, 18; Judg. i, 14; 1 Sam. xxv, 23; 2 Kings iv, 22, 24; comp. Fabric. *Cod. Apogr.* i, 104; see Niebuhr, *Beschr.* p. 44; Schweigger, *Reisen*, p. 272; Rosenmüller, *Morgenl.* iii, 222) and nobles (2 Sam. xvii, 23; 1 Kings xiii, 13, 23; Zech. ix, 9; comp. Matt. xxi, 2 sq. [see Lightfoot, *Hor. Heb.* in loc. p. 408; Schöttgen, i, 169 sq.]; Mark xi, 1 sq.; Luke xix, 29 sq.; John xii, 14 sq.; see Russel, *Aleppo*, ii, 49; Pococke, *East*, i, 309). The last preferred *dappled* asses, i. e. such as had a brownish-red skin marked with white streaks (Judg. v, 10; comp. Morier, *Trav.* p. 136; Paulus, *Samml.* i, 244). No saddle, however, was used from the earliest time (Hasselquist, *Trav.* p. 66), but simply a covering consisting of a piece of cloth or a cushion (hence חֲמוֹר חֲבוּשׁ, a *bound* or girt *ass*, means a beast saddled and bridled, Gen. xxi, 3; Num. xxii, 21; Judg. xix, 10), so that the driver (Judg. xix, 3; 2 Kings iv, 24; Talm. חַמָּר, *chammarʹ*, Mishna, *Erub.* iv, 10, etc.) ran beside or behind the rider (Hasselquist, *Trav.* p. 66). The ass, moreover, was not only employed for bearing burdens (Neh. xiii, 15; Josh. ix, 4; 1 Sam. xvi, 20; xxv, 18), but even for distant journeys (Gen. xliii, 26; xliv, 3, 13; xlv, 23; comp. Josephus, *Life*, 24; Mishna, *Parah*, xii, 9), and also for drawing the plough (Deut. xxii, 10; comp. Exod. xxiii, 12; Isa. xxx, 24; xxxii, 20; so, too, among the Romans, Plin. viii, 68; xvii, 3; Varro, *R. R.* ii, 6; Colum. vii, 1) and in mills (Matt. xviii, 6; Luke xvii, 2; "asinus molarius," Colum. vii, 2; חמור הרחיים, Buxtorf, *Floril. Hebr.* p. 308; comp. Brouckhus, *ad Tibull.* ii, 1, 8). In war they carried the baggage (2 Kings vii, 7; comp. Polluc. *Onom.* i, 10); but, according to Isa. xxi, 7, the Persian king Cyrus had cavalry mounted on asses; and not only Strabo (xv, 726) assures us that the Caramanians, a people forming part of the Persian empire, rode on asses in battle, but Herodotus (iv, 129) expressly states that Darius Hystaspis made use of the ass in a fight with the Scythians (comp. Ælian, *Anim.* xii, 32). See, generally, Bochart, *Hieroz.* i, 148 sq.; ii, 214 sq.; Lengerke, *Kenáan*, i, 140 sq., 146, 165.—Winer, i, 346.

The *domestic* ass, being an animal of a patient, laborious, and stupid nature, the emblem of persons of a similar disposition. Issachar is called a *strong ass* (Gen. xlix, 14), in reference to his descendants, as being a settled agricultural tribe, who cultivated their own territory with *patient labor*, emblematized by the ass. We rarely read of Issachar being engaged in any war, which is ever hostile to agriculture. Of Jehoiakim it is said, in Jer. xxii, 19, "With the burial of an ass shall he be buried, dragged along, and cast forth beyond the gates of Jerusalem;" an event mentioned by Josephus, who says that "the king of Babylon advanced with an army, that Jehoiakim admitted him readily into Jerusalem, and that Nebuchadnezzar, having entered the city, instantly put him to death, and cast his dead body unburied without the walls." It is recorded of Christ in Zech. ix, 9, and quoted thence in Matt. xxi, 5, that he should be "humble, and sitting on an ass, even on a colt the foal of an ass." As horses were used in war, Christ may be supposed, by this action, to have shown the humble and peaceable nature of his kingdom. On the contrary, Ephraim is compared to a *wild* ass, in Hos. viii, 9, i. e. he was untamed to the yoke, and traversed the desert as earnestly in the pursuit of idols as the *onager* in quest of his mates.

In the gospels is mentioned the μύλος ὀνικός (Matt. xviii, 6; Mark ix, 41), to express a large mill-stone, turned by asses, heavier than that turned by women or by slaves. See Jahn's *Archæol.* § 138, 139.

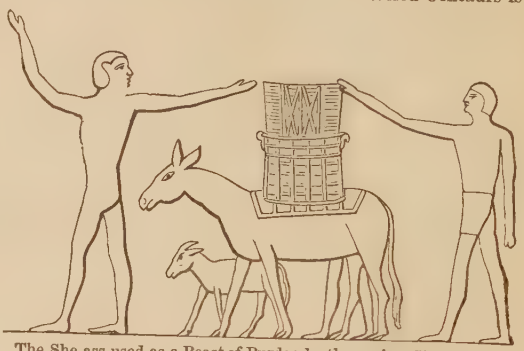
(II.) The ass is the *Equus Asinus* of Linnæus; by some formed into a sub-genus, containing that group of the Equidæ which are not striped like zebras, and have forms and characters distinguishable from true horses, such as a peculiar shape of body and limbs, long ears, an upright mane, a tail only tufted at the end, a streak along the spine, often crossed with another on the shoulders, a braying voice, etc. To designate these animals the Hebrews used various terms, by which, no doubt, though not with the strict precision of science, different species and distinct races of the group, as well as qualities of sex and age, were indicated; but the contexts in general afford only slight assistance in discriminating them; and reliance on cognate languages is often unavailing, since we find that similar words frequently point to secondary and not to

identical acceptations. The name is assigned by the Auth. Vers. to several distinct Heb. words, viz. אָתוֹן, חֲמוֹר, עַיִר, עָרוֹד, and פֶּרֶא, and the Greek words *ὄνος* and *ὑποζύγιον*. It occurs also in two passages of Eccles. xiii, 19; xxxiii, 24, in the first of which it stands for *ὄναγρος*. See He-ass; She-ass; Foal.

1. The ordinary term חֲמוֹר (*chamor'*, *ὄνος*) we take to be the name of the common working ass of Western Asia, an animal of small stature, frequenly represented on Egyptian monuments with panniers on the back, usually of a reddish color (the Arabic *hamar* and *chamara* denoting red), and the same as the Turkish *hymar*. It appears to be a domesticated race of the wild ass of Arabia, Mesopotamia, and Southern Persia, where it is denominated *gour*. In Scripture this wild original variety is distinguished by the name עָרוֹד (*arod'*, Job xxxix, 5; Chald. עֲרַד, *arad'*, Dan. v. 21; both rendered "wild ass"), a term most likely derived from the braying voice of the animal. In its natural state it never seeks woody, but upland pasture, mountainous and rocky retreats; and it is habituated to stand on the brink of precipices (a practice not entirely obliterated in our own domestic races), whence, with protruded

Domestic Ass of Western Asia.

ears, it surveys the scene below, blowing and at length braying in extreme excitement. This habit is beautifully depicted by Jeremiah (xvii, 6; xlviii, 6). Varieties of this species are designated by the following terms: עַיִר (*a'yir*) is translated in the Auth. Vers. "young ass," "colt," "foal;" but this rendering does not appear on all occasions to be correct, the word being sometimes used for animals that carry loads and till the ground, which seems to afford evidence of at least full growth (Isa. xxx, 6, 24). אָתוֹן (*a'hon'*, usually "ass" simply) is sometimes unsatisfactorily rendered "she-ass," unless we suppose it to refer to a breed of greater beauty and importance than the common, namely, the silver-gray of Africa, which, being large and indocile, the females were anciently selected in preference for ridin', and on that account formed a valuable kind of property. From early ages a white breed of this race was reared at Zobeir, the ancient Dassora and capital of the Orcheni, from which place civil dignitaries still obtain their white asses and white mules. It is now the fashion, as it was during the Parthian empire, and probably in the time of the judges, to dapple this breed with spots of orange or crimson, or of both colors together; and this is probably the meaning of the word צָחוֹר (checkered?), rendered "white" in Judg. v, 10; an interpretation which is confirmed by the Babylonian Sanhedrim, who, in answer to King Sapor's offer of a horse to convey the Jewish Messiah, say, "Thou hast not a hundred-spotted horse, such as his (the Messiah's) ass." Horses and asses thus painted occur frequently in Oriental illuminated MSS., and although the taste may be puerile, we conceive that it is the record of remote conquest achieved by a nation of Central Asia, mounted on spotted or clouded horses, and revived by the Parthians, who were similarly equipped (see *Introd. to the Hist. of the Horse*, in the *Naturalist's Library*, vol. xii). No other primeval invasion from the East by horsemen on such animals than that of the so-called Centaurs is



The She-ass used as a Beast of Burden by the ancient Egyptians.

recorded; their era coincides nearly with that of the judges (see Kitto, *Pict. Bible*, at Judg. v, 10).

Asses have always been in extensive use in the East (Thomson, *Land and Book*, ii, 407); and they were employed by Joseph's brethren to carry grain from Egypt —a journey to which they are competent, notwithstanding the intervening deserts (Hackett's *Illustra. of Script.* p. 29). They were abundant in Ancient Egypt (as donkeys still are, Lane's *Mod. Eg.* i, 209), where they were employed in treading out grain, and for other purposes (Wilkinson's *Anc. Eg.* i, 231). They are not represented on the Assyrian monuments (Layard's *Nineveh*, ii, 323), although the *onager* or wild ass is still celebrated in that region for its swiftness (*ib.* i, 265).

2. פֶּרֶא, *pe're*, rendered likewise "wild ass," is a derivative of the same root which in Hebrew has produced *paras*, horse, and *parasim*, horsemen, Persians and Parthians. Though evidently a generical term, the Scripture uses it in a specific sense, and seems to intend by it the horse-ass or wild mule, which the Greeks denominated *hemionos*, and the moderns *jiggetai*; though we think there still remains some commixture in the descriptions of the species and those of the *koulan*, or wild ass of Northern Asia. Both are

Wild Ass.

nearly of the same stature, and not unlike in the general distribution of colors and markings, but the *hemionos* is distinguished from the other by its neighing voice and the deficiency of two teeth in the jaws. The species is first noticed by Aristotle, who mentions nine of these animals as being brought to Phrygia by Pharnaces the satrap, of which three were living in the time of his son Pharnabazus. This was while the *onager* still roamed wild in Cappadocia and Syria,

and proves that it had until then been considered the same species, or that from its rarity it had escaped discrimination; but no doubt remains that it was the *gourkhur*, or horse-ass, which is implied by the name *hemionos*. The allusion of Jeremiah, in speaking of the *pere* (xiv, 6), most forcibly depicts the scarcity of food when this species, inured to the desert and to want of water, are made the prominent example of suffering. See MULE. They were most likely used in traces to draw chariots. The animals so noticed in Isa. xxi, 7, and by Herodotus, are the same which Pliny, Strabo, and Arnobius make the Caramanians and Scythians employ in the same way. We claim the *pere*, and not the *arod*, to be this species, because the *hemionos*, or at least the *gourkhur*, does not bray, as before noticed; and because, notwithstanding its fierceness and velocity, it is actually used at present as a domestic animal at Lucknow, where it was observed by Duvaucel. The *hemionos* is little inferior to the wild horse; in shape it resembles a mule, in gracefulness a horse, and in color it is silvery, with broad spaces of flaxen or bright bay on the thigh, flank, shoulder, neck, and head; the ears are wide like the zebra's, and the neck is clothed with a vertical dark mane prolonged in a stripe to the tuft of the tail. The company of this animal is liked by horses, and, when domesticated, it is gentle. It is now found wild from the deserts of the Oxus and Jaxartes to China and Central India. In Cutch it is never known to drink, and in whole districts which it frequents water is not to be found; and though the natives talk of the fine flavor of the flesh, and the *gour* in Persia is the food of heroes, to a European its smell is abominable. See WILD ASS.

ASS'S HEAD.—1. By the law of Moses the ass was declared unclean, and therefore was not used as food, excepting, as it would appear, in cases of extreme famine. This inference, however, is drawn from a case where the term "ass's head" may be explained to mean not literally the head of an ass, but a certain measure or weight so called, as in 1 Sam. xvi, 20, where it is said that Jesse sent to Saul "an ass of bread;" for, in our version, "laden with" is an addition to the text. Although, therefore, the famine in Samaria may possibly have compelled the people to eat asses, and a head may have been very dear, still the expression may denote the measure or weight which bore the same name. The prohibition, however, had more probably an economical than a religious purpose; hunting was thus discouraged, and no horses being used, it was of importance to augment the number and improve the qualities of the ass. This example of the use of asses' flesh (an "ass's head") in extreme famine (sometimes the flesh was regarded as a delicacy, Apul. *Metam.* vii, p. 158, Bip. ed.; comp. Galen, *Facult. alim.* i, 2, p. 486, ed. Kühn; Plin. viii, 68) occurs in 2 Kings vi, 25 (comp. Plutarch, *Vit. Artax.* 24; Barhebr. *Chron.* p. 149, 488), although it was unclean (Philo, *Opp.* ii, 400; comp. Exod. xiii, 13; xxxiv, 20), and the ass could not be offered in sacrifice (Porphyr. *Abstin.* ii, 25; but it was otherwise among the Persians, Strabo, xv, 727; even in magic its flesh was used, Ammian. Marc. xxx, 5, p. 228, Bip. ed.). See FOOD.

2. As this animal was most serviceable to man, its name was held in respect rather than contempt. The slander, therefore, current among the Romans, and directed against the Jews, that they adored the head of an ass in secret, may not have originated in direct malice or misinterpretation, but have arisen out of some Gnostic fancies, in which the Alexandrian Jews, who had nearly forsaken the Scriptures in search of the magical delusions of the Cabàla, and new semi-Christians in that city so deeply indulged during the first centuries of our era. Hence the Ophite sect figured in the circles of Behemoth, the last genius or Æon (?), under the name of Onoel, shaped like an ass; and there exists an engraved abraxas, or talisman, of Gentile or Gnostic origin, bearing the whole length form of a man in flowing robes with an ass's head, and holding an open book with the inscription "Deus Christianorum menenychites." It is not likely that mere malice would engrave its spite upon amulets, although, if Jablonski be correct, the ass was held in contempt in Egypt, and, therefore, in Alexandria; but among the Arabs and Jews we have "the voice of one crying in the wilderness," a solemn allusion derived from the wild ass, almost the only voice in the desert; and in the distinguishing epithet of Mirvan II, last Ommiad caliph, who was called Hymar al-Gezerah, or wild ass of Mesopotamia—proofs that no idea of contempt was associated with the prophet's metaphor, and that, by such a designation, no insult was intended to the person or dignity of the prince. In more remote ages Tartak or Tarhak was an ass-god of the Avim, and Yauk was the Arabian name of another equine divinity, or a different name for the same Tartak, whose form may possibly be preserved to the present day in the image of the Borak, or mystical camel, which, according to the Koran, bore Mohammed, and is now carried in processions at the Nurus. It is shaped like a horse, having a white body with red legs, a peacock's tail, and a woman's instead of an ass's head. Yet this attributing of the worship of the ass (ass's head) to the Jews (Plut. *Sympos.* iv, 5; Tacit. *Hist.* v, 4; Diod. Sic. *Exc.* ii, 225; comp. Josephus, *Apion*, ii, 7) was a highly odious misconstruction (see Bernhold, in the *Erlang. Anzeig.* 1744, No. 52). The historical foundation of this tradition cannot be traced to the well-known legend of a fountain of water discovered in the desert by an ass (Tacit. *ut supra*), for the arguments adduced by Creuzer (*Comment. Herod.* i, 270 sq.) lead to no clear result (see Fuller, *Miscell.* iii, 8, p. 332 sq.), and the etymological reference by Hase (*De lapide fundamenti*, in Ugolini *Thesaur.* viii) to the idol Ashimam (q. v.) is as little satisfactory (see Müller, in the *Stud. u. Krit.* 1843, iv, 909 sq.; Bochart, *Hieroz.* i, 199 sq.; comp. Minuc. Fel. ix, 4; and the Talmud, *Shabb.* v, 1). See generally, on this subject of onolatry, the treatises of Polemann (Brem. 1706); Morinus (in his *Dissert.* p. 285-336); Hasæus and Ottius (Erf. 1716); Del Monaco (Neap. 1715); Bernhard (in the *Erl. Gel. Anzeig.* 1744, No. 52); Linder (*Exc. ad Minuc. Fel.* ix, 4); Grape (Lips. 1696); Hasæus (in the *Bibl. Brem.* iii, 1036 sq.); Heine (in his *Dissert.* ii, l. c. 10); Schulze (in his *Dissert.* i); Schumacher (*De cultu animalium*, p. 60-90); Münter (*D. Christen im heidn. Hause*, p. 118 sq.). See ONOLATRY.

ASS OF BALAAM.—Here we shall only inquire whether it were a reality or an allegory; an imagination, or a vision of Balaam. Augustine, with the greater number of commentators, supposes it was a certain fact, and takes it literally (*Quæst. in Gen.* 48, 50). He discovers nothing in the whole relation more surprising than the stupidity of Balaam, who heard his ass speak to him, and who replied to it, as to a reasonable person; and adds, as his opinion, that God did not give the ass a reasonable soul, but permitted it to pronounce certain words, to reprove the prophet's covetousness. Gregory of Nyssa (in *Vita Mosis*) seems to think that the ass did not utter words; but that, having brayed as usual, or a little more than usual, the diviner, practised in drawing presages from the voices of beasts and of birds, easily comprehended the meaning of the ass; and that Moses, designing to ridicule this superstitious art of augury, relates the matter as if the ass really spoke articulately. (But see 2 Peter ii, 16.) Maimonides asserts the whole dialogue to be but a kind of fiction and allegory, whereby Moses relates what passed only in Balaam's imagination as real history. Philo, in his life of Moses, suppresses it entirely. So most Jewish authors (not Joseph. *Ant.* iv, 6, 3) consider it, not as a circumstance which actually took place, but as a vision, or some similar occurrence. Le Clerc solves the difficulty by saying Balaam believed

in the transmigration of souls, passing from one body into another, from a man into a beast, reciprocally; and, therefore, he was not surprised at the ass's complaint, but conversed with it as if it were rational. Others have imagined different ways of solving the difficulties of this history. In considering this question, Mr. Taylor (in Calmet, *Dict.*) assumes as facts, (1.) That Balaam was accustomed to augury and presages. (2.) That on this occasion he would notice every event capable of such interpretation, as presages were supposed to indicate. (3.) That he was deeply intent on the issue of his journey. (4.) That the whole of his conduct toward Balak was calculated to represent himself as an extraordinary personage. (5.) That the behavior of the ass did actually PREFIGURE the conduct of Balaam in the three particulars of it which are recorded. *First*, the ass turned aside, and went into the field, for which she was smitten, punished, reproved; so Balaam, on the first of his perverse attempts to curse Israel, was, as it were, smitten, reproved, punished, [1.] by God, [2.] by Balak. The *second* time the ass was more harshly treated for hurting Balaam's foot against the wall; so Balaam, for his second attempt, was, no doubt, still farther mortified. *Thirdly*, the ass, seeing inevitable danger, fell down and was smitten severely; in like manner, Balaam, the third time, was overruled by God to speak truth, to his own disgrace, and escaped, not without hazard of his life, from the anger of Balak. Nevertheless, as Balaam had no sword in his hand, though he wished for one, with which to slay his ass, so Balak, notwithstanding his fury, and his seeming inclination, had no power to destroy Balaam. In short, as the ass was opposed by the angel, but was driven forward by Balaam, so Balaam was opposed by God, but was driven forward by Balak, against his better knowledge. Were we sure that Balaam wrote this narrative, and that Moses copied it, as the rabbins affirm, this view of the subject would remove the difficulties which have been raised against it. It might then be entitled "a specimen of Balaam's augury." See BALAAM.

Assabi'as (Ἀσαβίας v. r. Σαβίας), one of the "captains over thousands" who presented victims for the Passover under Josiah (1 Esdr. i, 9); evidently the HASHABIAH (q. v.) of 2 Chron. xxxv, 9.

Assal'imoth (Ἀσσαλιμώθ v. r. Σαλιμώθ), son of Josaphias of the "sons" of Bania, who returned with 160 retainers from their exile (1 Esdr. viii, 36); evidently the SHELOMITH (q. v.) of the genuine text (Ezra viii, 10).

Assam, a British province of Farther India, having an area estimated at 18,200 square miles, and a population of 602,500 souls. It was an independent state until 1822, when it was incorporated with Burmah. In 1826 it was ceded to the English. The prevailing religion is Brahminism, which in this province has superseded Buddhism. Among the tribes which inhabit the country, the Assamese, the Khamtis, the Singphos, and the Nagas are the most important. The first mission in Assam was established by the American Baptist Union in 1837, on the invitation of Captain Jenkins, commissioner general of India for Assam. It was at first intended to embrace all the four principal tribes in the missionary operations, but insurrectionary movements in 1839 and 1842 induced them to restrict their labors to the Assamese. In 1844 the missionaries established an orphan institution at Nowgong, which numbered for several years from 50 to 75 members. In 1849 the translation of the New Testament in Assamese was completed, and printed at Sibsagar, in Assam, in 1849. There were in Assam, in 1859, 7 American and 3 native missionaries, 3 churches, 50 church-members, 1 boarding-school with 45 pupils.—Newcomb, *Cyclopædia of Missions*; (*Boston*) *Missionary Magazine*, 1859, p. 276. See INDIA.

Assani'as (Ἀσσαμίας v. r. Σαμίας, Vulg. *Assannas*), one of the twelve priests selected by Ezra to transport the sacred vessels to Jerusalem (1 Esdr. viii, 54); a corruption for HASHABIAH (q. v.) of the original text (Ezra, viii, 24).

Assarius. See FARTHING.

Assassins, a secret military and religious order in Syria and Persia, a branch of the "Ismaelites" (q. v.) or "Shiites." They were suppressed in the 11th and 12th centuries, but their principles to some extent survive in the *Ansarians* (q. v.). The secret doctrines of the Ismaelites, who had their head-quarters in Cairo, declared the descendants of *Ismael*, the last of the seven so-called imaums, to be alone entitled to the caliphate; and gave an allegorical interpretation to the precepts of Islam, which led, as their adversaries asserted, to considering all positive religions equally right, and all actions morally indifferent. The atrocious career of the Assassins was but a natural sequence of such teaching. The founder of these last, Hassan ben-Sabbah el-Homairi, of Persian descent, about the middle of the 11th century, studied at Nishpur, under the celebrated Mowasek, and had subsequently obtained from Ismaelite *dais*, or religious leaders, a partial insight into their secret doctrines, and a partial consecration to the rank of dai. But, on betaking himself to the central lodge at Cairo, he quarreled with the sect, and was doomed to banishment. He succeeded, however, in making his escape from the ship, and reaching the Syrian coast, after which he returned to Persia, everywhere collecting adherents, with the view of founding, upon the Ismaelite model, a secret order of his own, a species of organized society which should be a terror to his most powerful neighbors. The internal constitution of the order, which had some resemblance to the orders of Christian knighthood, was as follows: First, as supreme and absolute ruler, came the Sheikh-al-jebal, the Prince or Old Man of the Mountain. His vicegerents in Jebal, Kuhistan, and Syria were the three *Dai-al-kebir*, or grand priors of the order. Next came the dais and refiks, which last were not, however, initiated, like the former, into every stage of the secret doctrines, and had no authority as teachers. To the uninitiated belonged, first of all, the fedavis or fedais—i. e. the devoted; a band of resolute youths, the ever ready and blindly obedient executioners of the Old Man of the Mountain. Before he assigned to them their bloody tasks, he used to have them thrown into a state of ecstasy by the intoxicating influence of the *hashish* (the hemp-plant), which circumstance led to the order being called Hashishim, or hemp-eaters. The word was changed by Europeans into *Assassins*, and transplanted into the languages of the West with the signification of murderers. The Lasiks, or novices, formed the sixth division of the order, and the laborers and mechanics the seventh. Upon these the most rigid observance of the Koran was enjoined; while the initiated, on the contrary, looked upon all positive religion as null. The catechism of the order, placed by Hassan in the hands of his dais, consisted of seven parts, of which the second treated, among other things, of the art of worming themselves into the confidence of men. It is easy to conceive the terror which so unscrupulous a sect must have inspired. Several princes secretly paid tribute to the Old Man of the Mountain. Hassan, who died at the age of 70 (1125 A.D.), appointed as his successor Kia-Busurg-Omid, one of his grand priors. Kia-Busurg-Omid was succeeded in 1138 by his son Mohammed, who knew how to maintain his power against Nureddin and Jusuf-Salaheddin. In 1163, Hassan II was rash enough to extend the secret privilege of the initiated—exemption, namely, from the positive precepts of religion—to the people generally, and to abolish Islam in the Assassin state, which led to his falling a victim to his brother-in-law's dagger. Under the rule of his son,

Mohammed II, who acted in his father's spirit, the Syrian Dai-al-kebir, Sinan, became independent, and entered into negotiations with the Christian king of Jerusalem for coming over, on certain conditions, to the Christian faith; but the Templars killed his envoys and rejected his overtures, that they might not lose the yearly tribute which they drew from him. Mohammed was poisoned by his son, Hassan III, who reinstated Islamism, and thence obtained the surname of the New Moslem. Hassan was succeeded by Mohammed III, a boy of nine years old, who, by his effeminate rule, led to the overthrow of the order, and was eventually murdered by command of his son, Rokn-eddin, the seventh and last Old Man of the Mountain. In 1256, the Mongolian prince, Hulagu, burst with his hordes upon the hill-forts of Persia held by the Assassins, which amounted to about a hundred, capturing and destroying them. The Syrian branch was also put down about the end of the 13th century, but remnants of the sect still lingered for some time longer in Kuhistan. In 1352 the Assassins reappeared in Syria, and, indeed, they are still reported to exist as a heretical sect both there and in Persia. The Persian Ismaelites have an imaum, or superintendent, in the district of Kum, and still inhabit the neighborhood of Alamut under the name of Hosseinis. The Syrian Ismaelites live in the district of Massiat or Massyad. Their castle was taken in 1809 by the Nossaries, but restored.—Chambers, *Encyclopædia*, s. v.; Withof, *Das Reich der Assassinen* (Cleve, 1765); Hammer, *Geschichte der Assassinen* (Stuttg. and Tüb. 1818).

Assemani, the family name of three of the most eminent Orientalists of the eighteenth century. They were Maronites (q. v.), born in Mt. Lebanon, Syria.

1. Joseph Simon, came to Rome toward the beginning of the eighteenth century, was made archbishop *in partibus* of Tyre, and librarian of the Vatican, by Clement XI. He was sent by that pontiff on a literary mission to Egypt and Syria in the years 1715–1716, and he brought back to Rome 150 valuable MSS. On a second visit to the East (1735–1738) he obtained many more MSS., with 2000 ancient coins, medals, etc. Assemani was a man of immense erudition and industry. His most important publications were: 1. *Bibliotheca Orientalis Clementino Vaticana* (Rome, 1719–1728, 4 vols. fol.), a biographical account of the Syrian writers, divided into three classes, i. e. Orthodox, Jacobites, and Nestorians, with copious extracts in the Syriac text, and a Latin version, lists of their works, and comments on the same. He intended to proceed with the Arabian, Copt, and other Eastern writers, but nothing appeared in print beyond the Syriac. The fourth volume of the *Bibliotheca* is engrossed by a learned dissertation on the Syrian Nestorians. 2. *St. Ephraem Syri Opera omnia quæ extant* (Rome, 1732–1746, 6 vols. fol.). This edition of the works of St. Ephraim, one of the old Syrian fathers, containing the Syriac text and a Latin translation, was begun by Ambarach, another learned Maronite, living at Rome, and better known as Father Benedetti, being a member of the society of the Jesuits, and after his death was completed by Assemani. This work is much esteemed, and the Latin is better than that of the other works of Assemani, who was more skilled in the Oriental than in the Latin language. 3. *Kalendaria Ecclesiæ universæ, in quibus Sanctorum nomina, imagines, festi dies, Ecclesiarum Orientis ac Occidentis, præmissis unius cujusque Ecclesiæ originibus, recensentur, describuntur, et notis illustrantur* (Rome, 1755–1757, 6 vols. 4to). 4. *Bibliotheca Juris Orientalis Canonici et Civilis* (Rome, 1762–1764, 4 vols. 4to). Besides these, he published *Rudimenta Linguæ Arabicæ* (Rome, 1732, 4to) and other works. Many of his writings were burned in a fire at the Vatican in 1768. He died at Rome Jan. 13, 1768, at the age of eighty. He left MSS., several historical dissertations, and other fragments, on the Christian population of the ancient patriarchate of Antioch, on the nation of the Copts, on the Nestorians, and other Eastern sects, etc., which have been published by Maï. It is said that there are still at Rome MSS. in his handwriting enough to fill 100 volumes.

2. Joseph Aloysius, nephew of the preceding, professor of Oriental languages at Rome, where he died, Feb. 9, 1782. His most important work is the *Codex Liturgicus Ecclesiæ Universæ* (Rome, 1749–1766, 13 vols. 4to). This vast work was intended to include all Oriental and Western liturgies, but was never completed. Still it is of great value. He also wrote a *Commentarius hist.-theologicus de Catholicis seu Patriarchis Chaldæorum et Nestorianorum* (Romæ, 1775, 4to):—*Dissertatio de Sacris Ritibus* (Rome, 1757, 4to):—*Comment. de ecclesiis, earum reverentia et asylo* (1766, fol.).

3. Stephen Evodius, another nephew of Joseph Assemani, was born at Tripoli in Syria about 1707. He studied at Rome, and returned to Syria as a missionary of the Propaganda. He was present at the Synod of Lebanon, 1736, at which his uncle acted as legate. Subsequently he spent some months in England, where he was elected a member of the Royal Society. Having established himself at Rome, he was employed as assistant to his uncle, at the Vatican, and on his uncle's death succeeded him as upper keeper of the library. He also became titular Bishop of Apamea. He died Nov. 24, 1782. His literary reputation is not very high. The only works of any consequence which he published are the following: *Bibliothecæ Mediceo-Laurentianæ et Palatinæ Codicum MSS. Orientalium Catalogus* (Flor. 1742, fol.), with notes by Gori:—*Acta Sanctorum Martyrum Orientalium et Occidentalium* (Rome, 1748, 2 vols. fol.). To this work, which he compiles from manuscripts in the Vatican, he added the *Acts of St. Simon*, called "Stylite" in Chaldaic and Latin. He also began a general catalogue of the Vatican manuscripts, divided into three classes, Oriental, Greek and Latin, Italian and other modern languages, of which, however, he published only the first volume, in 1756, the fire in the Vatican having destroyed his papers. Maï has continued parts of this catalogue in his *Scriptorum Veterum nova collectio*.—Herzog, i, 560.

Assembly (in Heb. מוֹעֵד, *moëd'*, etc.; in Gr. ἐκκλησία), a term used in the New Testament to denote a convocation or congregation of persons legally called out or summoned. See Congregation. (1.) In the usual or secular sense (Acts xix, 39). Asia Minor, in the time of the apostles, was divided into several districts, each of which had its own legal assembly. See Asiarch. Some of these are referred to by Cicero, and others by Pliny, particularly the one at Ephesus. The regular periods of such assemblies, it appears, were three or four times a month; although they were convoked extraordinarily for the dispatch of any urgent business. See Asia (Minor). (2.) In the Jewish sense, the word implies a religious meeting, as in a synagogue (Matt. xviii, 17); and in the Christian sense, a congregation of believers (1 Cor. xi, 18); hence a church, the Christian Church, and is used of any particular church, as that at Jerusalem (Acts viii, 1) and Antioch (Acts xi, 26). See Synagogue; Church.

Masters of Assemblies (בַּעֲלֵי אֲסִפּוֹת, *baäley' asuphoth'*, *lords of the gatherings*; Sept. οἱ παρὰ τῶν συναγμάτων, Vulg. *per magistrorum consilium*), is a phrase occurring in Eccles. xii, 11, and supposed to refer to the master-spirits or associates of the meetings of the wise and curious (חֲכָמִים, of the parallel clause), held in Eastern countries, and where sages and philosophers uttered their weighty sayings. See Master. The preacher endeavored to clothe the infinitely wise and perfect doctrines which he taught in proper language. They were the words of truth, and were designed to prove quickening to the sluggish soul as goads are to the dull ox (Acts ii, 37). They were received from the one great shepherd or teacher, and

came with great power as the sayings of the most wise and eloquent of their learned assemblies; and they would take hold of the hearts and consciences of men, holding them to the obedience of the truth, as nails driven through a sound board firmly bind and fasten it where we will (see Stuart, *Comment.* in loc.). Hengstenberg, however (*Comment.* in loc.), fancifully understands the *participators in the* sacred *collection* (or apothegms of Scripture) to be meant. See Ecclesiastes.

Assembly, General, in Scotland, Ireland, and the United States, denotes the highest court of the Presbyterian Church. It differs from the Anglican Convocation at once in its constitution and in its powers, representing as it does both the lay and the clerical elements in the Church, and possessing supreme legislative and judicial authority in all matters purely ecclesiastical. The General Assembly of the Established Church of Scotland consists of representatives, clerical and lay, from all the presbyteries of the Church. The royal burghs of Scotland also return elders to the General Assembly of the Established Church, and each of the Scottish universities sends a representative. The Assembly meets once a year in the middle of May, at Edinburgh, and sits for ten days. Its deliberations are presided over by a moderator, whose election is the first step in the proceedings, after a sermon by his predecessor. In former times this office was sometimes filled by laymen: among others, in 1567, by George Buchanan. In modern times the moderator is always a clergyman. 84 presbyteries, composing 16 synods, return members to the General Assembly of the Established Church of Scotland. Its relation to the state is represented by a royal commissioner, who exercises no function in the Assembly beyond that of adding by his presence the sanction of the civil authority to its proceedings. The other functionaries are a principal and a deputy clerk, both clergymen, a procurator, and an agent. All business not dispatched during the session of the Assembly is referred to a commission, with the moderator as convener, which meets immediately after the dissolution of the Assembly, and again quarterly. The General Assembly of the Free Church of Scotland, which has 16 synods, comprising 71 presbyteries, and of the Irish Presbyterian Church, are similarly constituted, the principal point of difference being the absence of the royal commissioner. See Presbytery; Synod; Free Church. For the General Assembly of the Presbyterian Church in the United States, see Presbyterian Church.

Assembly of Divines. See Westminster.

Asser, or more correctly **Ashè,** the principal author of the Babylonian Talmud. He was born at Babylon A.D. 353 (A.M. 4113). His Jewish biographers relate that he was appointed head of the college of Sori, in Babylon, at the age of fourteen! He held this post till his death in 426. Rabbi Abraham ben-Dior asserts, in his *Kabbalah*, p. 68, that since the days of Rabbi Jehuda-Hannasi, or Rabbenu-Hakkadosh, in no one but Ashe had been combined at once knowledge of the law, piety, humility, and magnificence. His fame attracted to his lectures many thousands of students. The expositions of the Mishna which he delivered in his lectures were collected, and form the basis of the Babylonian Talmud. The continuation was the work of his disciples and followers: it was completed seventy-three years after the death of Ashe by R. José, president of the college of Pumbedita in Babylon. (Compare the *Tsemach David*, first part, in the years 4127 and 4187; *Sepher Juchusin*, fol. 117; *Halichoth Olam*, p. 18; Wolfii *Bibliotheca Hebræa*, i, 224.) See Talmud.

Asser, a learned monk of St. David's, whence (the name of that place in Latin being written Menapia or Menevia) he obtained the appellation of Asserius Menevensis. Asser was invited to the court of Alfred the Great, as is generally believed, in or about the year 880, but probably earlier, merely from the reputation of his learning. His name is preserved by his *Annales Rerum Gestarum Ælfredi Magni.*—Cave, *Hist. Lit.* anno 890; *Eng. Cyclop.* See Alfred.

Asses, Feast of. See Feast of Asses.

Assessment (מַשָּׂא or מַשָּׂאת; also מֶכֶס and מִסִּים) among the Israelites was of two kinds: (*a*) Ecclesiastical.—According to Exod. xxx, 13, each Israelite (over twenty years old) was obliged to contribute yearly a silver half-shekel (a didrachm, about 35 cents) to the Temple (2 Chron. xxiv, 6). This tax existed still in full force after the Babylonian exile (Matt. xvii, 24; comp. Philo, *Opp.* iii, 224; Josephus, *War*, vii, 6, 6), and all Jews residing in Palestine were under the obligation of paying it (Josephus, *Ant.* xviii. 9, 1). See generally the Mishna (*Shekalim*, ii, 4), according to which this payment became due between the 15th and 25th of Adar (in March or April). See Temple. After the destruction of the Temple at Jerusalem, the Jews were obliged by a decree of the Emperor Vespasian to pay this sum yearly for the maintenance of the Capitoline at Rome (Joseph. *War*, vii, 6, 6; Dio Cass. lxvi, 7, p. 1082). An increase of the temple-tax, which the pressure of circumstances appears to have compelled, is mentioned in Neh. x, 32 (see Rambach, in loc.). Besides this, there were for the support of the Temple certain definite assessments (2 Kings xii, 4), such as the tithes, first-fruits, and first-born offerings (see each of these in alphabetical order). Yet, on account of the great fertility of the soil and the original proprietorship of each Israelite over it, these sacred laws were certainly not onerous, however much they may resemble direct imposts upon the citizens of modern states. (*b*) Civil.—Of these no trace appears prior to the introduction of royalty. But the kings not only required liege duties (1 Sam. viii, 12, 16), but also tribute in kind (1 Sam. viii, 15), from which exemption was allowed only in certain cases (1 Sam. xvii, 25), and likewise personal service (Amos vii, 1), as well as a capitation-tax in extraordinary emergencies (2 Kings xv, 20; xxiii, 35). They also received voluntary presents from their subjects and chief vassals (1 Sam. x, 27; xvi, 20; 1 Kings x, 25; 2 Chron. ix, 24; xvii, 5), as is still customary in the East. See King; Gift. Crown-lands (or royal private property?) seem also to be alluded to (1 Kings iv, 27 sq.; 1 Chron. xxvii, 26 sq.; xxvi, 10 sq.), as well as tolls on goods in transit (1 Kings x, 15), and even regal privileges and monopolies of a commercial character (1 Kings x, 28; comp. ix, 26 sq.; xxii, 49). During the exile and later, the Jews of Palestine paid taxes of various kinds to their foreign masters, and so the remnant of the Jews under the Chaldæan regents (see Josephus, *Ant.* x, 9, 1 and 3). As *Persian* taxes levied upon the new Jewish colonies are mentioned (Ezra iv, 13, 20; vii, 24), מִדָּה, *tribute*, בְּלוֹ, *excise*, and הֶלֶךְ, *toll* (Sept. and Joseph. *Ant.* xi, 2, 1, in general φόροι, *duties;* as the Auth. Vers. "tribute" for the first two, "custom" for the last). The distinction between these terms, it is true, is not at all clear; the foregoing renderings follow the etymology; the last term (הֶלֶךְ, *halak'*) signifying *way-money* (from הָלַךְ, to *go*), the second (בְּלוֹ, *belo'*), *consumption-tax* (from בָּלָה, to *consume*); the first (מִדָּה, *middah'*), the direct (ground or income) tax (*apportionment*, from מָדָה, to *measure* out), which individuals had to pay (comp. Lat. *demensum*), as Grotius and Cocceius have supposed (see Gesenius, *Heb. Lex.* s. vv. severally). Aben-Ezra's interpretation of this last by *cattle-tax* has no good foundation. The governors increased the severe taxation of the people (Neh. ix, 37) by many additional assumptions of extortion (Neh. v, 15). We find mention (Ezra vi, 8; vii, 20 sq.) of royal exchequers. The priests and Levites were (under Artaxerxes?) ex-

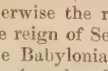
empt from taxes (Ezra vii, 24). In the Ptolemaic period of the Egyptian rule over Palestine instances occur of the farming or leasing out of the collection of the public revenues (tolls?) to the highest bidder (Joseph. *Ant.* xii, 4, 1, 4 and 5). The yearly rent of all such dues in Syria, Phœnicia, and Palestine amounted under Ptolemy Evergetes to 16 talents of silver; and we may easily imagine what vexation it occasioned when the taxes reached so enormous a sum (Joseph. *Ant.* xii, 4, 5). Imposts by the *Syrian* rulers of Palestine are also named (1 Macc. x, 29; xi, 35; xiii, 39). They consisted in the levy of duties (*φόροι*) upon salt (*τιμὴ ἁλός*); the royal tribute (*στέφανοι, crown dues*, comp. the Lat. "aurum coronarium," see Adams's *Rom. Ant.* i, 295; in a rescript of Antiochus the Great [Joseph. *Ant.* xii, 3, 3] this assessment is called technically *στεφανίτης φόρος*. At first the Jews were obliged to bring a gold "crown-piece" as the [expected] "gift," but afterward it might be rendered in any coin; such a regal due is indicated in 2 Macc. iv, 9); the third of the seed (*τρίτον τῆς σπορᾶς*), and the half of the produce of the trees (*ἥμισυ τοῦ καρποῦ τοῦ ξυλίνου*), these latter being payments in kind common to most nations of antiquity (comp. Pausan. iv, 14, 3; see the *Hall. Encyclop.* xxi, 90). There existed also tolls and poll-taxes (Joseph. *Ant.* xii, 3, 3; xiii, 8, 3), as these are not classed under the usual name (*φόροι*) of imposts (on 1 Macc. x, 33, see Michaelis in loc.). The priests and Levites mostly enjoyed an exemption from these assessments (Joseph. *Ant.* xii, 3, 3). Letting out of the (royal) ground-rents (of single districts) was also, at this time, not uncommon (1 Macc. xi, 28; xiii, 15). A species of forced contribution also appears to be referred to (1 Macc. xv, 31). Judæa was first brought under tribute (*ὑποτελὴς φόρου*, Joseph. *Ant.* xiv, 4, 4; perhaps, however, this refers to Jerusalem only) to the *Romans* by Pompey, although the country as yet does not seem to have been subject to a yearly payment, but rather to occasional exactions at the caprice of the governor in power at the time. The regular taxes were raised by the native princes (whether yearly is uncertain, comp. Appian, *Civ.* v, 75; but the Romans were accustomed to impose tribute upon their dependencies, 1 Macc. viii, 7; 2 Macc. viii, 10), and Julius Cæsar ordained this by a special decree (Joseph. *Ant.* xiv, 10, 5 sq.; comp. 22). These revenues were not inconsiderable (Joseph. *Ant.* xix, 8, 2), and were derived partly from royal lands (Joseph. *Ant.* xiv, 10, 6), partly from the ground and income taxes (Joseph. *Ant.* xv, 9, 1; 10, 4; xvii, 2, 1; 8, 4. Josephus, *Ant.* xix, 6, 3, likewise mentions a house-tax, either a duty upon the simple dwelling, or the premises in general), and partly from tolls (Joseph. *Ant.* xiv, 10, 6, 22); and under the Herods were also added very oppressive city taxes (Joseph. *Ant.* xvii, 8, 4; comp. xviii, 4, 3). In addition to all these, the Jews, in consequence of their partisan warfare against the Romans, were compelled to pay many special war taxes (Joseph. *Ant.* xiv, 11, 2). As at first single parts of Judæa, and finally the whole country, came under the immediate Roman government, the Jews were obliged (Plin. *Hist. Nat.* xii, 54), like other Roman provinces (see Savigny, in the *Abhandl. der Berl. Akademie*, 1822 and 1823, Histor.-philol. Class. p. 27 sq.), to pay the ground and head tax (Matt. xxii, 17), with a view to which a census and assessment had already been made out by Augustus (Luke ii, 1, 2; comp. Acts v, 37; see Joseph. *Ant.* xviii, 1, 1); moreover, the city consumption excise (in Jerusalem) continued still for a long time (Joseph. *Ant.* xviii, 4, 3), and the tolls (on *φόρος* and *τέλος*, the Lat. *tributum* and *vectigal*, Rom. xiii, 7, see Kype, *Observ.* ii, 183 sq.), which were considerable along the commercial routes (especially between Damascus and Ptolemais) and at the sea-ports, and also from the export of balsam and cotton, were exacted as elsewhere. See Custom. These united imposts, but especially the capitation-tax (Appian, *Syr.* 50), severely oppressed the people (Tacit. *Annals*, ii, 42), particularly, no doubt, because they were not apportioned according to an exact ratio of taxation; and, in addition, the procurators, who superintended the collection, and were responsible for the return of the duties into the imperial treasury, as well as the principal collectors themselves (one such, *φόρων ἐκλογεύς*, under the Emperor Caius, by the name of Capito, is depicted in Philo, ii, 575, comp. 325 sq.), in various ways made use of extortion. See Publican. The power of remitting taxes, where circumstances rendered it reasonable, belonged, under the direct Roman rule, only to the President of Syria (Joseph. *Ant.* xviii, 4, 3). See, generally, P. Zorn, *Historia fisci Jud. sub imperio vet. Roman.* (Alton. 1734; also in Ugolini *Thesaur.* xxvi); Jost. *Gesch. d. Israelit.* i. Anhang, p. 49 sq. See Census; Tax.

As'shur (Heb. *Ashshur'*, אַשּׁוּר, prob. i. q. אֲשׁוּר, a *step;* Sept. Ἀσσούρ and Ἀσσούριοι; Auth. Vers. "Asshur," in Gen. x, 11; Num. xxiv, 22, 24; 1 Chron. i, 17; Ezek. xxvii, 23; xxxii, 22; Hos. xiv, 3; "Assur" in Ezra iv, 2; Psa. lxxxiii, 8; "Assyrian" or "Assyrians" in Psa. xiv, 25; xix, 23; xxx, 31; xxxi, 8; lii, 4; Lam. v, 6; Ezek. xvi, 28; xxiii, 9, 12, 23; Hos. v, 13; xi, 5; xii, 1; Mic. v, 5, 6; elsewhere and usually "Assyria" in very many occurrences) appears in the O. T. to be the name (1.) properly (Gen. x, 11; see Michaelis, *Spic.* i, 235 sq.; Vater, *Comm.* i, 125, in loc.) of a state in Western Asia, different from Babylonia (Shinar), of which it was accounted a colony. The metropolis was Nineveh (q. v.), i. e. the Ninus of the Greeks; besides which the cities Resen, Rehoboth, and Calnah (q. v. severally) are named, apparently as included in the same district, although the signification and application of these names are uncertain. (2.) In the books of the Kings (and the prophets) it designates a victorious and tyrannical kingdom, which (according to 2 Kings xviii, 11) included also Mesopotamia, Media (comp. Isa. vii, 20; x, 8, 9; xxii, 26), as well as (according to 2 Kings xvii, 20; 2 Chron. xxxiii, 11) Babylonia, and whose inhabitants are described (Ezek. xxiii, 6, 17, 23) as wealthy (Nineveh being a mart, Nah. iii, 16, the entrepôt between the eastern and western trade), but also arrogant (Isa. x, 9 sq.; Zach. x, 11), and occupying a fertile tract (Isa. xviii, 2, 7; Nah. iii, 19). It is the region also well known to the Greeks as *Assyria* (once, Mic. v, 5, called "the land of Nimrod"), which, together with its capital Ninus, was destroyed by the Medes and Chaldæans. As in the Bible, we find likewise (*a.*) in Greek and Roman writers Assyria (Ἀσσυρία, Ptol. vi, 1; oftener Ἀτουρία, Strabo, xvi, 507, or Ἀτυρία, Dio Cass. lxviii, 28) named as the country shut in on the north by the high mountain range (Mt. Niphates) of Armenia, on the south almost entirely level, watered by several rivers, and hence very fruitful; which was bounded on the east by Media, on the south by Susiana and Babylonia, on the west (by means of the Tigris) by Mesopotamia, and now forms the greater part of the province of *Kurdistan* (comp. Plin. v, 13; Strabo, xvi, 736; see Bernhard, *ad Dionys. Perieg.* p. 739). (*b.*) Far oftener Assyria was the name given by the ancients to the provincial satrapy of the Persian empire, consisting of the joint districts Assyria and Babylonia (Herod. i, 178; comp. 106; Strabo, xvi, 507; Ammian. Marc. xxiii, 20), including Mesopotamia (Arrian, *Alex.* vii, 21, 2; Ammian. Marc. xxiv, 2), and even extended at times its name to a part of Asia Minor (Dionys. Perieg. 975; comp. Mannert, V, ii, 424 sq.). Assyria Proper (Herod. i, 102, "the Assyrians who live in Ninus") is, on the other hand, called *Adiabene* (Plin. v, 13, 6; Strabo, xvi, 512; Ammian. Marc. xxiii, 6; in the Syriac, *Chedib*, Assemani, *Biblioth. Or.* III, ii, 708; by the Talmudists, *Chadib*, חַדִּיב; comp. *Dib*, the Arabic name of two streams of this province, Ro-

senmüller, *Alterth.* I, ii, 113), which was only a province of Assyria, lying between Arrapachitis and the Garamæans (Plin. vi, 16; Mannert, V, ii, 450 sq.). See Babylonia; Mesopotamia.

Little is known of the early history of the Assyrian empire, for the ancient accounts are not only scanty, but confused, and in some cases contradictory, so that the most deserving efforts of modern (especially recent) scholars have scarcely availed to clear it up (see Schröer, *Imperium Babylon. et Nini ex monument. antiq.* Frckf. 1726; Uhland, *Chronologia sacra in præcip. chron. et hist. Babylon. Assyr. monumentis vindicata*, Tubing. 176). The Biblical notices, which embrace but a small part of its history, do not form a connected whole with those of profane (Greek) authors. According to the former (Gen. x, 10) the kingdom of Assyria was founded by Nimrod (q. v.) of Babylon, but its princes are not named earlier than the Israelitish king Menahem (2 Kings xv, 19 sq.), and they appear subsequently in the hostile collisions with the two Hebrew kingdoms (comp. Hos. v, 13; vii, 11). Those thus mentioned are the following: (1.) *Pul* (2 Kings, as above), who exacted tribute (B.C. 769) of Israel (under Menahem). (2.) *Tiglath-Pileser* (2 Kings xvi, 7–10; 1 Chron. xxviii, 16 sq), in the time of Ahaz of Judah and Pekah of Israel, the latter of whom, with his ally Rezin (of Damascene Syria), was beaten by him (as a mercenary ally of Ahaz), and many of their subjects carried into captivity (B.C. 739). (3.) *Shalmaneser*, who (B.C. 720) overthrew the kingdom of Israel and carried away the rest of the inhabitants into exile (2 Kings xvii, 5 sq.; xviii, 9). Judah was also tributary to him (2 Kings xviii, 7). Media and Persia formed part of this Assyrian king's dominions (2 Kings xviii, 11), and he made successful incursions against Phœnicia (Joseph. *Ant.* ix, 14, 2). (4.) *Sennacherib*, who (B.C. 713) appeared before Jerusalem under Hezekiah after an attack upon Egypt (2 Kings xviii, 13 sq.; xix, 39; Isa. xvii, xviii). (5.) *Esarhaddon* (B.C. post 712), the son of the preceding (2 Kings xix, 37; Isa. xxxvii, 38; Ezra iv, 2). There is, moreover, mention made of *Sargon* (only Isa. xx, 1), who probably reigned but for a short time between Shalmaneser and Sennacherib (B.C. 715). None of these names except Sennacherib (*Sanacharib*, Σανα-χάριβος, Herod. ii, 141), the contemporary of the Egyptian king Setho (comp. Berosus, in Joseph. *Ant.* x, 1, 4), occur in Grecian authors (allusion is made to Shalmaneser in the passage cited by Joseph. *Ant.* ix, 14, 2, from Menander the Ephesian, although the *name* does not occur in the extract). Moreover, Ctesias (in Diod. Sic. ii; comp. Agathias, *De rebus Justiniani*, 2), Julius Africanus, Eusebius (*Chron. Armen.* i, 98 sq., 599; ii, 15 sq.), and Syncellus begin their series of *proper* Assyrian kings, whose empire extended during its prime to the Euphrates (although the notices in the Hebrew writers from the time of David are silent respecting its growth), with *Ninus* (Belus), and close it (260 years before Cyrus) with *Sardanapalus* (after a duration of 6520 years, according to Herod. i, 95, 130; of 1306 [1360] years according to Ctesias, in Diod. Sic. ii, 21, 28; of 1460 years according to Syncellus, p. 165; of 1240 years according to Eusebius, *Chron. Armen.* ii, 16, 167) or (in Syncellus) Thonoscon-Colerus (Euseb. *Chron.* ii, 167, places this Sardanapalus in the time of Jeroboam II, and makes him a contemporary of Lycurgus). From this point they begin, with Arbaces, the conqueror of Sardanapalus, a new *Median* dynasty (comp. Athen. xii, 528 sq.), which is continued down to Astyages (Marsham, *Can. Chron.* p. 517 sq., 525 sq.; Vignoles, *Chronologie*, ii, 161 sq.). Herodotus, who, however, gives merely general references to Assyrian history, names (i, 98 sq.) as the *first* independent king of Media, Dejoces (comp. Joseph. *Ant.* x, 2, 2), and reckons to Astyages only *four* (comp. Dion. Hal. i, 2) Median princes, including Astyages (according to him, these four Median kings reigned 150 years; according to Diod. Sic. the Median kingdom lasted from Arbaces over 282 years; according to Syncellus, 275 years, according to Eusebius, 259 years; the statements of Ctesias can hardly be reconciled with those of Herodotus; see Larcher, *Chronolog. zu Herod.* p. 144 sq.; Volney, *Chronol. d'Herod.* p. 199 sq.). Now, in order to reconcile the Biblical notices with those of the Greek historians and chronographers, nearly all modern investigators of history have been compelled to assume a *new Assyrian* empire (subsequent to this Sardanapalus), which Herodotus appears to sustain, in as much as after the revolt of the Medes under Dejoces he still constantly speaks of a not inconsiderable (comp. i, 102) Assyrian kingdom, with Ninus as its capital, which (but with the exception of the Babylonian portion, πλὴν τῆς Βαβυλωνιης μοίρης) Cyaxares first (i, 106) subdued (comp. Gatterer, *Handb.* p. 288 sq.; Beck, *Weltgesch.* i, 605 sq.; Jahn, *Archäol.* II, i, 184; *Einl.* II, ii, 605; Bredow, *Handbuch*, p. 192, sq.; Kannegiesser, in the *Hall. Encyclop.* vi, 131 sq.; Rauner, *Vorles.* i, 98; in vain opposed by Hartmann, in the *Allg. Lit.-Zeit.* 1813, No. 39; and *Linguist. Einleit.* p. 145 sq.). The late independence of Assyria, which, in consequence of this Median revolution, had become for a long time merely a satrapy (comp. Syncellus, *Chron.* p. 205), must have been established before B.C. 759, which is the latest date assignable to Pul; Tiglath-Pileser succeeded in conquering Western Asia; Shalmaneser (B.C. cir. 728) was already master of Babylon and Media (2 Kings xvii, 24; xviii, 11), and extended the Assyrian rule (Menander Ephes. in Joseph. ut sup.) in the west (as far as Phœnicia); and Sennacherib even attacked Egypt (Herod. ii, 141), but was compelled to retire. The attempt of the Babylonians to free themselves from the dominion of the Assyrians was not yet successful (Euseb. *Chron. Armen.* i, 42 sq.); but under Esarhaddon the empire appears to have declined. Babylonia renewed her efforts to free herself from the Assyrian yoke, as Media (under Dejoces, according to Herod.) had earlier done (perhaps during Sennacherib's campaigns in the West), and finally (B.C. 625) the Median king Cyaxares (probably with Babylonian aid; see Abyden. in Euseb. *Chron.* p. 54) took and destroyed Ninus (Herod. i, 103, 106; Offerhaus. *De regno Assyr.* Hans. 1700). See Nineveh.

The lately discovered abstract of Assyrian history in the *Armenian Chronicle* of Eusebius enables us to connect it more closely with the Biblical notices, although they by no means agree entirely with each other. In the extracts by Alexander Polyhistor from Berosus (in Euseb. *Chron. Armen.* i, 44 sq.), Assyrian kings (of the later period) are named in the following series: Phul (more than 520 years after Semiramis); Sanherib, 18 years; Asordam, 8 years; Sammughes, 21 years; his brother, 21 years; Nabupalassar, 20 years; Nabucodrossor (Nebuchadnezzar), 43 years. Yet Sardanapal is mentioned (p. 44) as having engaged his son Nabucodrossor in a matrimonial alliance with the daughter of the Median king Asdahages (Astyages). Abydenus gives (Euseb. *Chron. Armen.* i, 53 sq.) the Assyrian princes in the following order: Sanherib, Nergilus (Adrameles), Axerdis, Sardanapallus, Saracus. This last introduced a barbarian army from beyond the sea, and sent his general, Busalossor (Nabopolassar), to Babylon; but the latter set himself up as King of Babylonia, and married his son Nabucadrossor to the daughter of the Median Prince Astyages, and thus Nineveh was overthrown. With the position which both these references assign to Sardanapalus (*after* Sennacherib) essentially agrees Moses Chorensis (who, however, probably makes Sardanapalus a contemporary of the Median Arbaces). This so disagrees with the accounts of Herodotus, Ctesias, and Syncellus (see Baumgarten, *Allgem. Welthist.* iii, 549), as to lead to the supposition of a *second* Sardanapalus (see Suidas, s. v.; the name is perhaps rather a royal

title than a personal appellation; comp. Rosenmüller, *Alterth.* I, ii, 129). Otherwise the revolution of Dejoces will fall during the reign of Sennacherib, about the same time when the Babylonians also revolted under Merodach-Baladan (q. v.). See CHALDÆAN; SENNACHERIB. In Persian cuneiform (q. v.) the name is written  , or *Athurà*; comp. the *Ἀτυρία* of Dio Cass., *Ἀτουρία* of Strabo. (See Hertz, *Cat. of Assyr. and Bab. Ant.* Lond. 1852.) —Winer, i, 102. Comp. ASSYRIA.

As'shurim (Gen. xxv, 3). See ASHURITE.

Assidæ'an (only in the plur. *Ἀσιδαῖοι*, Vulg. *Assidæi*, prob. for חֲסִידִים, *chasidim'*, *saints*) occurs only in the Apocrypha (1 Macc. ii, 42; vii, 13; 2 Macc. xiv, 18), where it is applied to the body of zealous and devoted men who rose at the signal for armed resistance given by Mattathias, the father of the Maccabees, and who, under him and his successors, upheld with the sword the great doctrine of the unity of God, and stemmed the advancing tide of Grecian manners and idolatries. The epithet evidently designates a section of the orthodox Jews (1 Macc. ii, 42, v. r. *Ἰουδαίων* probably by correction), as distinguished from "the impious" (*οἱ ἀσεβεῖς*, 1 Macc. iii, 8; vi, 21; vii, 5, etc.), "the lawless" (*οἱ ἄνομοι*, 1 Macc. iii, 6; ix, 23, etc.), "the transgressors" (*οἱ παράνομοι*, 1 Macc. i, 11, etc.); that is, the Hellenizing faction. When Bacchides came against Jerusalem, they used their influence (1 Macc. vii, 13, *πρῶτοι οἱ Ἀσιδ. ἦσαν ἐν υἱοῖς Ἰσραήλ*) to conclude a peace, because "a priest of the seed of Aaron" (Alcimus) was with him, and sixty of them fell by his treachery. See ALCIMUS. The Jews at a later period gave the name of *Chasid im* to those pious persons who devoted themselves to a life of austerities and religious exercises in the hope of hastening the coming of the Messiah, and of making an atonement for their own sins and for the sins of others (see Solomon Maimon. *Memoirs*, Berlin, 1792). The name of Chasidim has also been assumed by a Jewish sect which originated in Poland about a hundred years since, who took as the basis of their mystical system the doctrines of the cabalistic book Zohar (Beer, in *Ersch und Gruber*, s. v. Chassidäer), and which still subsists (see the *Penny Cyclopædia*, s. v. Assidians). The ideas connected with this later appropriation of the term have, by an obvious association, been carried back to and connected with the Chasidim or Assidæans who joined Mattathias, and who have generally been regarded as a sect subsisting at that time. No such sect, however, is mentioned by Josephus in treating of the affairs of that period; and the texts in the books of the Maccabees which refer to them afford no sufficient evidence that the Assidæans formed a sect distinct from other pious and faithful Jews. Yet they may have existed as an undefined party before the Maccabæan rising, and were probably thereupon bound by some peculiar vow to the external observance of the Law (1 Macc. ii, 42, *ἐκουσιάζεσθαι τῷ νόμῳ*). They seem afterward to have been merged in the general body of the faithful (2 Macc. xiv, 6, *οἱ λεγόμενοι τῶν Ἰουδαίων Ἀσιδαῖοι, ὧν ἀφηγεῖται Ἰούδας ὁ Μακκαβαῖος . . .*). The analogous Hebrew term Chasidim (=*οἱ εὐσεβεῖς, οἱ ὅσιοι*) occurs in various passages of Scripture appellatively for good and pious men (Psa. cxlv, 10; cxlix, 1; Isa. lvii, 1; Mic. vii, 2), but is never applied to any sect or body of men. Upon the whole, in the entire absence of collateral information, it seems the safest course to conclude that the Assidæans were a body of eminently zealous men, devoted to the Law, who joined Mattathias very early, and remained the constant adherents of him and his son Judas—not, like the mass of their supporters, rising occasionally and then relapsing into the ordinary pursuits of life. It is possible that, as Jennings conjectures (*Antiq.* p. 298), the name *ἀσιδαῖοι*, or "saints," came to be applied to them by their enemies as a term of reproach, like "Puritans" formerly, and "saints" very often in the present day. See SAINT; CHASIDIM.

As'sir (Heb. *Assir'*, אַסִּיר, *prisoner*), the name of two or three men.

1. (Sept. *Ἀσείρ* v. r. *Ἀσήρ.*) A son of Korah (of the Kohathite Levites), father (brother) of Elkanah, and grandfather (brother) of Abiasaph (q. v.) or Ebiasaph (Exod. vi, 24; 1 Chron. vi, 22). B.C. cir. 1740.

2. (Sept. *Ἀσείρ* v. r. *Ἰσσαάρ* or *Ἰσαάρ* and *Ασηρ.*) A great-grandson of the preceding, and father of Tahath (1 Chron. vi, 23, 37). B.C. cir. 1620. See SAMUEL. There is some suspicion, however, that the name here has crept in by repetition from the preceding (see *Jour. of Sac. Lit.* Apr. 1852, p. 200; comp. Bertheau, *Comment.* in loc.).

3. "*Assir*" (אַסִּיר, Sept. *Ἀσείρ* v. r. *Ἀσίρ*) occurs (1 Chron. iii, 17) as the name of a son of Jeconiah the king, but it is more likely an appellative, referring to the captivity of that prince at Babylon (see Strong's *Harmony and Exposition of the Gospels*, note *l*, at the close of § 9). See JEHOIACHIN.

Assisi, FRANCIS OF. See FRANCIS D'ASSISI.

Associate Presbyterian Church. See ANTIBURGHERS; PRESBYTERIAN CHURCHES.

Associated Baptists, a name often given to the main body of Baptists in the United States, who are associated by their pastors in District Associations. See BAPTISTS.

As'sos or **Assus** (*Ἄσσος*, also *Ἄσσον*, and *Apollonia*, Plin. v, 32), a town and sea-port of the Roman province of ASIA, in the district anciently called Mysia. It was situated on the northern shore of the Gulf of Adramyttium (Ptol. v, 2; Plin. ii, 98; Strabo, xiii, 581, 614; Athen. ix, 375; Pausan. vi, 45). It was only about seven miles from the opposite coast of Lesbos (or Mitylene), near Methymna (Strab. xiii, p. 618). A good Roman road, connecting the towns of the central parts of the province with Alexandria Troas (q. v.), passed through Assos, the distance between the two latter places being about 20 miles (*Itin. Anton.*). These geographical points illustrate the Apostle Paul's rapid passage through the town, as he came hither on foot from Troas to meet with his friends, in order to take shipping for Mitylene (Acts xx, 13, 14). The ship in which he was to accomplish his voyage from Troas to Cæsarea went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mitylene at the close of the day on which Troas had been left (see Conybeare and Howson, ii, 209). It was noted for its wheat (Strabo, p. 735) and for a peculiar stone (lapis Assius) that was used for sarcophagi, on account of its flesh-consuming properties (Plin. ii, 96). It was founded (according to different authors) by a colony from Lesbos, by Gargara, the Æolian, and by the Methymnæi, and was the birthplace of Cleanthes the stoic. Strabo (p. 610) describes it as well fortified both by nature and art. The chief characteristic of Assos was that it was singularly Greek. Fellows found there "no trace of the Romans." It is now a miserable village (the neighborhood of which still bears the name *Asso*), built high upon the rocks on the side toward the land (Richter, p. 465 sq.). The remains are numerous and remarkably well preserved, partly because many of the buildings were of granite. The citadel, above the theatre, commands a glorious view, and must itself have been a noble object from the sea. The Street of Tombs, leading to the Great Gate, is one of the most remarkable features of Assos.

Coin of Assos.

Leake (*Travels in Asia Minor*, p. 128) says: "The ruins of Assos at *Behrém* or *Beriám Kalesi* are extremely curious. There is a theatre in very perfect preservation, and the remains of several temples lying in confused heaps upon the ground. An inscription upon an architrave belonging to one of these buildings shows that it was dedicated to Augustus; but some figures in low relief on another architrave appear to be in a much more ancient style of art, and they are sculptured upon the hard granite of Mount Ida, which forms the materials of several of the buildings. On the western side of the city the remains of the walls and towers, with a gate, are in complete preservation; and without the walls is seen the cemetery, with numerous sarcophagi still standing in their places, and an ancient causeway leading through them to the gate. Some of these sarcophagi are of gigantic dimensions. The whole gives, perhaps, the most perfect idea of a Greek city that anywhere exists." See also Fellows's *Asia Minor*, p. 46; Wetstein, ii, 592; comp. Quandt, *De Asso* (Regiom. 1710); Amnell, *De Ἄσσῳ* (Upsal. 1758).

Assuë'rus (Ἀσύηρος v. r. Ἀσούηρος), the Græcized form (Tobit xiv, 15) of the Persian royal title usually Anglicized AHASUERUS (q. v.).

Assumption OF THE VIRGIN, a festival instituted in the Roman Church in commemoration of the death and pretended resurrection of the Virgin Mary, and her triumphant entry into heaven. The apocryphal tradition upon which this festival is founded is as follows: "That the Blessed Virgin died at the age of seventy-two (one hundred and fifty-nine, according to Nicephorus), and that at her death all the apostles of our Lord, except St. Thomas, were miraculously present, having been conveyed in clouds from the various countries where they were preaching; that they buried her at Gethsemane; and that St. Thomas, upon his return from Ethiopia at the end of three days, expressed such a longing desire to see her face once again, that they opened her tomb, but found there nothing but the grave-clothes, although the grave had been fastened and watched, day and night, by some of the apostles and many other Christians." The ASSUMPTION OF MARY was not always a point of faith in the Roman Church, but is now universally received. The day of celebration is Aug. 15. It is also celebrated in the Greek Church. See Butler, *Lives of the Saints*, vii, 367; Landon, *Eccl. Dict.*, s. v.

Assumption of Moses, an apocryphal book so called, said to contain an account of the death of Moses and of the translation of his soul to Paradise. Some have supposed that the particulars of the combat between St. Michael and the devil, alluded to in the Epistle of Jude (ver. 9), were contained in this book (Moreri, who cites Calmet).—J. A. Fabric. *Cod. Pseudep. V. T.* i, 839-847. See MOSES.

As'sur, a less correct form of two names.

1. (Heb. *Ashshur'*, אַשּׁוּר, Sept. and Apoc. Ἀσσούρ.) An inaccurate method of Anglicizing (Ezra iv, 2; Psa. lxxxiii, 8) or Græcizing (2 Esd. ii, 8; Jud. ii, 14; v, 1; vi, 1, 17; vii, 20, 24; xiii, 15; xiv, 3; xv, 6; xvi, 4) the original [see ASSHUR] word for ASSYRIA (q. v.).

2. (Ἀσούρ v. r. Ἀσούβ, while other copies omit; Vulg. *Azi*.) One of the heads of the "temple servants," whose descendants are said to have returned from Babylon (1 Esdr. v, 31), doubtless a corruption for the HARHUR (q. v.) of the true text (Ezra ii, 51).

Assurance, in theology, is *a firm persuasion of our being in a state of salvation*.

(1.) "The doctrine itself has been matter of dispute among divines, and when considered as implying not only that we are now accepted of God through Christ, but that we shall be finally saved, or when it is so taken as to deny a state of salvation to those who are not so assured as to be free from all doubt, it is in many views questionable. Assurance of *final salvation* must stand or fall with the doctrine of personal unconditional election, and is chiefly held by divines of the Calvinistic school. The 18th article of the Westminster Confession (*Of the Assurance of Grace and Salvation*) says, 'Although hypocrites, and other unregenerated men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation; which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. This, certainly, is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and conflict with many difficulties before he can be a partaker of it; yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And, therefore, it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as by negligence in preserving it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light. Yet are they never utterly destitute of that need of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the mean time, they are supported from utter despair.'

"On the other hand, that nothing is an evidence of a state of present salvation but so entire a persuasion as amounts to assurance in the strongest sense, might be denied upon the ground that degrees of grace, of real saving grace, are undoubtedly mentioned in Scripture. Assurance, however, is spoken of in the New Testament, and stands prominent as one of the leading doctrines of religious experience. We have 'full assurance of understanding;' that is, a perfect knowledge and entire persuasion of the truth of the doctrine of Christ. The 'assurance of faith,' in Hebrews ix, 22, is an entire trust in the sacrifice and priestly office of Christ. The 'assurance of hope,' mentioned in Hebrews vi, 11, relates to the heavenly inheritance, and must necessarily imply a full persuasion that we are the children of God, and therefore 'heirs of his glory;' and from this passage it must certainly be concluded that such an assurance is what every Christian ought to aim at, and that it is attainable. This, however, does not exclude occasional doubt and weakness of faith from the earlier stages of his experience.

(2.) "A comforting and abiding persuasion *of present acceptance by God, through Christ*, we may therefore affirm, must in various degrees follow true faith. In support of this view the following remarks may be offered: If the Bible teaches that man is by nature

prone to evil, and that in practice he violates God's Law, and is thereby exposed to punishment; that an act of grace and pardon is promised on condition of repentance toward God, and faith in our Lord Jesus Christ; that repentance implies consideration of our ways, a sense of the displeasure of Almighty God, contrition of heart, and consequently trouble and grief of mind, mixed, however, with a hope inspired by the promise of forgiveness, and which leads to earnest supplication for the actual pardon of sin so promised; it will follow from these premises either, 1. that forgiveness is not to be expected till after the termination of our course of probation, that is, in another life; and that, therefore, this trouble and apprehension of mind can only be assuaged by the hope we may have of a favorable final decision on our case; or, 2. that sin is, in the present life, forgiven as often as it is thus repented of, and as often as we exercise the required and specific acts of trust in the merits of our Saviour; but that this forgiveness of our sins is not in any way made known unto us; so that we are left, as to our feelings, in precisely the same state as if sin were not forgiven till after death, namely, in grief and trouble of mind, relieved only by hope; or, 3. that (and this is the scriptural view) when sin is forgiven by the mercy of God through Christ, we are by some means assured of it, and peace and satisfaction of mind take the place of anxiety and fear. The first of these conclusions is sufficiently disproved by the authority of Scripture, which exhibits justification as a blessing attainable in this life, and represents it as actually experienced by true believers. 'Therefore being justified by faith.' 'There is *now* no condemnation to them who are in Christ Jesus.' 'Whosoever believeth is justified from all things,' etc. The quotations might be multiplied, but these are decisive. The notion that, though an act of forgiveness may take place, we are unable to ascertain a fact so important to us, is also irreconcilable with many passages, in which the writers of the New Testament speak of an experience not confined personally to themselves, or to those Christians who were endowed with spiritual gifts, but common to all Christians. 'Being justified by faith, we have *peace* with God.' 'We joy in God, by whom we have received the *reconciliation*.' 'Being reconciled unto God by the death of his Son.' 'We have not received the spirit of bondage again unto fear, but the spirit of adoption, by which we cry, Abba, Father.' To these may be added innumerable passages which express the comfort, the confidence, and the joy of Christians; their 'friendship' with God; their 'access' to him; their entire union and delightful intercourse with him; and their absolute confidence in the success of their prayers. All such passages are perfectly consistent with deep humility and self-diffidence, but they are irreconcilable with a state of hostility between the parties, and with an unascertained and only hoped-for restoration of friendship and favor. An assurance, therefore, that the sins which are felt to 'be a burden intolerable' are forgiven, and that the ground of that apprehension of future punishment which causes the penitent to '*bewail* his manifold sins,' is taken away by restoration to the favor of the offended God, must be allowed, or nothing would be more incongruous and impossible than the comfort, the peace, the rejoicing of spirit, which in the Scriptures are attributed to believers.

"Few Christians of evangelical views have, therefore, denied the possibility of our becoming assured of the favor of God in a sufficient degree to give substantial comfort to the mind. Their differences have rather respected the means by which the contrite become assured of that change in their relation to Almighty God, whom they have offended, which in Scripture is expressed by the term justification. The question has been (where the notion of an assurance of eternal salvation has not been under discussion), by what means the assurance of the divine favor is conveyed to the mind. Some have concluded that we obtain it by *inference*, others by the *direct testimony* of the Holy Spirit to the mind" (Watson, s. v.).

(3.) With regard to the history of the doctrine, Wesley remarks: "I apprehend that the whole Christian Church in the first centuries enjoyed it. For, though we have few points of doctrine explicitly taught in the small remains of the ante-Nicene fathers, yet I think none that carefully read Clemens Romanus, Ignatius, Polycarp, Origen, or any other of them, can doubt whether either the writer himself possessed it, or all whom he mentions as real Christians. And I really conceive, both from the *Harmonia Confessionum* and whatever else I have occasionally read, that all reformed churches in Europe did once believe, 'Every true Christian has the divine evidence of his being in favor with God.'" "I know likewise that Luther, Melancthon, and many other (if not all) of the reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence" (see below).

Thomas Aquinas supposed (*Summ.* pt. ii, 1, quest. 112, art. 5) a threefold way in which man could ascertain whether he was a subject of divine grace or not: 1. By direct revelation on the part of God; 2. By himself (certitudinaliter); 3. By certain indications (conjecturaliter per aliqua signa). But the last two were, in his opinion, uncertain; as for the first, God very seldom makes use of it, and only in particular cases (revelat Deus hoc aliquando aliquibus ex speciali privilegio), so that no one can have perfect certainty on the subject; only there are signs, if proper attention be paid, such as that a man has his joy in God, that he despises the world, and is conscious of no gross sins. A presage may thus be formed of his forgiveness (nullus certitudinaliter potest scire se habere caritatem, sed potest e aliquibus signis probabilibus conjicere.—In lib. i. Sentt. dist. 17, quest. 1, art. 4). Alexander of Hales contended that on this point there was a peculiar knowledge—since neither the cause nor the effect fell within the province of human knowledge, yet a certain feeling of knowledge might be possessed upon it; only it is not infallible, but verifies itself by experience in the feelings when these three signs concur, light, peace, and joy. God does not will either to give to us complete certainty, or to leave us wholly in uncertainty. If man experienced nothing of the sweetness of the divine life, he would not be attracted to the love of God; if he had perfect assurance it would easily seduce him into pride. Luther denounced the notion of the uncertainty of man being in a state of grace (in his Comment. upon Gal. iv, 6) as a dangerous and sophistical doctrine. The doctrine that personal assurance is involved in saving faith is taught in the Augsburg Confession (art. iv), and also in the *Apologia Confessionis*. The doctrine of the *certitudo salutis* (certainty of salvation) is taught by Calvin (*Institutes*, iii, c. 24, § 4).

Sir W. Hamilton, in a foot-note to his article on the English Universities (*Discussions on Philosophy*, etc.), while speaking on religious tests as a term of admission, has the following passage: "Assurance, personal assurance (the feeling of certainty that God is propitious to me, that *my* sins are forgiven, *fiducia, plerophoria fidei*), was long universally held in the Protestant communities to be the criterion and condition of a true or *saving faith*. Luther declares that he who hath not assurance spews faith out; and Melancthon makes assurance the discriminating line of Christianity from heathenism. It was maintained by Calvin, nay, even by Arminius, and is part and parcel of all the confessions of all the churches of the Reformation down to the Westminster Assembly. In that synod assurance was, in Protestantism, for the *first* time declared *not to be of the essence of faith*; and, accordingly, the Scottish General Assembly has subsequently, once and again, condemned the holders of this, the doctrine of Luther,

of Calvin, and of the older Scottish Church itself. In the English, and more particularly in the Irish Establishment, it still stands a necessary tenet of belief. The doctrine is now, however, disavowed, when apprehended, by Anglican churchmen." These strong statements are controverted in the *Brit. and For. Evangelical Review* (Oct. 1856), by Cunningham (see the article, enlarged, in Cunningham, *Theology of the Reformation*, Essay iii), who shows that Sir William Hamilton has greatly mistaken the reformed doctrine in representing assurance as, in the opinion of all the reformed churches, an essential part of saving faith. Dr. Cunningham proves, on the contrary, from several of the confessions of the churches of the Reformation, and from the writings of some leading reformers, that, in their opinion, "this assurance was not the proper act of justifying and saving faith, and did not belong to its essence; . . . that it was a result or consequence of faith, posterior to it in the order of nature, and frequently also of time." Regarded as an exposure of Sir William Hamilton's historical inaccuracies, this essay is complete, but as an exhibition of the scriptural doctrine of assurance it is seriously defective. It not only encumbers the doctrine by adding the assurance of final salvation to that of present forgiveness—a mistake full both of embarrassment to timid consciences, and of peril to the interests of practical religion—but it almost puts out of sight that direct and blessed witness of the Spirit to the believer's acceptance which is so prominent a feature of the experimental theology of the Bible, and without which the Christian life must be one of distressing uncertainty and doubt. But Sir William was quite right in saying that the Westminster Assembly was the first Protestant synod that formally declared assurance not to be of the *essence* of faith. Yet it declares that assurance is practicable and obligatory in very strong language, and calls it "an infallible assurance" [see above, (1)].

Wesley, and the Methodist theologians generally, advocate the doctrine of assurance of present (not of eternal) salvation in the sense stated above (2), connecting it with the "witness of the Spirit," as in the following practical passage: "Every man, applying the scriptural marks to himself, may know whether he is a child of God. Thus, if he know, first, 'As many as are led by the Spirit of God' into all holy tempers and actions, 'they are the sons of God' (for which he has the infallible assurance of Holy Writ); secondly, I am thus 'led by the Spirit of God,' he will easily conclude, therefore I am a son of God. Agreeably to this are those plain declarations of John in his first epistle: 'Hereby we know that we do know him, if we keep his commandments' (ch. ii, 3). 'Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him;' that we are indeed the children of God (ver. 5). 'If ye know that he is righteous, ye know that every one that doeth righteousness is born of him' (ver. 29). 'We know that we have passed from death unto life, because we love the brethren' (ch. iii, 14). 'Hereby we know that we are of the truth, and shall assure our hearts before him' (ver. 19), namely, because we 'love one another, not in word, neither in tongue, but in deed and in truth.' See also ch. iii, 24, and iv, 13. It is highly probable there never were any children of God, from the beginning of the world unto this day, who were further advanced in the grace of God, and the knowledge of our Lord Jesus Christ, than the apostle John at the time when he wrote these words, and the fathers in Christ to whom he wrote. Notwithstanding which, it is evident both the apostle himself, and all those pillars in God's temple, were very far from despising these marks of their being the children of God; and that they applied them to their own souls for the confirmation of their faith. Yet all this is no other than rational evidence, the witness of our spirit, our reason, our understanding. It all resolves into this: Those who have these marks are children of God: but we have these marks, therefore we are children of God. But how does it appear that we have these marks? This is a question which still remains. How does it appear that we do love God and our neighbor, and that we keep his commandments? Observe that the meaning of the question is, How does it appear to *ourselves?* not to *others.* I would ask him, then, that proposes this question, How does it appear to you that you are alive? and that you are now in ease, and not in pain? Are you not immediately conscious of it? By the same immediate consciousness you will know if your soul is alive to God; if you are saved from the pain of proud wrath, and have the ease of a meek and quiet spirit. By the same means you cannot but perceive if you love, rejoice, and delight in God. By the same you must be directly assured if you love your neighbor as yourself; if you are kindly affectioned to all mankind, and full of gentleness and long-suffering. And with regard to the outward mark of the children of God, which is, according to John, the keeping his commandments, you undoubtedly know in your own breasts if, by the grace of God, it belongs to you. Now this is properly the testimony of our own spirit, even the testimony of our own conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is a consciousness that we are inwardly conformed, by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight" (Wesley, *Sermons*, i, 86, 87). See SPIRIT, WITNESS OF.

The Council of Trent (sess. vi, ch. ix, *De Justificatione*) decided that "it is on no account to be maintained that those who are really justified ought to feel fully assured of the fact, without any doubt whatever; or that none are absolved and justified but those who believe themselves to be so; or that by this faith only absolution and justification are procured; as if he who does not believe this doubts the promises of God, and the efficacy of the death and resurrection of Christ. For, while no godly person ought to doubt the mercy of God, the merit of Christ, or the virtue and efficacy of the sacraments, so, on the other hand, whoever considers his own infirmity and corruption may doubt and fear whether he is in a state of grace, since no one can certainly and infallibly know that he has obtained the grace of God."

For the Roman Catholic doctrine as contrasted with that of Calvin, see Möhler, *Symbolism*, § 20. See also the *Methodist Quarterly*, Oct. 1857, art. iv; Watson, *Theol. Inst.* ii, 280; Smith's Hagenbach, *Hist. of Doctrines*, ii, 65, 277; Neander, *Hist. of Dogmas*, ii, 586; Wesley, *Works*, v, 19 sq.; Cole, *Godly Assurance* (1633, 4to); Petto, *Treatise on Assurance* (1693); Hamilton, *On Assurance of Faith* (1830, 12mo).

Assyr'ia (Ἀσσυρία). We must here distinguish between the *country* of Assyria and the Assyrian *empire.* They are both designated in Hebrew by אַשּׁוּר, ASSHUR, the people being also described by the same term, only that in the latter sense it is masculine, in the former feminine. In the Septuagint it is commonly rendered by Ἀσσούρ or Ἀσσύριοι, and in the Vulgate by *Assur* and *Assyrii*, and seldom or never by Ἀσσυρία, or *Assyria.* The Asshurim (Ἀσσουριείμ) of Gen. xxv, 3, were an Arab tribe; and at Ezek. xxvii, 6, the word *ashurim* (in our version "Ashurites") is only an abbreviated form of *teäshur*, box-wood. Assyria derived its name from the progenitor of the aboriginal inhabitants—*Asshur*, the second son of Shem (Gen. x, 22; 1 Chron. i, 17), a different person from Ashchur, son of Hezron, and Caleb's grandson (1 Chron. ii, 24; iv, 5). In later times it is thought that Asshur was worshipped as their chief god by the Assyrians (Layard, *Nin. and Bab.* p. 537).

Supposed Figure of Asshur, the tutelary Deity of the ancient Assyrians. From the Monuments.

See Cuneiform Inscriptions. The extent of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country between the Jebel Maklûb, or Taurus range on the N., and the Lesser Zab (Zab Asfal) toward the S., lying chiefly on the immediate bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30′) upon the north, and upon the south the country about Bagdad (lat. 33° 30′). Eastward its boundary was the high range of Zagros, or mountains of Kurdistan; westward it naturally retained the Tigris as its boundary, although, according to the views of some, it was eventually bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates. Taking the greatest of these dimensions, Assyria may be said to have extended in a direction from N.E. to S.W. a distance of nearly 500 miles, with a width varying from 350 to 100 miles. Its area would thus a little exceed 100,000 square miles, or about equal that of Italy.

I. Assyria Proper.—1. *Ancient Notices of its Position.*—This was a great and powerful country, lying on the east of the Tigris (Gen. ii, 14), the capital of which was Nineveh (Gen. x, 11, etc.). Its exact limits in early times are unknown; but when its monarchs enlarged their dominions by conquest, the name of this metropolitan province was extended to the whole empire. Hence, while Homer calls the inhabitants of the country north of Palestine *Arimoi* (evidently the Aramim or Aramæans of the Hebrews), the Greeks of a later period, finding them subject to the Assyrians, called the country Assyria, or (by contraction) *Syria*, a name which it has ever since borne. It is on this account that, in classical writers, the names Assyria and Syria are so often found interchanged (Henderson, *On Isa.* p. 173; Hitzig, *Begriff d. Krit. d. Alt. Test.* p. 98); but it may be questioned whether in Hebrew "Asshur" and "Aram" are ever confounded. The same, however, cannot be affirmed of those parts of the Assyrian empire which lay *east* of the Euphrates, but west of the Tigris. The Hebrews, as well as the Greeks and Romans, appear to have spoken of them in a loose sense as being in Assyria, because in the Assyrian empire. Thus Isaiah (vii, 20) describes the Assyrians as those "beyond the river," i. e. east of the Euphrates, which river, and not the Tigris, is introduced at viii, 7, as an image of their power. In Gen. xxv, 18, the locality of the Ishmaelites is described as being east of Egypt, "as thou goest to Assyria," which, however, could only be reached through Mesopotamia or Babylonia, and this idea best reconciles the apparent incongruity of the statement in the same book (ii, 14), that the Hiddekel, or Tigris, runs "on the east of Assyria," i. e. of the Assyrian provinces of Mesopotamia and Babylonia; for there can be no doubt that, not only during the existence of the Assyrian monarchy, but long after its overthrow, the name of Assyria was given to those provinces, as having once formed so important a part of it. For example, in 2 Kings xxiii, 29, Nebuchadnezzar is termed the king of Assyria, though resident at Babylon (comp. Jer. ii, 18; Lament. v, 6; Judith i, 7; ii, 1); even Darius, king of Persia, is called, in Ezra vi, 22, king of Assyria (comp. Plin. *Hist. Nat.* xix, 19); and, on a similar principle, in 2 Macc. i, 19, the Jews are said to have been carried captive to Persia, i. e. Babylonia, because, as it had formerly been subject to the Assyrians, so it was afterward under the dominion of Persia. (Comp. Herodotus, i, 106, 178; iii, 5; vii, 63; Strabo, ii, 84; xvi, 1; Arrian, vii; *Exped. Alex.* vii, 21, 2; Ammianus Marcellinus, xxiii, 20; xxiv, 2; Justin, i, 2, 13.) One writer, Dionysius Periegetes (v, 975), applies the designation of Assyria even to Asia Minor, as far as the Black Sea. Yet, ultimately, this name again became restricted to the original province east of the Tigris, which was called by the Greeks Ἀσσυρία (Ptolemy, vi, 1), and more commonly Ἀτουρία (Strabo, xvi, 507), or Ἀτυρία (Dion Cassius, lxviii, 28), the latter being only a dialectic variety of pronunciation, derived from the Aramæan custom of changing *s* into *t*. A trace of the name is supposed to be preserved in that of a very ancient place, *Athur*, on the Tigris, from four to six hours N.E. of Mosul. Rich, in his *Residence in Kurdistan* (ii, 129), describes the ruins as those of the "city of Nimrod," and states that some of the better informed of the Turks at Mosul "said that it was *Al Athur*, or *Ashur*, from which the whole country was denominated.

2. *Boundaries.*—According to Ptolemy, Assyria was in his day bounded on the north by Armenia, the Gordiæan or Carduchian mountains, especially by Mount Niphates; on the west by the River Tigris and Mesopotamia; on the south by Susiana, or Chuzistan, in Persia, and by Babylonia; and on the east by a part of Media, and Mounts Choathras and Zagros (Ptolemy, vi, 1; Pliny, *Hist. Nat.* v, 13; Strabo, xvi, 736). It corresponded to the modern *Kurdistan*, or country of the Kurds (at least to its larger and western portion), with part of the pashalic of Mosul.—Kitto.

Toward the north Assyria bordered on the strong and mountainous region of Armenia, which may have been at times under Assyrian dominion, but was never reckoned an actual part of the country. (See 2 Kings xix, 37.) Toward the east her neighbors were originally a multitude of independent tribes, scattered along the Zagros chain, who have their fitting representatives in the modern Kurds and Lurs—the real sovereigns of that mountain range. Beyond these tribes lay Media, which ultimately subjected the mountaineers, and was thereby brought into direct contact with Assyria in this quarter. On the south, Elam or Susiana was the border state east of the Tigris, while Babylonia occupied the same position between the rivers. West of the Euphrates was Arabia, and higher up Syria, and the country of the Hittites, which last

reached from the neighborhood of Damascus to Anti-Taurus and Amanus.—Smith.

3. *General geographical character.*—The country within these limits is of a varied aspect. "Assyria," says Mr. Ainsworth (*Researches in Assyria, Babylonia, and Chaldæa*, Lond. 1838, p. 17), "including Taurus, is distinguished into *three* districts: by its *structure*, into a district of plutonic and metamorphic rocks, a district of sedimentary formations, and a district of alluvial deposits; by *configuration*, into a district of mountains, a district of stony or sandy plains, and a district of low watery plains; by *natural productions*, into a country of forests and fruit-trees, of olives, wine, corn, and pasturage, or of barren rocks; a country of mulberry, cotton, maize, tobacco, or of barren clay, sand, pebbly or rocky plains; and into a country of date-trees, rice, and pasturage, or a land of saline plants." The northern part is little else than a mass of mountains, which, near Julamerk, rise to a very great height, Mount Jewar being supposed to have an elevation of 15,000 feet; in the south it is more level, but the plains are often burnt up with scorching heat, while the traveller, looking northward, sees a snowy alpine ridge hanging like a cloud in mid air. On the west this country is skirted by the great river Tigris, the Hiddekel of the Hebrews (Gen. ii, 14; Dan. x, 4), the Dijlah of the Arabs, noted for the impetuosity of its current. Its banks, once the residence of mighty kings, are now desolate, covered, like those of its twin river the Euphrates, with relics of ancient greatness, in the ruins of fortresses, mounds, and dams, which had been erected for the defence or irrigation of the country. Niebuhr describes a large stone dam at the castle of Nimrod, eight leagues below Mosul, as a work of great skill and labor, and now venerable for its antiquity; and some suppose that it was from the circumstance of so many canals from the Tigris watering the country, and rendering it fruitful, that that river received the Arabic name of *Nahr es-Salam*, the River of Peace, i. e. prosperity. It leaves the high land at some distance above Tekrit, rushing with great velocity through a pass in the Hamrine mountains. In its progress along Assyria, the Tigris receives from that country, besides other rivers, two rapid mountain streams—the Great and Little Zab (Arab. *Dhab*, i. e. Wolf), called by the Greeks the Lykos, or Wolf, and the Capros, or Wild Boar. The Greater Zab (called by the Kurds *Zerb*), used to be laid down as a different river from the Hakkary, but Dr. Grant found them to be identical; and he likewise detected an error of Kinneir, in representing the Bitlis-su as the same as the Khabûr, whereas they are different streams. (See Grant's *Nestorians*, p. 46.)—Kitto.

On the north and east the high mountain chains of Armenia and Kurdistan are succeeded by low ranges of limestone hills of a somewhat arid aspect, which detach themselves from the principal ridges, running parallel to them, and occasionally inclosing, between their northern or north-eastern flank and the main mountain-line, rich plains and fertile valleys. To these ridges there succeeds at first an undulating zone of country, well watered and fairly productive, which finally sinks down with some suddenness upon the great Mesopotamian plain, the modern district of El-Jezireh. This vast flat, which extends in length for 250 miles from the latitude of Mardin (37° 20′) to that of Tekrit (34° 33′), and which is in places of nearly equal width, is interrupted only by a single limestone range, a narrow ridge rising abruptly out of the plain, which, splitting off from Zagros in lat. 33° 30′, may be traced under the names of Sarazur, Hamrin, and Sinjar, from Iwan in Luristan nearly to Rakkah on the Euphrates. "From all parts of the plain the Sinjar is a beautiful object. Its limestone rocks, wooded here and there with dwarf oak, are of a rich golden color; and the numberless ravines which furrow its sides form ribs of deep purple shadow" (Layard, *Nineveh and Babylon*, p. 265). Above and below this barrier, stretching southward and westward farther than the eye can reach, and extending northward and eastward 70 or 80 miles to the hill-country before mentioned, is an immense level tract, now for the most part a wilderness, scantily watered on the right bank of the Tigris, but abundantly supplied on the left, which bears marks of having been in early times throughout well cultivated and thickly peopled. This plain is not alluvial, and most parts of it are even considerably raised above the level of the rivers. It is covered in spring time with the richest vegetation, presenting to the eye a carpet of flowers, varying in hue from day to day; but as the summer advances it is parched up, and gradually changes to an arid and yellow waste, except along the courses of the rivers. All over this vast flat, on both sides of the Tigris, rise "grass-covered heaps, marking the site of ancient habitations" (Layard, p. 245). Mr. Layard counted from one spot nearly a hundred (*Nineveh and its Remains*, i, 315); from another above 200 of these lofty mounds (*Nin. and Bab.* p. 245). Those which have been examined have been uniformly found to present appearances distinctly connecting them with the remains of Nineveh. See NINEVEH. It may therefore be regarded as certain that they belong to the time of Assyrian greatness, and thus they will serve to mark the extent of the real Assyrian dominion. They are numerous on the left bank of the Tigris from Bavian to the Diyaleh, and on the right they thickly stud the entire country both north and south of the Sinjar range, extending eastward beyond the Khabour (Layard, chs. xii–xiv), northward to Mardin, and southward to the vicinity of Bagdad.—Smith.

4. *Natural Productions.*—The most remarkable feature, says Ainsworth, in the vegetation of Taurus, is the abundance of trees, shrubs, and plants in the northern, and their comparative absence in the southern district. Besides the productions above enumerated, Kurdistan yields gall-nuts, gum Arabic, mastich, manna (used as sugar), madder, castor-oil, and various kinds of grain, pulse, and fruit. An old traveller, Rauwolf, who passed by Mosul in 1574, dwells with admiration on the finely-cultivated fields on the Tigris, so fruitful in corn, wine, and honey as to remind him of the Assyrian Rabshakeh's description of his native country in 2 Kings xviii, 32. Rich informs us that a great quantity of honey, of the finest quality, is produced; the bees (comp. Isa. vii, 18, "the bee in the land of Assyria") are kept in hives of mud. The naphtha springs on the east of the Tigris are less productive than those in Mesopotamia, but they are much more numerous. The zoology of the mountain district includes bears (black and brown), panthers, lynxes, wolves, foxes, marmots, dormice, fallow and red deer, roebucks, antelopes, etc., and likewise goats, but not (as was once supposed) of the Angora breed. In the plains are found lions, tigers, hyenas, beavers, jerboas, wild boars, camels, etc.—Kitto.

5. *Subdivisions and Principal Towns.*—Assyria in Scripture is commonly spoken of in its entirety, and unless the *Huzzab* (הֻצַּב) of Nahum (ii, 7) is an equivalent for the Adiabene of the geographers, no name of a district can be said to be mentioned. The classical geographers, on the contrary, divided Assyria into a number of regions—Strabo (xvi, 1 and 4) into *Aturia, Arbelitis, Artacene, Apolloniatis, Chalonitis, Dolomene, Calachene, Adiabene, Mesopotamia*, etc.; Ptolemy (vi, 1) into *Arrapachitis, Adiabene*, the *Garamæan* country, *Apolloniatis, Arbelitis*, the country of the *Sambatæ, Calacine*, and *Sittacene*. These provinces appear to be chiefly named from cities, as Arbelitis from Arbela; Calcine (or Calachene) from Calah or Halah (Gen. x, 11); Apolloniatis from Apollonia; Sittacene from Sittace, etc. Adiabene, however, the richest region of all, derived its appellation from the *Zab* (*Diab*) rivers on which it lay, as Ammianus Marcellinus informs us

(xxiii, 20). Ptolemy (v, 18) made Mesopotamia (which he understood literally as the whole country between the Euphrates and the Tigris) distinct from Assyria, just as the sacred writers distinguish "Aram-Naharain" from "Asshur." Strabo (xvi, 1) extended Assyria to the Euphrates, and even across it into Arabia and Syria! Farthest north lay the province *Arrapachitis*, so called, as Rosenmüller conjectures, from Arphaxad, Asshur's brother (Gen. x. 22–24; but see Vater *on Genesis*, i, 151). South of it was *Calacine*, by Strabo written *Calachene;* perhaps the *Chalach* of 2 Kings xvii, 6; xviii, 11. Next came *Adiabene*, so important a district of Assyria as sometimes to give name to the whole country. See ADIABENE. In Aramæan it is called *Chadyab* or *Hadyab*. North-east of it lay *Arbelitis*, in which was Arbela (now *Arbil*, of which see an account in Rich's *Kurdistan*, ii, 14; and Appendix, No. i and ii), famous for the battle in which Alexander triumphed over Darius. South of this lay the two provinces of *Apolloniatis* and *Sittacene*. The country of Kir, to which the Assyrians transported the Damascene Syrians (2 Kings xvi, 9; Amos i, 5), was probably the region about the river Kur (the Cyrus of the Greeks), i. e. Iberia and Georgia.

The chief cities of Assyria in the time of its greatness appear to be the following: Nineveh, which is marked by the mounds opposite Mosul (*Nebbi-Yunus* and *Kouyunjik*); Calah or Halah, now *Nimrud;* Asshur, now *Kaleh Sherghat;* Sargina, or Dur-Sargina, now *Khorsabad;* Arbela, still *Arbil;* Opis, at the junction of the *Diyaleh* with the Tigris; and Sittace, a little farther down the latter river, if this place should not rather be reckoned to Babylonia. (See the *Journal of the Geograph. Soc.* vol. ix, part i, p. 35, Lond. 1830.) The capital of the whole country was Nineveh, the Ninos of the Greeks (Herodot. i, 102), the Hebrew name being supposed to denote "the abode of Ninus," the founder of the empire. Its site is believed to have been on the east bank of the Tigris, opposite the modern town of Mosul, where there is now a small town called Nebbi Yunus (i. e. the prophet Jonah), the ruins around which were explored by Rich, and are described in his work on Kurdistan. See NINEVEH. In Gen. x, 11, 12, three other cities are mentioned along with Nineveh, viz. *Rechoboth Ir*, i. e. the city of Rehoboth, the locality of which is unknown. *Calach* (in our version Calah), either a place in the province of Calachene above mentioned, or the modern Hulwân, called by the Syrians Chalach; and *Resen*, "a great city between Nineveh and Calach," which Bochart identifies with the Larissa of Xenophon (*Anabasis*, iii, 47), and Michaelis with a place called Ressin (Rish-Ain, caput fontis?), destroyed by the Arabs A.D. 772. Rich notices an old place and convent of that name near Mosul (ii, 81). At the town of Al-Kosh, north of Mosul, tradition places the birth and burial of the prophet Nahum, and the Jews resort thither in pilgrimage to his tomb. But, though he is styled an Elkoshite (Nah. i, 1), his denunciation against Assyria and Nineveh were evidently uttered in Palestine; and St. Jerome fixes his birthplace at Helkesei, a village in Galilee.—Kitto; Smith. See JONAH.

6. *Present Condition.*—The greater part of the country which formed Assyria Proper is under the nominal sway of the Turks, who compose a considerable proportion of the population of the towns and larger villages, filling nearly all public offices, and differing in nothing from other Osmanlis. The Pasha of Mosul is nominated by the Porte, but is subject to the Pasha of Bagdad; there is also a pasha at Solymaneah and Akra; a bey at Arbil, a mussellim at Kirkuk, etc. But the aboriginal inhabitants of the country, and of the whole mountain tract that here divides Turkey from Persia, are the *Kurds*, the Carduchii of the Greeks; from them a chain of these mountains were anciently called the Carduchian or Gordyæan, and from them now the country is designated Kurdistan. Klaproth, in his *Asia Polyglotta* (Paris, 1823, 4to, p. 75), derives the name from the Persian root *kurd*, i. e. strong, brave. They are still, as of old, a barbarous and warlike race, occasionally yielding a formal allegiance, on the west, to the Turks, and on the east to the Persians, but never wholly subdued; indeed, some of the more powerful tribes, such as the Hakkary, have maintained an entire independence. Some of them are stationary in villages, while others roam far and wide, beyond the limits of their own country, as nomadic shepherds; but they are all more or less addicted to predatory habits, and are regarded with great dread by their more peaceful neighbors. They profess the faith of Islam, and are of the Sunite sect. All travellers have remarked many points of resemblance between them and the ancient Highlanders of Scotland. (See Mr. Ainsworth's second work, *Travels and Researches in Asia Minor, Mesopotamia*, etc., Lond. 1842, 2 vols.)

The Christian population is scattered over the whole region, but is found chiefly in the north. It includes Chaldæans, who form that branch of the Nestorians that adheres to the Church of Rome, a few Jacobites, or monophysite Syrians, Armenians, etc. But the most interesting portion is the ancient Church of the primitive *Nestorians*, a lively interest in which has lately been excited in the religious world by the publications of the American missionaries (see, especially, *The Nestorians*, by Asahel Grant, M.D., Lond. 1841; and compare Dr. E. Robinson, in the *Am. Bibl. Repos.* Oct. 1841; Jan. 1842; Rev. J. Perkins, *ib.* Jan. 1843; and *Residence in Persia*, N. Y. 1843). See NESTORIANS. Another peculiar race that is met with in this and the neighboring countries is that of the Yezidees (q. v.), whom Grant and Ainsworth would likewise connect with the ten tribes; but it seems much more probable that they are an offshoot from the ancient Manichees, their alleged worship of the Evil Principle amounting to no more than a reverence which keeps them from speaking of him with disrespect (see Homes, in the *Am. Bibl. Repos.* for April, 1842). Besides the dwellers in towns and the agricultural population, there are a vast number of wandering tribes, not only of Kurds, but of Arabs, Turkomans, and other classes of robbers, who, by keeping the settled inhabitants in constant dread of property and life, check every effort at improvement; and, in consequence of this and the influence of bad government, many of the finest portions of the country are little better than unproductive wastes. A copy of a famous history of Kurdistan, entitled *Tarikh al-Akrad* (Akrad being the collective name of the people), was procured by Mr. Rich when in the country, and is now, along with the other valuable Oriental MSS. of that lamented traveller, preserved in the British Museum. See KURDISTAN.

II. THE ASSYRIAN EMPIRE.—No portion of ancient history is involved in greater obscurity than that of the empire of Assyria. Nor is this obscurity in any very great degree removed by the recent remarkable discoveries of the monumental records of the nation by Layard, Botta, and Loftus.

1. *Scriptural Notices of Assyrian History.*—In attempting to arrange even the facts deducible from Scripture, a difficulty presents itself at the outset, arising from the ambiguity of the account given of the origin of the earliest Assyrian state in Gen. x, 11. After describing Nimrod, son of Cush, "as a mighty one in the earth," the historian adds (ver. 10), "And the beginning of his kingdom (or, rather, the first theatre of his dominion) was Babel, and Erech, and Accad, and Calneh, in the land of Shinar," *i. e. Babylonia*. Then follow the words (as it is in the margin), "Out of that land he (*i. e.* Nimrod) went out into Assyria and builded Nineveh," (comp. Noldius, *Concord. Hebr. Particles*, ed. Tymp., p. 223.) Moses is enumerating the descendants of Ham, and it is not likely that he would interrupt the details to give an account of Asshur, a son of Shem, whose posterity are not introduced

till ver. 21. Besides, in the circumstance of Asshur leaving one country to settle in another, there was nothing remarkable, for that was the case with almost all Noah's grandchildren. But if we understand it of Nimrod, both the connection and the sense will be manifest. The design obviously is to represent him as a potent monarch and ambitious conqueror. His brethren, the other sons of Cush, settled in the south, but he, advancing northward, first seized on Babylonia, and, proceeding thence into Assyria (already partially colonized by the Asshurites, from whom it took its name), he built Nineveh and the other strongholds mentioned, in order to secure his conquests. This view is confirmed by a passage in Mic. v, 6, where, predicting the overthrow of Assyria by the Medes and Babylonians, the prophet says, "They shall devour the land of Asshur with the sword: even the land of Nimrod in the entrances thereof" (comp. v. 5). It likewise agrees with the native tradition (if we can depend on the report of Ctesias), that the founder of the Assyrian monarchy and the builder of Nineveh was one and the same person, viz., Ninus, from whom it derived its name (q. d. *Nin's Abode*), and in that case the designation of Nimrod (*the Rebel*) was not his proper name, but an opprobrious appellation imposed on him by his enemies. Modern tradition likewise connects Nimrod with Assyria; for while, as we have seen, the memory of Asshur is preserved in the locality of *Athur*, that place is also termed the "city of Nimrūd," and (as the above-mentioned dam on the Tigris is styled Nimrod's Castle) Rich informs us that "the inhabitants of the neighboring village of Deraweish consider him as their founder." He adds, that the village story-tellers have a book they call the *Kisseh-Nimrud*, or "Tales of Nimrod."

It is true that the Authorized Version of Gen. x, 11 is countenanced by most of the ancient translators and by Josephus; but, on the other hand, the one we have preferred is that of the Targums of Onkelos and Jonathan, and of Jerome; and (among the moderns) of Bochart, Hyde, Marsham, Wells, Faber, Hales, and many others. Yet, though Nimrod's "kingdom" embraced the lands both of Shinar and Asshur, we are left in the dark as to whether Babylon or Nineveh became the permanent seat of government, and consequently whether his empire should be designated that of Babylonia or that of Assyria. No certain traces of it, indeed, are to be found in Scripture for ages after its erection. In the days of Abraham, we hear of a king of Elam (*i. e.* Elymais, in the south of Persia) named Chedorlaomer, who had held in subjection for twelve years five petty princes of Palestine (Gen. xiv, 4), and who, in consequence of their rebellion, invaded that country along with three other kings, one of whom was "Amraphel, king of *Shinar*." Josephus says "the Assyrians had then dominion over Asia;" and he styles these four kings merely commanders in the Assyrian army. It is possible that Chedorlaomer was an Assyrian viceroy, and the others his deputies; for at a later period the Assyrian boasted, "Are not my princes altogether kings?" (Isa. x. 8.) Yet some have rather concluded from the narrative that by this time the monarchy of Nimrod had been broken up, or that at least the seat of government had been transferred to Elam. Be this as it may, the name of Assyria as an independent state does not again appear in Scripture till the closing period of the age of Moses. Balaam, a seer from the northern part of Mesopotamia, in the neighborhood of Assyria, addressing the Kenites, a mountain tribe on the east side of the Jordan, "took up his parable," *i. e.* raised his oracular, prophetic chant, and said, "Durable is thy dwelling-place! yea, in a rock puttest thou thy nest: nevertheless, wasted shall be the Kenite, until Asshur shall lead them captive." In this verse, besides the play upon the word *ken* (the Hebrew for a nest), the reader may remark the striking contrast drawn between the permanent nature of the abode, and the transient possession of it by the occupants. The prediction found its fulfilment in the Kenites being gradually reduced in strength (comp. 1 Sam. xv, 6), till they finally shared the fate of the Transjordanite tribes, and were swept away into captivity by the Assyrians (1 Chr. v, 26; 2 Kings xvi, 9; xix, 12, 13; 1 Chr. ii, 55.) But, as a counterpart to this, Balaam next sees a vision of retaliatory vengeance on their oppressors, and the awful prospect of the threatened devastations, though beheld in far distant times, extorts from him the exclamation, "Ah! who shall live when God doeth this? For ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, but he also [the invader] shall perish forever." This is not without obscurity; but it has commonly been supposed to point to the conquest of the regions that once formed the Assyrian empire, first by the Macedonians from Greece, and then by the Romans, both of whose empires were in their turn overthrown.

In the time of the Judges, the people of Israel became subject to a king of Mesopotamia, Chushan-rishathaim (Judg. iii, 8), who is by Josephus styled King of the Assyrians; but we are left in the same ignorance as in the case of Chedorlaomer as to whether he was an independent sovereign or only a vicegerent for another. The eighty-third Psalm (ver. 9) mentions Ashur as one of the nations leagued against Israel; but as the date of that composition is unknown, nothing certain can be founded on it. The first king of Assyria alluded to in the Bible is he who reigned at Nineveh when the prophet Jonah was sent thither (Jon. iii. 6). Hales supposes him to have been the father of Pul, the first Assyrian monarch *named* in Scripture, and dates the commencement of his reign B.C. 821. By that time the metropolis of the empire had become "an exceeding great" and populous city, but one pre-eminent in wickedness (Jon. i, 2; iii, 3; iv, 11). See Jonah.

The first expressly recorded appearance of the Assyrian power in the countries west of the Euphrates is in the reign of Menahem, king of Israel, against whom "the God of Israel stirred up the spirit of *Pul* or (*Phul*), king of Assyria" (1 Chron. v., 26), who invaded the country, and exacted a tribute of a thousand talents of silver "that his hand," *i. e.* his favor, "might be with him to confirm the kingdom in his hand" (2 Kings xv, 19, 20). Newton places this event in the year B.C. 770, in the twentieth year of Pul's reign, the commencement of which he fixes in the year B.C. 790. As to his name, we find the syllable *Pal*, *Pel*, or *Pul* entering into the names of several Assyrian kings (*e. g. Pil*eser, Sardana*pal*-us); and hence some connect it with the Persian "*balæ*," *i. e.* high, exalted, and think it may have been part of the title which the Assyrian monarchs bore. Hales conjectures that Pul may have been the second *Belus* of the Greeks, his fame having reached them by his excursions into Western Asia. About this period we find the prophet Hosea making frequent allusions to the practice both of Israel and Judæa, of throwing themselves for support on the kings of Assyria. In ch. v, 13; x, 6, our version speaks of their specially seeking the protection of a "King Jareb," but the original there is very obscure; and the next Assyrian monarch mentioned by name is *Tiglath-pileser*. The supposition of Newton is adopted by Hales, that at Pul's death his dominions were divided between his two sons, Tiglath-pileser and Nabonassar, the latter being made ruler at Babylon, from the date of whose government or reign the celebrated *era of Nabonassar* took its rise, corresponding to B.C. 747. The name of the other is variously written Tiglath and Tilgath, Pileser and Pilreser: the etymology of the first is unknown (some think it has a reference to the river Dijlath, *i. e.* the Tigris). Pileser signifies in Persian "exalted prince." When Ahaz, king of Judah, was hard pressed by the combined forces of

Map of the Assyrian Empire.

Pekah, king of Israel, and Rezin, king of Damascene-Syria, he purchased Tiglath-pileser's assistance with a large sum, taken out of his own and the Temple treasury. The Assyrian king accordingly invaded territories of both the confederate kings, and annexed a portion of them to his own dominions, carrying captive a number of their subjects (2 Kings xv, 29; xvi, 5–10; 1 Chr. v, 26; 2 Chr. xxviii, 16; Isa. vii, 1–11; comp. Amos i, 5; ix, 7). His successor was *Shalman* (Hos. x, 4), *Shalmaneser* or *Salmanassar*, the Enemessar of the apocryphal book of Tobit (ch. i, 2). He made Hoshea, king of Israel, his tributary vassal (2 Kings xvii, 3); but finding him secretly negotiating with So or Sabaco (the Sabakoph of the monuments), king of Egypt, he laid siege to the Israelitish capital, Samaria, took it after an investment of three years (B.C. 720), and then reduced the country of the ten tribes to a province of his empire, carrying into captivity the king and his people, and settling Cuthæans from Babylonia in their room (2 Kings xvii, 3–6; xviii, 9, 11). Hezekiah, king of Judah, seems to have been for some time his vassal (2 Kings xviii, 7); and we learn from the Tyrian annals, preserved by Menander of Ephesus (as cited by Josephus, *Ant.* x, 14, 2), that he subdued the whole of Phœnicia, with the exception of insular Tyre, which successfully resisted a siege of five years. The empire of Assyria seems now to have reached its greatest extent, having had the Mediterranean for its boundary on the west, and including within its limits Media and Kir on the north, as well as Elam on the south (2 Kings xvi, 9; xvii, 6; Isa. xx, 6). In the twentieth chapter of Isaiah (ver. 1) there is mention of a king of Assyria, *Sargon*, in whose reign Tartan besieged and took Ashdod in Philistia (B.C. 715) [see SARGON]; and as Tartan is elsewhere spoken of (2 Kings xviii, 17) as a general of Sennacherib, some have supposed that Sargon is but another name of that monarch, while others would identify him either with Shalmaneser, or with Esarhaddon, Sennacherib's successor. But the correctness of all these conjectures may fairly be questioned; and we adhere to the opinion of Gesenius (*Comment. zu Jesa.* in loc.), that Sargon was a king of Assyria, who succeeded Shalmaneser, and had a short reign of two or three years. He thinks the name may be equivalent to *Ser-jauneh*, "Prince of the Sun." Von Bohlen prefers the derivation of *sergun*, "gold-colored." His attack on Egypt may have arisen from the jealousy which the Assyrians entertained of that nation's influence over Palestine ever since the negotiation between its king So, and Hoshea, king of Israel. From many incidental expressions in the book of Isaiah we can infer that there was at this time a strong Egyptian party among the Jews, for that people are often warned against relying for help on Egypt, instead of simply confiding in Jehovah (Isa. xxx, 2; xxxi, 1; comp. xx, 5, 6). The result of Tartan's expedition against Egypt and Ethiopia was predicted by Isaiah while that general was yet on the Egyptian frontier at Ashdod (Isa. xx, 1–4); and it is not improbable that it is to this Assyrian invasion that the prophet Nahum refers when he speaks (iii, 8–10) of the subjugation of No, i. e. No-Ammun, or Thebes, the capital of Upper Egypt, and the captivity of its inhabitants. The occupation of the country by the Assyrians, however, must have been very transient, for in the reign of Sar

gon's successor, *Sennacherib*, or *Sancherib*, we find Hezekiah, king of Judah, throwing off the Assyrian yoke, and allying himself with Egypt (2 Kings xviii, 7, 21). This brought against him Sennacherib with a mighty host, which, without difficulty, subdued the fenced cities of Judah, and compelled him to purchase peace by the payment of a large tribute. But "the treacherous dealer dealt very treacherously" (Isa. xxxiii, 1), and, notwithstanding the agreement, proceeded to invest Jerusalem. In answer, however, to the prayers of the "good king" of Judah, the Assyrian was diverted from his purpose, partly by the "rumor" (Isa. xxxvii, 6) of the approach of Tirhakah, king of Ethiopia, and partly by the sudden and miraculous destruction of a great part of his army (2 Kings xviii, 13-37; xix; Isa. xxxvi and xxxvii). He himself fled (B.C. 712) to Nineveh, where, in course of time, when worshipping in the temple of his god Nisroch, he was slain by his sons Adrammelech and Sharezer, the parricides escaping into the land of Armenia—a fact which is preserved in that country's traditionary history. See ARARAT. Regarding the period of Sennacherib's death chronologists differ. Hales, following the apocryphal book of Tobit (i, 21), places it fifty-five days after his return from his Jewish expedition; but Gesenius (*Comment. zu Jesa.* p. 999) has rendered it extremely probable that it did not take place till long after. He founds this opinion chiefly on a curious fragment of Berosus, preserved in the Armenian translation of the *Chronicle* of Eusebius. It states that, after Sennacherib's brother had governed Babylon as the Assyrian viceroy, the sovereignty was successively usurped by Acises, Merodach, or Berodach-Baladan (Isa. xxxix, 1; 2 Kings xx, 12), and Elibus or Belibus. But, after three years, Sennacherib regained dominion in Babylonia, and appointed as viceroy his own son Assordan, the Esarhaddon of Scripture. This statement serves to explain how there was in Hezekiah's time a king at Babylon, though, both before and after, it was subject to Assyria. See SENNACHERIB. Sennacherib was succeeded by his son Esarhaddon, or Assarhaddon, who had been his father's viceroy at Babylon (2 Kings xix, 37; Isa. xxxvii, 38). He is the Sacherdon or Sarchedon of Tobit (i, 21), and the Asaradinus of Ptolemy's Canon (B.C. 680). Hales regards him as the first Sardanapalus. The chief notice taken of him in Scripture is that he settled some colonists in Samaria (Ezra iv. 2), and as (at ver. 10) that colonization is ascribed to the "great and noble Asnapper," it is supposed that that was another name for Esarhaddon, but it may have been one of the great officers of his empire. It seems to have been in his reign that the captains of the Assyrian host invaded and ravaged Judah, carrying Manasseh, the king, captive to Babylon. The subsequent history of the empire is involved in almost as much obscurity as that of its origin and rise. The Medes had already shaken off the yoke, and the Chaldæans soon appear on the scene as the dominant nation of Western Asia; yet Assyria, though much reduced in extent, existed as an independent state for a considerable period after Esarhaddon. Hales, following Syncellus, makes him succeeded by a prince called Ninus (B.C. 667), who had for his successor Nebuchodonosor (B.C. 658), for the transactions of whose reign, including the expedition of his general Holofernes into Judæa, Hales relies on the apocryphal book of Judith, the authority of which, however, is very questionable. The *last* monarch was Sarac, or Sardanapalus II (B.C. 636), in whose reign Cyaxares, king of Media, and Nabopolassar, viceroy of Babylon, combined against Assyria, took Nineveh, and, dividing what remained of the empire between them, reduced Assyria Proper to a province of Media (B.C. 606).

2. *Comparison with ancient Historians and the Intimations on the Monuments.*—The original sources of profane history on this subject are Herodotus and Ctesias; but every attempt to reconcile their statements with those of Scripture, or even with each other, has hitherto failed. The former fixes the duration of the Assyrian dominion in Upper Asia at 520 years (Herod. i, 95), while the latter again assigns to the Assyrian empire, from Ninus to Sardanapalus, no less a period than 1305 years (Diodor. Sicul. ii, 21). The authority of Ctesias, however, is very generally discredited (it was so even by Aristotle), though he has recently found a defender in Dr. Russell, in his *Connection of Sacred and Profane History*. The truth is (as is remarked by the judicious Heeren), that the accounts of both these historians are little better than mere traditions of ancient heroes and heroines (witness the fables about Semiramis!), without any chronological data, and entirely in the style of the East. To detail all the fanciful hypotheses which have been propounded, with the view of forming out of them a consistent and coherent narrative, forms no part of our present design. Considerable light, however, has been thrown, by recent researches, upon certain points of this history.—Kitto.

(1.) *The original Settlement of the Country.*—Scripture informs us that Assyria was peopled from Babylon (Gen. x, 11), and both classical tradition and the monuments of the country agree in this representation. In Herodotus (i, 7), Ninus, the mythic founder of Nineveh, is the son (descendant) of Belus, the mythic founder of Babylon—a tradition in which the derivation of Assyria from Babylon, and the greater antiquity and superior position of the latter in early times, are shadowed forth sufficiently. That Ctesias (ap. Diod. Sic. ii, 7) inverts the relation, making Semiramis (according to him, the wife and successor of Ninus) found Babylon, is only one out of a thousand proofs of the untrustworthy character of his history. The researches recently carried on in the two countries clearly show, not merely by the statements which are said to have been deciphered on the historical monuments, but by the whole character of the remains discovered, that Babylonian greatness and civilization was earlier than Assyrian, and that, while the former was of native growth, the latter was derived from the neighboring country. The cuneiform writing, for instance, which is rapidly punched with a very simple instrument upon moist clay, but is only with much labor and trouble inscribed by the chisel upon rock, must have been invented in a country where men "had brick for stone" (Gen. xi, 3), and have thence passed to one where the material was unsuited for it. It may be observed, also, that while writing occurs in a very rude form in the earlier Babylonian ruins (Loftus's *Chaldæa*, p. 169), and gradually improves in the later ones, it is in Assyria uniformly of an advanced type, having apparently been introduced there after it had attained to perfection.

(2.) *Date of the Foundation of the Kingdom.*—With respect to the exact time at which Assyria became a separate and independent country, there is an important difference between classical authorities, Herodotus placing the commencement of the empire almost a thousand years later than Ctesias! Scripture does but little to determine the controversy; that little, however, is in favor of the former author. Geographically, as a *country*, Assyria was evidently known to Moses (Gen. ii, 14; xxv, 18; Num. xxiv, 22, 24); but it does not appear in Jewish history as a *kingdom* till the reign of Menahem (B.C. cir. 770). In Abraham's time (B.C. 2000?) it is almost certain that there can have been no Assyrian kingdom, or its monarch would have been found among those who invaded Palestine with Chedorlaomer (Gen. xiv, 1). In the time of the early judges (B.C. 1575), Assyria, if it existed, can have been of no great strength; for Chushan-Rishathaim, the first of the foreigners who oppressed Israel (Judg. iii, 8), is master of the whole country between the rivers (*Aram-Naharim* = "Syria between the two rivers"). These

facts militate strongly against the views of Ctesias, whose numbers produce for the founding of the empire the date of B.C. 2182 (Clinton, *Fast. Hell.* i, 263). The more modest account of Herodotus is at once more probable in itself, more agreeable to Scripture, and more in accordance with the native writer Berosus. Herodotus relates that the Assyrians were "lords of Asia" for 520 years, when their empire was partially broken up by a revolt of the subject-nations (i, 95). After a period of anarchy, the length of which he does not estimate, the Median kingdom was formed, 179 years before the death of Cyrus, or B.C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not very greatly anterior to B.C. 1228. Berosus, who made the empire last 526 years to the reign of Pul (ap. Euseb. *Chron. Arm.* i, 4), must have agreed nearly with this view—at least he would certainly have placed the rise of the kingdom within the 13th century. This is, perhaps, the utmost that can be determined with any approach to certainty. If, for convenience' sake, a more exact date be desired, the conjecture of Dr. Brandis has some claim to be adopted, which fixes the year B.C. 1273 as that from which the 526 years of Berosus are to be reckoned (*Rerum Assyriarum Tempora Emendata*, p. 17).

(3.) *Early Kings, from the foundation of the Kingdom to Pul.*—The long list of Assyrian kings which has come down to us in two or three forms, only slightly varied (Clinton, *F. H.* i, 267), and which is almost certainly derived from Ctesias, must of necessity be discarded, together with his date for the kingdom. It covers a space of above 1200 years, and bears marks besides of audacious fraud, being composed of names snatched from all quarters, Arian, Semitic, and Greek—names of gods, names of towns, names of rivers—and in its estimate of time presenting the impossible average of 34 or 35 years to a reign, and the very improbable phenomenon of reigns in half the instances amounting exactly to a decimal number. Unfortunately, we have no authentic list to substitute for the forgery of Ctesias. Berosus spoke of 45 kings as reigning during his period of 526 years, and mentioned all their names (Euseb. *ut sup.*); but they have unluckily not been preserved to us. The work of Herodotus on Assyrian history (Herod. i, 106 and 184) has likewise entirely perished, and neither Greek nor Oriental sources are available to supply the loss, which has hitherto proved irreparable. Recently the researches in Mesopotamia have done something toward filling up this sad gap in our knowledge; but the reading of names is still so doubtful that it seems best, in the present condition of cuneiform inquiry, to treat the early period of Assyrian history in a very general way, only mentioning kings by name when, through the satisfactory identification of a cuneiform royal designation with some name known to us from sacred or profane sources, firm ground has been reached, and serious error rendered almost impossible.

The Mesopotamian researches have rendered it apparent that the original seat of government was not at Nineveh. The oldest Assyrian remains have been found at Kaleh-Sherghat, on the right bank of the Tigris, 60 miles south of the later capital; and this place the monuments show to have been the residence of the earliest kings, as well as of the Babylonian governors who previously exercised authority over the country. The ancient name of the town appears to have been identical with that of the country, viz. *Asshur*. It was built of brick, and has yielded but a very small number of sculptures. The kings proved to have reigned there are fourteen in number, divisible into three groups; and their reigns are thought to have covered a space of nearly 350 years, from B.C. 1273 to B.C. 930. The most remarkable monarch of the series was called Tiglath-Pileser. He appears to have been king toward the close of the twelfth century, and thus to have been contemporary with Samson, and an earlier king than the Tiglath-Pileser of Scripture. He overran the whole country between Assyria Proper and the Euphrates; swept the valley of the Euphrates from south to north, from the borders of Babylon to Mount Taurus; crossed the Euphrates, and contended in northern Syria with the Hittites; invaded Armenia and Cappadocia; and claims to have subdued *forty-two* countries "from the channel of the Lower Zab (Zab Asfal) to the Upper Sea of the Setting Sun." All this he accomplished in the first five years of his reign. At a later date he appears to have suffered defeat at the hands of the king of Babylon, who had invaded his territory and succeeded in carrying off to Babylon various idols from the Assyrian temples (Offerhaus, *De ant. Assyr. imperio*, Linga, 1727).

The other monarchs of the Kaleh-Sherghat series, both before and after Tiglath-Pileser, are comparatively insignificant. The later kings of the series are only known to us as the ancestors of the two great monarchs Sardanapalus the first and his son, Shalmaneser or Shalmanubar, who were among the most warlike of the Assyrian princes. Sardanapalus the first, who appears to have been the warlike Sardanapalus of the Greeks (Suidas, s. v.; comp. Hellan. *Frag.* p. 158), transferred the seat of government from Kaleh-Sherghat to Nimrud (probably the Scriptural Calah), where he built the first of those magnificent palaces which have recently been exhumed by English explorers. A great portion of the Assyrian sculptures now in the British Museum are derived from this edifice. A description of the building has been given by Mr. Layard (*Nin. and its Remains*, vol. ii, ch. 11). By an inscription repeated more than a hundred times upon its sculptures we learn that Sardanapalus carried his arms far and wide through Western Asia, warring on the one hand in Lower Babylonia and Chaldæa, on the other in Syria and upon the coast of the Mediterranean. His son, Shalmaneser or Shalmanubar, the monarch who set up the Black Obelisk, now in the British Museum, to commemorate his victories, was a still greater conqueror. He appears to have overrun Cappadocia, Armenia, *Azerbejan*, great portions of Media Magna, the Kurdish mountains, Babylonia, Mesopotamia, Syria, and Phœnicia; everywhere making the kings of the countries tributary to him. If we may trust the reading of certain names, on which cuneiform scholars appear to be entirely agreed, he came in contact with various Scriptural personages, being opposed in his Syrian wars by Benhadad and Hazael, kings of Damascus, and taking tribute from Jehu, king of Israel. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought to be identical with the Biblical Pul, Phul, or Phaloch, who is the first of the Assyrian kings of whom we have mention in Scripture. See PUL.

(4.) *The Kings from Pul to Esarhaddon.*—The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by the Jewish records. In the 2d book of Kings we find the names of Pul, Tiglath-Pileser, Shalmaneser, Sennacherib, and Esarhaddon, following one another in rapid succession (2 Kings xv, 19 and 29; xvii, 3; xviii, 13; xix, 37); and in Isaiah we have the name of "Sargon, king of Assyria" (xx, 1), who is a contemporary of the prophet, and who must evidently, therefore, belong to the same series. The inscriptions, by showing us that Sargon was the father of Sennacherib, fix his place in the list, and give us for the monarchs of the last half of the 8th and the first half of the 7th century B.C. the (probably) complete list of Tiglath-Pileser II, Shalmaneser II, Sargon, Sennacherib, and Esarhaddon. For a detailed account of the actions of these kings, see each name in its place. (See Oppert, *Chronologie des Assyriens et des Babyloniens*, Paris, 1857.)—Smith, s. v.

SYNOPTICAL TABLE OF ASSYRIAN HISTORY.—(Condensed from Dr. J. Oppert's *Chronologie des Assyriens et des Babyloniens*, Par. 1857; which professes to be derived from the monuments and cylinders. The names and dates in brackets are according to other authorities. The asterisk indicates that cylinders have been found bearing the name in cuneiform characters.)

Epoch at which the Chaldæans place the building of the Tower of Babel (42 amar, or 2940 [? 1900] years before Nebuchadnezzar ..... B.C. 3540 [? 2500]

I. DYNASTIES NON-SHEMITIC, comprehended under the name of Scythic Supremacy during 1500 [? 500] years.

1. HAMITE KINGDOM 3540–2449
2. ARIAN INVASION 2449–2225
3. TURANIAN DOMINATION (Scythic) 2225–2017

II. SHEMITIC DOMINATION.

1. FIRST CHALDÆAN EMPIRE. Forty-nine [?] kings during 450 years 2017–1559
   - First king unknown [? Chedorlaomer, B.C. cir. 2080].
   - Ismidagon, Lord of Assyria (about 1950).
   - Samsi-hu, son of Ismidagon (644 years before Assurdayan).
   - Naramsin, king of the four regions. (The names of the other kings are not yet deciphered.)
2. ARAB INVASION. Eight [?] kings during 245 years 1559–1314
   - The Khet of the Egyptian hieroglyphics, according to M. de Rougé, probably the Dummukh of the Assyrians.
3. GREAT ASSYRIAN EMPIRE. Forty-five [?] kings during 526 years 1314–788
   - [Bel-lush (cir. 1273 ?).
   - Pudil.
   - Iva-lush.
   - Shalma-bar, or Shamarish (? Shalmaneser)].

i. *First Dynasty.*

Ninippallukin [Nin-pala-kina], first king		1314
Assurdayan [Asshur-dapal-il], son of the preceding		about 1300
Mutakkil-nabu, son of the preceding	"	1270
Assur-ris-ili, son of the preceding. (Commencement of the Assyrian power, following the Egyptian preponderance, which had lasted 500 years)	about	1250
*Tiglath-Pileser I, son of the preceding (historical cylinder of 800 lines)	"	1220
Sardanapalus I. [Asshur-bani-pal], son of the preceding	"	1 00
Tiglath-Pileser II	"	[? 1150]
Sack of Nineveh by Chaldæans, 418 years before the first year of Sennacherib	"	1122 [1132]

ii. *Second Dynasty.*

Belochus I, son of the preceding	"	1100
Belitaras (Bel-kat-irassu), usurper	"	1100
Shalmaneser I, founder of the palace of Calah (Nimrud)	"	1050
Sardanapalus II (? Asshur adan-akhi), great-grandson of Belitaras	"	1020
Shalmaneser II, son of the preceding	"	1000
Assur-dan-il I [Asshur-danin-il], son of the preceding	"	980
Belochus II [Iva-lush II], grandson of Assur-dan-il I	"	970
Tiglath-Pileser III [Tiglathi-nin], son of the preceding	"	950
Sardanapalus III [Asshur-dani-pal], son of the preceding. Great conqueror	"	930–900
Shalmaneser III [Shalmanu-bar], son of the preceding. Adversary of Jehu, king of Israel (*Nimrud Obelisk*)	"	900–860
Samsi ou II [Shamas-iva], son of the preceding	"	860–840
Belochus III [Iva-lush III], son of the preceding, husband of Semiramis	"	840–820
Semiramis (Sammuramit), 17 years alone	"	820–803
Sardanapalus IV, probably son of the preceding, last king of the great empire	"	807–788

III. DIVISION OF DOMINION BETWEEN SHEMITES AND ARIANS.

BABYLON.	NINEVEH.	MED. and PERS. *Arian republic.*	SUSIANA.
Pul Belesis founds the empire of Chaldæa. King of Babylon till 747	First king of Babylon subjugates Assyria 788–769	Arbaces first chief ..788–710	Kingdom of Susiana. [Ia.
	Tiglath-Pileser IV re-establishes the Assyrian monarchy 769–725		Sutruk Nakhunte
Nabonassar 747–733	Commencement of captivity of Israel. 740		
Nadius 733–720			
Chinzinus and Porus 731–720	Shalmaneser IV takes Samaria (720), and is dethroned by Sargon 725–720	Aspabara, about 720. *Dynasty of the Deiocides.*	Kutir-Nakhunta, son of the preceding
	LAST NINEVITE DYNASTY (Sargonides, 720–625).		
Elulæus 726–721			
Merodach Baladan 721–709	Sargon (founded Khorsabad) [721–?714] 720–704	Deioces, king, 710–657	Tarhak, brother of the preceding.
*Sargon, king of Babylon [721–714] ... 709–704	Arceanus of Ptolemy ..... [709–704]		Humbanigas vanquished by Sargon.
Anarchy 704–702	*Sennacherib, son of Sargon [714–692] 704–676		
Belibus 702–699	(Cylinders, and seal of contemporary Egyptian king Sabaco, probably the So of 2 Kings xvii, 4, have been found at Nineveh.)		
Assurinaddinson, son of Sennacherib. 699–693			
Irigibel, or Regibelus 693–692			
Mesesimordacus 692–688			
Anarchy 688–680	Campaign against Egypt and Judæa [713] 702		
*Esarhaddon, son of Sennacherib .... 680–668 king of Assyria, of Egypt, and of Meroe	[Aparanadius of Ptolemy] ..... [699–683]		
	 676–668	Phraortes, 657–635	Tiumman conquered by Sardanapalus V.
Saosduchin 668–647	Tiglath-Pileser V, son of Esarhaddon 668–660	Achæmenes submits, 650	
	*Sardanapalus V [Asshur-bani-pal II], son of Esarhaddon 660–647		
Assur-dan-il II [Assur-emit-ilil], son of Sardanapalus V (Cinneladan of the Greeks), last king of Assyria 647–625		Cyaxares 635–595	
Total destruction of Nineveh [? Saracus] 625			
BABYLONIAN DYNASTY 625–538			
Nabopolassar (Nabu-pal-assur), and Nitocris the Egytian 625–604			
*Nebuchadnezzar (Nabu-kudurr-usur) 604–561			
Evil Merodach (Avil-murduk) 561–559		Astyages 595–560	
*Neriglissareser (Nirgal-sarr-usur) 559–555		ACHÆMENIAN DYNASTY.	
Labusardochus (Bel-akh-isruk), son of the preceding, 9 months 555		Cyrus, king of Persia ... 560–529	
*Nabonid (Nabu-nahid), son of Nabu-balatirib 555–538			
Cyrus the Persian takes Babylon 538			
[Cyaxares II, viceroy at Babylon, "Darius the Mede" ..... 538–536]			
Cyrus, king of Babylon and of nations ..... [536–529] 538–529			
Cambyses the Persian ..... 529–52[illegible]		Cambyses 529–522	
Nidintabel, pseudo-Nebuchadnezzar, son of Nabonid 522 518		Gomates the Magian, pseudo-Smerdis 522	
Darius, son of Hystaspes the Persian, takes Babylon the first time 518			
Arakhu, pseudo-Nebuchadnezzar 517 516		Darius, son of Hystaspes 521–486	
Darius the Persian takes Babylon the second time 516			
Nabuintak renders himself independent, and reigns with his son Belsarussur, about 508–488			
Complete submission of the Chaldæans to the Persians 488		Xerxes I, Ahasuerus of the Jews (Esther, 473 [479]) 486–465	

(*a.*) *Establishment of the Lower Dynasty.*—It seems to be certain that at or near the accession of Pul a great change of some kind or other occurred in Assyria. Berosus is said to have brought his grand dynasty of forty-five kings in 526 years to a close at the reign of Pul (Polyhist. ap. Euseb. l. c.), and to have made him the first king of a new series. By the synchronism of Menahem (2 Kings xv, 19), the date of Pul may be determined to about B.C. 770. It was only twenty-three years later, as we find by the Canon of Ptolemy, that the Babylonians considered their independence to have commenced (B.C. 747). Herodotus probably intended to assign nearly to this same era the great commotion which (according to him) broke up the Assyrian empire into a number of fragments, out of which were formed the Median and other kingdoms. These traditions may none of them be altogether trustworthy; but their coincidence is at least remarkable, and seems to show that about the middle of the eighth century B.C. there must have been a break in the line of Assyrian kings—a revolution, foreign or domestic—and a consequent weakening or dissolution of the bonds which united the conquered nations with their conquerors.

It was related by Bion and Polyhistor (Agathias, ii, 25), that the original dynasty of Assyrian kings ended with a certain Belochus or Beleus, who was succeeded by a usurper (called by them Beletaras or Balatorus), in whose family the crown continued until the destruction of Nineveh. The general character of the circumstances narrated, combined with a certain degree of resemblance in the names—for Belochus is close upon Phaloch, and Beletaras may represent the second element in Tiglath-*Pileser* (who in the inscriptions is called "Tiglath-*Pulatsira*")—induce a suspicion that probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and that Tiglath-Pileser II, his successor, was the founder of what has been called the "Lower Empire." It may be suspected that Berosus really gave this account, and that Polyhistor, who repeated it, has been misreported by Eusebius. The synchronism between the revolution in Assyria and the era of Babylonian independence is thus brought almost to exactness, for Tiglath-Pileser is known to have been upon the throne about B.C. 740 (Clinton, *Fast. Hell.* i, 278), and may well have ascended it in B.C. 747.

(*b.*) *Supposed Loss of the Empire at this Period.*—Many writers of repute—among them Clinton and Niebuhr—have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, both from Scripture and from the monuments, that the shock sustained through the domestic revolution has been greatly exaggerated. Niebuhr himself observes (*Vorträge über alte Geschichte*, i, 38) that, after the revolution, Assyria soon "recovered herself, and displayed the most extraordinary energy." It is plain, from Scripture, that in the reigns of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, and Esarhaddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighborhood; some attacked Egypt (Isa. xx, 4); one appears as master of Media (2 Kings xvii, 6); while another has authority over Babylon, Susiana, and Elymais (2 Kings xvii, 24; Ezra iv, 9). So far from our observing symptoms of weakness and curtailed dominion, it is clear that at no time were the Assyrian arms pushed farther, or their efforts more sustained and vigorous. The Assyrian annals for the period are in the most complete accordance with these representations. They exhibit to us the above-mentioned monarchs as extending their dominions farther than any of their predecessors. The empire is continually rising under them, and reaches its culminating point in the reign of Esarhaddon. The statements of the inscriptions on these subjects are fully borne out by the indications of greatness to be traced in the architectural monuments. No palace of the old monarchy equalled, either in size or splendor, that of Sennacherib at Nineveh. No series of kings belonging to it left buildings at all to be compared with those which were erected by Sargon, his son, and his grandson. The magnificent remains at Kouyunjik and Khorsabad belong entirely to these later kings, while those at Nimrud are about equally divided between them and their predecessors. It is farther noticeable that the writers who may be presumed to have drawn from Berosus, as Polyhistor and Abydenus, particularly expatiated upon the glories of these later kings. Polyhistor said (ap. Euseb. i, 5) that Sennacherib conquered Babylon, defeated a Greek army in Cilicia, and built there Tarsus, the capital. Abydenus related the same facts, except that he substituted for the Greek army of Polyhistor a Greek fleet; and added that Esarhaddon (his Axerdis) conquered Lower Syria and Egypt (*ibid.* i, 9). Similarly Menander, the Tyrian historian, assigned to Shalmaneser an expedition to Cyprus (ap. Joseph. *Ant.* ix, 14), and Herodotus himself admitted that Sennacherib invaded Egypt (ii, 141). On every ground it seems necessary to conclude that the second Assyrian kingdom was really greater and more glorious than the first; that under it the limits of the empire reached their fullest extent, and the internal prosperity was at the highest.

The statement of Herodotus is not, however, without a basis of truth. It is certain that Babylon, about the time of Tiglath-Pileser's accession, ventured upon a revolt, which she seems afterward to have reckoned the commencement of her independence. See BABYLON. The knowledge of this fact may have led Herodotus into his error; for he would naturally suppose that, when Babylon became free, there was a general dissolution of the empire. It has been shown that this is far from the truth; and it may farther be observed that, even as regards Babylon, the Assyrian loss was not permanent. Sargon, Sennacherib, and Esarhaddon all exercised full authority over that country, which appears to have been still an Assyrian fief at the close of the kingdom.

(5.) *Successors of Esarhaddon.*—By the end of the reign of Esarhaddon the triumph of the Assyrian arms had been so complete that scarcely an enemy was left who could cause her serious anxiety. The kingdoms of Hamath, of Damascus, and of Samaria had been successively absorbed; Phœnicia had been conquered; Judæa had been made a feudatory; Philistia and Idumæa had been subjected, Egypt chastised, Babylon recovered, cities planted in Media. Unless in Armenia and Susiana there was no foe left to reduce, and the consequence appears to have been that a time of profound peace succeeded to the long and bloody wars of Sargon and his immediate successors. In Scripture it is remarkable that we hear nothing of Assyria after the reign of Esarhaddon, and profane history is equally silent until the attacks begin which brought about her downfall. The monuments show that the son of Esarhaddon, who was called Sardanapalus by Abydenus (ap. Euseb. i, 9), made scarcely any military expeditions, but occupied almost his whole time in the enjoyment of the pleasures of the chase. Instead of adorning his residence—as his predecessors had been accustomed to do—with a record and representation of his conquests, Sardanapalus II covered the walls of his palace at Nineveh with sculptures exhibiting his skill and prowess as a hunter. No doubt the military spirit rapidly decayed under such a ruler; and the advent of fresh enemies, synchronizing with this decline, produced the ruin of a power which had for six centuries been dominant in Western Asia.

(6.) *Fall of Assyria.*—The fate of Assyria, long previously prophesied by Isaiah (x, 5–19), was effected (humanly speaking) by the growing strength and boldness of the Medes. If we may trust Herodotus, the first Median attack on Nineveh took place about the

year B.C. 633. By what circumstances this people, who had so long been engaged in contests with the Assyrians, and had hitherto shown themselves so utterly unable to resist them, became suddenly strong enough to assume an aggressive attitude, and to force the Ninevites to submit to a siege, can only be conjectured. Whether mere natural increase, or whether fresh immigrations from the east had raised the Median nation at this time so far above its former condition, it is impossible to determine. We can only say that soon after the middle of the seventh century they began to press upon the Assyrians, and that, gradually increasing in strength, they proceeded, about the year B.C. 633, to attempt the conquest of the country. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B.C. 625, or a little earlier, laid final siege to the capital. See MEDIA. Saracus, the last king—probably the grandson of Esarhaddon—made a stout and prolonged defence, but at length, finding resistance vain, he collected his wives and his treasures in his palace, and with his own hand setting fire to the building, perished in the flames. This account is given in brief by Abydenus, who probably follows Berosus; and its outline so far agrees with Ctesias (ap. Diod. ii, 27) as to give an important value to that writer's details of the siege. See NINEVEH. In the general fact that Assyria was overcome, and Nineveh captured and destroyed by a combined attack of Medes and Babylonians, Josephus (*Ant.* x, 5) and the book of Tobit (xiv, 15) are agreed. Polyhistor also implies it (ap. Euseb. i, 5); and these authorities must be regarded as outweighing the silence of Herodotus, who mentions only the Medes in connection with the capture (i, 106), and says nothing of the Babylonians.

(7.) *Fulfilment of Prophecy.*—The prophecies of Nahum and Zephaniah (ii, 13–5) against Assyria were probably delivered shortly before the catastrophe. The date of Nahum is very doubtful, but it is not unlikely that he wrote about B.C. 718, or at the close of the reign of Hosea. Zephaniah is even later, since he prophesied under Josiah, who reigned from B.C. 639 to 609. If B.C. 625 be the date of the destruction of Nineveh, we may place Zephaniah's prophecy about B.C. 635. Ezekiel, writing in B.C. 588, bears witness historically to the complete destruction which had come upon the Assyrians, using the example as a warning to Pharaoh-Hophra and the Egyptians (ch. xxxi).

It was declared by Nahum (q. v.) emphatically, at the close of his prophecy, that there should be "no healing of Assyria's bruise" (iii, 19). In accordance with this announcement we find that Assyria never rose again to any importance, nor even succeeded in maintaining a distinct nationality. Once only was revolt attempted, and then in conjunction with Armenia and Media, the latter heading the rebellion. This attempt took place about a century after the Median conquest, during the troubles which followed upon the accession of Darius Hystaspis. It failed signally, and appears never to have been repeated, the Assyrians remaining thenceforth submissive subjects of the Persian empire. They were reckoned in the same satrapy with Babylon (Herod. iii, 92; comp. i, 192), and paid an annual tribute of a thousand talents of silver. In the Persian armies, which were drawn in great part from the subject-nations, they appear never to have been held of much account, though they fought, in common with the other levies, at Thermopylæ, at Cunaxa, at Issus, and at Arbela.

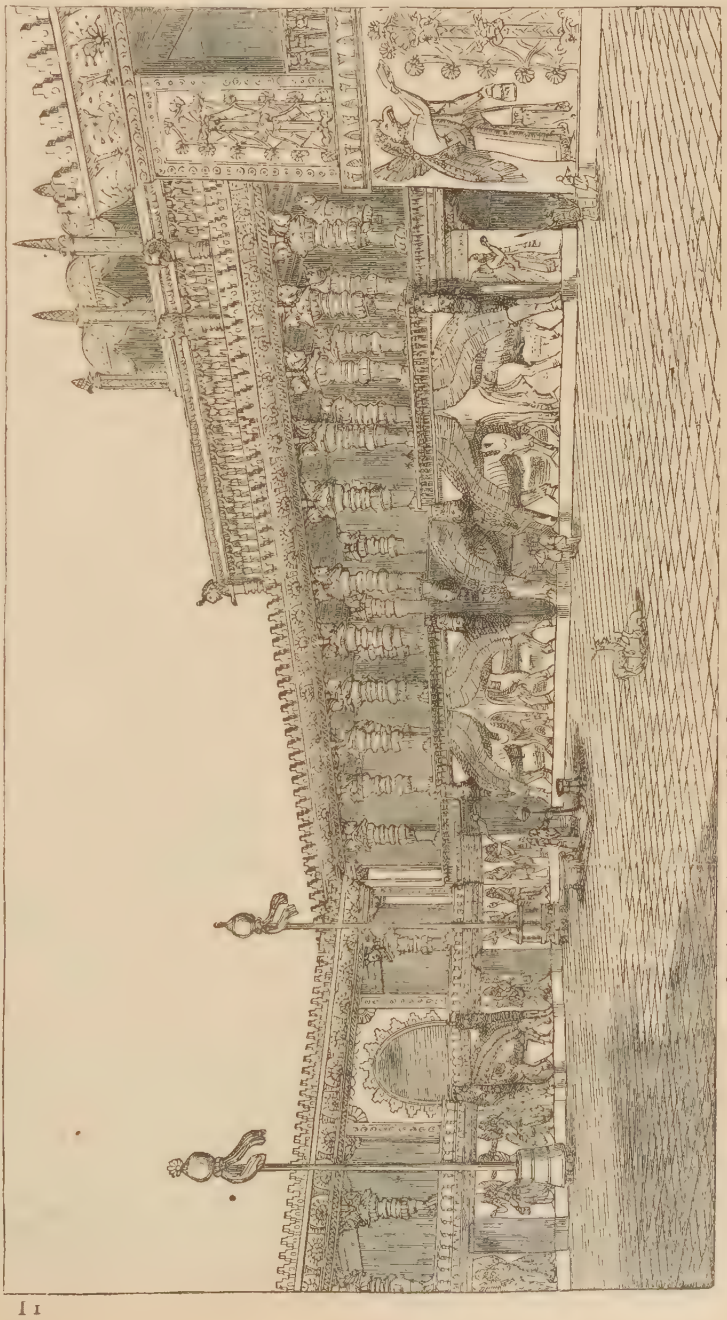
(8.) *General Character of the Empire.*—In the first place, like all the early monarchies which attained to any great extent, the Assyrian empire was composed of a number of separate kingdoms. In the East, conquest has scarcely ever been followed by amalgamation, and in the primitive empires there was not even any attempt at that governmental centralization which we find at a later period in the satrapial system of Persia. As Solomon "reigned over *all the kingdoms* from the river (Euphrates) unto the land of the Philistines and the border of Egypt," so the Assyrian monarchs bore sway over a number of petty kings—the native rulers of the several countries—through the entire extent of their dominions. These native princes—the sole governors of their own kingdoms—were feudatories of the Great Monarch, of whom they held their crown by the double tenure of homage and tribute. Menahem (2 Kings xv, 19), Hoshea (ibid. xvii, 4), Ahaz (ibid. xvi, 8), Hezekiah (ibid. xviii, 14), and Manasseh (2 Chron. xxxiii, 11–13), were certainly in this position, as were many native kings of Babylon, both prior and subsequent to Nabonassar; and this system (if we may trust the inscriptions) was universal throughout the empire. It naturally involved the frequent recurrence of troubles. Princes circumstanced as were the Assyrian feudatories would always be looking for an occasion when they might revolt and re-establish their independence. The offer of a foreign alliance would be a bait which they could scarcely resist, and hence the continual warnings given to the Jews to beware of trusting in Egypt. Apart from this, on the occurrence of any imperial misfortune or difficulty, such, for instance, as a disastrous expedition, a formidable attack, or a sudden death, natural or violent, of the reigning monarch, there would be a strong temptation to throw off the yoke, which would lead, almost of necessity, to a rebellion. The history of the kings of Israel and Judah sufficiently illustrates the tendency in question, which required to be met by checks and remedies of the severest character. The deposition of the rebel prince, the wasting of his country, the plunder of his capital, a considerable increase in the amount of the tribute thenceforth required, were the usual consequences of an unsuccessful revolt; to which were added, upon occasion, still more stringent measures, as the wholesale execution of those chiefly concerned in the attempt, or the transplantation of the rebel nation to a distant locality. The captivity of Israel is only an instance of a practice long previously known to the Assyrians, and by them handed on to the Babylonian and Persian governments.

It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of the whole of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen. x, 22). The inscriptions appear to state that in all countries over which the Assyrians established their supremacy, they set up "the laws of Asshur," and "altars to the Great Gods." It was probably in connection with this Assyrian requirement that Ahaz, on his return from Damascus, where he had made his submission to Tiglath-Pileser, incurred the guilt of idolatry (2 Kings xvi, 10–18). The history of Hezekiah would seem, however, to show that the rule, if resisted, was not rigidly enforced; for it cannot be supposed that he would have consented to re-establish the idolatry which he had removed, yet he certainly came to terms with Sennacherib, and resumed his position of tributary (2 Kings xviii, 14). In any case it must be understood that the worship which the conquerors introduced was not intended to supersede the religion of the conquered race, but was only required to be superadded as a mark and badge of subjection.

The political constitution of the Assyrian empire was no doubt similar to that of other ancient states of the East, such as Chaldæa and Persia. The monarch, called "the great king" (2 Kings xviii, 19; Isa. xxxvi, 4), ruled as a despot, surrounded with his guards, and only accessible to those who were near

his person (Diod. Sicul. ii, 21, 23; comp. Cephalion, in Syncell. p. 167). Under him there were provisional satraps, called in Isa. x, 8, "princes," of the rank and power of ordinary kings (Diod. Sic. ii, 24). The great officers of the household were commonly eunuchs (comp. Gesenius on Isa. xxxvi, 2). The religion of the Assyrians was, in its leading features, the same as that of the Chaldæans, *viz.* the symbolical worship of the heavenly bodies, especially the planets. In Scripture there is mention of Nisroch (Isa. xxxvii, 38), Adrammelech, Anammelech, Nibhaz, Tartak (2 Kings xvii, 31), as the names of idols worshipped by the natives either of Assyria Proper or of the adjacent countries which they had subdued, besides planets (see Gesenius, *Zu Jesaias*, ii, 347). The language did not belong to the Semitic, but to the Medo-Persian family. As Aramaic, however, was spoken by a large part of the Western population, it was probably understood by the great officers of state, which accounts for Rabshakeh addressing Hezekiah's messengers in Hebrew (2 Kings xviii, 26), although the rabbins explain the circumstance by supposing that he was an apostate Jew (but see Strabo xvi, 745).

(9.) *Its Extent.*—With regard to the extent of the Assyrian empire very exaggerated views have been entertained by many writers. Ctesias took Semiramis to India, and made the empire of Assyria at least coextensive with that of Persia in his own day. This false notion has long been exploded, but even Niebuhr appears to have believed in the extension of Assyrian influence over Asia Minor, in the expedition of Memnon—whom he considered an Assyrian—to Troy, and in the derivation of the Lydian Heraclids from the first dynasty of Ninevite monarchs (*Alte Geschicht.* i, 28-9). The information derived from the native monuments tends to contract the empire within more reasonable bounds, and to give it only the expansion which is indicated for it in Scripture. On the west, the Mediterranean and the river Halys appear to have been the extreme boundaries, but the dominion beyond the confines of Syria and Asia Minor was not of a strict character; on the north, a fluctuating line, never reaching the Euxine, nor extending beyond the northern frontier of Armenia; on the east, the Caspian Sea and the Great Salt Desert; on the south, the Persian Gulf and the Desert of Arabia. The countries included within these utmost limits are the following: Susiana, Chaldæa, Babylonia, Media, Matiene, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phœnicia, Palestine, and Idumæa. Cyprus was also for a while a dependency of the Assyrian kings, and they may perhaps have held at one time certain portions of Lower Egypt. Lydia, however, Phrygia, Lycia, Pamphylia, Pontus, Iberia, on the west and north, Bactria, Sacia, Parthia, India—even Car-



Interior of ancient Assyrian Palace Court (Khorsabad), restored after the Persepolitan Style.

mania and Persia Proper—upon the east, were altogether beyond the limit of the Assyrian sway, and appear at no time even to have been overrun by the Assyrian armies.

(10.) *Civilization of the Assyrians.*—This, as has been already observed, was derived originally from the Babylonians. They were a Semitic race, originally resident in Babylonia (which at that time was Cushite), and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, in a great measure, were drawn from Babylon, which they always regarded as a sacred land—the orignal seat of their nation, and the true home of all their gods, with the one exception of Asshur. Still, as their civilization developed, it became in many respects peculiar. Their art is of home growth. The alabaster quarries in their neighborhood supplied them with a material unknown to their southern neighbors, on which they could represent, far better than upon enamelled bricks, the scenes which interested them. Their artists, faithful and laborious, acquired a considerable power of rendering the human and animal forms, and made vivid and striking representations of the principal occupations of human life. If they do not greatly affect the ideal, and do not, in this branch, attain to any very exalted rank, yet even here their emblematic figures of the gods have a dignity and grandeur which is worthy of remark, and which implies the possession of some elevated feelings. But their chief glory is in the representation of the actual. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a fidelity, a spirit, a boldness, and an appearance of life, which place them high among realistic schools. Their art, it should be also noted, is progressive. Unlike that of the Egyptians, which continues comparatively stationary from the earliest to the latest times, it plainly advances, becoming continually more natural and less uncouth, more life-like and less stiff, more varied and less conventional. The latest sculptures, which are those in the hunting-palace of the son of Esarhaddon, are decidedly the best. Here the animal forms approach perfection, and in the striking attitudes, the new groupings, and the more careful and exact drawing of the whole, we see the beginnings of a taste and a power which might have expanded under favorable circumstances into the finished excellence of the Greeks. The advanced condition of the Assyrians in various other respects is abundantly evidenced alike by the representations on the sculptures and by the remains discovered among their buildings. They are found to have understood and applied the arch; to have made tunnels, aqueducts, and drains; to have used the lever and the roller; to have engraved gems; to have understood the arts of inlaying, enamelling, and overlaying with metals; to have manufactured glass, and been acquainted with the lens; to have possessed vases, jars, bronze and ivory ornaments, dishes, bells, ear-rings, mostly of good workmanship and elegant forms—in a word, to have attained to a very high pitch of material comfort and prosperity. They were still, however, in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; their conduct of war cruel; even their art materialistic and so debasing; they had served their purpose when they had prepared the East for centralized government, and been God's scourge to punish the people of Israel (Isa. x, 5-6); they were, therefore, swept away to allow the rise of that Arian race which, with less appreciation of art, was to introduce into Western Asia a more spiritual form of religion, a better treatment of captives, and a superior government.

A fuller account of the customs and antiquities of Assyria than has heretofore been possible may be found in the recent works of Rich, Botta, and Layard; see also *Manners, Customs, Arts, and Arms of Assyria, restored from the Monuments*, by P. H. Gosse (Lond. 1852); Fresnel, Thomas, and Oppert, *Expédition en Mésopotamie* (Par. 1858); *Outline of the Hist. of Assyria*, by Col. Rawlinson (Lond. 1852); *Jour. Sac. Lit.* 2d ser. iv, 373 sq.; *Critica Biblica*, vol. i; Fergusson, *Palaces of Nineveh and Persepolis* (Lond. 1851). See NINEVEH; BABYLON. On the recent efforts to decipher the cuneiform inscriptions on the Assyrian monuments, see Rawlinson, in the *Jour. As. Soc.* xii, No. 2; xiv, No. 1; Hincks, *ib.* xii, No. 1; Botta, *Mém. sur l'Ecriture Ass.* (Par. 1848); Löwenstein, *Essai de dechiffr. de l'Ecrit. Assyr.* (Par. 1850). See CUNEIFORM INSCRIPTIONS. For the geography, see Captain Jones's paper, in vol. xiv of the *Asiatic Society's Journal* (pt. 2); Col. Chesney's *Euphrates Expedition* (Lond. 1850). See EDEN. For the historical views, see Rawlinson's *Herodotus*, vol. i; Brandis's *Rerum Assyriarum Tempora Emendata;* Sir H. Rawlinson's *Contributions to the Asiat. Soc. Journ.* and the *Athenæum;* Bosanquet's *Sacred and profane Chronology;* Oppert's *Rapport à son Excellence M. le Ministre de l'Instruction;* Dr. Hincks's *Contributions to the Dublin University Magazine;* Vance Smith's *Exposition of the Prophecies relating to Nineveh and Assyria;* and comp. Niebuhr's *Vorträge über alte Geschichte*, vol. i; Clinton's *Fasti Hell.* vol. i; Niebuhr's *Ges hich'e Assurs's und Babel's;* Gumpach, *Abriss der Babylonish-Assyrischen Geschichte* (Mannheim, 1854). Compare ASSHUR.

Assyr'ian (Heb. same as ASSHUR; Sept. and Apocrypha Ἀσσύριος). See ASSYRIA.

As'taroth (Deut. i, 14). See ASHTAROTH.

Astarte (Ἀστάρτη), the Greek form of the Heb. ASHTORETH or ASHERAH (q. v.), Græcized also *Astroärchè* (Ἀστροάρχη, Herodian, v, 6, 10), the chief Syrian deity (Lucian, *De dea Syr.* 4), being the goddess of the Sidonians (1 Kings xi, 5, 33), also introduced (from the Tyrians, see Josephus, *Apion*, i, 18) among the Philistines (1 Sam. xxxi, 10), and worshipped by the apostate Israelites (2 Kings xxiii, 4; Mic. v, 13). She was likewise adored by the Phœnician colony at Carthage (Augustine, *Quæst. in Jud.* xvi; comp. Creuzer, *Symbol.* ii, 270 sq.), among whom her name appears as a component of common appellations of individuals (Gesenius, in the *Hall. Encycl.* xxi, 98; comp. *Abdastartus* [i. e. "servant of Astarte"], in Josephus, *Apion*, i, 18). She was also worshipped in Phrygia and at Hierapolis (Creuzer, *Symbol.* ii, 61). She is usually named in connection with Baal (Judg. ii, 13; iii, 7; x, 6; 1 Sam. vii, 4; xii, 10; 1 Kings xviii, 19; 2 Kings xxiii, 24, etc.), and corresponds to the female (generative) principle, otherwise called *Baaltis* (Βααλτίς, worshipped especially at Byblus, see Philo, in Euseb. *Præp. Evang.* i, 10), the chief goddess of the Phœnicians and Syrians ("Astarte the Great," Sanchoniath. *Frag.* ed. Orelli, p. 34), and probably the same with the "queen of heaven" (Jer. vii, 18; xliv, 17; comp. 2 Kings xxiii, 4). Many (Creuzer, *Symbol.* ii, 65 sq.) identify her with *Atergatis* (q. v.) or *Derceto* (comp. Herod. i, 105); but this latter, as a fish-goddess, hardly agrees with the description of Ashtoreth (q. v.) by Sanchoniathon (*Frag.* ed. Orelli, p. 34; and in Euseb. *Præp. Ev.* i, 10), nor does Astarte appear in this form on coins (see Montfaucon, *Antiq. expliq.* II, ii, 386; Eckhel, *Doctr. Numor.* I, iii, 369 sq., comp. 372; Gesenius, in the *Hall. Encycl.* xxi, 99). The Greeks and Romans, according to their usual method in treating foreign divinities, compare her to Venus, i. e. Urania (comp. Cic. *Nat. Deor.* iii,

Antique Gem of Astarte, found by Dr. Wilson at Damascus (*Lands of Bible*, ii, 769).

23; Euseb. *Præp. Ev.* i, 10; Theodoret, iii, 50; Nonni *Dionys.* iii, 110); sometimes with Juno (Augustine, *Quæst. in Jud.* xvi; comp. Creuzer, *Symbol.* ii, 270); and sometimes with Luna (Lucian, *De dea Syria*, 4; comp. Herodian, v, 6, 10). She also appears as the Mylitta of the Babylonians (Herod. i, 131, 199), the Alytta of the Arabians and Armenians (of Anaitis, Strabo, xv, 806), a general representation of the goddess of love and fruitfulness (Herod. i, 144; Baruch vi, 43; Euseb. *Vit. Constant.* iii, 55; Val. Max. ii, 6, 15; comp. 2 Kings xxiii, 7; see Creuzer, *Symbolik*, ii, 23 sq.). Some also find traces of the name in the Persic and Syriac terms of the Sabian religious books (Nordberg, *Onom.* p. 20 sq.). Under the form Asherah (אֲשֵׁרָה) it appears to designate the goddess of good fortune (from אָשַׁר, *to be happy*). See MENI. (See generally Selden, *De diis Syris*, ii, 2; Gruber, in the *Hall. Encycl.* iv, 135; Gesenius, *Comment. z. Jesa.* ii, 338; *Thes. Heb.* p. 1082 sq.; Hase, in the *Biblioth. Brem.* viii, 707 sq.; also in Ugolini *Thesaur.* xxiii; Fourmont, *Réflexions critiques sur les histoires des anciens peuples*, ii, 301 sq.; Graff, *Beiträge z. richtig. Beurth ilung d. Hauptmomente in d. alten Gesch. d. Assyrier, Babylonier, u. Meder*, Wetzlar, 1828; Hug, *Myth.* p. 118 sq.; Movers, *Phönizier*, i; Münter, *Rel. d. Karthager;* Stuhr, *Relig. des Orients*, p. 439; Vatke, *Relig. d. Alten Test.* p. 372 sq.; Dupuis, *Origine des Cultes*, i, 181 sq.; iii, 471 sq.; Schwenk, *Mythol. der Semiten*, p. 207; Van Dale, *De origine idolatriæ*, p. 17 sq.)—Winer, i. 108. See ASHTORETH; QUEEN OF HEAVEN.

As'tath (Ἀστάθ, Vulg. *Ezead*), one of the heads of Israelitish families, whose members (to the number of 120) returned (with Johannes, the son of Acatan) in the party of Ezra from Babylon (1 Esdr. viii, 38); evidently the AZGAD (q. v.) of the true text (Ezra viii, 12).

Asterius. There were several ancient writers of this name.

1. A Cappadocian, converted from paganism to Christianity, who became an Arian. He flourished after the Nicene Council, about the year 330, when he published his celebrated *Syntagma*, or *Syntagmateon*, which is repeatedly mentioned by Athanasius, in which he openly declares that there is in God another wisdom than Christ, which was the creator of Christ himself and of the world. Nor would he allow that Christ was the virtue of God in any other sense than that in which Moses called the locusts "a virtue of God." Athanasius quotes from this work in his *Ep. de Synod. Arimin. et Seleuc.* p. 684, and elsewhere.—Baronius, *Annales*, 370; Lardner, *Works*, iii, 587 sq.

2. Bishop of Petra, in Arabia. He was originally an Arian, and accompanied the Arian bishops to the Council of Sardica in 347; but when there he renounced Arianism. Hence he suffered, and was banished into Upper Libya. In 362 he attended the council held by Athanasius at Alexandria, and was deputed to endeavor to restore union to the Church of Antioch.

3. Archbishop of Amasea; flourished about 401. Eleven sermons and homilies of his are given in Combefis. *Bibl. Patr. Appendix*, 1648.

Astorga, a town and diocese of Spain. In 446 a council was held in the town of Astorga on account of the Priscillianists.

Astric. See ANASTASIUS.

Astrologer (Heb. and Chald. אַשָּׁף, *ashshaph'*, an *enchanter*, Dan. i, 20; ii, 2, 10, 27; iv, 7; v, 7, 11, 15; once Heb. חוֹבֵר שָׁמַיִם, *hober' shama'yim, sky-divider*, i. e. former of horoscopes; Sept. ἀστρόλογος τοῦ οὐρανοῦ; Vulg. *augur cœli*, Isa. xlvii, 13), a person who professes to divine future events by the appearance of the stars. See ASTROLOGY. The Babylonians were anciently famous for this kind of lore (Rawlinson's *Herodotus*, i, Essay x; Simplicius ad Aristot. *De Cœlo*, ii, 123; Pliny, *Hist. Nat.* vii, 56; Vitruv. ix, 9). See ASTRONOMY.

Astrology (ἀστρολογία, *science of the stars*), a pretended science, which was said to discover future events by means of the stars. Astrology (according to the old distinction) was of two kinds, *natural* and *judicial*. The former predicted certain natural effects which appear to depend upon the influence of the stars, such as winds, rain, storms, etc. By the latter, it was pretended, could be predicted events which were dependent upon the human will, as particular actions, peace, war, etc. Astrology accords well with the predestinarian doctrines of Mohammedanism, and was accordingly cultivated with great ardor by the Arabs from the seventh to the thirteenth century. Some of the early Christian fathers argued against the doctrines of astrology; others received them in a modified form. In its public capacity the Roman Church several times condemned the system, but many zealous churchmen cultivated it. Cardinal D'Ailly, "the eagle of the doctors of France" (died 1420), is said to have calculated the horoscope of Jesus Christ, and maintained that the Deluge might have been predicted by astrology. Regiomontanus, the famous mathematician Cardan, even Tycho Brahé and Kepler could not shake off the fascination. Kepler saw the weakness of astrology as a science, but could not bring himself to deny a certain connection between the positions ("constellations") of the planets and the qualities of those born under them. The Copernican system gave the death-blow to astrology. Belief in astrology is not now ostensibly professed in any Christian country, though a few solitary advocates have from time to time appeared, as J. M. Pfaff in Germany, *Astrologie* (Nürnb. 1816). But it still holds sway in the East, and among Mohammedans wherever situated. Even in Europe the craving of the ignorant of all countries for divination is still gratified by the publication of multitudes of almanacs containing astrological predictions, though the writers no longer believe in them.

Many passages of our old writers are unintelligible without some knowledge of astrological terms. In the technical rules by which human destiny was foreseen, the heavenly *houses* played an important part. Astrologers were by no means at one as to the way of laying out those houses. A very general way was to draw great circles through the north and south points of the horizon as meridians pass through the poles, dividing the heavens, visible and invisible, into twelve equal parts—six above the horizon, and six below. These were the twelve houses, and were numbered onward, beginning with that which lay in the east immediately below the horizon. The first was called the house of life; the second, of fortune, or riches; the third, of brethren; the fourth, of relations; the fifth, of children; the sixth, of health; the seventh, of marriage; the eighth, of death, or the upper portal; the ninth, of religion; the tenth, of dignities; the eleventh, of friends and benefactors; the twelfth, of enemies, or of captivity. The position of the twelve houses for a given time and place—the instant of an individual's birth, for instance, was a *theme*. To construct such a plan was to *cast* the person's nativity. The houses had different powers, the strongest being the first; as it contained the part of the heavens about to rise, it was called the *ascendant*, and the point of the ecliptic cut by its upper boundary was the *horoscope*. Each house had one of the heavenly bodies as its *lord*, who was strongest in his own house. See Ptolemæi *Opus quadripartitum de astrorum judiciis;* Schoner, *De nativitatibus* (Nurnb. 1532); Kepler, *Harmonia mundi* (Linz. 1619); Prodromus, *Diss. cosmograph.* (Tub 1596); Pfaff, *Astrologische Taschenbücher* for 1822 and 1823; Meyer's *Blätter für höhere Wahrheit*, ii, 141; *Quarterly Review*, xxvi, 180; *Westminster Review*, Jan. 1864. See ASTRONOMY.

Astronomy (ἀστρονομία, the *laws of the stars*), a science which appears to have grown out of astrology (q. v.). The cradle of astronomy is to be found in

Asia. Pliny, in his celebrated enumeration (*Hist. Nat.* vii, 57) of the inventors of the arts, sciences, and conveniences of life, ascribes the discovery of astronomy to Phœnician mariners, and in the same chapter he speaks of astronomical observations found on burnt bricks (*coctilibus laterculis*) among the Babylonians, which ascend to above 2200 years before his time. Alexander sent to Aristotle from Babylon a series of astronomical observations, extending through 1900 years. The astronomical knowledge of the Chinese and Indians goes up to a still earlier period (Plin. *Hist. Nat.* vi, 17–21). From the remote East astronomy travelled in a westerly direction. The Egyptians at a very early period had some acquaintance with it. To them is to be ascribed a pretty near determination of the length of the year, as consisting of 365 days (Herodotus, ii, 4). The Egyptians were the teachers of the Greeks. Some portion of the knowledge which prevailed on the subject would no doubt penetrate to and become the inheritance of the Hebrews, who do not, however, appear to have possessed any views of astronomy which raised their knowledge to the rank of a science, or made it approach to a more correct theory of the mechanism of the heavens than that which was generally held. A peculiarity of the greatest importance belongs to the knowledge which the Israelites display of the heavens, namely, that it is thoroughly imbued with a religious character; nor is it possible to find in any other writings, even at this day, so much pure and elevated piety, in connection with observations on the starry firmament, as may be gathered even in single books of the Bible (Amos v, 8; Psalm xix). This was no doubt owing in part to the fact that the practice of astrology was interdicted to the Hebrews (Deut. xviii, 10). As early as the time of the composition of perhaps the oldest book in the Bible, namely, that of Job, the constellations were distinguished one from another, and designated by peculiar and appropriate names (Job ix, 9; xxxviii, 31). In the Bible are found, (1) *Heylel'* (הֵילֵל), "the morning star," the planet *Venus* (Isa. xiv, 12; Rev. ii, 28); (2) *Kimah'* (כִּימָה), "Lucifer," "Pleiades," "the seven stars" (Job ix, 9; xxxviii, 31; Amos v, 8), *the Pleiades;* (3) *Kesil'* (כְּסִיל), "*Orion,*" a large and brilliant constellation, which stands in a line with the Pleiades. The Orientals seem to have conceived of Orion as a huge giant who had warred against God, and as bound in chains to the firmament of heaven (Job xxxviii, 31); and it has been conjectured that this notion is the foundation of the history of Nimrod (Gesen. *Comment. zu Jesaia*, i, 457). (4) *Ash* (עַשׁ), (Job ix, 9), "Arcturus," *the Great Bear*, which has still the same name among the Arabians (Niebuhr, p. 113). See Job xxxviii, 32, where the sons of Arcturus are the three stars in the tail of the Bear, which stand in a curved line to the left. (5) *Nachash'* (נָחָשׁ), (Job xxvi, 13, "the crooked serpent"), *Draco*, between the Great and the Little Bear; a constellation which spreads itself in windings across the heavens. (6) *Dioscúri*, Διόσκουροι (Acts xxviii, 11, "Castor and Pollux"), *Gemini*, or the Twins, on the belt of the *Zodiac*, which is mentioned in 2 Kings xxiii, 5, under the general name of "the planets" (מַזָּלוֹת, *Mazz·loth'*), a word which signifies dwellings, stations in which the sun tarries in his apparent course through the heavens; and also by the kindred term "MAZZAROTH" (מַזָּרוֹת, Job xxxviii, 32). (Compare Gen. xxxvii, 9.) The entire body of the stars was called "the host of heaven" (Isa. xl, 26; Jer. xxxiii, 22). (See each of the words here enumerated in its alphabetical order.) No trace is found in the Old Testament of a division of the heavenly bodies into planets, fixed stars, and comets; but in Jude 13, the phrase "wandering stars" (ἀστέρες πλανῆται) is employed figuratively. After the Babylonish exile, the Jews were compelled, even for the sake of their calendar, to attend at least to the course of the moon, which became an object of study, and delineations were made of the shapes that she assumes (Mishna, *Rosh Hassh.* ii, 8; Mitchell, *Astron. of Bible*, N. Y. 1863). See YEAR.

At an early period of the world the worship of the stars arose from that contemplation of them which in every part of the globe, and particularly in the East, has been found a source of deep and tranquil pleasure. See ADORATION. "Men by nature" "deemed either fire or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods which govern the world;" "with whose beauty being delighted, they took them to be gods" (Wisdom xiii, 2). Accordingly, the religion of the Egyptians, of the Chaldees, Assyrians, and the ancient Arabians, was nothing else than star-worship, although in the case of the first its origin is more thickly veiled. The sun, moon, and seven planets (those, that is, of the fixed stars which shine with especial brightness) excited most attention, and won the greatest observance. We thus find, among the Babylonians, *Jupiter* (Belus, *Gad*, גַּד, Isa. lxv, 11), *Venus* (מְנִי, *Meni'*, Isa. lxv, 11, where the first is rendered in the common version "that troop," the second, "that number"). Both these were considered good principles, the Heb. words both signifying *fortune*, i. e. good luck. *Mercury*, honored as the secretary of heaven, is also found in Isa. xlvi, 1, "NEBO (נְבוֹ) stoopeth;" *Saturn* (כִּיוּן, *Kiyun'*, "Chiun," Amos v, 26); *Mars* (נֶרְגַל, "NERGAL," 2 Kings xvii, 30); the last two were worshipped as principles of evil. The character of this worship was formed from the notions which were entertained of the good or ill which certain stars occasioned. Astrology found its sphere principally in stars connected with the birth of individuals. Thus Herodotus (ii, 82) states that among the Egyptians every day was under the influence of some god (some star), and that according to the day on which each person was born, so would be the events he would meet with, the character he would bear, and the period of his death. Astrology concerned itself also with the determination of lucky and unlucky days; so in Job iii, 3, "Let the day perish wherein I was born;" and Gal. iv, 10, "Ye observe days, and months, and times, and years." The Chaldæans, who studied the stars at a very early period, were much given to astrology, and were celebrated for their skill in that pretended science (Isa. xlvii, 13). (See further on this general subject, Hammer, *Ueber die Sternbilder der Araber;* Ideler, *Untersuchungen üb. d. Sternnamen*, Berl. 1809; also *Ueb. die Astron. der Alten*, Berl. 1806; Weidler, *Hist. Astronom.* Viteb. 1714; Neumann, *Astrognostische Benennungen im A. T.* Bresl. 1819.) See STAR.

Astruc, JEAN, an eminent French physician, was born at Sauve, in Languedoc, March 19, 1684. His father was a Protestant minister, who, on the revocation of the edict of Nantes, became a Roman Catholic. The son studied in the University of Montpellier, and became M.D. in 1703. In 1710 he was made professor of anatomy and medicine in Toulouse; and he was called to Montpellier in 1715, where he remained until 1728. In 1731 he was appointed professor of medicine in the College of France, and he remained in Paris until his death, May 5, 1766. In his profession Astruc was very eminent as teacher, practitioner, and writer; but he is entitled to a place here from a work published in 1753, entitled *Conjectures sur les Mémoires originaux dont il paraît que Moïse s'est servi pour composer le livre de la Genèse* (Bruxelles and Paris, 1753, 12mo), in which he started for the first time the theory now so prevalent, that the fact that Moses compiled Genesis, in part at least, from pre-existing documents, is shown by the distinction in the use of the two names Elohim and Jehovah in the different parts of the book. The work is marked by great skill and

acuteness, and opened a new æra in the criticism of the Pentateuch. See GENESIS. In 1755 Astruc published a treatise *Sur l'immortalité, l'immatérialité, et la liberté de l'ame* (Paris, 12mo).—Hoefer, *Nouv. Biog. Générale*, iii, 487; Herzog, *Real-Encyklopädie*, Suppl. i, 103.

Astyăges (Ἀστυάγης, Diodorus Ἀσπάδας) was the son and successor of Cyaxares (Smith's *Dict. of Class. Biog.* s. v.), and the last king of the Medes, B.C. 595-560 or B.C. 592 558, who was conquered by Cyrus (Bel and Dragon 1). The name is identified by Rawlinson and Niebuhr (*Gesch. Assur's*, p. 32) with Deioces = Ashdahâk (*Arm.*), Ajis Dahâka (*Pers.*), *the biting snake*, the emblem of the Median power. See DARIUS THE MEDE. According to Herodotus, he married the daughter of Abyaltes (i, 74), ascended the throne B.C. 595, and reigned thirty-five years (i, 130), with great severity (i, 123). The same historian states that his daughter was married to Cambyses, a Persian noble, but that, in consequence of a dream, the king caused her child (Cyrus) to be exposed by a herdsman, who, on the contrary, brought him up, till, on attaining manhood, he dethroned his grandfather (i, 107). The account of Ctesias (who calls him *Astyigas*, Ἀστυίγας) makes him to have been only the father-in-law of Cyrus, by whom he was conquered and deposed, but treated with respect, until at length treacherously left to perish by a royal eunuch (Ctes. *Ap. Phot.* cod. 72, p. 36, ed. Bekker). Xenophon, like Herodotus, makes Cyrus the grandson of Astyages, but says that Astyages was succeeded by his son Cyaxares II, on whose death Cyrus succeeded to the vacant throne (*Cyrop.* i, 5, 2). This account tallies better with the notices in the Book of Daniel (v, 31; vi, 1; ix, 1) and Josephus (*Ant.* x, 11, 4), where "Darius (q. v.) the Mede" appears to be the same with this Cyaxares (q. v.). In that case Astyages will be identical with the "Ahasuerus" (q. v.) there named as the father of Darius. See CYRUS.

Asup'pim (Heb. *Asuppim'*, אֲסֻפִּים, *collections;* Sept. Ἀσαφείν v. r. Ἐσεφίμ), a part of the Temple, to which two of the Levites of the family of Obed-edom were assigned as guards (1 Chron. xxvi, 15, 17). They were apparently the two northernmost gates in the western outer wall of the Temple, the space between them being inclosed for *store-chambers*, by the name of the "house of Asuppim" (see Strong's *Harmony and Exposition of the Gospels*, Appendix ii, p. 30). In the reference to the same building, as restored after the captivity (Neh. xii, 25), the term is falsely rendered "*thresholds*" (בַּאֲסַפֵּי הַשְּׁעָרִים, *in the store-houses of the gates*, Sept. πυλωροὶ φυλακῆς). See TEMPLE.

Asylum (מִקְלָט, *miklat'*, φυγαδεῖον, "*refuge*"), a place of safety, where it is not permitted to offer violence to, or touch any person, even though a criminal.

I. Such a purpose was served (see Mishna, *Maccoth*, ii, 1-3; comp. Philo, *De profugiis*, in his *Opp.* i, 546 sq.) for the unpremeditated murderer, in accordance with an ancient usage, by the altar (in the Tabernacle and Temple, Exod. xxi, 14; 1 Kings i, 50), the horns of which were seized by the refugee. See ALTAR. Under the Law there were instituted, in order to rescue such manslayers from the (doubtless very barbarous) blood-revenge (Num. xxxv, 6 sq.; Deut. iv, 41 sq.; xix, 3 sq.; comp. Exod. xxi, 13; Josephus, *Ant.* iv, 7, 4), six *free cities* (עָרֵי מִקְלָט, Sept. πόλεις φυγαδευτηρίων, πόλεις καταφυγῆς, Vulg. *urbes fugitivorum*, Auth. Vers. "cities of refuge"), which lay in different parts of the entire country, and were some of them sacerdotal, others Levitical cities, namely, east of the Jordan, Bezer, Ramoth-Gilead, and Golan; west of the Jordan, Kedesh, Shechem, and (Hebron) Kirjath-Arba (Josh. xx, 7, 8). Here the fugitive, after having undergone a strict investigation to prove that he had not committed the slaughter intentionally, was obliged to remain until the death of the then incumbent of the high-priesthood (comp. the similar exile according to the Athenian statutes, Hefftter, *Athen. Gerichtsverf.* p. 136); if he quitted the city earlier, the blood-avenger might kill him with impunity (Num. xxxv, 24 sq.). The roads to the cities of refuge were to be kept in good order (Deut. xix, 3; for other particulars, see *Maccoth*, ii, 5; Otho, *Lex. Rabb.* p. 66; on the boundaries of these cities, see the Mishna, *Maaser.* iii, 10). Wilful murderers (Num. xxxv, 12; comp. Mishna, *Maccoth*, ii, 6) were to be put to death, after a legal investigation, even if they had escaped to a city of refuge. See generally Michaelis, *Mos. Recht*, ii, 434 sq.; Moebii *Disputat. theol.* p. 105 sq.; Wichmannshausen, *De Præsidariis Levitarum urbibus* (Viteb. 1715); Reis, *De urbibus refugii V. T. eorumque fructu* (Marburg, 1753); Osiander, *De asylis Hebr.* (Tubing. 1672, also in Ugolini *Thesaur.* xxxi). The reason for assigning the Levitical cities for this purpose was probably in part from their connection with the sacredness of Jehovah, and partly because the Levites, as guardians of the Law, were present to decide concerning the murder as to whether it was intentional or not (see Carpzov, *Appar.* p. 340). It is not easy to explain the connection of the expiration of the blood-revenge with the death of the high-priest, except that this was regarded as beginning a fresh era (*Tabulæ novæ*). Bähr (*Symbol.* ii, 52), following Maimonides (*More Nevochim*), advances the not improbable supposition that the high-priest was so eminently the head of the theocracy, and representative of the whol nation, that upon his demise every other death should be forgotten, or, at least, mortal enmities buried (for allegorical significations, see Philo, *De profugiis*, i, 466). See BLOOD-REVENGE.

II. Grecian and Roman antiquity likewise affords mention of the right of asylum (Serv. *ad Æn.* viii, 341), not only at altars, and temples, and sacred places (Herod. ii, 113; Eurip. *Hec.* 149; Pausan. ii, 5, 6; iii, 5, 6; Dio Cass. xlvii, 14; Strabo, v, 230; Tacit. *Annal.* iii, 60, 1; Flor. ii, 12), but also in cities and their vicinity (Polyb. vi, 14, 8; comp. Potter, *Greek Ant.* i, 48; see Cramer, *De ara exter. templi sec.* p. 16 sq.; Dougtæi *Anal.* i, 102 sq.), for insolvent debtors (Plutarch. *De vitando aere al.* 3), for slaves who had fled from the severity of their masters (comp. Philo, *Opp.* ii, 468), also for murderers. An especially famous city of exemption was Daphne, near Antioch (2 Macc. iv, 33), as also the temple of Diana at Ephesus (Strabo, xiv, 641; Apollon. Ephes. *Ep.* 65). But as the abuse of the privileges of asylum often interfered with criminal jurisprudence, it was circumscribed by Tiberius throughout the Roman empire (Suet. *Tib.* 37; comp. Ernesti *Excurs.* in loc.). On the immunities referred to in Acts xvi, 12, see COLONY. (On cities of refuge in Abyssinia, see Rüppell, ii, 71.)—Winer, i, 379. See CITY OF REFUGE.

III. The privilege of asylum was retained in the Christian Church, probably in imitation of the cities of refuge, under the old dispensation. All criminals who fled to such asylums were held to be safe, and any person violating an asylum was punished with excommunication. All Christian churches, in the early ages, possessed this privilege of affording protection or asylum. It was introduced by Constantine, and first regulated by law under the emperors Theodosius the Great, Arcadius, Honorius, Theodosius, and Justinian. The multiplication of these privileged places soon became exceedingly inconvenient, and it was found necessary, from time to time, to circumscribe the ecclesiastical right of asylum by various limitations. Bishops and councils became jealous of the interference of the civil power in this matter: they contended strongly for the right of sanctuary, and continued to uphold it to an injurious and demoralizing extent. The privilege was extended by the councils of Orange, A.D. 441; of Orleans, 511; of Arles, 541; of Maçon, 586;

of Rheims, 630; of Toledo, 681. It was recognised and confirmed by Charlemagne and his successors. The practice long prevailed in popish countries; but the evils at length became so enormous, that even popes and councils were obliged to set limits to the privilege. The custom has now become extinct, or has been greatly reformed.—Bingham, *Orig. Eccles.* bk. viii, ch. xi.

IV. The laws of King Alfred recognised the ri ht of asylum in England. It was not till the year 1487, in the reign of Henry VII, that by a bull of Pope Innocent VIII it was declared that, if thieves, robbers, and murderers, having taken refuge in sanctuaries, should sally out and commit fresh offences, and then return to their place of shelter, they might be taken out by the king's officers. It was only by an act of Parliament, passed in 1534, after the Reformation, that persons accused of treason were debarred of the privilege of sanctuary. After the complete establishment of the Reformation, however, in the reign of Elizabeth, neither the churches nor sanctuaries of any other description were allowed to become places of refuge for either murderers or other criminals. But various buildings and precincts in and near London continued for a long time after this to afford shelter to debtors. At length, in 1697, all such sanctuaries, or pretended sanctuaries, were finally suppressed by the act 8 and 9 William III, chap. 26.—*Penny Cyclop.* s. v.

On the subject generally, see Helfrecht, *Abhandlung von den Asylen* (Haf. 1801, 8vo); Dann, *Ueber den Ursprung des Asylrechts und dessen Schicksale und Ueberreste in Europa* (in Reyscher and Wilda, *Zeitschrift für deutsches Recht*, iii, 327 sq.); Pauly, *Real-Encykl.* i, 889 sq.; comp. Liebner, *De asylis* (Lips. 1673); Moebius, *Ασυλολογια* (Lips. 1673); Kampmüller, *De asylis pontificorum* (Lips. 1711); Böhner, *De sanctitate ecclesiar.* (Hal. 1732); Zech, *De jure asyli eccl.* (Ingolst. 1761; also in Schmidt's *Thes. jur. eccl.* v, 284); Neininger, *De orig. asyli eccl.* (Frib. 1788). Other treatises are by Benzel (in his *Dissertt. Acad.* i, 437), Carlholm (Upsal. 1682), Goetze (Jen. 1660), Ehrenbach (Tüb. 1686), Engelbrecht (Helmst. 1720), Grönwall (Lips. 1726), Günther (Lips. 1689), Lobbetius (Leod. 1643), Tophoff (Paderb. 1839), Lyncker (Frcft. 1698). See SANCTUARY.

Asyn'critus (*Ασύγκριτος, not* to be *compared*), the name of a Christian at Rome to whom Paul sent a salutation (Rom. xvi, 14), A.D. 55. The Greek Church hold that he was a bishop of Hyrcania, and observe his festival April 8.

A'tad (Heb. *Atad'*, אָטָד, a *thorn;* Sept. *Ἀτάδ*), the person (B.C. 1856 or ante) on whose threshing-floor the sons of Jacob and the Egyptians who accompanied them performed their final act of solemn mourning for Jacob (Gen. l, 10, 11); on which account the place was afterward called ABEL-MIZRAIM (q. v.), "the mourning of the Egyptians." Schwarz (*Palest.* p. 79) causes unnecessary difficulty by placing it *east* of the Jordan; whereas the expression "beyond Jordan" is to be understood with reference to a foreign approach from the east. According to Jerome (*Onom.* s. v. *Area-atad*), it was in his day called Bethgla or Bethacla (Beth-Hogla), a name which he connects with the gyratory dances or races of the funeral ceremony: "locus gyri; eo quod ibi more plangentium circumierint." Beth-Hoglah is known to have lain between the Jordan and Jericho, therefore on the west side of Jordan [see BETH-HOGLAH]; and with this agrees the fact of the mention of the Canaanites, "the inhabitants of the land," who were confined to the west side of the river (see, among others, verse 13 of this chapter), and one of whose special haunts was the sunken district "by the 'side' of Jordan" (Num. xiii, 29). See CANAAN. The word עֵבֶר, "beyond," although usually signifying the east of Jordan, is yet used for either east or west, according to the position of the speaker. So Jerome quotes "*trans* Jordanem;" but Dr. Thomson, rejecting this authority, supposes Abel-mizraim to have been located near Hebron (*Land and Book*, ii, 385). Atad, as a name, is possibly only an appellative descriptive of a "thorny" locality (גֹּרֶן הָאָטָד = "the floor [or trodden space] of the thorn"). See JACOB.

Atad. See THORN.

Atalleph. See BAT.

At'arah (Heb. *Atarah'*, עֲטָרָה, a *crown;* Sept. *Ἐτέρα* v. r. *Ἀτάρα*), the second wife of Jerahmeel, of the tribe of Judah, and mother of Onam (1 Chron. ii, 26). B.C. ante 1658.

Atar'gatis (*Ἀταργάτις*, Strab. xvi, p. 785 [*Ἀταργατίου δὲ τὴν Ἀθάραν . . . . . οἱ Ἕλληνες ἱκάλουν*] v. r. *Ἀτεργάτις*, also *Ἀτεργάτης*) is the name of a Syrian goddess whose temple (*Ἀταργατεῖον* v. r. *Ἀτεργατεῖοι*) is mentioned in 2 Macc. xii, 26. It was destroyed by Judas Maccabæus (1 Macc. v, 43, 44), from which passage it appears to have been situated at Ashteroth-Karnaim. Her worship also flourished at Mabûg (i. e. Bambyce, afterward called Hierapolis), according to Pliny (*Hist. Nat.* v, 19), who also states that Atergatis is the same divinity as *Derceto*, *Δερκετώ* (Diod. Sic. vii, 4), or *Dercetio* (Ovid, *Met.* iv, 45). Besides internal evidences of identity (see Creuzer, *Symbol.* ii, 76 sq.), Strabo incidentally cites Ctesias to that effect (xvi, p. 1132). Derceto was worshipped in Phœnicia and at Ascalon (where fountains containing sacred fish are still kept—Thomson, *Land and Book*, ii, 330) under the form of a woman with a fish's tail, or with a woman's face only and the entire body of a fish (Athen. viii, 346). Fishes were sacred to her, and the inhabitants abstained from eating them in honor of her (Lucian, *De Dea Syria*, xiv). Farther, by combining Diodorus (ii, 4) with Herodotus (i, 105), we may legitimately conclude that the Derceto of the former is the *Venus* (*Aphrodite*) *Urania* of the latter. Lucian compared her with Here, though he allowed that she combined traits of other deities (Aphrodite, Rhea, Selene, etc.). Plutarch (*Crass.* 17) says that some regarded her as "Aphrodite, others as Here, others as the cause and natural power which provides the principles and seeds for all things from moisture." This last view is probably an accurate description of the attributes of the goddess, and explains her fishlike form and popular identification with Aphrodite. Lucian also mentions a ceremony in her worship at Hierapolis which appears to be connected with the same belief, and with the origin of her name. Twice a year water was brought from distant places and poured into a chasm in the temple; because, he adds, according to tradition, the waters of the Deluge were drained away through that opening (*De Syria dea*, p. 883). Compare Burns, ad Ovid, *Met.* iv, 45, where most of the references are given at length; Movers, *Phöniz.* i, 584 sq. Atergatis is thus a name under which they worshipped some modification of the same power which was adored under that of *Astarte* (q. v.). That the *Ἀτεργατεῖον* of 2 Macc. xii, 26, was at Ashteroth-Karnaim, shows also an immediate connection with *Ashtoreth* (q. v.). Whether, like the latter, she bore any particular relation to the moon or to the planet Venus, is not evident. Macrobius (*Sat.* i, 23, p. 322, Bip. ed.) makes *Adargatis* to be the *earth* (which, as a symbol, is analogous to the *moon*), and says that her image was distinguished from that of the sun by the direction of the rays around it (but see Swinton, in the *Philosoph. Transactions*, lxi, pt. 1, p. 345 sq.). Creuzer maintains that those representations of this goddess which contain parts of a fish are the most ancient, and endeavors to reconcile Strabo's statement that the Syrian goddess of Hierapolis was Atergatis, with Lucian's express notice that the former was represented under the form of an entire woman, by distinguishing between the forms of different periods (*Symbolik*, ii, 68). This fish form shows that Atergatis bears

Ancient Medal of Atergatis.

some relation, perhaps that of a female counterpart, to DAGON (q. v.). There is an antique coin extant representing this goddess (Swinton, in the *Philosoph. Transactions*, LXI, ii, 345 sq.).

No satisfactory etymology of the word has been discovered. That which assumes that Atergatis is אַדִּיר דָּג, *addir' dag*, i. e. magnificent fish, which has often been adopted from the time of Selden down to the present day, cannot be taken exactly in that sense. The syntax of the language requires, as Michaelis has already objected to this etymology (*Orient. Biblioth.* vi, 97), that an adjective placed before its subject in this manner must be the *predicate* of a proposition. The words, therefore, would mean "the fish *is* magnificent" (Ewald's *Hebr. Gram.* § 554). Michaelis himself, as he found that the Syriac name of some idol of Haran was תרעתא, which might mean *aperture* (see Assemani, *Bibl. Or.* i, 327 sq.), asserts that that is the Syriac form of Derceto, and brings it into connection with the great *fissure* in the earth mentioned in Lucian (ut sup. xiii) which swallowed up the waters of the Flood (see his edition of Castell's *Lex. Syr.* p. 975). On the other hand, Gesenius (*Thesaur.* sub voce דגון) prefers considering Derceto to be the Syriac דרגיתא for דגתא, *fish;* and it is certain that such an intrusion of the Resh is not uncommon in Aramaic. (For other etymological derivations, see Alphen, *Diss. de terra Chadrach*, c. 5.) It has been supposed that Atargatis was the tutelary goddess of the first Assyrian dynasty (*Dercetadæ*, fr. Derceto; Niebuhr, *Gesch. Assur's*, p. 131, 138), and that the name appears in *Tiglath-* or *Tilgath-*Pileser (*ibid.* p. 37).

At'aroth (Heb. *Ataroth'*, עֲטָרוֹת, *crowns;* Sept. Ἀταρώθ), the name of several places in Palestine.

1. A city east of Jordan, not far from Gilead, and in the vicinity of Dibon, Jazer, and Aroer, in a fertile grazing district (Num. xxxii, 3), rebuilt by the Gadites (ver. 34), although it must have lain within the tribe of Reuben, probably on the slope of the hill still retaining the name *Attarus* (Burckhardt, ii, 630), where there is a river having the same name (Van de Velde, *Memoir*, p. 220).

2. A city on the border of Ephraim and Benjamin, between Janohah and Naarath, toward Jericho (Josh. xvi, 7), and also between Archi and Japhleti (ver. 2). Professor Robinson discovered a place by the name of *Atara*, perhaps identical with this, now a large village on the summit of a hill, about six miles N. by W. of Bethel (*Researches*, iii, 80). The ruins of another place by the same name, nearer Jerusalem on the north, have also been noticed (*ibid.* iii, Appendix, p. 122), situated at both ends of a defile, leading into the Wady *Atara*, which extends a distance of 2000 yards, about half way between Beeroth and Mizpah (De Saulcy, i, 101; ii, 257). This locality agrees better with the Ataroth of Ephraim than the other (see Schwarz, *Palest.* p. 146). The *Ataroth* (Ἀταρούθ) of Eusebius (*Onomast.* s. v.) lay four miles north of Samaria. This Ataroth is also called "ATAROTH-ADDAR" or "ATAROTH-ADAR" (Heb. *Atroth' Addar'*, עַטְרוֹת אַדָּר, *crowns of Addar* [*greatness*]; Sept. Ἀταρὼθ Ἀδάρ and Ἀθάρ) in Josh. xvi, 5; xviii, 13; where, as well as above, it is located between Bethel and Beth-horon (see Schwarz, *Palest.* p. 124).

3. "ATAROTH [OF] THE HOUSE OF JOAB" (Heb. *Atroth' Beyth-Yoäb*, עַטְרוֹת בֵּית יוֹאָב, *crowns of the house of Joab;* Sept. Ἀταρὼθ οἴκου Ἰωβάβ v. r. Ἰωάβ), a city (nominally) in the tribe of Judah, founded by the descendants of Salma (1 Chron. ii, 54). Schwarz (*Palest.* p. 143) identifies it with *Latrum* (for *el-Atron*), on the road from Jerusalem to Jaffa, west of Saris, which (although slightly beyond the ancient bounds of Judah) appears plausible, as the well *Ayub* in the immediate vicinity may be a relic of the epithet here applied distinctively to this place.

4. ATAROTH-SHOPHAN (Heb. *Atroth' Shophan'*, עַטְרוֹת שׁוֹפָן, *crowns of Shophan* [*hiding*]; Sept. merely Σοφάρ), another city (nominally) of the tribe of Gad, mentioned in connection with No. 1 (Num. xxxii, 35). The English version overlooks the distinction evidently intended by the suffixed word, translating "Atroth, Shophan," as if two places were thus denoted. The associated names would appear to indicate a locality not far from the border between Gad and Reuben (probably, however, within the latter), perhaps at the head of Wady Eshteh, near *Merj-Ekkeh* (Robinson's *Map*), as the place was famous for pasturage.

At'aroth-A'dar, At'aroth-Ad'dar. See ATAROTH.

Atbach (אַטְבַּח) is not a real word, but a factitious cabalistic term denoting by its very letters the mode of changing one word into another by a peculiar commutation of letters. The system on which it is founded is this: as all the letters have a numerical value, they are divided into three classes, in the first of which every pair makes the number *ten;* in the second, *a hundred;* and in the third, *a thousand.* Thus:

אט, בח, גז, דו, every pair making ten.
רצ, כף, לע, מס, " a hundred.
קץ, רת, שן, תם, " a thousand.

Three letters only cannot enter into any of these numerical combinations, ה, נ, and ך. The first two are nevertheless coupled together; and the last is suffered to stand without commutation. The commutation then takes place between the two letters of every pair; and the term *Atbach* thus expresses that א is taken for ט, and ב for ח, and conversely. To illustrate its application, the obscure word מנין, in Prov. xxix, 21, may be turned by Atbach into סחדה, *testimony* (Buxtorf, *De Abbreviaturis*, s. v.).

ATHBASH (אַתְבַּשׁ) is a similar term for a somewhat different principle of commutation. In this, namely, the letters are also mutually interchanged by pairs; but every pair consists of a letter from each end of the alphabet, in regular succession. Thus, as the technical term Athbash shows, א and ת, and ב and שׁ, are interchangeable; and so on throughout the whole series. By writing the Hebrew alphabet twice in two parallel lines, but the second time in an inverse order, the two letters which form every pair will come to stand in a perpendicular line. This system is also remarkable on account of Jerome having so confidently applied it to the word *Sheshak*, in Jer. xxv, 26. He then propounds the same system of commutation as that called Athbash (without giving it that name however, and without adducing any higher authority for assuming this mode of commutation than the fact that it was customary to learn the Greek alphabet first straight through, and then, by way of insuring accurate retention, to repeat it by taking a letter from each end alternately), and makes ששך to be the same as בבל. (See Rosenmüller's *Scholia*, ad loc.) Hottinger possessed an entire Pentateuch explained on the principle of Athbash (*Thesaur. Philol.* p. 450).

There is also another system of less note, called ALBAM (אַלְבָּם), which is only a modification of the preceding; for in it the alphabet is divided into halves, and one portion placed over the other in the natural order, and the pairs are formed out of those letters which would then stand in a row together.—Kitto, s. v.

All these methods belong to that branch of the Cabala (q. v.) which is called תְּמוּרָה, *commutation.*

A'ter (Heb. *Ater'*, אָטֵר, *shut* up; Sept. Ἀτήρ v. r. in Ezra ii. 42, Ἀττήρ), the name of three men.

1. A descendant (?) of one Hezekiah (q. v.), whose family, to the number of 98, returned from Babylon with Zerubbabel (Ezra ii, 16; Neh. vii, 21). B.C. ante 536.

2. The head of a family of Levitical "porters" to the Temple, that returned at the same time with the above (Ezra ii, 42; Neh. vii, 45). B.C. 536.

3. One of the chief Israelites that subscribed the sacred covenant with Nehemiah (Neh. x, 17). B.C. cir. 410.

Aterezi'as (Ἀτὴρ Ἐζεκίου), a mistake (1 Esdr. v, 15) for the phrase "ATER (q. v.) of Hezekiah" (Ezra ii, 16; Neh. vii, 21). See HEZEKIAH.

A thach (Heb. *Athak'*, עֲתָךְ, *lodging;* Sept. Ἀθάχ v. r. Νομβέ), one of the cities of Judah (i. e. Simeon) to which David sent a present of the spoils recovered from the Amalekites who had sacked Ziklag (1 Sam. xxx, 30). According to Schwarz (*Palest.* p. 113), it is marked by the modern valley *Athaca*, north of Jebel Madurah, on the edge of the Idumæan deserts; given on Zimmermann's map as *Wady Ateichè*, S. of Hebron, opposite the extremity of the Dead Sea, perhaps at the ruins (with water) marked as *Abu Teraïfeh* on Van de Velde's *Map*. Others regard the name as an error of transcription for Ether (Josh. xv, 42).

Athaï'ah (Heb. *Athayah'*, עֲתָיָה, perhaps the same as *Asaiah;* Sept. Ἀθαΐα), a son of Uzziah of the tribe of Judah, who returned to Jerusalem from Babylon (Neh. xi, 4). B.C. 536. See UTHAI.

Athali'ah (Heb. *Athalyah'*, עֲתַלְיָה, 2 Kings xi, 1, 3, 13, 14; 1 Chron. viii, 26; 2 Chron. xxii, 12; Ezra viii, 17; in the prolonged form *Athalya'hu*, עֲתַלְיָהוּ, 2 Kings viii, 26; xi, 2, 20; 2 Chron. xxii, 2, 10, 11; xxiii, 12, 13, 21; xxiv, 7; *afflicted* by *Jehovah*), the name of two men and one woman.

1. (Sept. Γοθολία, and so Josephus, *Ant.* ix, 7, 1.) The daughter of Ahab, king of Israel, doubtless by his idolatrous wife Jezebel. She is also called the daughter of Omri (2 Chron. xxii, 2), who was the father of Ahab; but by a comparison of texts it would appear that she is so called only as being his granddaughter. Athaliah became the wife of Jehoram, the son of Jehoshaphat, king of Judah. This marriage may fairly be considered the act of the parents; and it is one of the few stains upon the character of the good Jehoshaphat that he was so ready, if not anxious, to connect himself with the idolatrous house of Ahab. Had he not married the heir of his crown to Athaliah, many evils and much bloodshed might have been spared to the royal family and to the kingdom. When Jehoram came to the throne, he, as might be expected, "walked in the ways of the house of Ahab," which the sacred writer obviously attributes to this marriage by adding, "for he had the daughter of Ahab to wife" (2 Chron. xxi, 6). Jehoram died (B.C. 884) of wounds received in a war with the Syrians into which his wife's counsel had led him, and was succeeded by his youngest son Ahaziah, who reigned but one year, and whose death arose from his being, by blood and by circumstances, involved in the doom of Ahab's house. See AHAZIAH. Before this Athaliah had acquired much influence in public affairs (comp. 1 Kings x, 1; Prov. xxi, 1), and had used that influence for evil; and when the tidings of her son's untimely death reached Jerusalem, she resolved to seat herself upon the throne of David at whatever cost (B.C. 883), availing herself probably of her position as *king's mother* [see ASA] to carry out her design. Most likely she exercised the regal functions during Ahaziah's absence at Jezreel (2 Kings ix), and resolved to retain her power, especially after seeing the danger to which she was exposed by the overthrow of the house of Omri, and of Baal-worship in Samaria. It was not unusual in those days for women in the East to attain a prominent position, their present degradation being the result of Mahommedanism. Miriam, Deborah, Abigail, are instances from the Bible, and Dido was not far removed from Athaliah, either in birthplace or date, if Carthage was founded B.C. 861 (Josephus, *c. Apion.* i, 18). In order to remove all rivals, Athaliah caused all the male branches of the royal family to be massacred (2 Kings xi, 1); and by thus shedding the blood of her own grandchildren, she undesignedly became the instrument of giving completion to the doom on her father's house, which Jehu had partially accomplished. From the slaughter of the royal house one infant named Joash, the youngest son of Ahaziah, was rescued by his aunt Jehosheba, daughter of Jehoram (probably by another wife than Athaliah), who had married Jehoiada (2 Chron. xxii, 11), the high-priest (2 Chron. xxiv, 6). The child, under Jehoiada's care, was concealed within the walls of the Temple, and there brought up so secretly that his existence was unsuspected by Athaliah. But in the seventh year (B.C. 877) of her bloodstained and evil reign, Jehoiada thought it time to produce the lawful king to the people, trusting to their zeal for the worship of God, and loyalty to the house of David, which had been so strenuously called out by Asa and Jehoshaphat. After communicating his design to five "captains of hundreds," whose names are given in 2 Chron. xxiii, 1, and securing the co-operation of the Levites and chief men in the country-towns in case of necessity, he brought the young Joash into the Temple to receive the allegiance of the soldiers of the guard. It was customary on the Sabbath for a third part of them to do duty at the palace, while two thirds restrained the crowd of visitors and worshippers who thronged the Temple on that day, by occupying the gate of Sur (סוּר, 1 Kings xi, 6, called *of the foundation*, יְסוֹד, 2 Chron. xxiii, 5, which Gerlach, *in loco*, considers the right reading in Kings also), and the gate "behind the guard" (Vulg. *porta quæ est post habitaculum scutatiorum*), which seem to have been the N. and S. entrances into the Temple, according to Ewald's description of it (*Geschichte*, iii, 306–7). On the day fixed for the outbreak there was to be no change in the arrangement at the palace, lest Athaliah, who did not worship in the Temple, should form any suspicions from missing her usual guard, but the latter two thirds were to protect the king's person by forming a long and closely-serried line across the Temple, and killing any one who should approach within certain limits. They were also furnished with David's spears and shields, that the work of restoring his descendant might be associated with his own sacred weapons. When the guard had taken up their position, the young prince was anointed, crowned, and presented with the Testimony or Law, and Athaliah was first roused to a sense of her danger by the shouts and music which accompanied the inauguration of her grandson. She hurried into the Temple, but found Joash already standing "by a pillar," or more properly *on* it, i. e. on the tribunal or throne apparently raised on a massive column or cluster of columns, which the king occupied when he attended the service on solemn occasions. The phrase in the original is עַל־הָעַמּוּד, rendered ἐπὶ τοῦ στύλου by the Sept., and *super tribunal* in the Vulgate, while Gesenius gives for the substantive *a stage* or *pulpit*. (Comp. 2 Kings xxiii, 3, and Ezek. xlvi, 2.) She arrived, however, only to behold the young Joash standing as a crowned king by the pillar of inauguration, and acknowledged as sovereign by the acclamations of the assembled multitude. Her cries of "Treason!" failed to excite any movement in her favor, and Jehoiada, the high-priest, who had organized this bold and successful attempt, without allowing time for pause, ordered the Levitical guards to remove her from the sacred precincts to instant death (2 Kings xi; 2 Chron. xxi, 6; xxii, 10–12; xxiii). The Tyr-

jans afterward avenged her death (Joel ii). The only other recorded victim of this happy and almost bloodless revolution was Mattan, the priest of Baal. (On its plan, see De Wette, *Beiträge*, p. 95 sq.; Gramberg, *Chron.* p. 135 sq.; Keil, *Chron.* p. 361 sq.; Ewald, *Geschichte*, iii, 574 sq. The latter words of 2 Kings xi, 6, in our version, "*that it be not broken down*," are probably wrong: Ewald translates "*according to custom*;" Gesenius gives in his Lexicon "*a keeping off.*") In modern times the history of Athaliah has been illustrated by the music of Handel and of Mendelssohn, and the stately declamation of Racine.

2. (Sept. Γοθολιας v. r. Γοθολια.) One of the "sons" of Jeroham and chieftains of the tribe of Benjamin, resident at Jerusalem (1 Chron. viii, 27). B.C. apparently 536.

3. (Sept. Ἀθελία v. r. Ἀθλία.) The father of Jeshaiah, which latter was one of the "sons" of Elam that returned with seventy dependents from Babylon under Ezra (Ezra viii, 7). B.C. ante 459.

Athanasian Creed. See CREED (ATHANASIAN).

Athanasius, Patriarch of Alexandria, was born in that city about A.D. 296. The precise date is not known, nor have we any accurate knowledge of his family or of his earlier years. It is clear, however, that he was brought up and educated with a view to the Christian ministry by Alexander, bishop of Alexandria, and gave promise of his future eminence in early youth. When a young man, he became very intimate with the hermit Anthony (q. v.), whose life he afterward wrote. His intellect matured so early that before he was twenty-four he wrote the treatises *Against the Greeks*, and *Concerning the Incarnation of the Word* (of which see an account below). While only a deacon he was sent to the Council of Nice (A.D. 325), where he contributed largely to the decision against the Arians, and to the adoption of the Nicene Creed. See NICE, Council of. It was the great task of his whole after life to defend this creed against the Arians and other heretical sects. On the death of Alexander (A.D. 326), he was made bishop of Alexandria by the voice of the people as well as of the ecclesiastics. He discharged his duties with exemplary fidelity; but the Arians soon commenced a series of violent attacks upon him, which embittered all his remaining life. About 331, Arius, who had been banished after his condemnation by the Council of Nice, made a plausible confession of faith, and Constantine recalled him, directing that he should be received by the Alexandrian Church. But Athanasius firmly refused to admit him to communion, and exposed his prevarication. The Arians, upon this, exerted themselves to raise tumults at Alexandria, and to injure the character of Athanasius with the emperor. In 334 a synod of hostile bishops was called to meet at Cæsarea. To this council Athanasius was summoned to defend himself against the charge of having murdered a certain Meletian bishop called Arsenius; but, knowing the enmity entertained by all the members of the council against him, he refused to attend. In the following year a more important council was convoked at Tyre, at which sixty Arian bishops were present, and many of the orthodox faith. No accusation was brought against the faith of Athanasius, but the old charge of the murder of Arsenius was renewed, and he was also accused of having violated the person of a virgin. The first accusation was most clearly refuted by the appearance of Arsenius himself before the synod; and the falsehood of the second as clearly proved by the woman (who was, in fact, a common prostitute, and who had never before seen the bishop) fixing, by mistake, upon another man, Timotheus, who stood near Athanasius, and declaring that it was he who had committed the sin. But Athanasius, seeing that his condemnation was resolved on by the majority, left the council. Athanasius was deposed, fifty bishops, however, protesting against the judgment. Athanasius went at once to the emperor, and laid his complaint before him, upon which, in 336, Constantine called the leaders of the opposing party before him, who, seeing that some new charge must be trumped up to support their conduct, declared that Athanasius had threatened that he would prevent the yearly export of corn from Alexandria to Constantinople; upon which the emperor exiled him to Treves. At the expiration of a year and six months, i. e. in June, 337, Constantine the Great being dead, Athanasius was restored to his see. In 340 Constantine the younger, who was the friend of Athanasius, was killed; and in 341 Athanasius was again deposed in a synod held at Antioch, and Gregory of Cappadocia was elected to succeed him. In the mean time Athanasius betook himself to Rome, where Pope Julius declared his innocence in a synod held in 342. At Rome or in the West he remained till the Synod of Sardica, in 347, had pronounced his acquittal of all the charges brought against him; after which the emperor Constantius, at the entreaty of his brother Constans, recalled him to his see (A.D. 349). In the very next year Constans was slain by Magnentius in Gaul, and in him Athanasius lost his protector. Constantius, now sole emperor, soon gathered the Arians around him, and the court determined to ruin Athanasius. New accusations were trumped up, and he was condemned by a council convened at Arles (353), and by another at Milan (355), and was a third time obliged to flee into the deserts of Thebais. His enemies pursued him even here, and set a price upon his head. In this situation Athanasius composed his most important writings to strengthen the faith of believers, and expose the falsehood of his enemies. He returned with the other bishops whom Julian the Apostate recalled from banishment, and in A.D. 362 held a council at Alexandria, where the belief of a consubstantial Trinity was openly professed. Julian soon became alarmed at the energy with which Athanasius opposed paganism, and banished him, even (according to Theodoret) threatening him with death. He escaped to the desert (A.D. 362). The accession of Jovian brought him back in 363; but Jovian died in 364, and Valens, being an Arian, compelled him to retire from his see (A.D. 367). He hid himself in his father's tomb at the gates of Alexandria for four months. At last Valens (according to one account, for fear of the people of Alexandria, who took arms in favor of Athanasius) recalled the heroic bishop, and he was permitted to sit down in quiet and govern his affectionate Church of Alexandria until his death, May 2, 373 (according to Baronius, 372). Of the forty-six years of his official life he spent twenty in banishment. Athanasius was perhaps the greatest man in the early church. "With the most daring courage and perseverance of purpose, he combined a discreet flexibility, which allowed him after defeats to wait for new contingencies, and prepare himself for fresh exertions. He was no less calm and considerate than determined; and while he shunned useless danger (see his 'Apology for his Flight'), he never admitted the slightest compromise of his doctrine, nor attempted to conciliate by concession even his imperial adversaries. 'In his life and conduct,' says Gregory of Nazianzus, 'he exhibited the model of episcopal government—in his doctrine, the rule of orthodoxy.' Again, the independent courage with which he resisted the will of successive emperors for forty-six years of alternate dignity and misfortune introduced a new feature into the history of Rome. An obstacle was at once raised against imperial tyranny: a limit was discovered which it could not pass over. Here was a refractory subject who could not be denounced as a rebel, nor destroyed by the naked exercise of arbitrary power; the weight of spiritual influence, in the skilful hand of Athanasius, was beginning to balance and mitigate the temporal despotism, and the artifices to which Constantius was compelled to

resort, in order to gain a verdict from the councils of Arles and Milan, proved that his absolute power had already ceased to exist. Athanasius did not, indeed, like the Gregories, establish a system of ecclesiastical policy and power—that belonged to later ages and to another climate—but he exerted more extensive personal influence over his own age, for the advancement of the church, than any individual in any age, except perhaps Bernard. 'In all his writings,' says Photius, 'he is clear in expression, concise, and simple; acute, profound, and very vehement in his disputations, with wonderful fertility of invention; and in his method of reasoning he treats no subject with baldness or puerility, but all philosophically and magnificently.'"

Gregory of Nazianzus has an oration on Athanasius, from which the following passage is given by Cave (*Lives of the Fathers*, vol. ii): "He was one that so governed himself that his life supplied the place of sermons, and his sermons prevented his corrections; much less need had he to cut or lance where he did but once shake his rod. In him all ranks and orders might find something to admire, something particular for their imitation: one might commend his unwearied constancy in fasting and prayer; another, his vigorous and incessant persevering in watchings and praise; a third, his admirable care and protection of the poor; a fourth, his resolute opposition to the proud, or his condescension to the humble. The virgins may celebrate him as their bridesman, the married as their governor, the hermits as their monitor, the cenobites as their lawgiver, the simple as their guide, the contemplative as a divine, the merry as a bridle, the miserable as a comforter, the aged as a staff, the youth as a tutor, the poor as a benefactor, and the rich as a steward. He was a patron to the widows, a father to orphans, a friend to the poor, a harbor to strangers, a brother to brethren, a physician to the sick, a keeper of the healthful, one who 'became all things to all men, that, if not all, he might at least gain the more.' . . . . With respect to his predecessors in that see, he equalled some, came near others, and exceeded others; in some he imitated their discourses, in others their actions; the meekness of some, the zeal of others, the patience and constancy of the rest; borrowing many perfections from some, and all from others; and so making up a complete representation of virtue, like skilful limners, who, to make the piece absolute, do first from several persons draw the several perfections of beauty within the idea of their own minds; so he, insomuch that in practice he outdid the eloquent, and in his discourses outwent those who were most versed in practice; or, if you will, in his discourses he excelled the eloquent, and in his practice those who were most used to business; and for those that had made but an ordinary advance in either, he was far superior to them, as being eminent but in one kind; and for those who were masters in the other, he outdid them in that he excelled in both."

The aptitude of his remarkable intellect for grappling with the deepest problems is shown in all his writings, even in the earliest (Λόγος κατὰ τῶν Ἑλλήνων, *Oration against the Greeks*), an apologetic work to refute the Grecian attacks on Christianity, which evinces his culture in Greek learning, as well as rare metaphysical acuteness, written as it was before the author was twenty-five (A.D. 318?) The treatise *De Incarnatione verbi* appeared about the same time, and, indeed, is cited by Jerome as the same work. It treats of the deepest themes, God, creation, anthropology, and Christology. His other most important writings are *Epistola de decretis Nicenæ synodi contra Arianos; Epist. de sententia Dionysii; Orationes contra Arianos; Epistolæ ad Serapionem; Epistola ad Epictetum; Epistola ad Adelphum; Contra Apollinarium.* Besides these are *Apologia de Fuga sua* (to justify his flight from persecution); *Epistola ad Monachos*, written by request of certain monks, to give an account of his sufferings and of the Arian heresy. The first, or dogmatical part, is lost. The following passage from this book manifests the modest humility of a grand intellect. Speaking of his attempts to explain the doctrine of the *Logos*, he says: "The more I think on the subject, the more incomprehensible it appears to me; and I should abandon it entirely were it not for *your* importunity and the blasphemy of your opponents. I therefore think it proper to say something on the subject; for, though it be impossible to comprehend what God *is*, yet it is possible to tell what *he is not*. In like manner, though it is impossible fully to explain the nature of the *Logos*, yet it is easy to condemn and refute what his adversaries have said against him." After having made this apology, he begs them to return the letter after they had read it, without either copying or permitting it to be copied, as it was at least but an inadequate defence of that great truth, and was too inconsiderable to deserve being transmitted to posterity. In this epistle his views on persecution contrast nobly with those of Augustine's later years. "Nothing," he observes, "more forcibly marks the weakness of a bad cause. Satan, who has no *truth* to propose to men, comes with axe and sword to make way for his errors. The method made use of by Christ to persuade men to receive his beneficent religion is widely different, for *he* teaches the truth, and says, *If any man* WILL *come after me, and be my disciple*, etc. When he comes to the heart he uses no *violence*, but says, *Open to me, my sister, my spouse;* if we open, he comes in; if we *will not* open, he retires; for the truth is not preached with swords and spears, nor by the authority of soldiers, but by counsel and persuasion. But of what use can persuasion be where the *imperial terror* reigns? And what place is there for counsel where resistance to the imperial authority in these matters must terminate in exile or death? It is the property of the true religion to have no recourse to *force*, but to persuasion. But the state makes use of compulsion in matters of religion, and what is the consequence? Why, the church is filled with hypocrisy and impiety, and the faithful servants of Christ are obliged to hide themselves in caves and holes of the earth, or to wander about in the deserts."

The *Orationes contra Arianos*, four in number, were written, it is supposed, during the stay of Athanasius in Egypt. In the *first* discourse he answers the objections which the Arians brought against what is now commonly termed the *Eternal Sonship of Christ*. In the *second* he shows the dignity of Christ's nature, and its superiority to that of angels and to all created beings, and explains several portions of Scripture, especially Prov. viii, which he applies to Christ, pointing out what parts relate to his divine nature, and those which are to be understood of his human nature. The *third* may be divided into *three parts*. In the *first* he shows the essential *unity* and *identity* of the Father and Son; in the *second* he explains certain passages of Scripture which relate only to the *human nature* of Christ, and which the Arians had perverted by applying them to his *divinity*, in order the better to serve their own cause; in the *third* part he answers their objections; in the *fourth* discourse Athanasius shows the unity of the divine nature, and, at the same time, the distinct personality of the Father and the Son. Most of this oration refers to other heresies than Arianism. "We do not hesitate to affirm that the four orations of Athanasius against the Arians contain a dialectics as sharp and penetrating, and a metaphysics as transcendental as any thing in Aristotle or Hegel" (Shedd, *History of Doctrines*, i, 73). Bishop Kaye gives a digest of the four orations in his *Council of Nicæa* (Lond. 1853, pt. ii).

The *Epistolæ ad Serapionem* (four in number) were written in reply to Serapion, an Egyptian bishop, who asked Athanasius to answer certain heretics who maintained that the Holy Spirit was a *creature*, and one of the ministering spirits of God, different from angels

only in *rank*, but not in *nature*. "If," say they, "the Holy Spirit be neither an angel nor created being, if he proceed from the Father, he is his *Son*, and the *Logos* and he are *brothers;* if so, how can the *Logos* be called the *only son* of God? If they be equal, why is he called the Holy Spirit, and not *Son;* and why is it that he is not also said to have been begotten by the Father?" To show them the futility of such objections, which suppose that, in speaking of God and his son Jesus, we must be governed by the ideas of natural generation, Athanasius asks in his turn, "Who, then, is the father of the Father, the son of the Son? who the grandchildren, seeing, among men, *father* implies *father antecedent*, and *son* implies *son consequent*, and so on *ad infinitum?* Son among men is only a portion of his father; but in God, the Son is the entire image of the Father, and always Son, as the Father is always Father; nor can the Father be the Son, nor the Son the Father. We cannot, therefore, speak of God as having brother or ancestor of any kind, seeing the Scriptures speak of no such thing; nor do they ever give the Holy Spirit the name of *Son*, but only that of the Spirit of the Father and the Spirit of the Son. The holy Trinity has one and the same godhead or divinity; it is all but *one God;* we must not attach the idea of creature to it; human reason can penetrate no further; the cherubim cover the rest with their wings." In the *second* letter Athanasius combats those who place the Son in the rank of created beings, and advances the proofs of his divinity. The *third* letter shows that what the Scriptures say of the Son as to his divine nature, they say the same also of the Holy Spirit; and that the proofs which establish the divinity of the one, establish also the divinity of the other. In the *fourth* letter he shows how the Holy Spirit cannot be termed Son, and insists on the necessity of saying nothing of God but what he has revealed concerning himself; and that we must not judge of the divine nature by what we see in men; and that the mystery of the Trinity cannot be fathomed by human wisdom. As Serapion had asked his opinion concerning that text, *He who blasphemeth against the Holy Ghost hath no forgiveness, neither in this world nor in that which is to come*, he employs the conclusion of this letter in discussing this point. *Origen* and *Theognostus*, he observes, asserted that the sin against the Holy Ghost was *apostasy after baptism*. This Athanasius denies, because the words were addressed to the *Pharisees, who had not been baptized*, and yet are charged with having committed this sin; he then asserts that as the Jews had seen the miracles which Christ wrought, and attributed them to the power of Beelzebub, thereby denying his divinity, that this alone constitutes the sin against the Holy Ghost. Those, says he, who consider only the *human acts* of Christ, and suppose him, therefore, to be a *man* only, are in some sort excusable. Those also who, seeing his *miracles*, doubted whether he was a man, could scarcely be deemed culpable; but those who, seeing his miracles and divine actions, obstinately attributed them to the power of the devil, as the Pharisees did, committed a crime so enormous that there is reason to fear such a sin is unpardonable. This, therefore, is the sin against the Holy Ghost of which Christ speaks. The treatise *against Apollinaris* and the *Epistle to Epictetus* treat with unrivalled skill and acumen of the true doctrine of the humanity of Christ.

The *Athanasian Creed*, so called, is not the work of Athanasius. See CREED, ATHANASIAN. For the doctrinal views of Athanasius, and for his great services to the church in settling the scientific doctrine of the Trinity, see Shedd, *History of Christian Doctrine*, bk. iii, ch. iii; bk. v, ch. vi; Smith's Hagenbach, *History of Doctrines*, § 87–105; Neander, *History of Dogmas*, ii, 290 sq. Bishop Kaye's *Account of the Council of Nicæa* (Lond. 1853, 8vo) gives a history of the Arian heresy from its rise to the death of Athanasius, and also a digest of the "Four Orations against the Arians." See also the articles ARIANISM; TRINITY.

Athanasius brought against the Arian and other heresies three classes of arguments: (1) from the authority of preceding writers and the general sense of the church; (2) philosophical and rational arguments; (3) scriptural and exegetical proofs. In each of these fields he showed entire mastery of the material. But the great merit of his position was his assertion of the supreme authority of Scripture as against the assertions or presuppositions of reason. The Arians, Sabellians, etc. were simply precursors of the modern Rationalism; Athanasius, on the other hand, maintained that the mind of man is not, and cannot be, the measure of the universe, still less of God, the creator of the universe. Neander sums up his share in the Arian controversy as follows: "When the Arians maintained that the Son of God was only distinguished from other created beings by the fact that God created him first of all, and then all other beings by him; Athanasius, on the contrary, said, It is a narrow-minded representation that God must require an instrument for creation; it looks as if the Son of God came into existence only for our sakes; and by such a representation we might be led to regard the Son of God, not as participating immediately in the divine essence, but as requiring an intermediate agency for himself. What, then, could that agency be between him and God? Grant that such existed, then that would be the Son of God in a proper sense; nothing else, indeed, than the divine essence communicating itself. If we do not stand in connection with God through the Son of God as thus conceived of, we have no true communion with him, but something stands between us and God, and we are, therefore, not the children of God in a proper sense. For, in reference to our original relation, we are only creatures of God, and he is not in a proper sense our Father; only so far is he our Father as we are placed in communion with the Father through Christ, who is the Son of God by a communication of the divine essence: without this doctrine it could not be said that we are partakers of the divine nature (*Orat. contr. Arian.* 1, 16).—*ἀνάγκη λέγειν τὸ ἐκ τῆς οὐσίας τοῦ πατρὸς ἴδιον αὐτοῦ σύμπαν εἶναι τὸν υἱόν· τὸ γὰρ ὅλως μετέχεσθαι τὸν Θεὸν, ἴσὸν ἐστι λέγειν ὅτι καὶ γεννᾷ· τὸ δὲ γεννᾶν τί σημαίνει ἢ υἱόν; αὐτοῦ γοῦν τοῦ υἱοῦ μετέχει τὰ πάντα κατὰ τὴν τοῦ πνεύματος γινομένην παρ' αὐτοῦ χάριν, καὶ φανερὸν ἐκ τούτου γένεται, ὅτι αὐτός μεν ὁ υἱὸς οὐδενὸς μετέχει, τὸ δὲ ἐκ τοῦ πατρὸς μετεχόμενον, τοῦτό ἐστι ὁ υἱός· αὐτοῦ γὰρ τοῦ υἱοῦ μετέχοντες τοῦ Θεοῦ μετέχειν λεγόμεθα* ("*ἵνα γένητε Θείας κοινωνοὶ φύσεως*"—"*οὐκ οἴδατε, ὅτι ναὸς Θεοῦ ἐστε;*"—"*ἡμεῖς γὰρ ναὸς Θεοῦ ἐσμεν ζῶντος,*" 2, 59). Thus, in Athanasius, the ideas of redemption, adoption, and communion with God were connected with the idea of Jesus as the true Son of God. As the Arians believed that they ought to pay divine honor to Christ according to the Scriptures, he charged them with inconsistency, since, on their principles, men were made idolaters and worshippers of a creature. The Arians objected to the Nicene doctrine that the idea of the Son of God could not be distinguished from that of a created being unless anthropopathical notions were admitted. Athanasius replied that certainly all religious expressions are symbolical, and have something anthropopathical at their basis, which we must abstract from them in order to get the correct idea. But the same is the case with the idea of creation, which the Arians are willing to maintain; we should fall into error if we tried to develop this according to human representations. In like manner we must abstract from the ideas *Son of God* and *begotten of God* what belongs to sensuous relations, and then there is left to us the idea of unity of essence and derivation of nature. Athanasius objects to the Semi-Arians that the ideas of likeness and unlikeness suit only creaturely relations; in

reference to God we can speak only of unity or diversity. It belongs to the idea of creation that something is created out of nothing, *ab extra*, by the will of God; to the idea of the Son of God belongs derivation from the essence of God. It was a difficulty to the Semi-Arians in general, as well as to the Arians, that the Son of God was asserted to maintain his existence not by a direct act of the Father's will, and both parties urged against the Nicæans the dilemma that either God brought the Son into being by his own will, or that he was begotten against his will by necessity. Athanasius emphatically maintained the doctrine they impugned. If the will of God be supposed to be the origin of the Son's existence, then the Son of God belongs to the class of creatures. The existence of the divine Logos precedes all particular acts of the divine will, which are all effectuated only by the Logos, who himself is the living divine will. Our opponents think only of the contrast between will and compulsion; they ignore what is higher, namely, the idea of that which is founded in the divine essence. We cannot say God is good and merciful first of all, by a special act of his will, but all the acts of the divine will presuppose the being of God. The same holds good of the Logos and the acts of God's will."—Neander, *Hist. of Dogmas*, i, 295.

Athanasius must be classed among the greatest of Christian theologians. Yet in some points he was "weak like other men;" and the ascetic and monastic spirit received a strong impulse from his writings, and especially from his Life of St. Anthony (q. v.). This and some other of his writings were doubtless interpolated by later writers in the interest of Romish corruptions, yet enough remains to show that he shared in some of the Gnostic errors, especially with regard to religious virginity and celibacy. Thus, in his oration Against the Greeks, the following passage occurs: "The Son of God," says Athanasius (i, 698), "made man for us, and having abolished death, and having liberated our race from the servitude of corruption, hath, besides his other gifts, granted to us to have upon earth an image of the sanctity of angels, namely, virginity. The maids possessing this (sanctity), and whom the church catholic is wont to call the brides of Christ, are admired, even by the gentiles, as being the temple of the Logos. Nowhere, truly, except among us Christians, is this holy and heavenly profession fully borne out or perfected; so that we may appeal to this very fact as a convincing proof that it is among us that true religion is to be found." And thus, in the undoubted tract of the same father on the Incarnation, we meet the very same prominent doctrine spoken of as *a characteristic of the Christian system*, and even including the Gnostic phrase applied to virginity, that it was an excellence obeying a rule "above law." "Who is there but our Lord and Saviour Christ that has not deemed this virtue (of virginity) to be utterly impracticable (or unattainable) among men, and yet he has so shown his divine power as to impel youths, as yet under age, to profess it, a virtue beyond law?" (i, 105). (Taylor, *Ancient Christianity*, i, 222; see also Taylor's remarks on Athanasius's *Life of Anthony*, p. 280.)

The most complete edition of the works of Athanasius is that of the Benedictines (*Athanasii Opera omnia quæ extant, vel quæ ejus nomine circumferuntur*, etc. Padua, 1777, 4 vols. fol.). Very convenient for ordinary students is *Athanasii opera dogmatica selecta*, ed. Thilo (Lips. 1853, 1000 pp. 8vo), which contains all the really important writings of Athanasius. The *Four Orations against the Arians* were translated by S. Parker (Oxf. 1713, 2 vols. 8vo). We have also in English, *Select Treatises in Controversy with the Arians*, in the "Library of the Fathers," vols. viii, xix (Oxf. 1842–44); *Historical Tracts* (Lib. of Fathers, xiii, Oxf. 1843). The "Festal Letters" of Athanasius were long lost, but were edited in 1848 by Mr. Cureton, from a newly-found Syrian MS., and translated into German under the title *Die Fest-Briefe des Heiligen Athanasius, aus dem Syrischen übersetzt und durch Anmerkungen erläutert* von F. Larzow (Leipzig, 1852, pp. 156); also into English by Burgess (Oxf. 1854, 8vo, pp. 190). See *Journal of Sac. Lit.* Jan. 1855, p. 255. A complete list of the works of Athanasius, including the doubtful and supposititious as well as the genuine, is given in Fabricius, *Bibl. Græc.* ed. Harles, vii, 184–215. The sources of information as to the life of Athanasius, besides his own writings, are the church histories of Socrates (lib. i, iii), Sozomen (ii, iii), Theodoret (i, ii), and the material is well arranged by Montfaucon, *Vita Athanasii*, prefixed to the Benedictine ed. of his works. There is also a modern biography by Möhler, *Athanasius d. Grosse und die Kirche seiner Zeit*, which gives a careful analysis of his doctrine and writings. See also Böhninger, *Kirchengeschichte in Biographien* (vol. i, pt. ii, Zurich, 1842); Ritter, *Gesch. der Christlich. Philosophie*, vol. ii; Baur, *Christl. Lehre v. der Dreieinigkeit*, vol. i; Dorner, *History of the Doctrine of the Person of Christ*, vol. i, div. ii (Edinb. ed.); Neander, *Ch. Hist.* ii, 380; Murdoch's Mosheim, *Ch. Hist.* i, 239; *Eng. Cyclopædia*; Gibbon, *Decline and Fall*, ch. xxi–xxiv; Dupin, *Eccl. Script.* i; Tillemont, *Mémoires*, vol. viii; Cave, *Hist. Lit.* anno 326; Clarke, *Succession of Sacred Literature*, i, 260; Voigt, *Die Lehre d. Athanasius von Alexandrien* (partly transl. in *Bibliotheca Sacra*, Jan. 1864); Shedd, *History of Christian Doctrine*, bk. iii, ch. iii; Kaye, *Council of Nicæa* (Lond. 1853, 8vo); *Christian Remembrancer*, Jan. 1854, art. iv; Herzog, *Real-Encyklopädie*, i, 571 sq.; Villemain, *Eloquence Chrét. au 4me siècle*, 92 sq.

Athanasius, a priest of Alexandria, was the son of Isidora, sister of Cyril of Alexandria. He was robbed of his property and degraded by Dioscorus, and, being driven out of Egypt, wandered about in poverty and distress until 451, in which year he carried his complaint before the Council of Chalcedon. This complaint is given in Labbe, iv, 405.—Cave, *Hist. Lit.* anno 451.

Athanasius (Junior), or CELETES, surnamed HERNIOSUS, was bishop of Alexandria from about A.D. 490 to 497, and was esteemed a good Biblical scholar, an active bishop, and a devout man. He is supposed to be the author of several works ascribed to Athanasius the Great, particularly the *Sacræ Scripturæ Synopsis; Quæstiones et Responsiones ad Antiochum*; two tracts, *De Incarnatione Verbi Dei; Syntagma Doctrinæ ad Clericos et Laicos; de Virginitate sive Ascesi.* See ATHANASIUS.

Athari'as (Ἀθαρίας), a name given (1 Esdr. v, 40) in connection with that of Nehemias (Nehemiah), evidently by the translator misunderstanding the title TIRSHATHA (q. v.) of the original text (Ezra ii, 63; comp. Neh. viii, 9).

Ath'arim (Heb. *Atharim'*, אֲתָרִים, *regions;* Sept. Ἀθαρείμ), a place in the south of Palestine near which the Israelites passed on their way thither (Num. xxi, 1, where the English version improperly renders דֶּרֶךְ הָאֲתָרִים, "*the way of the spies;*" see Gesenius, *Thes. Heb.* p. 171). It was, perhaps, a general designation of the region north of Mount Seir through which the Canaanites presumed that the Israelites were about to pass, as indeed they would have done but for the Edomites' refusal of a passage to them. See EXODE.

Athbash. See ATBACH.

Atheism (from ἄθεος, *without God*), in popular language, means the negation of the existence of God.

1. *Use of the Word.*—In all ages the term has been applied according to the popular conception of Θεός (*God*). Thus the word ἄθεος, *atheist*, in old Greek usage, meant one who denied "the gods," especially the gods recognised by the law of the state. In this way

several of the Greek philosophers (even Socrates) were called atheists (Cicero, *Nat. Deorum*, i, 23). Cicero himself defines an atheist as one who in theory denies the existence of any God, or practically refuses to worship any (*Atheus, qui sine Deo est, impius, qui Deum esse non credit, aut si credat, non colit, Deorum contemptor*). This distinction of atheism into *theoretical* and *practical* has remained, in popular language, to this day. At a later period the Pagans applied the term atheists to the Christians as a generic name of reproach, because they denied the heathen gods and derided their worship (Eusebius, *Ch. Hist.* iv, 15; Bingham, *Orig. Eccles.* bk. i, ch. ii, § 1). In the theological strifes of the early church it was not uncommon for the contending parties to call each other atheists, and, later still, the burning of heretics was justified by calling them atheists. The term was applied, in scientific theology, to such forms of unbelief as that of Pomponatius (Pomponazzi, †1524) and Vanini (†1619). Bacon (*Essay* xvi) uses the term to designate infidelity in general, and the denial of God in particular ("I had rather believe," he says, "all the fabulous tales in the Talmud and the Alcoran, than that the universal frame is without a mind"). So also in the *De Augmentis* (i, 11) he speaks of "a little knowledge inclining the mind of man to atheism." Toward the end of the 17th century the term is not unfrequently found, e. g. in Kortholt's *De Tribus Impostoribus*, 1680, to include Deism such as that of Hobbes, as well as blank Pantheism like Spinoza's, which more justly deserves the name. The same use is seen in Colerus's work against Spinoza, *Arcana Atheismi Revelata*. Tillotson (Serm. i *on Atheism*) and Bentley (*Boyle Lectures*) use the word more exactly, and the invention of the term deism induced in the writers of the 18th century a more limited and exact use of the word atheism. But in Germany, Reimannus (*Historia Univ. Atheismi*, 1725, p. 437 sq.) and Buddæus (*De Atheismo et Superstitione*, 1723, ch. iii, § 2) use it most widely, and especially make it include disbelief of immortality (Farrar, *Critical History of Free Thought*, 414). Walch (*Bibliotheca Theol. Selecta*, 1757, i, 676, etc.) uses it to include Spinoza, Hobbes, and Collins as writers who, if not avowed atheists, are yet substantially such. It is a great mistake, in the interest of truth as well as in view of charity, to extend too far the application of the word atheist. Bayle does it (*Bib. Crit.*), also Brucker (*Hist. Phil.* t. i), both probably of design; and Harduin (*Athei Detect. i.* Amsterd. 1733) puts Jansenius, Malebranche, Quesnel, and others in his black list. On the other hand, it is both unwise and uncritical to except the extreme Pantheists (e. g. Spinoza) and Materialists from the number of Atheists. Lewes, in his *Biographical History of Philosophy*, and also in *Fortnightly Review*, 1866, p. 398, vindicates Spinoza from the charge of *spiritual* atheism, and states that Spinoza himself emphatically repudiated Atheism; but yet Lewes admits that logically there is little difference between Spinoza's Acosmism, which makes God the one universal being, and Atheism, which makes the cosmos the one universal existence. This point is fully discussed in Brenna, *De gen. human. consensu in agnoscenda Divinitate* (Florence, 1773, 2 vols. 4to). See also Perrone, *Prælect. Theologicæ* (Paris, 1856, i, 238).

2. In scientific theology, atheism is opposed to *theism*. The doctrine of Christian theism is that God is absolute, self-conscious personal spirit, the beneficent creator and upholder of the universe. Every system of philosophy or religion must be built upon this principle or its opposite; that is, must be either theistic or atheistic. Hence a great deal of what passes for Deism and Pantheism is in fact Atheism. Christianity apprehends God not as entirely apart from the world and exerting no providence (Deism), nor as existing only in the world (Pantheism), but as existing apart from creation, but himself creator and controller (i. e. Providence). On this theory of a living and personal God Christianity undertakes to explain the phenomena of the universe. Those who seek to explain these phenomena by substituting other ideas for this idea of God are, in the view of Christian theology, atheists. The term should be applied to none who profess to believe in a personal, self-conscious, spiritual God. Atheism is divided into positive or dogmatic, which absolutely declares that there is no God, and negative or sceptical, which declares either (*a*) that, if there be a God, we cannot know either the fact or the nature of his existence, and therefore it is no concern of ours, or (*b*) that, if there be a God, we can only know of him by tradition or by faith, and can never have proof satisfactory to the intellect of his existence. Some Christian writers and philosophers have incautiously attempted to stand upon this latter ground. The so-called Positive Philosophy stands upon the first ground (*a*), but logically leads (in spite of Mr. J. S. Mill's denial, in his *Exposition of Comte*) to dogmatical atheism. To state that we only know, and only can know phenomena, is to exclude God; for God is not only no phenomenon, but is, in the Christian sense, the absolute ground of all phenomena. The theories which attempt to explain phenomena without the idea of God may be classed as (1) the Idealistic, which substitutes for the absolute, self-conscious Spirit, a so-called world-spirit; not a living, personal being, but an unconscious and abstract one—in a word, a mere *conception* of ideal being as the abstract totality of all individual conceptions; (2) the Materialistic, which substitutes for a personal God the forces inherent in matter, and holds that these sufficiently explain all phenomena; (3) the Subjective-idealistic, which asserts that phenomena are nothing but the creations or modifications of the thinking mind or subject, and that thought creates not only matter, so called, but God. To the first and third of these classes belong Fichte, Hegel, and (during his early life) Schelling, among the Germans, and their followers in England and America. To the second class belong Comte, and the so-called Positive philosophers in general. It is true that Lewes (*Philosophy of the Sciences*, p. 24) denies that Comte was an atheist; and Wallace (*Art, Scenery, and Philosophy in Europe*), while admitting Comte's individual atheism, denies that atheism is a characteristic of Positivism. But these denials are vain, so long as the very aim of the Positive method is to eliminate mind and will from the universe. A science of pure phenomenalism can never coexist with Christian theism. Perhaps the most open declarations of atheism in modern times are to be found in D'Holbach's *Système de la Nature* (1770), the ultimate fruit, in atheistic materialism, of the sensational philosophy. Even Voltaire pronounced it "abominable" (see note to Brougham, *Discourse on Natural Theology;* Renouvier, *Philosophie Moderne*, bk. v, § 2). The doctrine of the book is that nothing, in fact, exists but matter and motion, which are inseparable. "If matter is at rest, it is only because hindered in motion, for in its essence it is not a dead mass. Motion is twofold, attraction and repulsion, and the different motions we see are the products of these two; and through these arise the different connections and the whole manifoldness of things, under laws which are eternal and unchangeable. It flows from these positions, first, that man is material, and, secondly, that the belief in God is a chimera. Another chimera, the belief in the being of a God, is the twofold division of man into body and soul. This belief arises like the hypothesis of a soul-substance, because mind is falsely divided from matter, and nature is thus made twofold. The evil which men experienced, and whose natural cause they could not discover, they assigned to a deity which they imagined for the purpose. The first notions of a God have their source, therefore, in sorrow, fear, and uncertainty. We tremble because our forefathers

for thousands of years have done the same. This circumstance awakens no auspicious prepossession. But not only the rude, but also the theological idea of God is worthless, for it explains no phenomena of nature. It is, moreover, full of absurdities; for since it ascribes moral attributes to God, it renders him human; while, on the other hand, by a mass of negative attributes, it seeks to distinguish him absolutely from every other human being. The true system, the system of nature, is hence atheistic. But such a doctrine requires a culture and a courage which neither all men nor most men possess. If we understand by the word atheist one who considers only *dead* matter, or who designates the *moving power* in nature with the name God, then is there no atheist, or whoever would be one is a fool. But if the word means one who denies the existence of a spiritual being, a being whose attributes can only be a source of annoyance to men, then are there indeed atheists, and there would be more of them, if a correct knowledge of nature and a sound reason were more widely diffused. But if atheism is true, then should it be diffused. There are, indeed, many who have cast off the yoke of religion, who nevertheless think it is necessary for the common people in order to keep them within proper limits. But this is just as if we should determine to give a man poison lest he should abuse his strength. Every kind of Deism leads necessarily to superstition, since it is not possible to continue on the stand-point of pure Deism. With such premises the freedom and immortality of the soul both disappear. Man, like every other substance in nature, is a link in the chain of necessary connection, a blind instrument in the hands of necessity. If any thing should be endowed with self-motion, that is, with a capacity to produce motion without any other cause, then would it have the power to destroy motion in the universe; but this is contrary to the conception of the universe, which is only an endless series of necessary motions spreading out into wider circles continually. The claim of an individual immortality is absurd. For to affirm that the soul exists after the destruction of the body, is to affirm that a modification of a substance can exist after the substance itself has disappeared. There is no other immortality than the remembrance of posterity" (Schwegler, *History of Philosophy*, § 32). The *Dictionnaire des Athées* of Sylvain Marechal, edited by Lalande (Paris, 1799), is a flagrant specimen of the same kind. The strongest German development is Strauss's identification of God with the universal being of man, in his *Dogmatik;* and Feuerbach's bald atheism, in his *Wesen des Christenthums* (Smith's Hagenbach, *History of Doctrines*, § 293). The so-called English "secularism" is an atheistic doctrine resting on, or similar to that of the Positive Philosophy. It holds the eternity of matter; it knows of nothing greater than nature; its creed is a stern fatalism; its worship is labor; its religion is science; its future is a "black, impenetrable curtain." One of its advocates says, "A deep silence reigns behind the curtain; no one within will answer those he has left without; all that you can hear is a hollow echo of your question, as if you shouted into a cavern" (Holyoake, *Logic of Death*). Such is the wretched atheism which is expounded by itinerant lecturers, and disseminated by periodical pamphlets throughout the length and breadth of Great Britain, and which is perverting and contaminating the minds of the more thoughtful and inquisitive among the working classes of that country to an unprecedented and incredible extent (*London Review*, xi, 20. See also *Christian Examiner*, Boston, Nov. 1859; *North British Review*, Nov. 1860).

We close this article with the following admirable passage from a modern writer: "The whole history of philosophy and theology shows that, when the material world is taken by itself, it is a contradiction of God. Atheism was not coeval with man. No atheist pretends that it was. It was always a denial, and a denial presupposes an affirmation. The denial of a God presupposes the existence in man of some faculty anterior to reflection which may apprehend Infinite Being. It is a denial, also, which has always been preceded by misapprehension of God. Pseudo-theism precedes atheism. The first denial of God is made unintentionally. Men begin to worship remarkable peculiarities of the material universe. Thus worship fell from its primitive spirit and truth into deification of the heavens and earth, to which the overflowing soul of man lent some of its own unbounded life. The Book of Job, one of the oldest of human writings, refers to this primitive idolatry in the following words: 'If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge; for I should have denied the God that is above.' This declaration plainly shows that such things had begun to be in his day, but were not universal. It is a very simple exposition of the rise of idolatry everywhere. Pseudo-theism is incipient atheism; but it testifies to a pure theism going before it. The mistake of this early false worship is, as every one sees, the radical mistake of materializing the conception of God. It is the result of idly resting in an impression made by material objects. This impression would never have been made unless those objects expressed a life corresponding to ours. It was an impression at first perhaps innocently cherished as a religious influence; but it proved the means of shutting out God, the Being of love, wisdom, and power, as an object of true faith, and the source of a glowing worship. It ended in atheism. In modern times, the same result has followed from men's seizing on the external as their means of making clear the Divine Life. It would be quite possible to trace a parallel between the consequences of giving the great name of God to the sun, moon, and earth, and the consequences of giving the same august name to laws of nature which are simple categories of the human understanding; for the forms of the understanding may stand between the soul and God, preventing his immanence in the consciousness, no less than the stars of heaven and the imposing forms of earth. The forms of the understanding, though impalpable, are *media*, no less than visible and palpable matter; and it is important to observe that they are as much so. They have proved as fruitful sources of atheism when rested on as ultimate; for if they have not corrupted man's sensual nature by making his rites of worship bodily vice, they have paralyzed his spirit by substituting intellectual speculation for the fervent spiritual exercise which involves his might and heart, no less than his mind, in a reasonable service. But to give a logical priority of matter to mind, in an argument for the being of the spiritual God, is to beg the question at once. This Plato has observed. He says in his *Laws:* 'Atheists make the assumption that fire and water, earth and air, stand first in the order of existences, and calling them nature, they evolve soul out of them. In scrutinizing this position of the class of men who busy themselves with physical investigations, it will perhaps appear that those who come to conclusions so different from ours, and irreverent of God, follow an erroneous method. The cause of production and dissolution, which is the mind, they make, not a primary, but a secondary existence" (*Christian Examiner*, Sept. 1858). See the articles INFIDELITY; MATERIALISM; PANTHEISM; THEISM. See also, besides the authors cited in the course of this article, Buddæus, *Theses de Atheismo* (Jena, 1717; in German, 1723); Heidenreich, *Briefe üb. d. Atheismus* (Leipzig, 1796); Reimann, *Historia atheismi* (Hildesh. 1725); Stapfer, *Instit. Theol. Polem.* vol. ii, ch. vi; Doddridge, *Lectures on Pneumatology*, etc., Lect. xxxiii; Cudworth, *Intellectual System*, bk. i, ch. iii; Buchanan, *Modern*

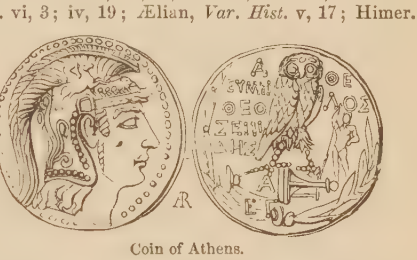
Atheism, under its Forms of Pantheism, Secularism, Development, and Natural Laws (Boston, 1859, 12mo); Gioberti, *L'étude de la Philosophie*, iii, 105; Thompson, *Christian Theism* (N. Y. 1855, 12mo); Tulloch, *Theism* (N. Y. 1855, 12mo); Morell, *History of Modern Philosophy;* Constant, *De la Religion*, iii, 20; *New American Cyclopædia*, s. v.; Herzog, *Real-Encyklopädie*, i, 577; Bartholmess, *Hist. Crit. des Doctrines de la Philosophie Moderne*, bk. xiii; Farrar, *Critical History of Free Thought*, chap. vii; Pearson, *Modern Infidelity*, chap. i, and Appendix; Chalmers, *Institutes of Theology*, book i, chap. iii; Riddle, *Bampton Lecture*, 1862, Lecture iii; Van Mildert, *Boyle Lectures* (London, 1820, 2 vols. 8vo); Watson, *Theological Institutes*, part ii, chap. i.

Athenagŏras (Ἀθηναγόρας, a frequent Greek name), a philosopher of Athens, celebrated for his knowledge of theology and science, both Christian and pagan. He flourished about 177. (This has been shown by Mosheim in his essay *De vera ætate Apologetici quem Athen. scripsit*, in his *Dissert. ad Hist. Eccles. pertin.* i, 272 sq.) Neither Eusebius nor Jerome mention Athenagoras, but he is cited by Methodius in a passage preserved by Epiphanius (*Hær.* 65) and by Photius (*Biblioth.* Cod 234). Philip Sidetes (5th century) gives an account of him in a fragment first published by Dodwell (*Append ad Dissert. in Irenæum*); but Basnage and others have shown that this account is inaccurate, to say the least. It is said that when a Gentile, Athenagoras strove against the Christian faith; but as he was engaged in searching the Holy Scriptures for weapons to turn against the faithful, it pleased God to convert him. After this he left Athens and went to Alexandria, where, according to the account of Sidetes, he became head of the catechetical school there; but this account is not to be relied upon. He wrote a work called Πρεσβεία περὶ Χριστιανῶν, *An Apology* (or *Embassy*) *in behalf of the Christians*, and addressed it either to Marcus Antoninus and Lucius Verus (about A.D. 166), or to the emperors Marcus Aurelius and his son Commodus (about A.D. 177). In this apology he refutes the three chief calumnies urged against the Christians in that day, viz. (1) that they were atheists; (2) that they ate human flesh; (3) that they committed the most horrible crimes in their assemblies. He also claimed for the Christians the benefit of the toleration which in the Roman Empire was granted to all religions. Athenagoras wrote another treatise on the doctrine of the Resurrection (περὶ ἀναστάσεως τῶν νεκρῶν), arguing the doctrine from the goodness, wisdom, and power of God, together with the natural constitution of man. On the clearness of his conception of God, see Dorner, *Doct. of the Person of Christ*, i, 283. The best editions of his works are those of the Benedictines (Par. 1742, fol.) and of Otto (Jena, 1857, 8vo). Separate editions of his *Apology* were published by Lindner (Langensal. 1774) and by Paul (Halle, 1856). There is an English translation by David Humphreys, *The Apologetics of Athenagoras* (Lond. 1714, 8vo); and an older one of *The Resurrection* by Richard Porder (Lond. 1573, 8vo). See Landon, *Ecclesiastical Dictionary*, i, 602; Leyserus, *Diss. de Athenagora philos. christiano* (Lips. 1736, 4to); Fabricius, *Bibliotheca Græca*, vi, 86; Clarisse, *De Athenagoræ Vita et Scriptis* (Lugd. Bat. 1819); Mosheim, *Comm.* i, 394; Neander, *Ch. Hist.* i, 673; Guericke, *De schol. quæ Alex. floruit. catech.*; Dupin, *Hist. Eccles. Writers*, i, 69; Cave, *Hist. Lit.* anno 177; Lardner, *Works*, ii, 193; Smith's *Dict. of Classical Biog.* s. v.; *Zeitschr. für d. histor. Theol.* 1856, iv; Donaldson, *Hist. of Christ. Lit.* iii, 107 sq.

Athe'nian (Ἀθηναῖος, Acts xviii, 21, rendered "of Athens" in ver. 22, also in 2 Macc. vi, 7; ix, 15), an inhabitant of the city of Athens (q. v.).

Atheno'bius (Ἀθηνόβιος), a "friend" of the Syrian king Antiochus (VII) Sidetes, sent by him as a special ambassador to Simon, the Jewish high-priest, to demand possession of the chief fortresses of Palestine; which being refused, the envoy, although greatly impressed with what he saw of the splendor of Jerusalem, yet returned enraged to his master (1 Macc. xv, 28–36). Josephus, however, gives a somewhat different account of the negotiation (*Ant.* xiii, 7, 2; *War*, i, 2, 2), and does not name Athenobius. See Antiochus.

Ath'ens (Ἀθῆναι, plural of Ἀθήνη, *Minerva*, the tutelary goddess of the place), mentioned in several passages of Scripture (2 Macc. ix, 15; Acts xvii, 15 sq.; xviii, 1; 1 Thess. iii, 1), a celebrated city, the capital of Attica and of the leading Grecian republic, and the seat of the Greek literature in the golden period of the nation (Müller, *Topog. of Athens*, trans. by Lockhart, Lond. 1842; Kruse, *Hellas*, Lpz. 1826, II, i, 10 sq.; Leake, *Topography of Athens*, Lond. 1841, 2d ed.; Forchhammer, *Topographie von Athen*, Kiel, 1841; Wachsmuth, *Hellen. Alterth.* i, 1783 sq.; Grote, *Hist. of Greece*, vi, 20 sq.; Wordsworth, *Athens and Attica*, Lond. 1836; Stuart and Revelt, *Antiquities of Athens*, Lond. 1762–1816, 4 vols., and later; Dodwell, *Tour through Greece*, Lond. 1819; Pittakis, Αἱ παλαιαὶ Ἀθῆναι, Athens, 1835; Prokesch, *Denkwürdigkeiten*, Stuttg. 1836, ii; Mure, *Journal of a Tour in Greece*. Edinb. 1842, ii; Conybeare and Howson, *Life and Epistles of St. Paul*, i, 344 sq.), belonged in the apostle's time to the Roman province of Achæa (q. v.). The inhabitants had the reputation of being fond of novelty (Acts xvii, 21; comp. Ælian, *Var. Hist.* v, 13; Demosth. *Phil.* i, 4; Schol. *ad Thuc.* ii, 38; *ad* Aristoph. *Plut.* 338: see Wetstein, ii, 567), and as being remarkably zealous in the worship of the gods (Acts xvii, 16; comp. Pausan. i, 24, 3; Strabo, x. 471; Philostr. Apol. vi, 3; iv, 19; Ælian, *Var. Hist.* v, 17; Himer.



Coin of Athens.

in Phot. cod. 243; see Eckhard, *Athenæ superstitiosæ*, Viteb. 1618); hence the city was full of temples, altars, and other sacred places (Liv. xlv, 27). Paul visited Athens on his second missionary journey from Berœa (Acts xvii, 14 sq.; comp. 1 Thess. iii, 1), and delivered in (but not before) the Areopagus (q. v.) his famous speech (Acts xvii, 22–31).

The earlier and more obscure period of the Grecian province named Attica reaches down nearly to the final establishment of democracy in it, and even then the foundations of her greatness were already laid. The infertile soil and dry atmosphere of Attica, in connection with the slender appetite of the people, have been thought favorable to their mental development; the barrenness of the soil, moreover, prevented invaders from coveting it; so that, through a course of ages, the population remained unchanged, and a moral union grew up between the several districts. To a king named Theseus (whose deeds are too much mixed with fable to be narrated as history) is ascribed the credit of uniting all the country towns of Attica into a single state, the capital of which was Athens. The population of this province was variously called Pelasgian, Achaian, and Ionian, and probably corresponds most nearly to what was afterward called Æolian (Prichard, *Phys. Hist. of Man*, iii, 494). When the Dorians, another tribe of Greeks of very different temperament, invaded and occupied the southern peninsula, great numbers of its Achaian inhabitants took refuge in Attica. Shortly after, the Dorians were repulsed in an inroad against Athens, an event which

nas transmitted to legendary renown the name of King Codrus, and thenceforward Athens was looked upon as the bulwark of the Ionian tribes against the barbarous Dorians. Overloaded with population, Attica now poured forth colonies into Asia, some of which, as Miletus, soon rose to great eminence, and sent out numerous colonies themselves, so that Athens was reverenced as a mother of nations by powerful children scattered along the western and northern coasts of Anatolia. Dim tradition shows us isolated priesthoods and elective kings in the earliest times of Attica; these, however, gradually gave way to an aristocracy, which in a series of years established themselves as a hereditary ruling caste. But a country "ever unravaged" (such was their boast) could not fail to increase in wealth and numbers; and after two or three centuries, while the highest commoners pressed on the nobles, the lowest became overwhelmed with debt. The disorders caused by the strife of the former were vainly sought to be stayed by the institutions of Draco; the sufferings of the latter were ended, and the sources of violence dried up by the enactments of Solon. Henceforth the Athenians revered *the laws of Solon* (νόμοι) as the groundwork of their whole civil polity; yet they retained by the side of them *the ordinances of Draco* (θεσμοί) in many matters pertaining to religion. The date of Solon's reforms was probably B.C. 594. The usurpation of Pisistratus and his sons made a partial breach in the constitution; but upon their expulsion, a more serious change was effected by Clisthenes, head of the noble house of the Alcmæonidæ (B.C. 508), almost in the same year in which Tarquin was expelled from Rome. An entirely new organization of the Attic tribes was framed, which destroyed whatever remained of the power of the nobles as an order, and established among the freemen a democracy, in fact as well as in form. Out of this proceeded all the good and all the evil with which the name of Athens is associated; and though greatness which shot up so suddenly could not be permanent, there can be no difficulty in deciding that the good greatly preponderated. Very soon after this commenced hostilities with Persia; and the self-denying, romantic, successful bravery of Athens, with the generous affability and great talents of her statesmen, soon raised her to the head of the whole Ionian confederacy. As long as Persia was to be feared, Athens was loved; but after tasting the sweets of power, her sway degenerated into a despotism, and created at length, in the war called the Peloponnesian, a coalition of all Dorian and Æolian Greece against her (B.C. 431). In spite of a fatal pestilence and the revolt of her Ionian subjects, the naval skill of Athenian seamen and the enterprise of Athenian commanders proved more than a match for the hostile confederacy; and when Athens at last fell (B.C. 404), she fell by the effects of internal sedition more truly than by Spartan lances or Persian gold, or even by her own rash and over-grasping ambition. The demoralizing effects of this war on all Greece were infinitely the worst result of it, and they were transmitted to succeeding generations. It was substantially a *civil* war in every province; and, as all the inhabitants of Attica were every summer forced to take refuge in the few fortresses they possessed, or in Athens itself, the simple countrymen became transformed into a hungry and profligate town rabble. From the earliest times the Ionians loved the lyre and the song, and the hymns of poets formed the staple of Athenian education. The constitution of Solon admitted and demanded in the people a great knowledge of law, with a large share in its daily administration. Thus the acuteness of the lawyer was grafted on the imagination of the poet. These are the two intellectual elements out of which Athenian wisdom was developed; but it was stimulated and enriched by extended political action and political experience. History and philosophy, as the words are understood in modern Europe, had their birth in Athens about the time of the Peloponnesian war. Then first, also, the oratory of the bar and of the popular assembly was systematically cultivated, and the elements of mathematical science were admitted into the education of an accomplished man. This was the period of the youth of Plato, whose philosophy was destined to leave so deep an impress on the Jewish and Christian schools of Alexandria. Its great effort was to unite the contemplative mysticism of Eastern sages with the accurate science of Greece; to combine, in short, the two qualities—intellectual and moral, argumentative and spiritual—into a single harmonious whole; and whatever opinion may be formed of the success which attended the experiment, it is not wonderful that so magnificent an aim attracted the desires and riveted the attention of thoughtful and contemplative minds for ages afterward. In the imitative arts of sculpture and painting, as well as in architecture, it need hardly be said that Athens carried off the palm in Greece; yet, in all these, the Asiatic colonies vied with her. Miletus took the start of her in literary composition;

Coin of Athens.

and, under slight conceivable changes, might have become the Athens of the world. That Athens after the Peloponnesian war never recovered the political place which she previously held, can excite no surprise—that she rose so high toward it was truly wonderful. Sparta and Thebes, which successively aspired to the "leadership" of Greece, abused their power as flagrantly as Athens had done, and, at the same time, more coarsely. The never-ending cabals, the treaties made and violated, the coalitions and breaches, the alliances and wars, recurring every few years, destroyed all mutual confidence, and all possibility of again uniting Greece in any permanent form of independence; and, in consequence, the whole country was soon swallowed up in the kingdom of Macedonia. With the loss of civil liberty, Athens lost her genius, her manly mind, and whatever remained of her virtue: she long continued to produce talents, which were too often made tools of iniquity, panders to power, and petty artificers of false philosophy. Under the Roman empire, into which it was absorbed with the rest of Greece, its literary importance still continued, and it was the great resort of students from Rome itself. During the Middle Ages it languished under the Ottoman yoke in every respect, but since Greece regained its independence (in 1834), it has revived (see Schubert, *Reisen*, iii, 473 sq.) as the capital of the new European kingdom. (For a detailed account of the history and topography of Athens, see the *Penny Cyclopædia*, s. v.; M'Culloch's *Gazetteer*, s. v.; Smith's *Dict. of Class. Geogr.* s. v. Athenai.) See GREECE. In order to understand the localities mentioned in the sacred narrative, it may be observed that four hills of moderate height rise within the walls of the city. Of these, one to the north-east is the celebrated Acropolis, or citadel, being a square craggy rock of about 150 feet high. Immediately to the west of the Acropolis is a second hill of irregular form, but inferior height, called the

Athens Restored, as seen from the Pnyx.

Areopagus. To the south-west rises a third hill, the Pnyx, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the Museum. See Areopagus.

A Christian Church existed in Athens soon after the apostolic times, having doubtless been planted by the labors of Paul (although no allusions to it occur in the N. T.), but as the city had no political importance, the Church never assumed any eminent position (see Baronius, *Annal. Eccl.* an. 354, n. 25, 26). Tradition, however (Eusebius, *Hist. Eccl.* iii, 4), assigns as its first bishop Dionysius (q. v.) the Areopagite (Acts xvii, 34). There are two points requiring special elucidation connected with the N. T. mention of Athens (from Winer):

(1.) Respecting the "altar on which was inscribed, To the *Unknown God*," referred to in Acts xvii, 23, various opinions have been expressed by interpreters (see Fabric. *Bibliogr. antiq*, p. 296; Wolf, *Cur.* ii, 1261 sq.; Dougtæi *Anal.* p. 86 sq.; Kuinöl, *Comment.* iv, 598 sq.; comp. also Grube [Segers], *De ara ignoti dei*, Regiom. 1710; Heller, *De deo ignoto Athen.* in Gronov. *Thes.* vii, 223 sq.; Schickendanz, *De ara ignoto deo consecrata*, Tervest. 1748; Geiger, *De ignoto Athen. deo*, Marb. 1754; Wallenius, *De deo ignoto*, Gryph. 1797; Baden, *Diss. aræ deo ignoto dicatæ*, Havn. 1787). It by no means follows from the classical passages usually adduced (Pausan. i, 1, 4; Philostr. *Apoll.* vi, 3; comp. Lucian, *Philopatr.* 9, 29), that any of the single altars mentioned in these writers had the inscription "to unknown gods" (ἀγνώστοις θεοῖς), in the plural, but more naturally that each was dedicated separately to *an* unknown deity (ἀγνώστῳ θεῷ); yet these instances in the singular must have been collectively employed with a plural reference, since they unitedly speak of all such altars. There appear, moreover, to have been several altars in various parts of Athens with the inscription "to an unknown god," a circumstance that is not invalidated by the mention (Pausan. v, 14, 6) of a single (in Elis!) "altar of unknown gods (βωμὸς ἀγνώστων θεῶν). One plausible interpretation respecting the altar in question (in Eichhorn's *Bibl. d. bibl. Lit.* iii, 414) supposes that, as in ancient times the art of writing was not generally known, or but little practised, there were (perhaps several) altars at Athens without any inscription (βωμοὶ ἀνώνυμοι, Diog. Laert. i, 10, 3). Eventually these, when found standing thus indefinite by the religious Athenians, would be marked by the words "*to some unknown god*" (ἀγν. θεῷ). It is simpler, however, to suppose that in spots where some supposed preternatural event had occurred, which persons sought by a memorial to attribute to some distinct deity as author, they erected such an altar, that profane steps might not approach too near (compare the phrases *Si deo, Si deæ*, used in such cases, Gell. i, 28, 3; Macrob. *Saturn.* iii, 9, ed. Bip.; see Dougtæi *Anal.* ii, 87) the unrecognised deity (comp. Neander, *Planting*, i, 262 sq.). That the expression was intended to designate specially the God of the Jews (comp. the ironical expression "Judæa devoted to the worship of *an uncertain god*," in Lucian, ii, 592), as Anton insists (*Progr. in Act.* xvii, 22 sq., Gorlic. 1822), is very unlikely. (The treatise of Wolle, *De ignoto Judæor. et Athen. deo*, Lips. 1727, is without worth; and Mosheim, *Cogit. in N. T. loc.* i, 77 sq., treats the subject in an unantiquarian manner.) See Altar.

(2.) The "market" (ἀγορά) at Athens, mentioned (Acts xvii, 17) as the place where Paul spoke to the assembled populace, has (with most modern interpreters since Kuinöl) been understood as meaning, not the proper definite market-place called "the Forum in the Ceramicus" (ἀγορὰ ἐν Κεραμεικῷ), but a so-called new market-place lying much farther north, to which Meursius (*Ceramic. gemin.* c. 16) was the first to call attention, and which Müller (*Hall. Encyclop.* vi, 132) located on his plan from the notice in Pausanias (i, 17) and Strabo (x, 447); according to the latter of which, this spot appears to have borne the designation of the *Eretria* (Ἐρετρία). Pausanias, however, refers to no other market-place than the well-known one lying between the Acropolis, the Pnyx, and the place of holding the Areopagus (Forchhammer, *ut sup.* p. 53 sq.); and Strabo's words ("from the Eretria at Athens, which is now the market-place"), which have been regarded as indicating that the Forum was situated there in his time, are susceptible of another and more probable interpretation (Leake, *Attica*, p. 21). Later inquirers have therefore acquiesced in the opinion that the passage in the Acts refers to nothing more than the usual market-place, in the neighborhood of which (see Forchhammer's *Plan*, opposite the Acropolis on the west), moreover, lay the "miscellaneous porch" (στοὰ ποικίλη), of which avail may be made (as has usually been found necessary) for the explanation of Acts xvii, 18 (Cookesly, *Map of Athens*, Lond. 1852). See Market.

Map of ancient Athens.

Treatises on Paul's proceedings in Athens have been written by Olearius (Lips. 1706, and since), Strimesius (Lund. 1706), Majus (Giess. 1727, and in Ikenii *Thess. Diss.* ii, 669 sq.); on his address in the Areopagus, by Anspach (Lugd. B. 1829), Anton (Gorl. 1822), Bentzel (Upsal, 1669), Eskuche (Rint. 1735), Heumann (Gott. 1724); on his disputations with the philosophers, by Boemer (Jen. 1751); also the essays of Joch, *De Spiritu Attico* (Viteb. 1726); Schurtzmann, *De ἀναστάσει dea Atheniensibus credita* (Lips. 1708); Zorn, *De Athenienſium sarcasmo* (Kilon. 1710); Alexander, *St. Paul at Athens* (Edinb. 1865). See PAUL.

Ath'lai (Heb. *Athlay'*, עַתְלַי, *oppressive;* Sept. Ὀθαλί v. r. Θαλί, Θαλείμ), one of the "sons of Bebai," who divorced his foreign wife married on the return from Babylon (Ezra x, 28). B.C. 459.

Athom. See Ass.

Athos, a mountain at the extremity of the promontory of Chalcis, in the province of Salonica, in European Turkey. It was an early resort of monks and anchorets, and is called *Monte Santo*, or "Holy Mountain," in the *lingua franca*, and in Greek ἅγιον ὄρος. There are now upon the sides of the mountain between twenty and thirty monasteries, and a vast multitude of hermitages, which contain more than six thousand monks called *Caloyers* (q. v.), mostly Russian, of the order of St. Basil. Here they live in a state of complete abstraction from the world; and so strict are their regulations that they do not tolerate any female being, not even of the class of domestic animals, among them. They still own considerable possessions in Bulgaria, Servia, the Danubian Principalities, and Russia. They elect annually a common council of administration, called *Prototaton*. They are now chiefly occupied in carving little images of the saints, which they send down to the market-town of Kareis, where a weekly market is held, and where purchases are made for various parts, especially Russia; but formerly they were occupied with the nobler work of transcription. The libraries of the monasteries are particularly rich in MSS. and other literary treasures. Many of these works have of late years been purchased by travellers, and thus found their way into various libraries of Europe. The monasteries and churches on this mountain are the only ones in the Ottoman empire that have bells. Under the reign of Catharine II of Russia, the learned Eugen Bulgaris took up his abode on Mount Athos as director of an academy founded by Patriarch Cyril of Constantinople. For some time the academy was very flourishing, but at length the patriarch had to yield to the demands of the ignorant portion of the monks and to abolish it. From that time ignorance has generally prevailed among the monks, and only recently (1859) they have set up a printing-press and commenced the publication of a religious newspaper. No complete list of the MSS. extant at Mount Athos has yet been made. See Curzon, *Monasteries of the Levant* (N. Y. 1851, 12mo); Leake, *Trav. in N. Greece*, vol. iii; *Jour. of Geog. Soc. of Lond.* 1837, vii, 61; Fallmerayer, *Fragmente aus dem Orient*, ii, 1 sq. (Stuttg. 1845); Didron aîné, *Ann. Archéolog.* i, 29 sq., 173 sq.; iv, 70 sq.; v, 148 sq.; vii, 41 sq.; Müller, in Miclosich's *Slav. Bib.* vol. i (Vienna, 1857); Pischon, *Die Mönchsrepublik des Athos*, in Raumer's *Hist. Taschenbuch* (Leipz. 1860); Gass, *Zur Geschichte der Athos-Klöster* (Giessen, 1863).

Athronges (Ἀθρόγγης), a person of mean extraction, and by occupation a shepherd, who, without any other advantages than great bodily stature and undaunted hardihood, raised a body of banditti in Judæa, in connection with his four brothers, during the rule of Gratus, so powerful that they at last assumed royalty, and were with difficulty subdued in detail and captured by the successive procurators (Joseph. *Ant.* xvii, 10, 7). In the parallel account (*War*, ii, 4, 3) he is called *Athrongæus* (Ἀθρογγαῖος).

At'ipha (Ἀτεφά, Vulg. *Agisti*), one of the "temple-servants" whose "sons" returned from the captivity (1 Esdr. v, 32); evidently the HATIPHA (q. v.) of the true text (Ezra ii, 54).

Atonement (expressed in Heb. by כָּפַר, *kaphar'*, to *cover* over sin, hence to *forgive*; Gr. καταλλαγή, *reconciliation*, as usually rendered), the satisfaction offered to divine justice for the sins of mankind by the death of Jesus Christ, by virtue of which all penitent believers in Christ are reconciled to God, and freed from the penalties of sin.

I. *Scripture Doctrine.*—1. *The words used to describe Christ's work.*—The redeeming work of Christ, in its several aspects, is denoted in Scripture by various terms, namely, reconciliation, propitiation, expiation, atonement, redemption, satisfaction, substitution, and salvation. The following summary of the uses and meanings of these terms is taken, with slight modifications, from Angus, *Bible Hand-book*, § 329. (*a.*) Looking into the English N. T., we find "reconciliation" and "reconcile" in several passages, in all of which (except one) the Greek word is some form of ἀλλάσσω, "to produce a change between parties" (when, for example, they have been at variance); in turning to the Sept. we find this word never used in this sense at all, nor have the many passages in the O. T., which speak of "making reconciliation," any verbal reference to these passages in the N. T. The *idea* is involved in several passages, but it is never expressed by this word, nor by any single word. "To turn away anger," "to restore to favor," "to accept," are the common expressions, generally forms of רָצָה and δεκτός (Isa. lvi, 7; lx, 7; Jer. vi, 20; Lev. xix, 7). Hence the conclusion, that in the word of the N. T. translated "reconcile" there is reference only to the change or effect produced by some measure of mercy, and not to the nature of that measure itself: it describes merely the change produced in our relation to God; his moral sentiment of displeasure against sin (called his "wrath") is appeased, and the sinner's enmity and misgivings are removed. That there is this *double* change may be gathered from the following passages: Heb. x, 26, 27; Rom. v, 9; Heb. ix, 26, 28; 2 Cor. v, 18–20; Eph. ii, 16; 1 Cor. vii, 11; Col. i, 20, 21. (*b.*) In one passage, however (Heb. ii, 17), we have in Greek another word, ἱλάσκομαι, translated also "make reconciliation." *Its* meaning may be gathered from the passages in the O. T. in which it occurs. It is, in fact, the constant rendering of a word translated in the English version "to make reconciliation" or "to atone for" (Lev. vi, 30; viii, 15; Ezek. xlv, 20; Dan. ix, 24, etc.). (*c.*) But it would excite surprise if this were the only passage in the N. T. where this phrase is found. It occurs again, in fact, in Rom. iii, 25; 1 John ii, 2; iv, 10; but in each of these passages it is translated PROPITIATION, a word which does not occur in the O. T. EXPIATION, again, does not occur in the N. T., and but once in the O. T. (Numb. xxxv, 33, marg.); it is the same word, however, as is translated elsewhere "to make reconciliation" or "to atone for." ATONEMENT itself does not occur in the N. T., except in Rom. v, 2, and there it has no connection with the O. T. phrase, but is the same word as is translated "reconciliation" in the first sense above indicated; a change, that is, of state between parties previously at variance. (*d.*) Thus far, therefore, the result is clear. Reconciliation and atonement are, *in all the N. T.*, except Heb. ii, 17, translations of the same word, and mean the state of friendship and acceptance into which the Gospel introduces us. "Reconciliation" in the sense in which it is used in Heb. ii, 17, and "atonement" in the uniform sense of the *Old Testament*, "propitiation" in the New Testament, and "expiation" in the Old, are all different renderings of one and the same Hebrew and Greek words כָּפַר, *kaphar* (in the Piel form כִּפֶּר) and ἐξιλάσκομαι, in some of their forms. These words, which may be regarded as one, have two senses, each involving the other. They mean to appease, pacify, or propitiate (Gen. xxxiii, 20; Prov. xvi, 14; Ezek. xvi, 63); and also to clear from guilt (1 Sam. iii, 14; Psa. lxv, 3; Prov. xvi, 6; Isa. vi, 7, etc.). In *propitiation*, we have prominence given to the first idea; in *expiation*, to the second; in *atonement*, we have a distinct reference to both. (*e.*) The thing which atones, propitiates, or expiates is called in Greek ἱλασμός, ἐξιλασμός, and λύτρον, all translations of two derivatives of the Hebrew word כָּפַר (כִּפֻּרִים and כֹּפֶר), i. e. price or covering. (*f.*) The use of λύτρον for כֹּפֶר introduces another form of expression, "redemption." This word, as a noun, always represents in the N. T. λύτρωσις or ἀπολύτρωσις. Both are descriptive of the *act* of procuring the liberation of another by paying some λύτρον or ἄποινα, i. e. "ransom" or "forfeit," and hence always in the N. T. of the *state* of being ransomed in this way. These words mean (1) to buy back, by paying the price, what has been sold (Lev. xxv, 25), and (2) to redeem what has been devoted by substituting something else in its place (Lev. xxvii, 27; Exod. xiii, 13; Psa. lxxii, 14; Psa. cxxx, 8; Isa. lxiii, 9). The price paid is called λύτρον (Matt. xx, 28; Mark x, 45), ἀντίλυτρον (1 Tim. ii, 6), the Hebrew terms being גְּאֻלָּה and פְּדוּת, answering precisely to λύτρον, and כֹּפֶר, which again answers to ἱλασμός. In 1 Tim. ii, 6, this ransom is said to be Christ himself. "Redemption," therefore, is generally a state of deliverance by means of ransom. Hence it is used to indicate *deliverance from punishment* or guilt (Eph. i, 7; Col. i, 14); *sanctification*, which is deliverance from the *dominion* of sin (1 Pet. i, 18); the *resurrection*, which is the actual deliverance of the body from the *grave*, the consequence of sin (Rom. viii, 23); *completed salvation*, which is actual deliverance from all evil (Eph. i, 14; iv, 30; 1 Cor. i, 30; Tit. ii, 14). Once it is used without reference to *sin* (Heb. xi, 35), and perhaps in Luke xxi, 28. (*g.*) Another word, translated "redemption" (ἀγοράζω, Gal. iii, 13; iv, 5; Rev. v, 9; xiv, 3, 4), means, as it is everywhere else translated, to buy, referring to a purchase made in the *market*. What is paid in this case is called τιμή (price), and this price is said to be Christ (Gal. iii, 13), or his blood (Rom. v, 9). In Acts xx, 28, the word rendered "purchase" (περιποιεῖσθαι) has no reference to redemption or to price, but means simply "acquired for himself:" the following words, however, indicate that the sense is not materially different from purchasing, as that term is used elsewhere. (*h.*) The word "*satisfaction*" is not found in the N. T., but it occurs twice in the Old (Numb. xxxv, 31, 32). It is there a translation of כֹּפֶר or λύτρον, "that which expiates" or "ransoms." The use of these terms, in reference to the N. T. doctrine, implies that what was done and paid in the death of our Lord satisfied the claims of justice, and answered all the moral purposes which God deemed necessary, under a system of holy law. (*i.*) The word "*substitution*" is not to be found in either Testament, but the idea is frequently expressed in both: "it shall be accepted FOR him" (Lev. i, 4; vii, 18) is the O. T. phrase, and the New corresponds. There we find in frequent use ὑπέρ and ἀντί, the former meaning "on behalf of," "for," and "instead," and the latter meaning undoubtedly "instead of." Much stress ought not to be laid upon the first of these terms, as it is frequently used where it may mean "for the advantage of" (Rom. viii, 26, 31; 2 Cor. i, 2); yet in John xv, 13, and 1 John iii, 16, it seems to mean "instead of;" and this is certainly the meaning of ἀντί (Matt. xx, 28; Mark x, 45; see Matt. ii, 22, "*in the room of*"). Apart, however, from particular prepositions, three sets of phrases clearly teach this doctrine. (1) Christ was *made a curse for us* (Gal. iii, 13); so a similar phrase (2 Cor. v, 21). (2)

He gave himself as a *sacrifice for our sins* (1 Cor. xv, 3; Eph. v, 2; Gal. i, 4; 1 Tim. ii, 6, 14; Heb. vii, 27; v, 1, 3; x, 12; Rom. v, 6, 7, 8; 1 Cor. i, 13; v, 7; xi, 24; 1 Pet. iii, 18; iv, 1). (3) Christ *gave his life for* our life, or we live by his death (Gal. ii, 20; Rom. xiv, 15; 2 Cor. v, 15. Compare Rom. xvi, 4; Isa. liii, 45). The idea of *substitution* is in all these passages, and the phrase, though not scriptural, is a convenient summary of them all. (*j.*) "*Salvation*" is everywhere in the N. T. the representative of *σωτηρία* or *σωτήριον*; *σωτηρία* is always translated "salvation" except in three passages (Acts vii, 25; xxvii, 34, and Heb. xi, 7, where it refers to temporal deliverance), and the idea included in the term is whatever blessings redemption includes, but without any reference to *λύτρον*, or anything else as the ground of them. It includes *present* deliverance (Luke xix, 9) or *future* (Phil. i, 19; Rom. xiii, 11). "Salvation," therefore, is the *state* into which the Gospel introduces all who believe, and without reference to the means used. On turning to the Sept., however, we find that the idea of propitiation is involved even here; *σωτήριον* is very frequently the translation of שֶׁלֶם (זֶבַח), *peace*-offering, *θυσία σωτηρίου* (Lev. iii, 1–3; iv, 10; vii, 20; xi, 4; Judg. xx, 26; xxi, 4). שֶׁלֶם is the sacrifice or retribution restoring peace, and thus the meaning of *σωτήριον* touches upon the meaning of propitiation.

"From this comparison, therefore, of the N. T., the Sept., and the Hebrew, we gather the following conclusions: *Propitiation*, giving prominence to the secondary meaning of כָּפַר, *kaphar*, and the primary meaning of *ἐξιλάσκομαι*, is an act prompting to the exercise of mercy, and providing for its exercise in a way consistent with justice; *Expiation*, giving prominence to the primary meaning of כָּפַר and the secondary meaning of *ἐξιλάσκομαι*, is an act which provides for the removal of sin, and cancels the obligation to punishment; *Atonement*, giving prominence to both, and meaning expiation and propitiation combined. Christ's atonement is said to be by *substitution*, for he suffered *in our stead*, and he *bears our sin;* and it is by *satisfaction*, for the broken law is vindicated, all the purposes of punishment are answered with honor to the Lawgiver, and eventual holiness to the Christian. Its *result* is *reconciliation* (*καταλλαγή*); the moral sentiment of justice in God is reconciled to the sinner, and provision is made for the removal of our enmity; and it is *redemption*, or actual deliverance for a price from sin in its guilt and dominion, from all misery, and from death. *Salvation* is also actual deliverance, but without a distinct reference to a price paid. *Atonement*, therefore, is something offered to God; *redemption* or *salvation* is something bestowed upon man: *atonement* is the ground of *redemption*, and *redemption* is the result of *atonement* (Isa. liii, 4–9, 10, 12). The design of the first is to satisfy God's justice, the design of the second to make man blessed; the first was finished upon the cross, the second is in daily operation, and will not be completed in the case of the whole church till the consummation of all things (Dan. ix, 24; Eph. iv, 30)."

2. The *Scripture doctrine* of the vicarious sacrifice of Christ is taught in the passages above cited, and indeed seems to underlie the whole "gospel" of salvation contained in the teaching of Christ and his apostles. It may be stated further (1) that the sacrifices of the O. T. were (at least many of them) expiatory [see this shown under EXPIATION], and the terms used by Christ and his apostles (ransom, sacrifice, offering, etc.) were necessarily understood by their hearers in the sense which they had been accustomed for ages to attach to them. (2) If this be so, then nothing could "be more misleading, and even absurd, than to employ those terms which, both among Jews and Gentiles, were in use to express the various processes and means of atonement and piacular propitiation, if the apostles and Christ himself did not intend to represent his death strictly as an expiation for sin: misleading, because such would be the natural and necessary inference from the terms themselves, which had acquired this as their established meaning; and absurd, because if, as Socinians say, they used them metaphorically, there was not even an ideal resemblance between the figures and that which it was intended to illustrate. So totally irrelevant, indeed, will those terms appear to any notion entertained of the death of Christ which excludes its expiatory character, that to assume that our Lord and his apostles used them as metaphors is profanely to assume them to be such writers as would not in any other case be tolerated; writers wholly unacquainted with the commonest rules of language, and, therefore, wholly unfit to be teachers of others, and that not only in religion, but in things of inferior importance" (Watson, *Dict.* s. v. Expiation).

Immediately upon the first public manifestation of Christ, John the Baptist declares, when he sees Jesus coming to him, "Behold the Lamb of God, which taketh away the sin of the world" (John i, 29); where it is obvious that, when John called our Lord "the Lamb of God," he spoke of him under a sacrificial character, and of the effect of that sacrifice as an atonement for the sins of mankind. This was said of our Lord even before he entered on his public office; but if any doubt should exist respecting the meaning of the Baptist's expression, it is removed by other passages, in which a similar allusion is adopted, and in which it is specifically applied to the death of Christ as an atonement for sin. In the Acts (viii, 32) the following words of Isaiah (liii, 7) are by Philip the Evangelist distinctly applied to Christ and to his death: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." This particular part of the prophecy being applied to our Lord's death, the whole must relate to the same subject, for it is undoubtedly one entire prophecy; and the other expressions in it are still stronger: "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed: the Lord hath laid on him the iniquity of us all." In the First Epistle of Peter is also a strong and very apposite text, in which the application of the term "lamb" to our Lord, and the sense in which it is applied, can admit of no doubt: "Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i, 18, 19). It is therefore evident that the prophet Isaiah, seven hundred years before the birth of Jesus; that John the Baptist, at the commencement of Christ's ministry; and that Peter, his companion and apostle, subsequent to the transaction, speak of Christ's death as an atonement for sin under the figure of a lamb sacrificed. The passages that follow plainly and distinctly declare the atoning efficacy of Christ's death: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. ix, 26, 28). "This man, after he had offered one sacrifice for sin, forever sat down on the right hand of God; for by one offering he hath perfected forever them that are sanctified" (Heb. x, 12). It is observable that nothing similar is said of the death of any other person, and that no such efficacy is imputed to any other martyrdom. "While we were yet sinners Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him;

for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. v, 8–10). The words "reconciled to God by the death of his Son" show that his death had an efficacy in our reconciliation; but reconciliation is only preparatory to salvation. "He has reconciled us to his Father in his cross, and in the body of his flesh through death" (Col. i, 20, 22). What is said of reconciliation in these texts is in some others spoken of sanctification, which is also preparatory to salvation. "We are sanctified"—how? "by the offering of the body of Christ once for all" (Heb. x, 10). In the same epistle (x, 29), the blood of Jesus is called "the blood of the covenant by which we are sanctified." In these and many other passages that occur in different parts of the New Testament, it is therefore asserted that the death of Christ was *efficacious* in the procuring of human salvation. Such expressions are used concerning no other person, and the death of no other person; and it is therefore evident that Christ's death included something more than a confirmation of his preaching; something more than a pattern of a holy and patient martyrdom; something more than a necessary antecedent to his resurrection, by which he gave a grand and clear proof of our resurrection from the dead. Christ's death was all these, but it was much more. It was an *atonement for the sins of mankind*, and in this way only it became the accomplishment of our eternal redemption.

The teaching of the New Testament, and the agreement of the statements of Christ with those of his apostles on this subject, are thus set forth (without regard to *theological* distinctions) by Dr. Thomson, bishop of Gloucester: "God sent his Son into the world to redeem lost and ruined man from sin and death, and the Son willingly took upon him the form of a servant for this purpose; and thus the Father and the Son manifested their love for us. God the Father laid upon his Son the weight of the sins of the whole world, so that he bare in his own body the wrath which men must else have borne, because there was no other way of escape for them; and thus the atonement was a manifestation of divine justice. The effect of the atonement thus wrought is that man is placed in a new position, freed from the dominion of sin, and able to follow holiness, and thus the doctrine of the atonement ought to work in all the hearers a sense of love, of obedience, and of self-sacrifice. In shorter words, the sacrifice of the death of Christ is a proof of divine love and of divine justice, and is for us a document of obedience. Of the four great writers of the New Testament, Peter, Paul, and John set forth every one of these points. Peter, the 'witness of the sufferings of Christ,' tells us that we were 'redeemed with the blood of Jesus, as of a lamb without blemish and without spot;' says that 'Christ bare our sins in his own body on the tree.' If we 'have tasted that the Lord is gracious,' we must not rest satisfied with a contemplation of our redeemed state, but must live a life worthy of it. No one can well doubt, who reads the two epistles, that the love of God and Christ, and the justice of God, and the duties thereby laid on us, all have their value in them; but the love is less dwelt on than the justice, while the most prominent idea of all is the moral and practical working of the cross of Christ upon the lives of men. With St. John, again, all three points find place: that Jesus willingly laid down his life for us, and is an advocate with the Father; that He is also the propitiation, the suffering sacrifice for our sins; and that the blood of Jesus Christ cleanseth us from all sin, for that whoever is born of God doth not commit sin: all are put forward. The death of Christ is both justice and love—both a propitiation and an act of loving self-surrender; but the moral effect upon us is more prominent even than these. In the epistles of Paul the three elements are all present: in such expressions as a ransom, a propitiation who was 'made sin for us,' the wrath of God against sin, and the mode in which it was turned away, are presented to us. Yet not wrath alone: 'The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.' Love in him begets love in us; and, in our reconciled state, the holiness which we could not practice before becomes easy. Now in which of these points is there the semblance of contradiction between the apostles and their Master? In none of them. In the gospels, as in the epistles, Jesus is held up as the sacrifice and victim, quaffing a cup from which his human nature shrank, feeling in him a sense of desolation such as we fail utterly to comprehend on a theory of human motives. Yet no one takes from him his precious redeeming life; he lays it down of himself out of his great love for men; but men are to deny themselves, and take up their cross, and tread in his steps. They are his friends only if they keep his commands and follow his footsteps" (*Aids to Faith*, p. 337. See also Storr and Flatt, *Biblical Theology*, § 65–70).

II. *History of the Doctrine.*—(1.) *The Fathers.*—In the early ages of the church the atoning work of Christ was spoken of generally in the words of Scripture. The value of the sufferings and death of Christ, in the work of redemption, was from the beginning both held in Christian faith, and also plainly set forth, but the doctrine was not *scientifically* developed by the primitive fathers. But it is one thing to admit that the atonement was not *scientifically* apprehended, and quite another thing to assert that it was not really held at all in the sense of vicarious sacrifice. The relation between the death of Christ and the remission of sins was not a matter of much dispute in that early period. The person of Christ was the great topic of metaphysico-theological inquiry, and it was not until after this was settled by the general prevalence of the Nicene Creed that anthropological and soteriological questions come up into decided prominence. Baur (in whose *Versöhnungslehre* this subject is treated with ample learning, though often with dogmatic assertion of conclusions arrived at hastily and without just ground) admits that in the writings of the *apostolical fathers* there is abundant recognition of the sacrificial and redemptive death of Christ. Thus Barnabas: "The Lord condescended to deliver his body to death, that, by remission of our sins, we might be sanctified, and this is effected by the shedding of his blood" (c. v). So also Clement quotes Isa. liii and Psa. xxii, 7, 9, adding, "His blood was shed for our salvation; by the will of God he has given his body for our body, his soul for our soul." Similar passages exist in Ignatius and Polycarp, and stronger still in the *Epist. ad Diognet.* ch. ix. (See citations in Shedd, *History of Doctrines*, bk. v, ch. i; Hagenbach, *Hist. of Doctrines*, § 68; Thomson, *Bampton Lectures*, 1853, Lect. vi). In the second century Justin Martyr (A.D. 147) says that "the Father willed that his Christ should take upon himself the curses of all for the whole race of man" (*Dial. c. Tryph.* 95). "In Justin may be found the idea of satisfaction rendered by Christ through suffering, at least lying at the bottom, if not clearly grasped in the form of conscious thought" (*Dial. c. Tryph.* c. 30; Neander, *Ch. History*, i, 642). The victory of the death of Christ over the power of the devil begins now to play a prominent part in the idea of the atonement. Baur maintains that this was really due to Gnostic ideas taken up into the line of Christian thought; "that as the relation between the Demiurge and Redeemer was, in the Marcionite and Ophitic systems, essentially hostile, so the death of Jesus was a contrivance of the Demiurge, which failed of its purpose and disappointed him." Baur asserts that Irenæus (A.D. 180) borrowed this idea from Gnosticism, only

substituting Satan for the Demiurge. But Dorner shows clearly that Irenæus, with entire knowledge of Gnosticism, repelled all its ideas, and that Baur's charge rests upon a misinterpretation of a passage (*adv. Hær.* v, 1, 1) in which, although the Satanic idea is prominent, it is far removed from Gnosticism (Dorner, *Person of Christ*, i, 463; see also Shedd, *Hist. of Doctrines*, ii, 213). Baur's theory that the foundations of the doctrine of vicarious satisfaction were laid in the notion that it was the claims of Satan, and not of God, that were satisfied, falls to the ground; for "if this theory can be found in any of the fathers, it is in Irenæus" (Shedd, l. c.). Nevertheless, it is true (though not in the Gnostic spirit) that Irenæus represents the sufferings of Christ as made necessary by the hold of Satan on man, and in order to a rightful deliverance from that bondage. Tertullian (A.D. 200) uses the word *satisfactio*, but not with reference to the vicarious sufferings of Christ, yet in several of his writings he assumes the efficacious work of Christ's sufferings for salvation. In the Alexandrian fathers we find, as might be expected, the Gnostic influence more obvious, and the idea of ransom paid to the devil comes out fully in Origen (A.D. 230). Yet it is going quite too far to say that Origen does not recognise the vicarious suffering of Christ; so (*Hom.* 24 *on Numbers*) he says that "the entrance of sin into the world made a propitiation necessary, and there can be no propitiation without a sacrificial offering." Dr. Shedd finds the *general* doctrine of the Alexandrian school inconsistent with vicarious atonement, and interprets the special passages which imply it accordingly; but in this he differs from Thomasius (*Origenes*, Nürnb. 1837) and Thomson (*Bampton Lectures*). Origen doubtless held the vicarious atonement, though it was mixed up with speculations as to the value of the blood of the martyrs, and debased by his fanciful views of the relation of Christ's work to the devil. This was carried to a greater extent by later fathers, e. g. Gregory of Nyssa (A.D. 370), who says in substance that the devil was cheated in the transaction by a just retaliation for his deception of men: "Men have come under the dominion of the devil by sin. Jesus offered himself to the devil as the ransom for which he should release all others. The crafty devil assented, because he cared more for the *one* Jesus, who was so much superior to him, than for all the rest. But, notwithstanding his craft, he was deceived, since he could not retain Jesus in his power. It was, as it were, a deception on the part of God (*ἀπάτη τίς ἐστι τρόπον τινά*), that Jesus veiled his divine nature, which the devil would have feared, by means of his humanity, and thus deceived the devil by the appearance of flesh" (*Orat. Catech.* 22–26). Athanasius (A.D. 370), on the other hand, not only maintained the expiation of Christ, but rejected the fanciful Satan theory (*De Incarn. Verbi*, vi, et al.). Cyril of Jerusalem (A.D. 350) (*Catech.* xii, § 33) enters more deeply into this doctrine, developing a theory to show *why* it was necessary that Jesus should die for man. Similar views were expressed by Eusebius of Cæsarea, Gregory of Nazianzen, Cyril of Alexandria, and Chrysostom (see Gieseler, *Dogmengeschichte*, p. 383). Several of these fathers also maintain that Christ, by his death, did more than would have been necessary for the redemption of men. They undertook to show that Christ alone was able to achieve redemption, and discussed the qualities which were necessary for his redemptive character. These discussions are especially met with in the writings against the Arians and the Nestorians. Augustine (A.D. 398) was occupied more, in all his controversies, with anthropology than with soteriology, but the vicarious atonement is clearly taught or implied in his *De Peccat. Meritis*, i, 56, and in other places; but he called those dolts (*stulti*) who maintained that God could provide no other means of redemption (*De Agone Christ.* c. 10). Gregory the Great (A.D. 590) taught the doctrine with great clearness, and approached the scientific precision of a later age (*Moralia*, xvii, 46). Little is to be added to these statements up to the time of Anselm. Enough has been said to show that, although the earlier view may have been incomplete and mingled with error, it is wrong to assert, as Baur and his English followers (Jowett, Garden, etc.) do, that the "doctrine of substitution is not in the fathers, and lay dormant till the voice of Anselm woke it; or that Anselm was the inventor of the doctrine." (Comp. *Brit. and For. Ev. Review*, Jan. 1861, p. 48.)

2. *The Scholastic Period.* — Nevertheless, Anselm († 1109) undoubtedly gave the doctrine a more scientific form by giving the central position to the idea of satisfaction to the divine justice (*Cur Deus homo?* transl. in *Bibliotheca Sacra*, vols. xi, xii). Nicholas of Methone (11th or 12th cent. ?), in the Greek Church, developed the necessity of vicarious satisfaction from the nature of God and his relations to man, but it is not certain that he had not seen Anselm's writings. Anselm's view is, in substance, as follows: "The infinite guilt which man had contracted by the dishonor of his sin against the infinitely great God could be atoned for by no mere creature; only the God-man Christ Jesus could render to God the infinite satisfaction required. God only can satisfy himself. The human nature of Christ enables him to incur, the infinity of his divine nature to pay this debt. But it was incumbent upon Christ as a man to order his life according to the law of God; the obedience of his life, therefore, was not able to render satisfaction for our guilt. But, although he was under obligation to live in obedience to the law, as the Holy One he was under no obligation *to die*. Seeing, then, that he nevertheless voluntarily surrendered his infinitely precious life to the honor of God, a recompense from God became his due, and his recompense consists in the forgiveness of the sins of his brethren" (Chambers, *Encycl.* s. v.; Neander, *Hist. of Dogmas*, Bohn's ed. ii, 517). Anselm rejects entirely the claims of Satan, and places the necessity of atonement entirely in the justice of God. His theory is defective with regard to the *appropriation* of the merits of Christ by the believer; but, on the whole, it is substantially that in which the Christian Church has rested from that time forward. His doctrine was opposed by Abelard, who treated the atonement in its relation to the love of God, and not to his justice, giving it moral rather than legal significance. Peter Lombard seems confusedly to blend Abelard's views and Anselm's. Thomas Aquinas developed Anselm's theory, and brought out also the *superabundant* merit of his death, while he does not clearly affirm the *absolute* necessity of the death of Christ (Hagenbach, *Hist. of Doctrines*, § 181). See AQUINAS. Bernard of Clairvaux, in opposition to Abelard, brought up again the idea of the claims of Satan. Duns Scotus, in opposition to Anselm, denied the *necessity* of Christ's death, and denied also that the satisfaction rendered was an equivalent for the claims of justice, holding that God *accepted* Christ's sacrifice as sufficient. See ACCEPTILATIO. On the whole, the scholastic period left two streams of thought closely allied, yet with an element of difference afterward fully developed, viz. the Anselmic, of the satisfaction of divine justice, absolutely considered; and that of Aquinas, that this satisfaction was relative, and also superabundant. The Romish doctrine of supererogation and indulgence doubtless grew out of this.

3. *From the Reformation.* — All the great confessions — Greek, Roman, Lutheran, Reformed, and Methodist — agree in placing the salvation of the sinner in the mediatorial work of Christ. But there are various modes of apprehending the doctrine in this period (see Winer, *Comparat. Darstellung*, ch. vii). The Council of Trent confounds justification with sanctification, and hence denies that the satisfaction of Christ is the

sole ground of the remission of sin (*Canones, De Justificatione*, vii, viii). The Romanist writers generally adopt the "acceptilation" theory of Scotus rather than that of Anselm, and hold that the death of Christ made satisfaction only for sins before baptism, while as to sins *after* baptism only the eternal punishment due to them is remitted; so that, for the temporal punishment due to them, satisfaction is still required by penance and purgatory. Luther does not treat of satisfaction in any special treatise; he was occupied rather with the *appropriation* of salvation by faith alone, though he held fast the doctrine of expiation through Christ. So, in Melancthon's *Loci*, and in the Augsburg Confession (A.D. 1530), the atoning work of Christ is fully stated, but under the head of justifying faith. "Men are justified gratuitously for Christ's sake through faith when they believe that they are received into favor, and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This faith God imputes to us as righteousness" (*Augsburg Confession*, art. iv). The distinction between the *active* and *passive* obedience of Christ came later; its first clear statement in the Lutheran Church is in the *Formula of Concord* (1576): "That righteousness which is imputed to the believer simply by the grace of God is the *obedience*, the suffering, and the resurrection of Christ, by which he has satisfied the claims of the law and atoned for our sins. For as Christ is not merely man, but God and man in one person, he was, as Lord of the law, no more subject to it than he was subject to suffering death; hence not only his obedience to God the Father, as exhibited in his sufferings and death, but also by his righteous fulfilment of the law on our behalf, is imputed to us, and God acquits us of our sins, and regards us as just in view of his complete obedience in what he did and suffered, in life and in death" (Francke, *Lib. Symb.* 685). Nor did this distinction appear early among the Calvinists any more than among the Lutherans. Calvin joins them together (*Institutes*, bk. ii, § 16, 5). None of the reformed confessions distinguish between the active and passive obedience before the *Formula Consensus Helvetica* (1675; comp. Guericke, *Symbolik*, § 47).

The Socinians deny the vicarious atonement entirely. They assert that satisfaction and forgiveness are incompatible ideas; that the work of atonement is subjective, i. e. the repentance and moral renovation of the sinner; that God needs no reconciliation with man. Christ suffered, not to satisfy the divine justice, but as a martyr to his truth and an example to his followers. Socinus did, however, admit that the death of Christ affords a pledge of divine forgiveness, and of man's resurrection as following Christ's (see Winer, *Comp. Darstellung*, vii, 1; and comp. Hagenbach, *History of Doctrines*, § 268; Shedd, *Hist. of Doctrines*, bk. v).

In opposition to Socinus, Grotius wrote his *Defensio fidei Cathol. de Satisfactione* (1617), which forms an epoch in the history of the doctrine. He deduced the necessity of satisfaction from the administrative or rectoral justice of God, and not from his retributive justice. He taught that the prerogative of punishing is to be ascribed to God, not as an injured party, but as moral governor of the world. So the prerogative of substitution, in place of punishment, belongs to God as moral governor. If, by any other means than punishment, he can vindicate the claims of justice, he is at liberty, as moral governor, to use those means. The atonement does thus satisfy justice; and through Christ's voluntary offering, the sinner can be pardoned and the law vindicated. The defect of this theory lies in its not referring the work of Christ *sufficiently* to the nature of God, contemplating it rather in its moral aspects as an exhibition of the evil of sin. The Dutch Arminian divines bring out more prominently the idea of sacrifice in the death of Christ. The Methodist theology asserts the doctrine of satisfaction strongly, e. g. Watson: "Satisfaction [by the death of Christ] by Christ is not to be regarded as a merely fit and wise expedient of government (to which Grotius leans too much), for this may imply that it was one of many other possible expedients, though the best; whereas we have seen that it is everywhere in Scripture represented as necessary to human salvation, and that it is to be concluded that no alternative existed but that of exchanging a righteous government for one careless and relaxed, to the dishonor of the divine attributes, and the sanctioning of moral disorder, or the upholding of such government by the personal and extreme punishment of every offender, or else the acceptance of the vicarious death of an infinitely dignified and glorious being, through whom pardon should be offered, and in whose hands a process for the moral restoration of the lapsed should be placed. The humiliation, sufferings, and death of such a being did most obviously demonstrate the righteous character and administration of God; and if the greatest means we can conceive was employed for this end, then we may safely conclude that the righteousness of God in the forgiveness of sin could not have been demonstrated by inferior means; and as God cannot cease to be a righteous governor, man in that case could have had no hope" (Watson, *Theol. Institutes*, vol. ii, pt. ii, ch. xx). The Arminian theology did nevertheless maintain that God is free, not necessitated as moral governor, and that the satisfaction of Christ has reference to the general justice of God, and not to his distributive justice. The Methodist theology also brings out prominently the *love* of God, which is organic and eternal in him—his essential nature—as the source of redemption, and holds that the free manifestation of the divine love is under no law of necessity. Even Ebrard, one of the most eminent modern writers of the Reformed Church, sets this forth as a great service rendered to theology by the Arminians (Ebrard, *Lehre der stellvertretenden Genugthuung*, Königsb. 1857, p. 25; compare also Warren, in *Methodist Quarterly*, July, 1866, 390 sq.; and, on the other side, Shedd, *History of Doctrines*, bk. v, ch. v; and his *Discourses and Essays*, 294). Hill (Calvinist), in his *Lectures on Divinity* (bk. iv, ch. iii), appears to adopt the Grotian theory.

Extent of the Atonement.—One of the most important questions in the modern Church with regard to the atonement is that of its extent, viz. whether the benefits of Christ's death were intended by God to extend to the whole human race, or only to a part. The former view is called universal or general atonement; the latter, particular, or limited. What is called the *strict* school of Calvinists holds the latter doctrine, as stated in the Westminster Confession. "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only" (ch. iii, § 6; comp. also ch. viii, §§ 5 and 8). The so-called moderate (or modern) Calvinists, the Arminians, the Church of England, and the Methodist Episcopal Church, adopt the doctrine of general or universal atonement. See CALVINISM. The advocates of a *limited* atonement maintain that the atonement cannot properly be considered apart from its actual application, or from the intention of the author in regard to its application; that, in strictness of speech, the death of Christ is not an atonement to any until it be applied; that the sufferings of the Lamb of God are therefore truly vicarious, or, in other words, that Christ, in suffering, became a real substitute for his people, was charged with their sins, and bore the punishment of them, and thus has made a full and complete satisfaction to divine justice in behalf of

all who shall ever believe on him; that this atonement will eventually be applied to all for whom in the divine intention it was made, or to all to whom God in his sovereignty has been pleased to decree its application. But they believe that although the atonement is to be properly considered as exactly commensurate with its *intended application*, yet that the Lord Jesus Christ did offer a sacrifice sufficient in its intrinsic value to expiate the sins of the whole world, and that, if it had been the pleasure of God to apply it to every individual, the whole human race would have been saved by its immeasurable worth. They hold, therefore, that, on the ground of the infinite value of the atonement, the offer of salvation can be consistently and sincerely made to all who hear the Gospel, assuring them that if they will believe they shall be saved; whereas, if they wilfully reject the overtures of mercy, they will increase their guilt and aggravate their damnation. At the same time, as they believe, the Scriptures plainly teach that the will and disposition to comply with this condition depends upon the sovereign gift of God, and that the actual compliance is secured to those only for whom, in the divine counsels, the atonement was specifically intended. The doctrine, on the other hand, that Christ died for all men, so as to make salvation attainable by all men, is maintained, first and chiefly, on scriptural ground, viz. that, according to the whole tenor of Scripture, *the atonement of Christ was made for all men*. The advocates of this view adduce, (1.) Passages which *expressly declare* the doctrine. [*a*] Those which say that Christ died "*for* all men," and speak of his death as an atonement for the sins of the whole world. [*b*] Those which attribute an equal extent to the death of Christ as to the effects of the fall. (2.) Passages which *necessarily imply* the doctrine, viz.: [*a*] Those which declare that Christ died not only for those that are saved, but for those who do or may perish. [*b*] Those which make it the duty of men to believe the Gospel, and place them under guilt and the penalty of death for rejecting it. [*c*] Those in which men's failure to obtain salvation is placed to the account of their own opposing wills, and made wholly their own fault. (See the argument in full, on the Arminian side, in Watson, *Theol. Institutes*, ii, 284 sq.; Storr and Flatt, *Bibl. Theology*, bk. iv, pt. ii; Fletcher, *Works*, ii, 63 et al.) The Arminian doctrine is summed up in the declaration that Christ "obtained (impetravit) for all men by his death reconciliation and the forgiveness of sins, but upon this condition, that none actually possess and enjoy this forgiveness of sins except believers" (*Acta Synod. Remonst.* pt. ii, p. 280; Nicholls, *Arminianism and Calvinism*, p. 174 sq.). It has been asserted (e. g. by Amyraut, q. v.) that Calvin himself held to general redemption; and certainly his language in his *Comm. in Job*, iii, 15, 16, and in 1 *Tim.* ii, 5, seems fairly to assert the doctrine. Comp. Fletcher, *Works* (N. Y. ed. ii, 71); but see also Cunningham, *The Reformers* (Essay vii). As to the variations of the Calvinistic confessions, see Hagenbach, *History of Doctrines*, § 249. In the French Reformed Church, the divines of Saumur, Camero, Amyraldus, and Placæus maintained universal grace (see the articles on these names). The English divines who attended the Synod of Dort (Hall, Hales, Davenant) all advocated general atonement, in which they were followed by Baxter (*Universal Redemption; Methodus Theologiæ;* Orme, *Life of Baxter*, ii, 64). The most able advocate of universal grace in the 17th century was John Goodwin, *Redemption Redeemed*, 1650 (see Jackson, *Life of Goodwin*, 1828).

On the other hand, Owen, the so-called strict Calvinists of England, and the Old-School Presbyterian Church in America, adhere to the Westminster Confession, interpreting it as maintaining limited atonement. Their doctrine on the whole subject in substance is, that the atonement was made and intended only for the elect; and that its necessity with respect to them arose out of the eternal justice of God, which required that every individual should receive his due desert; and, consequently, that the sufferings of Christ were the endurance of punishment equivalent in amount of suffering, if not identical in nature (as Owen maintains) with that to which the elect were exposed; and, moreover, that the meritorious obedience of Christ in fulfilling the law imputes a righteousness to those for whom the atonement secures salvation, which gives them a claim to the reward of righteousness in everlasting life. The differences of view in the two divisions of the Presbyterian Church in America are thus stated by Dr. Duffield: "Old-School Presbyterians regard the satisfaction rendered to the justice of God by the obedience and death of Christ as explicable upon principles of justice recognised among men in strict judiciary procedures. While they concede that there is grace on the part of God in its application to the believer, inasmuch as he has provided in Christ a substitute for him, they nevertheless insist that he is pardoned and justified of God as judge, and as matter of right and strict justice in the eye of the law, inasmuch as his claims against him have all been met and satisfied by his surety. The obligations in the bond having been discharged by his security, the judge, according to this view, is bound to give sentence of release and acquittal to the original failing party, the grace shown being in the acceptance of the substitute. Their ideas of the nature of the divine justice, exercised in the pardon and justification of the sinner because of the righteousness of Christ, are all taken from the transactions of a court of law. New-School Presbyterians, equally with the Old, concede the grace of God in the substitution of Christ, the whole work of his redemption to be the development of 'the exceeding riches of his grace in his kindness toward us through Jesus Christ;' but they prefer to regard and speak of the atonement of Christ, his obedience and death, by which he satisfied the justice of God for our sins, as the great expedient and governmental procedure adopted by the great God of heaven and of earth in his character of chief executive, the governor of the universe, in order to magnify his law and make it honorable, rather than as a juridical plea to obtain a sentence in court for discharging an accused party on trial" (*Bibliotheca Sacra*, xx, 618).

The doctrine of Payne, Wardlaw, Pye Smith, and other so-called moderate Calvinists in England, and of many in America, is in substance that the atonement consists in "that satisfaction for sin which was rendered to God as moral governor of the world by the obedience unto death of his son Jesus Christ. This satisfaction preserves the authority of the moral government of God, and yet enables him to forgive sinners. That this forgiveness could not be given by God without atonement constitutes its necessity. The whole contents of Christ's earthly existence, embracing both his active and passive obedience—a distinction which is unsupported by the Word of God—must be regarded as contributing to the atonement which he made. As to the 'extent' of the atonement, there is a broad distinction to be made between the *sufficiency* of the atonement and its *efficiency*. It may be true that Jehovah did not intend to exercise that influence of the Holy Spirit upon all which is necessary to secure the salvation of any one; but as the atonement was to become the basis of moral government, it was necessary that it should be one of infinite worth, and so in itself adequate to the salvation of all." In New England the younger Edwards († 1801) modified the Calvinistic doctrine of the atonement, representing it, as the Arminians do, as a satisfaction to the general justice, and not to the distributive justice of God. Among American Calvinistic divines Dr. E. D. Griffin holds a very high place. His "*Humble Attempt to reconcile the Differences of Christians*" was republished by Dr. E. A. Park in 1859, in a volume of es-

says on the atonement by eminent New England divines. A summary of it is given in the *Bibliotheca Sacra* for Jan. 1858, and is noticed in the *Methodist Quarterly*, April, 1858, p. 311. "Dr. Griffin held that the atonement was not a literal suffering of the penalty, nor a literal satisfaction of the distributive justice of God, nor a literal removal of our desert of eternal death, nor a literal surplusage of Christ's meritorious personal obedience becoming our imputed obedience. On the other hand, the atonement was a divine method by which the literal suffering of the penalty might be dispensed with, by which government could be sustained and honored without inflicting distributive justice, by which *the acceptors* of the work might be saved without the removal of their intrinsic desert of hell; and all this without imputing Christ's personal obedience as our personal obedience, but by Christ obtaining a meritorious right to save us, as his own exceeding great reward from God." The article named in the *Bibliotheca Sacra* contains a valuable sketch of the rise of the "Edwardean theory of the atonement," and sums up that theory itself as follows: "1. Our Lord suffered pains which were substituted for the penalty of the law, and may be called punishment in the more general sense of that word, but were not, strictly and literally, the penalty which the law had threatened. 2. The sufferings of our Lord satisfied the general justice of God, but did not satisfy his distributive justice. 3. The humiliation, pains, and death of our Redeemer were equivalent in meaning to the punishment threatened in the moral law, and thus they satisfied Him who is determined to maintain the honor of this law, but they did not satisfy the demands of the law itself for our punishment. 4. The active obedience, viewed as the holiness of Christ, was honorable to the law, but was not a work of supererogation performed by our substitute, and then transferred and imputed to us, so as to satisfy the requisitions of the law for our own active obedience. The last three statements are sometimes comprehended in the more general proposition that the atonement was equal, in the meaning and spirit of it, to the payment of our debts; but it was not literally the payment of either our debt of obedience or our debt of punishment, or any other debt which we owed to law or distributive justice. Therefore, 5. The law and the distributive justice of God, although honored by the life and death of Christ, will yet eternally demand the punishment of every one who has sinned. 6. The atonement rendered it consistent and desirable for God to save all who exercise evangelical faith, yet it did not render it obligatory in him, in distributive justice, to save them. 7. The atonement was designed for the welfare of all men, to make the eternal salvation of all men possible, to remove all the obstacles which the honor of the law and of distributive justice presented against the salvation of the non-elect as well as the elect. 8. The atonement does not constitute the reason why some men are regenerated and others not, but this reason is found only in the sovereign, electing will of God: 'Even so, Father, for so it seemed good in thy sight.' 9. The atonement is useful on men's account, and in order to furnish new motives to holiness; but it is necessary on God's account, and in order to enable him, as a consistent ruler, to pardon any, even the smallest sin, and therefore to bestow on sinners any, even the smallest favor." That this so-called "Edwardean theory" is in substance the Arminian theory, is shown by Dr. Warren in the *Methodist Quarterly* for July, 1860. See also Fiske, *The New England Theology* (*Bibliotheca Sacra*, 1865, p. 577).

As to minor forms of opinion we must be very brief. The orthodox Quakers admit the doctrine of the atoning death of Christ, but not the full Anselmic doctrine of satisfaction; thus W. Penn: "We cannot say the sufferings and death of Christ were a strict and rigid satisfaction for that eternal death and misery due to man for sin and transgression. As Christ died for sin, so we must die to sin, or we cannot be saved by the death and sufferings of Christ." Barclay treats redemption as twofold: one wrought out in the body of Christ upon the cross, the other wrought in man by the spirit of Christ (*Apol. Thes.* vii, 3). Zinzendorf and the Moravians made the doctrine of atonement, in its more internal connection with the Christian life, the essence of Christianity, but at the same time gave to it a certain sensuous aspect. On mystical grounds, the doctrine of atonement was altogether rejected by Swedenborg. Kant assigned to the death of Christ only a symbolico-moral significance: "Man must, after all, deliver himself. A substitution, in the proper sense of the word, cannot take place; moral liabilities are not transmissible like debts. The sinner who reforms suffers, as does the impenitent; but the former suffers willingly for the sake of virtue. Now what takes place internally in the repentant sinner takes place in Christ, as the personification of the idea of suffering for sin. In the death which he suffered once for all, he represents for all mankind what the new man takes upon himself while the old man is dying" (*Religion innerhalb d. Grenzen d. blossen Vernunft*, p. 87, cited by Hagenbach, *History of Doctrines*, § 300). The Rationalists of Germany lost sight even of the symbolical in the merely moral, but De Wette made the symbolical more prominent. Schleiermacher represented the sufferings of Christ as vicarious, but not as making satisfaction; and his obedience as making satisfaction, but not as vicarious. He held that "the redeeming and atoning principle is not the single fact that Christ died, but the vital union of man with Christ. By means of this vital union, man appropriates the righteousness of Christ" (Schleiermacher, *Christl. Glaube*, ii, 103, 128, cited by Hagenbach, l. c.). The Hegelian *speculative* school of German theology regards the death of the God-man as "the cessation of being another (Aufheben des Anderssein), and the necessary return of the life of God, which had assumed a finite form, into the sphere of the infinite." Some of the strict supernaturalists (e. g. Stier) find fault with the theory of Anselm, and endeavor to substitute for it one which they regard as more scriptural; and in 1856, even among the strict Lutherans of Germany, a controversy arose on this doctrine which is at present (1866) not yet ended; Prof. Hofmann, in Erlangen, rejects the idea of vicarious satisfaction, which is defended by Prof. Philippi and others. Schneider, in *Stud. u. Krit.* Sept. 1860, shows clearly that Anselm's doctrine is that of the Lutheran as well as of the Reformed Church, in opposition to Hofmann, who maintains that his view accords with the church doctrine as well as with Scripture. See also Smith's Hagenbach, *Hist. of Doctrines*, § 300, and the references there given. The modern Unitarian view may perhaps be safely gathered, in its best form, from the following statement of one of its ablest writers: "'There is *one* mediator between God and men, the man Christ Jesus.' This can only refer to unrivalled pre-eminence, not to exclusive function. For all higher minds do, in fact, mediate between their less gifted fellow-creatures and the great realities of the invisible world. This '*one*' is a *human* mediator, 'the man Christ Jesus;' not a being from another sphere, an angel, or a God, but a brother from the bosom of our own human family. 'He gave himself a ransom for *all*' who embrace his offers and will hearken to his voice. He brings from God a general summons to repent, and with that he conveys, through faith, a spiritual power to shake off the bondage of sin, and put on the freedom of a new heart and a new life. He is a deliverer from the power of sin and the fear of death. This is the *end* of his mediation. This is the redemption of which he paid the price. His death, cheerfully met in the inevitable sequence of faithful duty, was only one among many

links in the chain of instrumentalities by which that deliverance was effected. It was a proof such as could be given in no other way of trust in God and immortality, of fidelity to duty, and of love for mankind. In those who earnestly contemplated it and saw all that it implied, it awoke a tender response of gratitude and confidence which softened the obdurate heart, and opened it to serious impressions and the quickening influences of a religious spirit" (Tayler, *Christian Aspects of Faith and Duty*).

The semi-infidelity which has recently sprung up in high places in the Church of England, so far as it refers to the atonement, may be represented by Jowett as follows: "The only sacrifice, atonement, or satisfaction with which the Christian has to do is a moral and spiritual one; not the pouring out of blood upon the earth, but the living sacrifice 'to do thy will, O God;' in which the believer has part as well as his Lord; about the meaning of which there can be no more question in our day than there was in the first ages." "Heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not, than what it was. They are the dim, vague, rude, almost barbarous expression of that want in human nature which has received satisfaction in him only. Men are afraid of something; they wish to give away something; they feel themselves bound by something; the fear is done away, the gift offered, the obligation fulfilled in Christ. Such fears and desires can no more occupy their souls; they are free to lead a better life; they are at the end of the old world, and at the beginning of a new one. The work of Christ is set forth in Scripture under many different figures, lest we should rest in one only. His death, for instance, is described as a ransom. He will set the captives free. Ransom is deliverance to the captive. 'Whosoever committeth sin is the servant of sin.' Christ delivers from sin. 'If the Son shall make you free, ye shall be free indeed.' To whom? for what was the ransom paid? are questions about which Scripture is silent, to which reason refuses to answer" (Jowett, *On St. Paul's Epistles*, ii, 568). See also *Essays and Reviews; Replies to Essays and Reviews; Aids to Faith* (all republished in New York). Maurice (*Theological Essays; Doctrine of Sacrifice; Tracts for Priests and People*) is uncertain and obscure in this, as in other points of theology (see Rigg, *Anglican Theology*; and *Bibliotheca Sacra*, 1865, 659). The so-called Broad School, in the Church of England, tends to eviscerate the atonement of all meaning except as a moral illustration or example. Dr. Bushnell (of Hartford) has set forth some of the old heresies in very attractive style in his *God in Christ* (1849), and *Vicarious Sacrifice* (1865). In the former work he distinguishes three forms of the doctrine of atonement—"the *Protestant* form, which takes the ritualistic (objective) side of the Gospel, but turns it into a human dogma; the *speculative*, or philosophic form, identifying atonement with reconciliation of men unto God, one of the varieties of which is the Unitarian doctrine, which 'pumps out' the contents of these holy forms; and the *Romish* form, which passes beyond the ritual, objective view, and Judaizes or paganizes it by dealing with blood as a real and miraculous entity." In the later work he makes "the sacrifice and cross of Christ his simple duty, and not any superlative, optional kind of good, outside of all the common principles of virtue. . . . It is only just as good as it ought to be, or the highest law of right required it to be." He holds that Christ did not satisfy, by his own suffering, the violated justice of God. Christ did not come to the world to die, but died simply because he was here; there was nothing penal in the agony and the cross; the importance of the physical sufferings of Christ consists to us not in what they are, but in what they express or morally signify; Christ is not a ground, but a power of justification; and the Hebrew sacrifices were not types of Christ to them who worshiped in them, but were only necessary as types of Christian language (see *Methodist Quarterly*, Jan. 1851, p. 114; *American Presbyt. Review*, Jan. 1866, p. 16–). A view somewhat similar to Bushnell's is given by Schultz, *Begriff d. stellvertretenden Leidens* (Basel, 1864). See *N. Brit. Rev.* June, 1867, art. iii.

III. *Literature.*—For *the history* of the doctrine of atonement, see Ziegler, *Hist. dogm. de Redemptione* (Götting. 1791); Baur, *Lehre v. d. Versöhnung* (Tübing. 1838, 8vo); Thomasius, *Hist. dogm. de Obed. Christi Activa* (Erlang. 1845); Cotta, *De Hist. Doct. de Redempt.* (in Gerhard's *Loci*, t. iv, p. 105 sq.); Hagenbach, *History of Doctrines;* Shedd, *History of Doctrines*, bk. v; Neander, *Planting and Training*, bk. vi, ch. i; Ibid. *History of Doctrines;* Cunningham, *Historical Theology*, vol. ii, ch. xxiv; Beck, *Dogmengeschichte*, p. 199 sq.; Knapp, *Theology*, § cx–cxvi; Hase, *Dogmatik*, § 149; Wilson, *Historical Sketch of Opinions on the Atonement* (Philadel. 1817); Gass, *Geschichte d. Prot. Dogmatik* (Berlin, 1854–66, 3 vols.); Heppe, *Dogmatik d. Evang. Ref. Kirche*, loc. xviii; Weber, *Vom Zorne Gottes*, 1862 (with preface by Delitzsch, containing a good condensed history of the doctrine of atonement).—On the *doctrine of atonement*, besides the books on systematic theology and the works named in the course of this article, see Leblanc, *Genugthuung Christi* (Giessen, 1753, 8vo); Löffler, *Die kirchl. Genugthuungslehre* (1796, 8vo; opposes vicarious atonement); Tholuck, *Lehre v. d. Sünde und v. Versöhner;* Thomasius, *Christi Person und Werk*, t. iii; Sykes, *Scriptural Doctrine of Redemption* (Lond. 1756, 8vo); Kienlen, *De Christi Satisfact. Vicaria* (Argent. 1839); Edwards, *Necessity of Satisfaction for Sin* (Works, vol. ii); Baur, *On Grotian Theory*, transl. in *Bibliotheca Sacra*, ix, 259; Coleridge, *Aids to Reflection*, and review in *Am. Bib. Repos.* July, 1844; Baxter, *Universal Redemption* (1650); Goodwin, *Redemption Redeemed* (1650, 8vo); and in Dunn, *Goodwin's Theology* (Lond. 1836, 12mo; also in Goodwin's *Exposition of Rom. ix*, 1663, 8vo); Owen, *Works*, vol. v, vi (reply to Goodwin); Horne, *Extent of the Death of Christ* (reply to Owen, 1650); Barrow, *Works* (N. Y. ed. ii, 77 sq.); Stillingfleet, *On Christ's Satisfaction* (maintains the view of Grotius; *Works*, vol. iii); Magee, *On Atonement and Sacrifice* (Lond. 1832, 5th ed. 3 vols. 8vo); J. Pye Smith, *On the Sacrifice of Christ* (Lond. 1813, 8vo); Jenkyn, *On the Extent of the Atonement* (Lond. 1842, 3d ed. 8vo; Boston, 12mo); Symington, *On Atonement and Intercession* (New York, 12mo); Shinn, *On Salvation* (Philadel. 8vo); Trench, *Hulsean Lectures* (1846), and *Five Sermons;* Gilbert, *The Christian Atonement* (London, 1852, 8vo); Wardlaw, *Discourses on the Atonement;* Marshall, *Catholic Doctrine of Redemption*, in answer to Wardlaw (Glasgow, 1844, 8vo); Beman, *Christ the only Sacrifice* (N. Y. 1844, 12mo); reviewed in *Princeton Rev.* xvii, 84; and *Meth. Quarterly*, vii, 379; Penrose, *Moral Principle of the Atonement* (London, 1843, 8vo, maintains the natural availableness of repentance); Thomson (Bp. of Gloucester), *Bampton Lecture*, 1853; Oxenham (Roman Catholic), *Doctrine of the Atonement* (Lond. 1865, 8vo); J. M'L. Campbell, *Nature of the Atonement* (1856; makes atonement a moral work of confession and intercession); Candlish, *On the Atonement*, reply to Maurice (London, 1861); Wilson, *True Doctrine of Atonement* (London, 1860); Mellor, *Atonement in Relation to Pardon* (1860); Kern, *The Atonement* (Lond. 1860); M'Ilvaine, *The Atonement* (Lond. 1860); Solly, *Doctrine of Atonement* (Lond. 1861); Shedd, *Discourses and Essays*, 272 sq. (Andover, 1862); various articles in the *Princeton Review* and *Bibliotheca Sacra* on the two sides of the controversy within the Calvinistic school as to the nature and extent of the atonement; also Barnes, *The Atonement* (Philadel. 1859), reviewed in *Princeton Rev.* July, 1859. For the Methodist view, *Methodist Quarterly*, 1846, p. 392; 1847, p. 382, 414; 1860, 387; 1861, 653; and Dr. Whedon's article on Methodist theology, *Bibliotheca Sacra*, 1862, 256. For

Unitarian views, *Christian Examiner*, I, 367; xviii, 142; xxviii, 63; xxxiv, 146; xxxvi, 331; xxxvii, 403. See EXPIATION; REDEMPTION; SATISFACTION.

ATONEMENT, DAY OF (יוֹם הַכִּפֻּרִים, *yom hak-kippurim', day of the expiations;* Sept. ἡμέρα ἐξιλασμοῦ, Vulg. *dies expiationum* or *dies propitiationis*), the Jewish day of annual expiation for national sin. In the Talmud this day is called תַּעֲנִית גְּדוֹלָה, *great fasting*, and so in Philo, νηστείας ἑορτή (*Lib. de Sept.* v. 47, ed. Tauchn.); and in Acts xxvii, 9, ἡ νηστεία. The Talmudical writers, however, often designate it merely as יוֹמָא, THE *day;* a circumstance which has suggested to some commentators the notion that by ἡμέρα (Heb. vii, 27) the apostle intended this *atonement day.* Though perhaps originally meant as a temporary day of expiation for the sin of the golden calf (as some would infer from Exod. xxxiii), yet it was permanently instituted by Moses as a day of atonement for sins in general; indeed, it was the great day of national humiliation, and the only one commanded in the Mosaic law, though the later Jews, in commemoration of some disastrous events, especially those which occurred at and after the destruction of the two temples, instituted a few more fast days, which they observed with scarcely less rigor and strictness than the *one* ordained by Moses for the purpose of general absolution (Hottinger, *Solen. expiationum diei*, Tigur. 1754). See FAST.

I. *The Time.*—It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. See FESTIVAL. This would correspond to the early part of *October.* See CALENDAR (JEWISH). This great fast, like all others among the Jews, commenced at sunset of the previous day, and lasted twenty-four hours, that is, from sunset to sunset, or, as the rabbins will have it, until three stars were visible in the horizon.—Kitto, s. v. See DAY.

II. *Commemorative Signification.*—Some have inferred from Lev. xvi, 1, that the day was instituted on account of the sin and punishment of Nadab and Abihu. Maimonides (*More Nevochim*, xviii) regards it as a commemoration of the day on which Moses came down from the mount with the second tables of the law, and proclaimed to the people the forgiveness of their great sin in worshipping the golden calf (q. v.).

III. *Scriptural Prescriptions respecting it.* — The mode of its observance is described in Lev. xvi, where it should be noticed that in v. 3 to 10 an outline of the whole ceremonial is given, while in the rest of the chapter certain points are mentioned with more details. The victims which were offered, in addition to those strictly belonging to the special service of the day, and to those of the usual daily sacrifice, are enumerated in Num. xxix, 7–11; and the conduct of the people is emphatically enjoined in Lev. xxiii, 26–32. The ceremonies were of a very laborious character, especially for the high-priest, who had to prepare himself during the previous seven days in nearly solitary confinement for the peculiar services that awaited him, and abstain during that period from all that could render him unclean, or disturb his devotions. It was kept by the people as a solemn sabbath. They were commanded to set aside all work and "to afflict their souls," under pain of being "cut off from among the people." It was on this occasion only that the high-priest was permitted to enter into the Holy of Holies.

1. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot the word לַיהוָה (i. e. *for Jehovah*) was inscribed, and on the other לַעֲזָאזֵל (i. e *for Azazel*). He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat, eastward. (See Lev. xvi, 14. The English version, "upon the mercy-seat," appears to be opposed to every Jewish authority. [See Drusius in loc. in the *Critici Sacri.*] It has, however the support of Ewald's authority. The Vulgate omits the clause; the Sept. follows the ambiguity of the Hebrew. The word *eastward* must mean either the direction in which the drops were thrown by the priest, or else *on the east side* of the ark, i. e. the side toward the vail. The last clause of the verse may be taken as a repetition of the command, for the sake of emphasis on the number of sprinklings: "And he shall take of the blood of the bullock and sprinkle it before the mercy-seat, on the east; and *seven times* shall he sprinkle the blood with his finger before the mercy-seat.") The goat upon which the lot "*for Jehovah*" had fallen was then slain, and the high-priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies, he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. (That the altar of incense was thus purified on the day of atonement we learn expressly from Ex. xxx. 10. Most critics consider that this is what is spoken of in Lev. xvi, 18 and 20. But some suppose that it is the altar of burnt-offerings which is referred to in those verses, the purification of the altar of incense being implied in that of the holy place mentioned in ver. 16. Abenezra was of this opinion [see Drusius in loc.]. That the expression "before the Lord" does not necessarily mean within the tabernacle, is evident from Ex. xxix, 11. If the golden altar is here referred to, it seems remarkable that no mention is made in the ritual of the cleansing of the brazen altar. But perhaps the practice spoken of by Josephus and in the Mishna of pouring what remained of the mixed blood at the foot of the large altar was an ancient one, and was regarded as its purification.) At this time no one besides the high-priest was suffered to be present in the holy place. The purification of the Holy of Holies, and of the holy place, being thus completed, the high-priest laid his hands upon the head of the goat on which the lot "*for Azazel*" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose.

2. The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. Those who took away the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed.

The accessory burnt-offerings mentioned Num. xxix, 7–11, were a young bullock, a ram, seven lambs, and a young goat. It would seem that (at least in the time of the second Temple) these were offered by the high-priest along with the evening sacrifice (see below, V, 7).

3. The ceremonies of worship peculiar to this day alone (besides those which were common to it with all other days) were: (1.) That the high-priest, in a sim-

ple dress, confessed his own sins and those of his family, for the expiation of which he offered a bullock, on which he laid them; (2.) That two goats were set aside, one of which was by lot sacrificed to Jehovah, while the other (AZAZEL), which was determined by lot to be set at liberty, was sent to the desert burdened with the sins of the people. (3.) On this day, also, the high-priest gave his blessing to the whole nation; and the remainder of the day was spent in prayers and other works of penance. It may be seen that in the special rites of the Day of Atonement there is a natural gradation. In the first place, the high-priest and his family are cleansed; then atonement is made by the purified priest for the sanctuary and all contained in it; then (if the view to which reference has been made be correct) for the brazen altar in the court, and, lastly, reconciliation is made for the people. See SIN-OFFERING.

IV. *Statement of Josephus.*—In the short account of the ritual of the day which is given by this Jewish writer in one passage (*Ant.* iii, 10, 3), there are a few particulars which are worthy of notice. His words, of course, apply to the practice in the second Temple, when the ark of the covenant had disappeared. He states that the high-priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times toward it (as it would appear, outside the vail), and round the golden altar. Then, going into the court, he either sprinkled or poured the blood round the great altar. He also informs us that along with the fat, the kidneys, the top of the liver, and the extremities (*αἱ ἐξοχαί*) of the victims were burned.

V. *Rabbinical Details.*—The treatise of the Mishna, entitled *Yoma*, professes to give a full account of the observances of the day according to the usage in the second Temple. The following particulars appear either to be interesting in themselves, or to illustrate the language of the Pentateuch.

1. The high-priest himself, dressed in his colored official garments, used, on the Day of Atonement, to perform all the duties of the ordinary daily service, such as lighting the lamps, presenting the daily sacrifices, and offering the incense. After this he bathed himself, put on the white garments, and commenced the special rites of the day. There is nothing in the Old Testament to render it improbable that this was the original practice.

2. The high-priest went into the Holy of Holies four times in the course of the day: first, with the censer and incense, while a priest continued to agitate the blood of the bullock lest it should coagulate; secondly, with the blood of the bullock; thirdly, with the blood of the goat; fourthly, after having offered the evening sacrifice, to fetch out the censer and the plate which had contained the incense. These four entrances, forming, as they do, parts of the one great annual rite, are not opposed to a reasonable view of the statement in Heb. ix, 7 (where the apostle tells us that the high-priest entered only *once* on that day, since the expression, *ἅπαξ τοῦ ἐνιαυτοῦ*, may refer to the *one day* in the year when such a service alone took place), and that in Josephus (*War*, v, 5, 7). Three of the entrances seem to be very distinctly implied in Lev. xvi, 12, 14, and 15.

3. It is said that the blood of the bullock and that of the goat were each sprinkled *eight* times—once toward the ceiling, and seven times on the floor. This does not agree with the words of Josephus (see above, IV).

4. After he had gone into the most holy place the third time, and had returned into the holy place, the high-priest sprinkled the blood of the bullock eight times toward the vail, and did the same with the blood of the goat. Having then mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering.

5. Most careful directions are given for the preparation of the high-priest for the services of the day. For seven days previously he kept away from his own house and dwelt in a chamber appointed for his use. This was to avoid the accidental causes of pollution which he might meet with in his domestic life. But, to provide for the possibility of his incurring some uncleanness in spite of this precaution, a deputy was chosen who might act for him when the day came. In the treatise of the Mishna entitled "Pirke Aboth," it is stated that no such mischance ever befell the high-priest. But Josephus (*Ant.* xvii, 6, 4) relates an instance of the high-priest Matthias, in the time of Herod the Great, when his relation, Joseph, took his place in the sacred office. During the whole of the seven days the high-priest had to perform the ordinary sacerdotal duties of the daily service himself, as well as on the Day of Atonement. On the third day and on the seventh he was sprinkled with the ashes of the red heifer, in order to cleanse him in the event of his having touched a dead body without knowing it. On the seventh day he was also required to take a solemn oath before the elders that he would alter nothing whatever in the accustomed rites of the Day of Atonement. (This, according to the "Jerusalem Gemara" on *Yoma* [quoted by Lightfoot], was instituted in consequence of an innovation of the Sadducean party, who had directed the high-priest to throw the incense upon the censer outside the vail, and to carry it, smoking, into the Holy of Holies.)

6. Several curious particulars are stated regarding the scape-goat. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were originally of boxwood, but in later times they were of gold. They were put into a little box or urn, into which the high-priest put both his hands and took out a lot in each, while the two goats stood before him, one at the right side and the other on the left. The lot in each hand belonged to the goat in the corresponding position; and when the lot "*for Azazel*" happened to be in the right hand, it was regarded as a good omen. The high-priest then tied a piece of scarlet cloth on the scape-goat's head, called "the scarlet tongue" from the shape in which it was cut. Maimonides says that this was only to distinguish him, in order that he might be known when the time came for him to be sent away. But in the Gemara it is asserted that the red cloth ought to turn white, as a token of God's acceptance of the atonement of the day, referring to Isa. i, 18. A particular instance of such a change, when also the lot "*for Azazel*" was in the priest's right hand, is related as having occurred in the time of Simon the Just. It is farther stated that no such change took place for forty years before the destruction of Jerusalem. The prayer which the high-priest uttered over the head of the goat was as follows: "O Lord, the house of Israel, thy people, have trespassed, rebelled, and sinned before thee. I beseech thee, O Lord, forgive now their trespasses, rebellions, and sins which thy people have committed, as it is written in the law of Moses, thy servant, saying that in that day there shall be 'an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord'" (Gemara on *Yoma*, quoted by Frischmuth). The goat was then goaded and rudely treated by the people till it was led away by the man appointed. As soon as it reached a certain spot, which seems to have been regarded as the commencement of the wilderness, a signal was made by some sort of telegraphic contrivance to the high-priest, who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and thrown him down backward, so as to dash him to pieces. If this was not a mistake of the writer of Yoma, it must have been, as Spencer argues, a modern innovation. It cannot be doubted that

the goat was originally set free. Even if there be any uncertainty in the words of the Hebrew, the explicit rendering of the Sept. must be better authority than the Talmud (*καὶ ὁ ἐξαποστέλλων τὸν χίμαρον τὸν διεσταλμένον εἰς ἄφεσιν κ. τ. λ.* Lev. xvi, 26).

7. The high-priest, as soon as he had received the signal that the goat had reached the wilderness, read some lessons from the law, and offered up some prayers. He then bathed himself, resumed his colored garments, and offered either the whole or a great part of the necessary offering (mentioned Num. xxxix, 7–11) with the regular evening sacrifice. After this he washed again, put on the white garments, and entered the most holy place for the fourth time, to fetch out the censer and the incense-plate. This terminated the special rites of the day.

8. The Mishna gives very strict rules for the fasting of the people. In the law itself no express mention is made of abstinence from food; but it is most likely implied in the command that the people were "to afflict their souls." According to *Yoma*, every Jew (except invalids, and children under thirteen years of age) is forbidden to eat anything so large as a date, to drink, or to wash from sunset to sunset.

VI. On the *Scape-goat*, see AZAZEL.

VII. *Modern Observance of the Day.*—The day previous to the day of expiation, the strict class of Jews provide a cock, which they send to an inferior rabbi to be slain; the person whose property it is then takes the fowl by the legs, and with uplifted hands swings it nine times over the heads of himself and his company, and at the same time prays to God that the sins they have been guilty of during the year may enter into the fowl. This cock, which they call כַּפָּרָה (pardon, atonement), seems to be substituted for the scape-goat of old. They then take the fowl and give it to the poor to eat, with a donation according to their means. On the same evening, one hour before synagogue service, they partake of a sumptuous feast, which they call taking their fast, after which they go to the synagogue. In the great synagogue in London, the clerk stands up in the midst, where a large stage is erected for the accommodation of the singers, who chant the customary prayers. The clerk offers up a blessing, and afterward the free-gift offering. Every man, according to his capacity (but it is not compulsory), gives a sum, which is offered up, and inserted in a book kept for that purpose. Most of the Jews endeavor on this occasion to provide themselves with the best apparel, as they say they appear before the King of kings to have their final doom settled upon them. Then begins the evening prayer of the fast, when the reader and chief rabbi, and many of the congregation, are clad with the shroud in which they are to be buried, continuing in prayer and supplication for upward of three hours. There are many who will stand upon one spot from the ninth day (of Tisri) at even until the tenth day at even; and when the service is ended on the ninth eve, those who return home to their dwellings come again in the morning at five o'clock, and continue until dark, observing the following order: First are said the morning prayers, which commence as soon as they come to the synagogue. After saying the usual prayers and supplications peculiar to the day, they then take forth the Law, and read the portion Lev. xvi; the *mophter* (a certain portion of the Law so named by the Jews) is Num. xxix, 7–11; the portion from the prophets from Isa. lvii, 14, to the end of chap. lviii. They then say the prayer for the prosperity of the government under which they dwell, and then put the Law into the ark again, which ends the morning prayer, after having continued for six hours without intermission. They next say the prayer of the *masoph* (i. e. "*addition*"), which makes mention of the additional sacrifice of the day (Num. xxix, 7), and supplicates the Almighty to be propitious to them. They finally say the offering of the day from Num. xxix, 7–27. They abstain from food altogether during the day. For many more ceremonies observed among the present Jews on the Day of Atonement, see Picard, *Cérémonies et Coutumes Religieuses*, etc. t. i, c. 6, p. 18.

VIII. *Typical Import of the Entire Observance.*—As it might be supposed, the Talmudists miserably degraded the meaning of the Day of Atonement. They regarded it as an opportunity afforded them of wiping off the score of their more heavy offences. Thus *Yoma* (cap. viii) says, "The day of atonement and death make atonement through penitence. Penitence itself makes atonement for slight transgressions, and in the case of grosser sins it obtains a respite until the coming of the Day of Atonement, which completes the reconciliation." More authorities to the same general purpose are quoted by Frischmuth (p. 917), some of which seem also to indicate that the peculiar atoning virtue of the day was supposed to rest in the scape-goat. Philo (*Lib. de Septenario*) regarded the day in a far nobler light. He speaks of it as an occasion for the discipline of self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by whatever God is pleased to appoint. The prayers proper for the day, he says, are those for forgiveness of sins past and for amendment of life in future, to be offered in dependence, not on our own merits, but on the goodness of God. It cannot be doubted that what especially distinguished the symbolical expiation of this day from that of the other services of the law was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man. Ewald instructively remarks that, though the least uncleanness of an individual might be atoned by the rites of the law which could be observed at other times, there was a consciousness of secret and indefinite sin pervading the congregation which was aptly met by this great annual fast. Hence, in its national character, he sees an antithesis between it and the Passover, the great festival of social life; and in its atoning significance, he regards it as a fit preparation for the rejoicing at the ingathering of the fruits of the earth in the Feast of Tabernacles. Philo looked upon its position in the Jewish calendar in the same light.

In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character: 1. The white garments of the high-priest. 2. His entrance into the Holy of Holies. 3. The scape-goat. The writer of the Epistle to the Hebrews (ix, 7–25) teaches us to apply the first two particulars. The high-priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins. But respecting the meaning of the scape-goat we have no such light to guide us, and (as may be seen from the discussion under the word Azazel) the subject is one of great doubt and difficulty. Of those who take Azazel for the Evil Spirit, some have supposed that the goat was a sort of bribe or retaining fee for the accuser of men. Spencer, in supposing that it was given up with its load of sin to the enemy to be tormented, made it a symbol of the punishment of the wicked; while, according to the strange notion of Hengstenberg, that it was sent to mock the devil, it was significant of the freedom of those who had become reconciled to God. Some few of those who have held a different opinion on the word Azazel have supposed that the goat was taken into the wilderness to suffer there vicariously for the sins of the people. But it has been generally considered that it was dismissed to signify the carrying away of their sins, as it were, out of the sight of Jehovah. (In the similar

part of the rite for the purification of the leper [Lev. xiv, 6, 7], in which a live bird was set free, it must be evident that the bird signified the carrying away of the uncleanness of the sufferer in precisely the same manner.) If we keep in view that the two goats are spoken of as parts of one and the same sin-offering, and that every circumstance connected with them appears to have been carefully arranged to bring them under the same conditions up to the time of the casting of the lots, we shall not have much difficulty in seeing that they form together but one symbolical expression. Why there were two individuals instead of one may be simply this—that a single material object could not, in its nature, symbolically embrace the whole of the truth which was to be expressed. This is implied in the reasoning of the author of the Epistle to the Hebrews on the office and sacrifice of Christ (Heb. ix). Hence some, regarding each goat as a type of Christ, supposed that the one which was slain represented his death, and that the goat set free signified his resurrection (Cyril, Bochart, and others, quoted by Spencer). But we shall take a simpler, and perhaps a truer view, if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others "to Jehovah," in accordance with the requirements of the divine law; and the goat which carried off its load of sin "to an utter distance" as signifying the cleansing influence of faith in that sacrifice. Thus, in his degree, the devout Israelite might have felt the truth of the Psalmist's words, "As far as the east is from the west, so far hath he removed our transgressions from us." But for us the whole spiritual truth has been revealed in historical fact in the life, death, and resurrection of Him who was made sin for us, who died for us, and who rose again for our justification. This Mediator it was necessary should, "in some unspeakable manner, unite death and life" (Maurice, *On Sacrifice*, p. 85). See *Journ. Sac. Lit.* Jan. 1849, p. 74 sq.

IX. *Literature.*—Josephus, *Ant.* iii,10, 3; the Talmud (Mishna, tract *Yoma*, ed. by Sheringham [Franeq. 1696, 17108], also with notes in Surenhusius, ii, 5), with the Jerus. Gemara thereupon; Maimonides עבודת יום הכפורים (*Worship of the Day of Atonement*); also in Crenii, *Opusc. ad philol. sacr. spect.* vii, 651 sq., 819 sq.; Otho, *Lex. Rabb.* p. 216 sq.; Spencer, *De legibus Hebræorum Ritualibus*, lib. iii, diss. viii; Lightfoot's *Temple Service*, c. xv; Buxtorf, *Synagoga Judaica*, cap. xx; Ugolini *Thesaur.* xviii; see Reland, *Antiq. Sacr.* iv, 6; Carpzov, *Appar.* p. 433 sq.; Möller, *De ritib. festi expiat.* (Jen. 1689); Hochstetter, *De festo expiat.* (Tub. 1707); Hottinger, *De ministerio diei expiationis* (Marb. 1708; Tur. 1754); Danz, in Menschen's *Nov. Test. Talm.* p. 912; Bähr, *Symbol.* ii, 664 sq.; Langenberg, *De pontif. in expiationis die vicario* (Greifsw. 1739); Michaelis, *Num exp. dies sub templo secundo fuerit celebratus* (Hal. 1751); Danzere's two *Dissertationes de Functione Pontificis Maximi in Adyto Anniversario*; Kraft, *De mysterio Diei inaugurationum* (Marb. 1749); Cohn, *Bedeutung und Zweck des Versöhnungstages* (Lpz. 1862); Ewald, *Die Alterthümer des Volkes Israel*, p. 370 sq.; Hengstenberg, *Egypt and the Books of Moses*, on Lev. xvi (English translation); Thomson's *Bampton Lectures*, lect. iii, and notes. See EXPIATION.

Atrium. In ancient churches, between the first porch, called the *propylæum*, or *vestibulum magnum*, and the church itself, was a large area or square plot of ground, which the Latins called *atrium* or *impluvium*, because it was a court open to the air without any covering. It was surrounded by cloisters. In this place stood the first class of penitents, according to Eusebius, who says it was the mansion of those who were not allowed to enter farther into the church. They generally stood in this porch to beg the prayers of the faithful.—Bingham, *Orig. Eccl.* bk. viii, ch. iii, § 5.

Atroth (Num. xxxii, 35). See ATAROTH.

Attai (Heb. *Attay'*, עַתַּי, perhaps *opportune*, comp. *Ittai*), the name of three men.

1. (Sept. Ἰεθθεί v. r. Ἰεθί.) A son of the daughter of Sheshan (of the tribe of Judah) by his Egyptian servant Jarha, and the father of Nathan (1 Chron. ii, 35, 36). B.C. prob. ante 1658.

2. (Sept. Ἐθθεί v. r. Ἰεθί.) The sixth of David's mighty men from the tribe of Gad during his freebooter's life in the desert of Judæa (1 Chron. xii, 11). B.C. cir. 1061.

3. (Sept. Ἰεθθί v. r. Ἰεττί.) The second of the four sons of King Rehoboam, by his second and favorite wife Maachah, the daughter of Absalom (2 Chron. xi, 20). B.C. post 972.

Attali'a (Ἀτταλεια), a maritime city of Pamphylia (near Lycia, to which it is assigned by Stephen of Byzantium), in Asia Minor, near the mouth of the river Catarrhactes (see Wesseling, *ad Antonin. Itin.* p. 579, 670). It derived its name from its founder, Attalus Philadelphus, king of Pergamus (Strabo, xiv, 657), who ruled over the western part of the peninsula from the north to the south, and was in want of a port which should be useful for the trade of Egypt and Syria, as Troas was for that of the Ægean. All its remains are characteristic of the date of its foundation. It was visited by Paul and Barnabas on their first missionary tour, being the place from which they sailed on their return to Antioch from their journey into the inland parts of Asia Minor (Acts xiv, 25). It does not appear that they made any stay, or attempted to preach the Gospel in Attalia (see Conybeare and Howson's *St. Paul*, i, 200). This city, however, though comparatively modern at that time, was a place of considerable importance in the first century. Its name in the twelfth century appears to have been *Satalia*, a corruption, of which the crusading chronicler, William of Tyre, gives a curious explanation. It still exists under the name of *Adalia* (Büsching, *Erdbeschr.* xi, 1, 121), and extensive and important ruins attest the former consequence of the city (Leake's *Asia Minor*, p. 193). This place stands on the west of the Catarrhactes, where Strabo (xiv, 4) places it; Ptolemy, however (v, 5, 2), places the ancient city on the east of the river, on which accounts Admiral Beaufort (*Karamania*, p. 135) held the present *Laara* to be the representative of Attalia, and the modern *Adalia* (or *Satalia*) to be the site of the ancient Olbia, which Mannert (*Geog.* vi, 130) thought to be the same with Attalia (see Forbiger, *Alte Geogr.* ii, 268); but Spratt and Forbes (*Lycia*, i, 217) have found the remains of Olbia farther west, and it is therefore probable that the bed of the Catarrhactes changed at different times (see Smith's *Dict. of Class. Geogr.* s. v.).

Attalus (Ἄτταλος, a Macedonian name of uncertain signification), a king of Pergamus in the time of the Jewish prince Simon (1 Macc. xi, 22), and, as would appear from the connected circumstances, about B.C. 139; a closer determination of the date depends upon the year of the consul Lucius (q. v.), named in the same connection (ver. 16), which is itself doubtful. As Attalus was the name of three kings of Pergamus, who reigned respectively B.C. 241–197, 159–138 (Philadelphus), 138–133 (Philometor), and were all faithful allies of the Romans (Liv. xlv, 13), it is uncertain whether the letters sent from Rome in favor of the Jews (1 Macc. xv, 22) were addressed to Attalus II (Polyb. xxv, 6; xxxi, 9; xxxii, 3, 5, 8, etc., 25 sq.; Just. xxxv, 1; xxxvi, 4, 5; App. *Mith.* 62), known as the "friend of the Roman people" (Strabo, xiii, p. 624), or Attalus III (Philometor), the nephew and successor of Attalus II, and son of Eumenes II, who ascended the throne B.C. 138, and by whose testament the kingdom of Pergamus passed over (B.C. 133) into the hands of the Romans (Justin, xxxvi, 4; Flor. ii, 20; Strabo, xiii, 624). Josephus quotes a decree of the Pergamenes in favor of the Jews (*Ant.* xiv, 10. 22)

in the time of Hyrcanus, about B.C. 112 (comp. Rev. ii, 12–17).—Smith, s. v.

Attendant Genius. See GUARDIAN ANGEL.

Atterbury, Francis, bishop of Rochester, was born March 6th, 1662, at Milton-Keynes, Bucks, where his father was rector. See ATTERBURY, LEWIS, below. He began his studies at Westminster, and finished his course at Christ Church, Oxford. He first distinguished himself by the publication, at Oxford, in 1687, of a "Reply to some Considerations on the Spirit of Martin Luther, and the Original of the Reformation," a tract written by Walker, master of University College. In the same year he took the degree of Master of Arts, and became tutor to the earl of Orrery's son. In 1690 he married, and soon after went to London, and established so high a reputation by his preaching that he was made almoner to the king. In 1700 he published a vindication of the rights, powers, and privileges of the Lower House of Convocation, which occasioned a warm controversy with Archbishop Wake and others, and raised up a host of adversaries (see Hook, *Ecclesiastical Biography*, i, 358, and Lathbury, *History of Convocation*). The University of Oxford, however, testified its approval of his work by granting him the degree of D.D. without the usual fees. In 1704 he became dean of Carlisle. In 1706 he had a controversy with Hoadley as to "the advantages of virtue with regard to the present life." In a funeral sermon he had asserted that, "if the benefits resulting from Christianity were confined to our present state, Christians would be, of the whole human race, the most miserable." Hoadley, on the contrary, maintained, in a printed letter to Atterbury, that it was a point of the utmost importance to the Gospel itself to vindicate the tendency of virtue to the temporal happiness of man. In 1707 he had another controversy with Hoadley concerning "passive obedience." Under Queen Anne, Atterbury was in high favor, and in 1713 was made bishop of Rochester and dean of Westminster, and was on the point of being made archbishop of Canterbury, when George I, who had justly conceived a strong prejudice against him, came to the throne. From this time he opposed the house of Hanover, and used all his energies to secure the return of the Stuarts. In 1715, when an attempt was made to restore the Stuarts, the archbishop of Canterbury drew up an address to the bishops of his province, exhorting them to excite the devotion of the clergy of their dioceses toward the house of Brunswick. This address Atterbury, and Smalridge, the bishop of Bristol, refused either to sign or to publish in their dioceses; and this conduct rendered him suspected at court. In 1722 he was accused of being in correspondence with "the Pretender," and was seized and sent to the Tower. No proof was alleged sufficient to warrant the charge; but, on the 9th of April, 1723, a bill of attainder was introduced into the House of Lords, and he was called upon to make his defense, which he did in the most admirable manner, in a speech abounding in eloquence. The court influence, however, was too great: a special law was introduced against him and passed, and he was condemned to be stripped of all his places and dignities, and to be banished from his country forever. On the 18th of June he left England for Calais. He retired first to Brussels, and afterward to Paris, where he died, February 15th, 1732.

The fame of Atterbury rests chiefly on his sermons, which are both argumentative and unaffectedly eloquent, and on his epistolary correspondence with Pope. His familiar letters, for their ease and elegance, are preferred to the more labored efforts of his correspondent, Pope. As a controversialist, his parts were splendid; but his prejudices were too strong, and his judgment not sufficiently cool to entitle him to a high rank among the inquirers after truth. It was, however, thought at the time that no man understood better than he the points in dispute between the Church of England and the Church of Rome, as well as the dissenters of all denominations. Atterbury has been somewhat absurdly charged, on the strength of an improbable anecdote which Dr. Maty says Lord Chesterfield related to him, with having been, at least in early life, a sceptic; but the whole tenor of his conduct, and every reference in his private as well as public writings, contradict such a supposition. He was a worldly-minded and ambitious man, but that he firmly believed the religious truths which he so eloquently defended there can be no reasonable doubt. (See a refutation of this story, in detail, in the *New and General Biographical Dictionary*, 1784, i, 389.) The conduct of Atterbury with reference to the Stuart dynasty is the great blot on his public career, and though perhaps illegally convicted, he was undoubtedly guilty of the treason for which he was condemned. But it was for no selfish ends that he adhered to its desperate fortunes, nor was his conduct wholly inconsistent with his position as a prelate of the English Church. The plan on which he had fixed his hope of securing the restoration of the Stuarts was that of inducing James to educate his son in the Protestant faith; an absurd expectation undoubtedly, but it was characteristic of Atterbury to overlook obstacles when he had set his heart on accomplishing a great purpose. Hook (*Eccles. Biography*, i, 374) calls him "an ecclesiastical politician and intriguer, devoting himself, not to the establishment of a principle, but to the mere triumph of a party. Great principles were injured by his advocacy of them, since he gave to them a party coloring, and made what was heavenly appear earthly." In private life the haughtiness and asperity of the politician and controversialist wholly disappeared, and no man ever succeeded in winning a more affectionate attachment from friends as well as relatives. As a preacher, a speaker, and a writer, he had few rivals; and Lord Mahon (*Hist. of Eng.* c. xii) hardly exaggerates his literary merits when he says that "few men have attained a more complete mastery over the English language than Atterbury; and all his compositions are marked with peculiar force, elegance, and dignity of style" (*English Cyclopædia*). Doddridge (*Lectures on Preaching*, iv, 18) calls him the "glory of English pulpit orators." Wesley (*Works*, vii, 420) says that in Atterbury "all the qualities of a good writer meet." The *Tatler* (No. 66), having observed that the English clergy too much neglect the art of speaking, makes a particular exception with regard to Atterbury, who "has so particular a regard to his congregation that he commits to his memory what he has to say to them, and has so soft and graceful a behavior that it must attract your attention. His person," continues this author, "it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to propriety of speech (which might pass the criticism of Longinus) an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience who could not be intelligent hearers of his discourse were there no explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions till he has convinced your reason. All the objections which you can form are laid open and dispersed before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to show the beauty of holiness till he has convinced you of the truth of it." His writings include *Sermons* (Lond. 1740, 4 vols. 8vo, 5th ed.):—*Correspondence and Charges* (Lond. 1783–87, 4 vols. 8vo); besides many controversial tracts and pamphlets of temporary interest. See Stackhouse, *Memoirs of Atterbury*, 1727, 8vo; Burnet, *History of his Own Times*;

Allibone, *Dictionary of Authors*, i, 80; Hook, *Ecclesiastical Biography*, i, 350 sq.

Atterbury, Lewis, father of Bishop Atterbury, was born about the year 1601. He was the son of Francis Atterbury, rector of Milton, Northamptonshire, who, among other ministers, subscribed the Solemn League and Covenant in 1648. Lewis was entered a student of Christ Church, Oxford, in 1647, took the degree of bachelor of arts February 23, 1649, and was created M.A. by a dispensation from Oliver Cromwell March 1, 1651. He was one of those who submitted to the authority of the visitors appointed by the Parliament. In 1654 he became rector of Great or Broad Rissington, in Gloucestershire, and, after the Restoration, took a presentation for that benefice under the great seal, and was instituted again, to confirm his title to it. On the 11th of September, 1657, he was admitted rector of Middleton or Middleton Keynes, in Bucks, and at the return of Charles II took the same prudent method to corroborate his title to this living. July 25, 1660, he was made chaplain extraordinary to Henry, duke of Gloucester, and on the 1st of December, in the same year, was created doctor in divinity. Returning from London, whither the lawsuits he was frequently involved in had brought him, he was drowned near his own house in the beginning of December, 1693. He published three occasional sermons, the titles of which may be seen in Wood's *Athen. Oxon.* vol. ii, col. 911.—*New Gen. Biog. Dict.* i, 377.

Atterbury, Lewis, eldest son of the preceding, was born at Caldecot, in Bucks, on the 2d of May, 1656. He was educated at Westminster School under Dr. Busby, and at Christ Church, Oxford. He was ordained deacon in September, 1679. In 1683 he served as chaplain to Sir William Pritchard, lord-mayor of London. In February, 1684, he was instituted rector of Symel, in Northamptonshire. In 1691 we find him lecturer of St. Mary Hill, in London. Soon after his marriage he settled at Highgate, where he supplied the pulpit of the reverend Mr. Daniel Lathom, on whose death, in June, 1695, he became pastor of the chapel. He had a little before been appointed one of the six preaching chaplains to the princess Anne of Denmark at Whitehall and St. James's, which place he continued to supply after she came to the crown, and likewise during part of the reign of George I. To help the poor of his parish, he studied physic; and after acquiring considerable skill, practiced gratis among his poor neighbors. In 1707 the queen presented him to the rectory of Shepperton, in Middlesex, and in March, 1719, the bishop of London collated him to the rectory of Hornsey. In 1720, on a report of the death of Dr. Sprat, archdeacon of Rochester, he applied to his brother to succeed him. The bishop giving his brother some reasons why he thought it improper to make him his archdeacon, the doctor replied, "Your lordship very well knows that Lanfranc, archbishop of Canterbury, had a brother for his archdeacon, and that Sir Thomas More's father was a puisne judge when he was lord chancellor. And thus, in the sacred history, did God himself appoint that the safety and advancement of the patriarchs should be procured by their younger brother, and that they, with their father, should live under the protection and government of Joseph." In answer to this, the bishop informs his brother that the archdeacon was not dead, but well, and likely to continue so. He died, however, soon after; and on the 20th of May, 1720, the bishop collated Dr. Brydges, the duke of Chandos's brother, to the archdeaconry, after writing thus in the morning to the doctor: "I hope you are convinced, by what I have said and written, that nothing could have been more improper than the placing you in that post immediately under myself. Could I have been easy under that thought, you may be sure no man living should have had the preferen e to you." To this the doctor answered: "... . There is some show of reason, I think, for the non-acceptance, but none for the not giving it. And since your lordship was pleased to signify to me that I should overrule you in this matter, I confess it was some disappointment to me. . . . I hope I shall be content with that meaner post in which I am; my time at longest being but short in this world, and my health not suffering me to make those necessary applications others do, nor do I understand the language of the present times; for I find I begin to grow an old-fashioned gentleman, and am ignorant of the weight and value of words, which in our times rise and fall like stock." This correspondence is creditable to the bishop, at least.

Dr. Atterbury died at Bath, October 20, 1731. He published *Twelve Sermons* (London, 1720, 8vo):—*Ten Sermons* (Lond. 1699, 8vo):—*Select Sermons*, edited by Yardley, with a life of Dr. Atterbury (2 vols. 8vo, 1745):—*Letters on the Council of Trent;* and several translations from the French. In his will he gave some few books to the libraries at Bedford and Newport, and his whole collection of pamphlets, amounting to upward of two hundred volumes, to the library of Christ Church, Oxford. He charged his estate forever with the payment of ten pounds yearly to a schoolmistress to instruct girls at Newport-Pagnel, which salary he had himself in his lifetime paid for many years. He remembered some of his friends, and left a respectful legacy of one hundred pounds to his "dear brother, in token of his true esteem and affection," as the words of the will are, and made the bishop's son Osborn (after his granddaughter, who did not long survive him) heir to all his fortune.—*New Gen. Biog. Dictionary*, i, 377; *Biographica Britannica*, vol. i.

Attersoll, William, a clergyman of the Church of England, rector of East Hoadley, was ejected for non-conformity in 1662, and was subsequently minister at Isfield, Sussex. His writings include *A Commentary on the Epistle to Philemon* (London, 1612 and 1633, fol.):—*A Commentary on the History of Balaam and Balac* (4to):—*A Commentarie upon the Fourth Book of Moses, called Numbers* (London, 1618; and in Dutch, at Amsterdam, in 1667):—*The Trumpet of God* (London):—*De Sacramentis* (4to):—*Catech smus.* The work on the sacraments was printed in English in 1614, under the title *The New Covenant.* He also wrote *Three Treatises*, on Luke xii, 1; xiii, 1; Jonah iii, 4. —Landon, *Ecclesiastical Dictionary*, i, 610; Allibone, *Dictionary of Authors*, i, 81.

Atthar'ates (Ἀτθαράτης), given (1 Esdr. ix, 49) as a person's name; evidently by a mistake of the translator (comp. Atharias) for the title Tirshatha (q. v.) of the original text (Neh. viii, 9).

Atticus, St., patriarch of Constantinople in 406, during the life of the rightful patriarch, Chrysostom; he succeeded Arsacius, who was intruded into the throne when Chrysostom was driven away. He was born at Sebaste, in Armenia, and led an ascetic life under Eustathius, the bishop of that see. He was a man of ability. Palladius accuses him of being the author of the conspiracy against Chrysostom; and the share he took in the persecution of that saint, and his refusal after his death to replace his name on the diptychs, caused the Western bishops and the people of Constantinople to refuse him their communion until the name of St. Chrysostom was restored. Socrates, who was no great admirer of Chrysostom, gives a more favorable account of Atticus (lib. vi, cap. 20; vii, cap. 2). He died Oct. 10, 426, having filled the see twenty years. Socrates has preserved a letter of this patriarch to Calliopius, bishop of Nicæa, in which he informs him that he has sent him three hundred golden crowns for the poor of that city. He directs him to administer to the wants of those poor persons who were

ashamed to come forward for relief, and on no account to give anything to those who made a business of begging. He also recommends that the distribution should be made without any distinction as to religious grounds (*Hist. Eccles.* vii, 25). Sozomen (*Hist. Eccles.* viii, 27) says of him that "he possessed more natural gifts than literary attainments, while he evinced aptitude for the management of affairs, and was as skilful in carrying on intrigues as in evading the machinations of others. His sermons did not rise above mediocrity, and were not accounted by his auditors of sufficient value to be preserved in writing," and asserts that "as Atticus was distinguished alike for learning, piety, and discretion, the churches under his episcopate attained a very flourishing condition." He also wrote to Eupsychius concerning the incarnation (*Theodoret*), and to St. Cyril of Alexandria concerning the restitution of the name of St. Chrysostom in the diptychs, and another to Peter and Ædesius, deacons of the church of Alexandria, concerning the restoration of peace in that church. A fragment of a homily on the Nativity will be found in Labbe, iii, 116.—Cave, *Hist. Lit.* i, 384; Landon, *Eccles. Dict.* i, 610.

Attila (called by the ancient Germans Etzel, in the Magyar language Atzel), a celebrated king of the Huns, ruled from 434 to 453. He assured his people that he had discovered the sword of their god, with which he was to procure for them the dominion of the world. He called himself the Scourge of God, and his subjects looked upon him with superstitious awe. He extended his sway over a large portion of Europe and Asia, and but for his defeat by Ætius in the Catalaunian plains, in 451, would have destroyed the Roman Empire. He spared the city of Rome in consequence, it is believed, of the impression made upon his mind by Pope Leo I. See Leo I, Pope.

Attire (קְשָׁרִים, *keshurim'*, *girdles*, Jer. ii, 32; "headbands," Isa. iii, 20). Under this head we propose to bring together a general description of the various articles of apparel with either sex among the ancient Jews, so far as this can be gathered from the notices of antiquity, leaving a more detailed account to each portion of dress in its alphabetical place, while a comparison with modern Oriental styles will be found under Costume, and a statement of the materials under Clothing. (See generally Jahn's *Archæology*, § 118-135.) Compare also Dress.

I. Male garments.—The regular pieces of raiment worn by men were chiefly the following, to which may be added, in cases of royalty or eminence, the signet, crown, and sceptre, and (for ornament) the anklet, bracelet, etc. (which see severally).

1. The *shirt* or *tunic*, in Heb. כְּתֹנֶת, *kitto'neth*, generally rendered by the Sept. χιτών, which indeed is but a Græcized form of the Heb. word (see Gesenius, *Thes. Heb.* p. 724). It was the usual under-garment (comp. Lev. xvi, 4) of youths (Gen. xxvii, 3, 23, etc.) and men (2 Sam. xv, 32), also of the priests and Levites in their service (Exod. xxviii, 40; Lev. viii, 7, 13; x, 5). *Female* tunics or "chemises" were also called by the same name (2 Sam. xiii, 18; Cant. v, 3). The *kittoneth* was commonly quite short, scarcely reaching to the knee; but eventually, as a peculiar kind, there is mentioned (Gen. xxvii, 3; xxiii, 32; 2 Sam. xiii, 18 sq.), as an ornamental dress of young persons of either sex, the *kittoneth passim'*, כְּתֹנֶת פַּסִּים, *tunic of the extremities*, i. e. reaching to the feet (for so the word appears to signify; see Gesenius, *Thes. Heb.* p. 1117; rather than *party-colored tunic*, "coat of many colors," as in the Auth. Vers. after the Sept. and Vulg.), which was an under-dress with sleeves, and extending to the ankles (Josephus, *Ant.* vii, 8, 1). See Tunic.

2. The *mantle* or *robe*, a comprehensive term that appears to include several Heb. words, signifying not only a long flowing outer garment, but sometimes also a wide under-garment or double tunic. See Robe. It sometimes approaches the signification of "veil" (see below), as this was often like a modern cloak, or at least shawl. Wide flowing mantles were a fashion introduced by the ancients from the Babylonians, Medes, and Persians (Herod. i, 195; Strabo, xi, 526). Such are doubtless referred to in Dan. iii, 21; it only remains uncertain which of the Chaldee terms there employed (כַּרְבְּלָא, *karbela'*, Auth. Vers. "hat," or סַרְבָּלָא, *sarbela'*, "coat") has this signification. Gesenius (*Thes. Heb.* in verb.) renders both *pallium*, or cloak, against the improbability that in a single verse two kinds of mantle would be named. Others, as Lengerke, understand the second word to mean *stockings*, which would yield a good sense, and one agreeable to etymology, could we be sure that hosiery was employed by the ancient Babylonians. The word פְּתִיגִיל, *pethigil'* (Isa. iii, 24, Auth. Vers. "stomacher"), which some regard as a *cloak*, is probably a *festive* garment or finery (see Gesenius, *Thes. Heb.* p. 1137). Ewald separates the word thus: פְּתַח גִּיל, *breadth of mantle* (comp. Syr. גוּלְתָּא). In the N. T. the mantle is denoted by στολή, a *robe*, such as the scribes wore (Mark xii, 38), a long garment like a gown, reaching to the feet. For the χλαμύς and φαιλόνης, see Apparel.

3. The *girdle*, in Heb. חָגוֹר, *chagor'*, or חֲגֹרָה, *chagorah'* (the usual name both for male and female girdles, Isa. iii, 24; whether the same article of apparel is designated by גְּנָזִים, *genazim'*, "chests," in Ezek. xxvii, 24, as supposed by Hartmann, is doubtful), Gr. ζώνη, one of the most distinguished articles of attire among the Hebrews and Orientals generally (comp. Ezek. xxiii, 15; Dan. x, 5), except the Phœnicians (Auson. *Paneg. Grat.* 14; Tertull. *Pall.* i; Plaut. *Pœn.* v, 2, 15; see Credner, *Joel*, p. 146 sq.), being a belt by which the under-garment (tunic) was gathered at the waist, and thus prevented from floating, as well as hindering the person in walking (1 Kings xviii, 46; 2 Kings iv, 29; ix, 1) or in any other bodily motion (sometimes dancing, 2 Sam. vi, 14). Hence girdles were often bestowed as presents (2 Sam. xviii, 11; 1 Macc. x, 87), and were an article of fancy goods (Prov. xxxi, 24). The poor and ascetic classes wore girdles of leather (2 Kings i, 8; Matt. iii, 4; Mark i, 6, as they still do in the East, of half a foot in width), the rich of linen (Jer. xiii, 1; comp. Arvieux, iii, 247) or byssus (Ezek. xvi, 10; the moderns even of silk, of some four fingers' breadth, Mariti, p. 214; Chardin, iii, 68), ornamented (Dan. x, 5; 1 Macc. x, 89; xi, 58; xiv, 44; Curt. iii, 3, 18; comp. Arvieux, iii, 241; a Persian fashion, Xenoph. *Anab.* i, 4, 9; comp. Brisson, *Regn. Pers.* p. 169 sq.) in a costly manner (with gold, jewels, etc.); this last description was especially valued in female girdles, which, being an indispensable part of household manufacture (Prov. xxxi, 17), was probably the chief article of feminine luxury (Isa. iii, 20, 24; comp. *Iliad*, xiv, 181; *Odyss.* v, 231; Hartmann, *Hebräerin*. ii, 299 sq.). The men wore girdles about the loins (1 Kings ii, 5; xviii, 46; 2 Kings iv, 29; Jer. xiii, 11; Rev. i, 13; xv, 6, etc.), but the priests somewhat higher around the breast (Josephus, *Ant.* iii, 7, 2); the women, as still in the East, wore the girdle lower and looser (Niebuhr, *Reis.* ii, 184, pl. 27; 236, pl. 64; comp. *Odyss.* iii, 154). The sacerdotal girdle is called אַבְנֵט, *abnet'*, and was tied up in front, so that the two ends hung down to the feet; female girdles were called קִשֻּׁרִים, *kishshurim'* (Isa. iii, 20; Jer. ii, 32); while men's girdles were generally called אֵזוֹר, *ezor'*. Anciently, as still, persons wore in the girdle the sword (dagger, 2 Sam. xx, 8; xxv, 13; Judg. iii, 16; Curt. iii, 3, 18; comp. Arvieux, iii, 241; hence a secure girdle was an essen-

tial part of a good equipment of the warrior, 1 Kings ii, 5; Isa. v, 27; and the phrase "to gird one's self" is tantamount to arming for battle, Isa. viii, 9; Psa. lxxvi, 11; 1 Macc. iii, 58; comp. Herod. viii, 120; Plutarch, *Coriol.* 9) and the inkstand (Ezek. ix, 2; comp. Shaw, p. 199; Schulz, *Leit.* v, 390); it also served as a purse (Matt. x, 9; Mark vi, 8; comp. 2 Sam. xviii, 11; Jamblich. *Vit. Pythag.* 27, p. 121; Liv. xxxiii, 29; Suet. *Vit.* 16; Plaut. *Pœn.* v, 2, 48 sq.; Juven. xiv, 297; Gell. xv, 12, 4; Niebuhr, *Beschr.* p. 64; Shaw, p. 199; see Rost, *De vet. zona pecuniaria*, Jen. 1681). The passing over one's girdle to another is among friends a mark of great confidence and intimate relation (1 Sam. xviii, 4; see Rosenmüller, *Morgenl.* iii, 103); when it occurs between (high) functionaries it is a symbol of installation into honor (Isa. xxii, 21; on Isa. iii, 24, see Gesenius, in loc.; and in general see Credner, *Joel*, p. 142 sq.). See GIRDLE.

4. The *turban*, of which there were various kinds:

Ancient Oriental Modes of Attire.

1. Egyptian.—*a*. Royal. *b*. Female. *c*. Sacerdotal.
2. Assyrian.—*d*. King. *e*. Priest. *f*. Sceptre-bearer (Eunuch).

Modern Oriental Modes of Attire.

a. Bedouin. *b.* Mamelook. *c.* Bethlehemite Women.

(1.) Among the ancient Hebrews of either sex, coifs, formed of folds wound about (comp. צִנּוּם, חֹבֶשׁ) the head, were in common use, but nothing distinct is given as to their shape. Their usual names are as follows: (*a.*) צָנִיף, *tsaniph'*, which is applied to men (Job xxix, 14), women (Isa. iii, 23), and the high-priest (Zech. iii, 5); but which, according to all the passages, was a prominent distinctive costume. (*b.*) מִצְנֶפֶת, *mitsne'pheth* (Sept. κίδαρις or μίτρα), which occurs more frequently of the cap of the high-priest (Exod. xxviii, 4, 37, 39; xxix, 6; Lev. xvi, 4, etc.), and but once of the king (Ezek. xxi, 31). See HIGH-PRIEST. (*c.*) מִגְבָּעָה, *migbaah'*, simply the bonnet of the ordinary priests (Exod. xxviii, 40; xxix, 9; Lev. viii, 13; see the description of Josephus, under the article SACERDOTAL ORDER). (*d.*) פְּאֵר, *peër'*, which occurs of the head-dress of men (Isa. lxi, 3, 10; Ezek. xxiv, 17) and women (Isa. iii, 20), and sometimes stands in connection with the foregoing term (פְּאֵרֵי חַמְגְּבָעוֹת, Exod. xxxix, 28; comp. Ezek. xliv, 18). This was likewise a piece of special apparel. Schroeder (*Vestit. Mul.* p. 94 sq.) understands a high-towering turban. The צְפִירָה, *tsephirah'* (Isa. xxviii, 5), signifies a crown or diadem, and does not belong here (see Gesenius in loc.); on the other hand, Hartmann (*Hebräerin*, iii, 262) explains it of a chaplet of gorgeous flowers. See CROWN. Among the modern Arabs and Persians there are very various kinds of turbans (some of them exceedingly costly), which are always wound out of a long piece of muslin (Arvieux, *Voyage*, iii, 243; Niebuhr, *Reisen*, i, 159, comp. pl. 14-23). Nevertheless, this species of head attire appears not to have been customary in the ancient East. On the ruins of Persepolis are delineated sometimes caps (flat and pointed), sometimes turbans, which were wholly wound out of strips of cloth, and ended in a point (Niebuhr, *Reisen*, ii, pl. 21, 22). The latter is the more probable form of the coiffure of the Hebrews. Ordinary Israelites, i. e. laborers, probably bound the hair about only with a cord or ribbon (Niebuhr, *Beschr.* p. 64; *Reisen*, i, 292; comp. the Persepolitan figures in vol. ii. pl. 22, fig. 9; pl. 23, fig. 5, 6, 11), or wrapped a cloth around the head, as is yet customary in Arabia. The *nets* (סְבָכִית) mentioned in the Talmud (Mishna, *Chel.* xxiv, 16) were not hoods (of women), but protectives for the eye-sight. (2.) The tiaras of the Chaldæans (Herod. i, 195) are called טְבוּלִים, *tebulim'* (Ezek. xxiii, 15), probably from their colored material; they were, according to the monuments (Münter, *Rel. d. Babyl.* p. 97), high in form; and such some interpreters (as Jahn, *Archäol.* I, ii, 118 sq.) find among the Persians (תַּכְרִיךְ, *takrik'*, Esth. viii, 15; כַּרְבְּלָא, *karbela'*, Dan. iii, 21), although both these passages rather refer to *cloaks* (see Lengerke, in loc.). See HEAD-DRESS.

5. The *shoe* (נַעַל, *na'al*; ὑπόδημα, σανδάλιον, *sandal*) was among the Orientals (as also among the Greeks and Romans), and still is, a simple *sole* of leather or wood, which was fastened under the foot (comp. Niebuhr, *Beschr.* p. 63, pl. 2; Mariti, *Trav.* p. 214; Harmer, *Obs.* iii, 304 sq.) by a thong (שְׂרוֹךְ, *serok'*, Gen. xiv, 23; Isa. v, 27; ἱμάς, Mark i, 7; Luke iii, 16, etc.; comp. Perizzonius *ad Ælian. Var. Hist.* ix, 11) passing over it. This protection for the feet, at once suitable to the climate of the East, and probably cheap (comp. Amos ii, 6; viii, 6), is found very generally represented on the Persepolitan monuments (Niebuhr, *Reisen*, ii, 132, pl. 23, 6; Ker Porter, *Trav.* i, pl. 39, 40, 41, 47). Females probably wore a more costly sort of sandals (Jud. xvi, 11; comp. Cant. vii, 1 [see the *Targ.*]; Ezek. xvi, 10), since also among the Syrians (Virg. *Æn.* i, 366 sq.), the Persians, the Greeks, and the Romans (Martial, ii, 29, 8), shoes of variegated (especially purple-colored) leather, and even gilt (calcei aurei), were a favorite article of luxury; and, although a considerable part of this decoration might be expended upon the latchet merely, yet there is also evidence that sandals with a side and upper leather (like slippers) were employed. The (eminent) Persians certainly wore actual shoes (Xenoph. *Cyrop.* viii, 1, 41; Strabo, xv, 734), and the monuments represent a kind of half-boot (Ker Porter, *Trav.* i, pl. 39); the shoes of the Babylonians, according to Strabo (xvi, 746), were no ordinary sandal, and it is possible that the later Hebrews wore a covering for the feet similar to theirs. The task of binding on and unbinding (λύειν, Aristoph. *Thesmoph.* 1183; in Heb. נָשַׁל, חָלַץ, or שָׁלַח) these soles, and of carrying them about for one's use, was assigned to (menial) slaves (Matt. iii, 11; Mark i, 7; John i, 27; Acts xiii, 25; comp. Talm. Bab. *Kiddush*, xvii, 2; *Kethuboth*, lxvi, 1; Plutarch. *Sympos.* vii, 8, 4; Arrian, *Epict.* iii, 26, 21; Euseb. *Hist. Eccl.* iv, 15; see Kype, *Observ.* i, 12 sq.; C. W. Volland [A. Plathner], *De sandaligerulis Hebr.* Viteb. 1712; also in Ugolini *Thesaur.* xxix). Indoors the Orientals wore no shoes, which visitors were required to leave in the outer hall (comp. also Plat. *Sym-*

pos. p. 213). Only at the paschal meal were the Israelites to keep their shoes on (Exod. xii, 11), in order to complete their equipment for travelling, since for a journey and on going out persons of course assumed their sandals (Acts xii, 8). It was customary in very early times, however, to walk *barefoot* (חָלוּץ, יָחֵף, הִתְעַבֵּל, *nudo pede*) in sacred spots, where the Deity was believed to have been disclosed (Exod. iii, 5; Acts vii, 33; Josh. v, 15); and, according to Jewish tradition (see Josephus, *Ant.* ii, 15, 1), which the O. T. by no means contradicts, the Jewish priests performed their sacred services unsandalled (comp. Ovid, *Fast.* vi, 397; see Balduin, *De calceo*, p. 23; Dougtæi *Analect.* i, 57 sq.; Spanheim *ad Callim. Cerer.* 325; Carpzov, *De discalcatione in loco sacro*, Lips. 1729; also in his *Apparat. antiq.* p. 769 sq.; Walch, *De religiosa veterum ἀνυποδησίᾳ*, Jen. 1756; also in his *Dissert. ad Acta Ap.* i; Wichmannshausen, *De calceo in Ebræor. sacris deponendo*, Viteb. 1721; also in Ugolini *Thesaur.* xxix). Also, in deep grief, persons went unshod (2 Sam. xv, 30; Ezek. xxiv, 17, 23; Isa. xx, 2; comp. Bion, *Idyll.* i, 21; Stat. *Theb.* ix, 572; Kirchmann, *De funerib. Rom.* p. 355; Rosenmüller, *Morgenl.* iv, 340). The pulling off the shoe was a legal act, symbolical, with respect to the Levirate marriage (Deut. xxv, 9, 10; Ruth iv, 7; comp. Otho, *Lex. Rabb.* p. 112), that the individual surrendered his title or passed it over to another, who thus, as it were, stepped into his shoes (Rosenmüller, *Morgenl.* iii, 71 sq.), a usage that seems to be alluded to in Psa. lx, 10; cviii, 10 (comp. Castell. *Lex. heptaglott.* 2342; Balduin, *De calceo*, p. 217 sq.; see Ewald, *Psalm.* p. 313). The generally unavoidable collection of dust and stains upon the covering of the feet among the Israelites rendered the frequent washing of the feet necessary. See UNCLEANNESS. *Shoemakers* are named in the Talmud [see MECHANIC]; among the Persians the fabrication of foot-clothing was carried on in manufactories (Xenoph. *Cyrop.* viii, 2, 5). On the subject generally, see Bynæus, *De calceis vet. Hebr.* (Dordr. 1682, 1715; also in Ugolini *Thesaur.* xxix); Rottböll, *De vestib. et calceis Israelit.* (Hafn. 1755); Balduin, *Calceus antiq.*; and Nigron, *De caliga vet.* (L. B. 1711). See SANDAL.

II. FEMALE articles of apparel consisted, in addition to the foregoing, of the following pieces of ornament (unless we except the veil) rather than necessity. See also PAINT; ORNAMENT; HEAD-DRESS.

6. The *veil* (in general perhaps כְּסוּת עֵינַיִם, *a covering of the eyes*, Gen. xx, 16) belongs throughout the East to this day as a most indispensable piece of female attire, and no lady of character and respectability allows herself to be seen without it in public, or even by strangers within doors (comp. the *Koran*, xxxiii, 56). Only female slaves (Niebuhr, *Reisen*, ii, 162), public dancing-girls (who are probably always prostitutes, yet do not usually dispense with the veil, Hasselquist, *Trav.* p. 73, but are easily induced to lay it aside, Niebuhr, *Reisen*, i, 184), and in general women of the lowest class constitute an exception to this universal custom. These usages appear, on the whole, to have been prevalent among the Israelites (see Bucher, *Antiquit. Hebr. et Græc. de velatis feminis*, Budiss. 1717), since we cannot suppose the privacy and restraint of females to have been less than in modern Oriental society [see WIFE], although in patriarchal times a less strict etiquette would seem to have prevailed with regard to the use of the veil. Virgins (Gen. xxiv, 15 sq.) and even wives (Gen. xii, 14) of the old Hebrew nomads, especially in domestic employments, appear to have gone unhesitatingly without a veil, as still in Arabia (Wellsted, i, 249) and Palestine (Russegger, iii, 109); but the betrothed covered herself in the presence of her bridegroom (Gen. xxiv, 65; comp. the phrase *nubere viro*), and to this act of delicacy the apostle appears to allude in 1 Cor. xi, 5 sq. Courtesans were known by their deep veiling (Gen. xxxviii, 15; comp. Petron. 16), and sought the more to decoy by this mark of modesty. That the veil was a principal article of female costume in the Israelitish republic appears from Isa. iii, 22; Cant. v, 7; and ladies of rank may have worn several veils, one over the other, like the modern Oriental women (Buckingham, ii, 383). The various species of veils designated by the several Heb. terms having this general significance are but uncertainly indicated by the etymologies of the different words: (1.) רַעַל, *ra'ăl* (Isa. iii, 19), is thought (in accordance with its Arabic synonym *ral*) to be the large general covering thrown loosely around the head and temples, and hanging down in walking, yet so arranged about the eyes as to allow the female to see through the folds (see Jahn, pl. 9, fig. 10). In the Talmud (Mishna, *Shabb.* vi, 6) Arab women are designated (רעולית) from this peculiarity of dress. (2.) רָדִיד, *radid'* (Isa. iii, 23; Cant. v, 7), may denote the thin covering that Oriental females still wear over the entire clothing, and might have been earlier styled a mantle (see Jahn, pl. 8, fig. 12; comp. Schröder. *Vestit. mulier.* p. 368 sq.). (3.) A still different kind of veil, which is yet worn in Egypt (Niebuhr, *Reisen*, i, 166) and Syria (Arvieux, *Voyage*, iii. 247), covered the bosom, neck, and cheek as far as the nose, while the eyes were left free (see Jahn, pl. 10, fig. 1). This form is depicted on the Persepolitan ruins, and may also have been in common use by the Hebrewesses. Yet this import cannot, on intrinsic grounds, be assigned to either of the words צָעִיף, *tsaïph'* (Gen. xxiv, 65; xxxviii, 14, 19; Sept. φέριστρον), or צָמָּה, *tsammah'* (Cant. iv, 1, 3; vi, 7, Isa. xlvii, 2); and whether this last means in general *veil* (Hartmann, *Hebräerin*, iii, 236 sq.) is doubtful (Gesenius, *Jesa.* in loc.; Rosenmüller, *Cant.* in loc.). See VEIL.

7. The *armlet*, or band for the wrist (צְמִיד, *tsamid'*, or צְמִידָה, *tsamidah'*), was a very favorite ornament, not only of all ancient nations (Plin. xxxiii, 10, 12; xii, 42; vii, 29; Liv. x, 44; Suet. *Ner.* 30), but especially of Orientals (so much so that gold and silver ones are forbidden in the Koran, xviii, 30; xxxv, 30; lxxvi, 21; on the forms of ancient Egyptian ones, see Wilkinson, iii, 374), being worn by men as well as women (Xenoph. *Cyrop.* i, 3, 2; *Anab.* i, 5, 8; Curt. viii, 9, 21; Petron. *Sat.* 32; comp. Bartholin, *De armillis vet.* Amst. 1676; Schröder, *De Vestit. mul.* p. 56 sq.). Among the Hebrew females it was general from the earliest times (Gen. xxiv, 22, 30, 47; comp. Isa. iii, 19; Ezek. xvi, 11; xxiii, 42; Jud. x, 14), but among the men those of rank only appear to have worn it (2 Sam. i, 10; comp. Num. xxxi, 50; see Harmer, ii, 126 sq.; Ker Porter, ii, pl. 60). They consisted either of rings (of ivory, precious metals, etc.; among the poor probably likewise of horn, as in modern times, Harmer, iii, 368) or of cords and chains, שֵׁרוֹת, *sheroth'* (Isa. iii, 19). They were worn on both arms or (more usually) on one arm (the right? Sirach, xxi, 23), and partly covered the wrist (Xenoph. *Cyrop.* vi, 4, 2); but (in Persia) they are often so broad as to reach to the elbows (comp. Niebuhr, *Reisen*, i, 164; Hartmann, *Hebr.* ii, 178 sq.; Buckingham, *Mesopot.* p. 433). See BRACELET. Like the ear-rings, the armlets also generally served as amulets (Plin. xxviii, 47). See TALISMAN.

8. The *anklet* (עֶכֶס, *e'kes*; comp. περισφύριον, Herod. iv, 168, *periscelis*; also πέδη, Lucian, *Lexiphan.* 9), of metal, horn, ivory, etc., was in ancient times, as still by Eastern ladies, extensively worn about the feet (Isa. iii, 18; see Michaelis, in Pott's *Sylloge*, ii, 90; Niebuhr, *Reisen*, i, 164; Russell, *Aleppo*, ii, 130; Harmer, ii, 400 sq.; Rüppel, *Abyss.* i, 201; ii, 179; comp. Longi *Pastor*, i, 2; Aristænet. *Ep.* i, 19), being indeed an Oriental fashion (Horace, *Ep.* i, 17, 56; Plin.

xxxiii, 54; comp. Jud. x, 4). They are generally so arranged that in walking a clapping or clinking is heard (Isa. iii, 16; comp. Koran, xxiv, 32; Tertull. *Cult. fem.* 7; Dougtæi *Analect.* i, 243; Arvieux, iii, 251; Shaw, p. 211), of which the wearer is greatly proud (comp. Rosenmüller, *Morgenl.* iv, 212), especially among coquettish females (comp. Aristænet. *Ep.* i, 4; Dougtæi *Analect.* i, 248). Sometimes small chains (צְעָדוֹת, *tseäroth'*, Isa. iii, 20; Talm. כְּבָלִים, *kebalim'*) were fastened from one foot to the other, probably in order to secure a short genteel step (Harmer, iii, 468; Rüppel, *Abyss.* ii, 53; comp. Clem. Alex. *Pædag.* ii, 89; and the Gemara, in *Shabb.* vi, 4); according to the rabbins (see Surenhusius's *Mischna*, ii, 25), perhaps to prove their maidenly innocence (Michaelis, *Mos. Recht.* ii, 156 sq.). (See generally Schröder, *De Vestit. mul.* c. i, § 3; Bynæus, *De calceis Hebr.* i, 8; Hartmann, *Hebräerin*, ii, 183 sq.; iii, 217 sq.; [P. Lyser] C. G. Blumberg, *De* עֲגָסִים Lips. 1683; also in Hasæi et Ikenii *Nov. thes.* i, 853 sq.; also in Ugolini *Thesaur.* xxix). See Anklet.

9. The *necklace*, רָבִיד, *rabid'*, a still very favorite ornament in the East (Prov. i, 9; iii, 3; xxv, 12; Ezek. xvi, 11; Hos. ii, 13), which not only women (Cant. iv, 9; Xenoph. *Cyrop.* viii, 5, 18), but also (eminent) men, even warriors, perhaps the last, however, among the Medes and Persians (Xenoph. *Cyrop.* i, 3, 2; ii, 4, 6; *Anab.* i, 5, 8; 8, 29; Curt. iii, 3, 13; Philostr. Apoll. ii, 1; Strabo, iv, 197; comp. *Odyss.* xv, 460; Adams, *Rom. Antiq.* ii. 198), as among the Belgic Gauls (Strabo, iv, 197), for we find no trace of this as an article of male attire among the Israelites (see Scheffer, *De torquibus*, Holm. 1658; c. notis a J. Nicolai, Hamb. 1707). Necklaces were made sometimes of metal, at others of stones or pearls, which were strung upon a cord (חֲרוּזִים, *charuzim'*, Cant. i, 10; comp. Frähn, *ad Ibn Foszlan.* Petropol. 1823, p. 86 sq.; the תּוֹרִים, *torim'*, Cant. i, 10, are probably not a necklace [Vulg. *murænulæ*], but an ornament for the head, most likely strings of pearls entwisted in the hair or attached to the head-dress [q. v.] and flowing down, see Michaelis, in loc.), and hung down to the breast, or even as far as the girdle (Jerome *ad Ezech.* xvii, 11; Arvieux, iii, 253). Persons of rank perhaps wore several such. Other articles of finery were also at times attached to them, such as (1.) שַׁהֲרֹנִים, *sahwonim'*, *half-moons* or crescents, Isa. iii, 18 (Sept. μήνισκοι; comp. *lunulæ*, Plaut. *Epid.* v, i, 34; see Tertull. *Cult. fem.* ii, 10; called in Arabic *ahalal*); comp. Jud. viii, 21 (where similar trinkets appear as ornaments for camels' necks); (2.) *Smelling-bottles*, בְּתֵּי נֶפֶשׁ, *bottey' ne'phesh* (lit. *houses of the soul*), Isa. iii, 20 (comp. Le Bruyn, *Voyage*, i, 217; Chardin, iii, 72); (3.) perhaps little stellated *studs*, שְׁבִיסִים, *shebisim'*, Isa. iii, 18; and (4.) *serpents*, לְחָשִׁים, *lechushim'*, Isa. iii, 20, probably as amulets (q. v.); but see Gesenius, *Comm. z. Jesa.* i, 209, 211. Ladies may also have worn rings (collars) of metal around the neck (see Niebuhr, *Reisen*, i, 164; comp. Virg. *Æn.* v, 559). Among the Persians kings used to invest men with a necklace (חֲמִינָךְ, *hamnik'*, which, however, may mean *armlet*) as a mark of favor (Dan. v, 7; xvi, 29; comp. Xenoph. *Anab.* i, 2, 27; *Cyrop.* viii, 5, 18); and it appears that a higher rank was associated with this distinction (Dan. v, 7). In Egypt the prime minister of state was adorned with a (state) necklace (Gen. xli, 42); the chief-justice also wore a golden chain, with the symbol of truth attached (Diod. Sic. i, 48; comp. Hengstenberg, *Moses*, p. 29 sq.). (See generally Schröder, *Vestit. mulier.* p. 130 sq.; Hartmann, *Hebräerin*, ii, 172 sq., 259 sq.; iii, 208, 267 sq.). See Necklace.

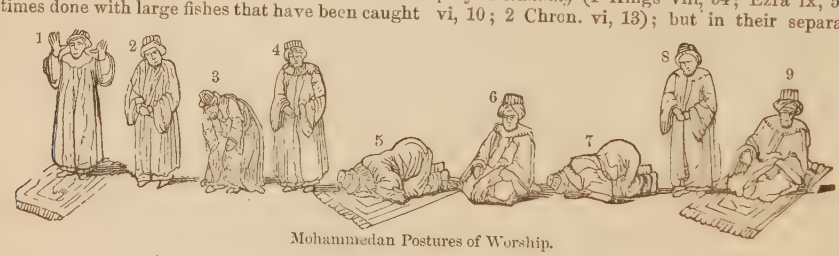
10. *Ear-rings* were universal in the East with women (Exod. xxxii, 2; Ezek. xvi, 12; Jud. x, 4) and children of both sexes (Exod. xxxii, 2; comp. Buckingham, *Trav.* p. 141, 342). Travellers have found them sometimes small and closely fitting the ear, sometimes very large and heavy (Mandelslo, *Reisen*, p. 21; in North Africa as thick as a good-sized pipe-stem, Höst, *Marocco*, p. 119), four fingers' breadth in diameter; they so enlarge the hole through the lobe of the ear that it is said one can pass two fingers through it (Harmer, *Obs.* iii, 314). Luxury has carried the fashion to such a pitch that women puncture as many apertures in the ear-lobe as possible, and hang a ring through each (Arvieux, iii, 25); Wellsted (*Travels*, i, 224) counted sometimes fifteen in a single ear, and Russegger (II, ii, 180) speaks of even twenty. The ancient Hebrews designated this ornament by the terms נֶזֶם, *ne'zem* (e. g. Gen. xxxv, 4, נִזְמֵי אֲשֶׁר בְּאָזְנֵיהֶם, *the rings that were in their ears*), and עָגִיל, *agil'* (Ezek. xvi, 2), which almost everywhere also signify ring or hoop. See Ring. Besides proper rings (of horn, bone, or metal), persons also wore other trinkets in the ear, which were called, for example, (1.) נְטִיפוֹת, *netiphoth'*, little *drops* (Judg. viii, 26; Isa. iii, 19), i. e. ear pendants with tiny bells, namely pearls (Gr. σταλαγμα, Lat. *stalagmium*, Plaut. *Men.* iii, 18); (2.) כּוּמָז, *kumaz'*, on the other hand, is probably not an ear-ring, but necklace or amulet (see Gesenius, *Thes. Heb.* p. 692); (3.) for a peculiar kind of Jewish ear-ring, see the Mishna (*Chelim*, xi, 9; according to the Mishna, *Shabb.* vi, 6, the girls first drew a cord through the ear after piercing, until it was healed). Whether men among the Jews made use of ear ornaments is uncertain; Pliny (xi, 50) asserts the custom of Orientals without distinction, and other writers state the usage in the case of men with respect to several Eastern nations more or less positively and reliably: e. g. the inhabitants along the Euphrates (Juven. i, 104), the Lydians (Xenoph. *Anab.* iii, 1, 31), the Libyans (Macrob. *Sat.* vii, 3), the Arabians (Petron. *Sat.* 102), the Carthaginians (Plaut. *Pan.* v, 2, 21), the Indians (Curt. ix, 1, 30), the Parthians (Tertull. *Cult. fem.* x), the Assyrians (*Asiatic Journ.* 1843, No. 8, pl. xvii), and probably others (see Bochart, *Hieroz.* i, 342). The modern Arabs likewise certainly wear ear-rings (Niebuhr, *Beschr.* p. 65; *Reisen*, p. 164 sq.), as anciently the Midianites (Judg. viii, 24). Among the Greeks only children wore rings, and that but in the right ear (Isid. *Orig.* xix, 31, 10; Appul. *Habit.* i, 160, ed. Bip.; yet see Dio Chrys. xxxii, 361 [or 654 ed. Reiske]); among the Romans the women had reached the highest pitch of luxury in ear-rings, wearing gold, jewels, and the most costly pearls in their ears, not singly, but in pairs and triple (Seneca, *Benef.* vii, 9; *Vit. beat.* 17; Pliny, ix, 56). Nevertheless, Exod. xxxii, 2, appears indirectly to forbid the supposition that they were at that time worn by male Israelites; and we may assume from the Mishna (*Shabb.* vi, 6) that among the later Jews even children did not usually have these ornaments. It remains to notice that in early times ear-rings were employed as charms (Gen. xxxv, 4; comp. Jonathan's *Targ.* in loc.; see Maimonid. *Idolol.* vii, 10; Augustine, *Ep.* 73); and Eichhorn (*Einleit. ins N. T.* i, 524) would introduce their mention into Matt. vii, 6, as the rendering (for "pearls") of the original Aramæan Gospel. See Amulet. On the boring the ear of a slave (Deut. xv, 17), see Servant. (See generally Schröder, *Vestit. mul.* p. 187 sq.; Hartmann, *Hebräerin*, ii, 163 sq.; Bartholin, *De inaurib. vet. syntagma*, Amstel. 1676; Rathgeber, in the *Hall. Encyclop.* III, ii, 333 sq.). See Earring.

11. The *nose-ring* (in general נֶזֶם, *ne'zem*, comp. Prov. xi, 22; Ezek. xvi, 12; more definitely נֶזֶם חָאַף, *ne'zem ha-aph*, *jewel of the nose*, Isa. iii, 21; probably also חַח, *chach*, Exod. xxxv, 22), a very favorite adornment among Oriental females from the earliest

times (Gen. xxiv, 22, 47; comp. Mishna, *Shabb.* vi, 1, where it appears that the Jewesses wore no nose-rings on the Sabbath, but ear-rings only). Eastern women to this day wear in the perforated extremity of the cartilage of the left (Chardin, in Harmer, iii, 310 sq.) or right nostril (see the fig. in Hartmann, *Hebräerin*, pt. 2), or even in the middle partition of the nose (Mariti, p. 216), a ring of ivory or metal (doubtless often decorated with jewels) of two or three inches diameter, which hangs down over the mouth, and through which the men are fond of applying their kiss (Arvieux, iii, 282; see Tavernier, i, 92; Shaw, p. 211; Niebuhr, *Beschr.* p. 65; Joliffe, p. 35; Rüppel, *Arab.* p. 203; comp. Hartmann, *Hebräerin*, ii, 106 sq., 292; Bartholin, *De annulis narium*, in his treatise *De morbis Bibl.* c. 19; also in his work *De inauribus vet.* Amstel. 1767). Even among the aborigines of America this ornament has been found. Occasionally men also in the East affect the use of the nose-ring (Russegger, II, ii, 180). But whether it was derived from the practice of treating animals thus (as Hartmann thinks) is not clear; for the female love of decoration might naturally introduce nose-rings as well as ear-rings, since the nose and the ears are such conspicuous parts of the person as readily to lead to a desire to set them off by artificial finery.—Wild beasts were led (as still bears and buffaloes are) by a ring through the nose, as the easiest mode of subduing and holding them; the same is sometimes done with large fishes that have been caught and again placed in the water (comp. Bruce, ii, 314). Such a ring is likewise called חַח, *chach*, or חוֹחַ, *cho'-ăch* (Job xl, 26 [21]; comp. 2 Kings xix, 28, Isa. xxxvii, 29; Ezek. xix, 4; xxix, 4; xxxviii, 2), by the Arabs *Chizám*. See NOSE-JEWEL.

Attitude. From the numerous allusions in Scripture to postures expressive of adoration, supplication, and respect, we learn enough to perceive that the usages of the Hebrews in this respect were very nearly, if not altogether, the same as those which are still practised in the East, and which the paintings and sculptures of Egypt show to have been of old employed in that country. See SALUTATION.

I. ADORATION AND HOMAGE.—The Moslems in their prayers throw themselves successively, and according to an established routine, into the various postures (nine in number) which they deem the most appropriate to the several parts of the service. For the sake of reference and comparison, we have introduced them all at the head of this article; as we have no doubt that the Hebrews employed on one occasion or another nearly all the various postures which the Moslems exhibit on one occasion. This is the chief difference. (See Lane's *Arabian Nights*, passim; *Mod. Egyptians*, i, 105 sq.; Thomson's *Land and Book*, i, 26.) In public and common worship the Hebrews prayed *standing* (1 Kings viii, 54; Ezra ix, 5; Dan. vi, 10; 2 Chron. vi, 13); but in their separate and



Mohammedan Postures of Worship.

private acts of worship they assumed the position which, according to their modes of doing homage or showing respect, seemed to them the most suitable to their present feelings or objects. It would appear, however, that some form of kneeling was most usual in private devotions. See ADORATION.

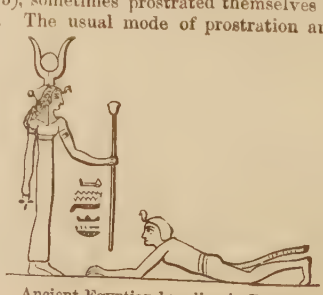
1. *Standing* in public prayer is still the practice of the Jews. This posture was adopted from the synagogue by the primitive Christians, and is still maintained by the Oriental Churches. This appears, from their monuments, to have been the custom also among the ancient Persians and Egyptians, although the latter certainly sometimes knelt before their gods. In the Moslem worship, four of the nine positions (1, 2, 4, 8) are standing ones; and that posture which is repeated in three out of these four (2, 4, 8) may be pointed out as the proper Oriental posture of reverential standing, with folded hands. It is the posture in which people stand before kings and great men.

While in this attitude of worship, the hands were sometimes stretched forth toward heaven in supplication or invocation (1 Kings viii, 22; 2 Chron. vi, 12, 29; Isa. i, 15). This was perhaps not so much the conventional posture (1) in the Moslem series, as the more natural posture of standing adoration with outspread hands, which we observe on the Egyptian monuments. The uplifting of one hand (the right) only in taking an oath was so common, that to say "I have lifted up my hand" was equivalent to "I have sworn" (Gen. xiv, 22; comp. xli, 44; Deut. xxxii, 40). This posture was also common among other ancient nations; and we find examples of it in the sculptures of Persia (fig. 1) and Rome (fig. 2, above).

Ancient Persian and Roman Praying standing.

2. *Kneeling* is very often described as a posture of worship (1 Kings viii, 54; Ezra ix, 5; Dan. vi, 10; 2 Chron. vi, 13; comp. 1 Kings xix, 18; Luke xxii, 41; Acts vii, 60). This is still an Oriental custom, and three forms of it occur (5, 6, 9) in the Moslem devotions. It was also in use, although not very frequent, among the ancient Egyptians; who likewise, as well as the Hebrews (Exod. xxxiv, 18; 2 Chron. xxix, 29; Isa. i, 15), sometimes prostrated themselves upon the ground. The usual mode of prostration among the

Ancient Egyptians Praying standing.


Ancient Egyptian kneeling in Prayer.

Hebrews by which they expressed the most intense humiliation was by bringing not only the body, but the head to the ground. The ordinary mode of prostration at the present time, and probably anciently, is that shown in one of the postures of Moslem worship (5), in which the body is not thrown flat upon the ground, but rests upon the arms, knees, and head. In order to express devotion, sorrow, compunction, or humiliation, the Israelites threw dust upon their heads (Josh. vii, 6; Job ii, 12; Lam. ii, 10; Ezek. xxiv, 7; Rev. xviii, 19), as was done also by the ancient Egyptians, and is still done by the modern Orientals. Under similar circumstances it was usual to smite the breast (Luke xviii, 13). This was also a practice among the Egyptians (Herod. ii, 85), and the monuments at Thebes

Modern Oriental Prostration.

Ancient Egyptians Smiting the Breast.

exhibit persons engaged in this act while they kneel upon one knee.

3. In 1 Chron. xvii, 16, we are told that "David the king came and *sat* before the Lord," and in that posture gave utterance to eloquent prayer, or rather thanksgiving, which the sequel of the chapter contains. Those unacquainted with Eastern manners are surprised at this. But there is a mode of sitting in the East which is highly respectful and even reverential. It is that which occurs in the Moslem forms of worship (9). The person first kneels, and then sits back upon his heels. Attention is also paid to the position of the hands, which they cross, fold, or hide in the opposite sleeves. The variety of this formal sitting which the annexed figure represents is highly respectful. The prophet Elijah must have been in this or some other similar posture when he inclined himself so much forward in prayer that his head almost touched his knees (1 Kings xviii, 42). See SITTING.

Oriental reverential Sitting.

II. SUPPLICATION, when addressed externally to man, cannot possibly be exhibited in any other forms than those which are used in supplication to God. Uplifted hands, kneeling, prostration, are common to both. On the Egyptian monuments suppliant captives, of different nations, are represented as kneeling or standing with outspread hands. This also occurs

Ancient Egyptian Suppliants.

in the sculptures of ancient Persia (Persepolis). The first of the accompanying figures is of peculiar interest, as representing an inhabitant of Lebanon.

1. *Prostration*, or *falling at the feet* of a person, is often mentioned in Scripture as an act of supplication or of reverence, or of both (1 Sam. xxv, 24; 2 Kings iv, 37; Esth. viii, 3; Matt. xviii, 29; xxviii, 9; Mark v, 22; Luke viii, 41; John xi, 32; Acts x, 25). In the instance last referred to, where Cornelius threw himself at the feet of Peter, it may be asked why the apostle forbade an act which was not unusual among his own people, alleging as the reason, "I myself also am a man." The answer is that, among the Romans, prostration was *exclusively* an act of adoration, rendered only to the gods, and therefore it had in him a significance which it would not have had in an Oriental (Kuinöl, *ad Act.* x, 26). This custom is still very general among the Orientals; but, as an act of reverence merely, it is seldom shown except to kings; as expressive of alarm or supplication, it is more frequent (Hackett's *Illustra. of Script.* p. 109).

2. Sometimes in this posture, or with the knees bent as before indicated, the Orientals bring their forehead to the ground, and before resuming an erect position either kiss the earth, or the feet, or border of the garment of the king or prince before whom they are allowed to appear. There is no doubt that a similar practice existed among the Jews, especially when we refer to the original words which describe the acts and attitudes of salutation, as נָפַל אַרְצָה, *to bend down to the earth*, הִשְׁתַּחֲוָה אַרְצָה, *to fall prostrate on the earth*, כָּרַע אַפַּיִם אַרְצָה, *to fall with the face to the earth*, and connect them with allusions to the act of kissing the feet or the hem of the garment (Matt. ix, 20; Luke vii, 38, 45).

Oriental Kissing the Feet.

3. *Kissing the hand* of another as a mark of affectionate respect we do not remember as distinctly mentioned in Scripture. But as the Jews had the other forms of Oriental salutation, we may conclude that they had this also, although it does not happen to have been specially noticed. It is observed by servants or pupils to masters, by the wife to her husband, and by children to their father, and sometimes their mother. It is also an act of homage paid to the aged by the young, or to learned and religious men by the less instructed

Oriental Kissing the Hand.

or less devout. Kissing one's own hand is mentioned as early as the time of Job (xxxi, 27), as an act of homage to the heavenly bodies. It was properly a salutation, and as such an act of adoration to them. The Romans in like manner kissed their hands as they passed the temples or statues of their gods. See ADORATION. It appears from 1 Sam. x, 1; 1 Kings xix, 18; Psa. ii, 12, that there was a peculiar kiss of homage, the character of which is not indicated. It was probably that kiss upon the forehead expressive of high respect which was formerly, if not now, in use among the Bedouins (*Antar*, ii, 119). See KISS.

III. BOWING.—In the Scriptures there are different

words descriptive of various postures of respectful bowing: as קָדַד, *to incline or bow down the head*; כָּרַע, *to bend down the body very low*; בָּרַךְ, *to bend the knee*, also *to bless*. These terms indicate a conformity with the existing usages of the East, in which the modes of bowing are equally diversified, and, in all likelihood, the same. These are, 1, touching the lips

Modern Orientals Bowing.

(is this the kissing of the hand noticed above?) and the forehead with the right hand, with or without an inclination of the head or of the body, and with or without previously touching the ground; 2, placing the right hand upon the breast, with or without an inclination of the head or of the body; 3, bending the body very low, with folded arms; 4, bending the body and resting the hands on the knees: this is one of the postures of prayer, and is indicative of the highest respect in the presence of kings and princes. In the Egyptian paintings we see persons drop their arms toward the ground while bowing to a superior, or standing respectfully with the right hand resting on the left shoulder. See BOWING.

Ancient Egyptians Bowing.

It is observable that, as before noticed, the word ברך, *barak*, means *to bless* and *to bend the knee*, which suggests the idea that it was usual for a person to receive a blessing in a kneeling posture. We know also that the person who gave the blessing laid his hands upon the head of the person blessed (Gen. xlviii, 14). This is exactly the case at the present day in the East, and a picture of the existing custom would furnish a perfect illustration of the patriarchal form of blessing.

Oriental Blessing of one kneeling.

IV. For the attitude at meals, see ACCUBATION.

Atto. See HATTO.

Attributes of God. See GOD.

Attrition, in the Romish theology, means imperfect contrition. See CONTRITION. The term was introduced by the schoolmen in the twelfth century, to make a distinction between a perfect and an imperfect repentance, after they had brought penance into the number of the sacraments. By *contrition* they mean a thorough or complete repentance (*contritio cordis*), the spirit being crushed under a sense of sin; by *attrition* they mean an inferior degree of sorrow, such as may arise from a consideration of the turpitude of sin or from the fear of hell (*timor servilis*). Alexander of Hales distinguishes as follows (p. 4, qu. 74, membr. 1): Timor servilis principium est attritionis, timor initialis (i. e. that with which the life of sanctification begins) principium est contritionis. . . . Item contritio est a gratia gratum faciente, attritio a gratia gratis data. Comp. Thom. Aquinas, qu. 1, art. 2; Bonaventura, in lib. iv, dist. 17, p. 1, art. 2, qu. 3 (Hagenbach, *Hist. of Doctrines*, § 198). This distinction is maintained by the Council of Trent as follows: "Imperfect contrition, which is called attrition, commonly arising from a consideration of the turpitude of sin and a fear of hell and punishment, the intention of continuing in sin with the hope of receiving pardon at last being disavowed, not only does not make a man a hypocrite and a greater sinner, but is really a gift of God and an impulse of the Holy Spirit; not that the Spirit does as yet dwell in the soul, but merely excites the penitent, who, thus aided, prepares his way to righteousness. And although it cannot of itself conduct the sinner to justification without the sacrament of penance, yet it disposes him to seek the grace of God in the sacrifice of penance" (*Sess.* xiv, c. iv). To Protestant eyes, *attrition* seems to have been devised to make a way of salvation easier than contrition. If attrition, with penance and priestly absolution, avail before God unto justification, then imperfect repentance, arising from fear, is all the repentance necessary in practice to a sinner, whatever the theory may be. So Dens: "Imperfect contrition is required, and it is sufficient; perfect contrition, though best, is not absolutely required, because this last justifies without the sacrament" (*Theologia*, t. vi, no. 51). This is one of the worst features of the Romish theology. "A belief in sacerdotal power to procure acceptance for those who merely feel a servile fear of divine wrath is one of those things that require to be plucked up by the roots," if human society, in Roman Catholic countries, is to be preserved pure. The better class of divines in that church seek to palliate this doctrine; they would do better to conspire for its subversion.—Elliott, *Delineation of Romanism*, bk. ii, c. x; Bergier, *Dict. de Théologie*, i, 210; Perrone, *Prælect. Theologicæ*, ii, 337; Gibson, *Preservative against Popery*, ii, 36 (fol. ed.); Soames, *Latin Church*, p. 98; Ferraris, *Promta Bibliotheca*, s. v. Baptismus.

Attud. See GOAT.

Atwater, JEREMIAH, D.D., a Congregational minister, was born at New Haven in 1774; graduated at Yale College in 1793; was tutor in that college from 1795 to 1799; president of Middlebury College from 1800 to 1809; and president of Dickinson College, Carlisle, from 1810 to 1818. From that period he lived in retirement until his death, July 29th, 1858. Dr. Atwater was a man of great reading, and of a retentive memory, especially of historical events, and the lives and characters of men he had known, but he had no fondness for writing, and has left, it is believed, but few literary remains.—*Am. Cong. Year-book* (vol. vi, 1859, p. 118).

Auberlen, KARL AUGUST, an eminent German theologian, was born November 19, 1824, at Fellbach, near Stuttgart. He studied four years, from 1837, at Blaubeuern, and in 1841 entered the University of Tübingen as theological student. F. C. Baur (q. v.) was then at the height of his glory, and Auberlen for a time was carried away by this brilliant Rationalist; a discipline which probably helped to fit him for his later work in resisting the destructive school of theologians. The lectures of Schmid and Beck (who came to Tübingen in 1843) helped to save him from the abyss of Pantheism. He had hardly taken his doctor's degree when he published *Die Theosophie Oetinger's, ein Beitrag z. Dogmengeschichte*, etc. (Tübingen, 1847, 8vo), showing the higher sphere into which his studies

had ascended. See OETINGER. He had previously (1845) become a pastor; and in 1848 he followed Hofacker (q. v.) in that office. In 1849 he became repetent at Tübingen, and in 1851 professor extraordinary at Basel. In the same year he married the daughter of Wolfgang Menzel. From this time his labors as teacher, preacher, and author were most abundant and successful to the time of his death. He published in 1855 *Zehn Predigten* (Basel, 8vo); *Der Prophet Daniel und die Offenbarung Johannis* (Basel, 1854, 2d ed. 1857; translated into both French and English), a work which contributed greatly to the revival of sound Biblical theology in Germany; *Zehn Vorträge zur Verantwortung des Christlichen Glaubens* (Basel, 1861, 8vo); *Die Göttliche Offenbarung, ein apologet. Versuch* (vol. i, 1861; vol. ii, posthumous, 1864). In part one he undertakes to show "that, even if we accept only those New Testament Scriptures which the most destructive of the Tübingen critics grant to be genuine, to wit, the Epistles to the Galatians, Corinthians, and Romans, a strictly scientific and logical method of interpretation forces us to the inevitable conclusion that the extraordinary gifts of the apostolic church, the miracles of the apostles, the resurrection of Christ, his manifestation of himself to Saul on the way to Damascus, as also his continued intercourse with him, are FACTS. In the gospels he asks but one concession, to wit, the historical genuineness of Christ's testimony respecting himself when on trial (and this is granted by Baur, Strauss, etc.), in order to put all deniers of the divinity of Christ in a very disagreeable predicament. In the same regressive way he goes back to the Old Testament, and by a sure induction mounts from the patent and undeniable fact-phenomena of the Old Dispensation to a supernatural and divine factor in the whole history. The result of this part of the discussion is this: 'Were the revelations of God, the miracles, not facts, then has the inmost consciousness of all the holy men of old—that is to say, of the noblest and mightiest spirits, the real pillars of human history—reposed upon illusion and mental derangement. The world is either a Bedlam, an insane asylum, or it is a temple, a place of divine epiphanies.' The second, or historical part, is a succinct history of the long struggle in Germany between rationalism and supranaturalism." A translation of part of vol. i, by Professor Hackett, is given in *Bibliotheca Sacra*, July, 1865. His career was prematurely cut short by consumption, May 2, 1864. In the last hour he said, in the fulness of Christian faith, "God be thanked, of death I have no fear; the Lord Jesus is my light and my song" (sketch of his life in preface to 2d vol. of *Die Göttl. Offenbarung*).—Herzog, *Real-Encyklopädie*, Supplem. i, 793; *Bibliotheca Sacra*, 1865, p. 395, 517.

Aubertin, EDME, one of the most learned divines of the French Protestant Church, was born at Chalons-sur-Marne in 1596, and became minister at Chartres in 1618. He was called to Paris in 1631, and died there April 5th, 1652. He wrote *Conformité de la Créance de l'égise et de St. Augustine sur le Sacrement de l'Eucharistie* (1626, 8vo), which attracted great attention, and was afterward enlarged into *L'Eucharistie de l'ancienne église*, etc. (1633, fol.). This work awakened great attention and controversy. Arnauld answered it, but ineffectively. It was translated into Latin by Blondel, *De Eucharistia sive cœna Domini libri tres* (Deventer, 1654).—Haag, *La France Protestante*, i, 149.

Aubigné, THÉODORE-AGRIPPA D', a French writer and historian, born the 8th of February, 1550, at Saint-Maury en Saintonge. He showed at a very early age signs of what he was afterward to become. At six years of age he studied Latin, Greek, and Hebrew; at ten he translated the Crito of Plato, on his father's promise to print it with his portrait. A year after, his father, who was a zealous Protestant, made him swear (upon the scaffold on which some Protestants were executed) eternal hatred to Rome. He kept the vow. At fifteen he was a student at Geneva under Beza, but soon quit his studies to serve in the army under the Prince de Condé and the King of Navarre. He soon rose to the first rank of Protestant warriors, and did not lay down his sword till Henry IV was established on the throne. He served his king only too faithfully, and by his plain rebukes often brought down upon his head the wrath of the monarch. After the death of Henry he published *l'Histoire universelle de son temps de* 1550 *à* 1601 (Paris and Amsterdam, 1616-26, 3 vols. fol.). The book was condemned to be burnt by the Parliament, and the author took refuge at Geneva, where he died the 29th of April, 1650. He was a species of Admirable Crichton, combining the statesman's skill, the warrior's intrepidity, the scholar's learning, and the poet's genius with all the sterling virtues of the Christian. His daughter became afterward the mother of Madame de Maintenon, who inherited many of the qualities of her ancestor, but not his religion. A new Life of D'Aubigné, from a MS. found in the library of the Louvre in 1851, was published in 1854 by M. Lalanne (Paris, 8vo), who also published reprints of the minor writings of D'Aubigné (*Les Tragiques*, 1857; *Aventures de Fœneste*, edited by Merimée, with a sketch of D'Aubigné, 1855).—Haag, *La France Protestante*, s. v.; Herzog, *Real-Encyklopädie*, Suppl. p. 117; Hoefer, *Nouv. Biog. Générale*, iii, 576.

Aucher, PASCAL, an Armenian monk, born 1771 in Armenia, died 1854. He was, while yet very young, sent, together with his elder brother, J. B. Aucher (born 1760, died 1853), to the Armenian convent of San Lazaro at Venice, where they were educated, and subsequently joined the order of Mechitarists. Both deserved well of the theological literature of Armenia by publishing a number of important works of ancient Armenian literature (e. g. the Chronicles of Eusebius, the Discourses of Philo, etc.). Paschal Aucher also published an Armenian-English Dictionary (2 vols. Venice, 1821).

Audæans, Audeans, or **Audians**, followers of Audæus or Audius (A.D. 340 or 350), a native of Syria, who boldly castigated the luxury and vice of the clergy, and who finally left the church. He and his followers afterward deviated from the usages of the church, especially on the date of Easter. He was charged with anthropomorphism. He had himself irregularly consecrated as bishop; was banished to Scythia, and died before 372. His personal character was remarkably pure. The sect died out in the fifth century. See Schröder, *De Audeo et Audianis* (Marburg, 1716); Lardner, *Works*, iv, 176; Mosheim, *Ch. Hist.* i, 309; Neander, *Ch. Hist.* ii, 705.

Audientes. See HEARERS.

Audientia Episcopālis (i. e. *episcopal judgment*), a name first used in the code of Justinian, and thence generally employed in the ecclesiastical law of the Middle Ages to designate the right of the bishops to act as arbiters in civil affairs.—Herzog, *Real-Encyklop.* s. v. See BISHOP; JURISDICTION.

Audin, J. M. VINCENT, a French *littérateur*, was born at Lyons in 1793, and studied theology at the seminary of Argentière. He soon abandoned theology for the study of the law, but after being admitted to the bar he never practiced. In 1814 he came to Paris and commenced bookseller, at the same time keeping up his literary pursuits. The books for which his name is mentioned here are *Histoire de la St. Barthélemy* (1826, 2 vols. 12mo); *Histoire de la Vie, des Ouvrages, et des Doctrines de Luther* (2 vols. 8vo; translated by Turnbull, London, 1854, 2 vols. 8vo); *Histoire de la Vie, etc., de Calvin* (1843, 2 vols. 8vo); *Henry VIII et le Schisme d'Angleterre* (2 vols. 8vo; transl. by Browne, Lond. 1852, 8vo). He died February 21st, 1851. His lives of Luther and Calvin are written in a controver-

sial spirit, and are often unjust as well as inaccurate. Brownson (Roman Catholic) says of him that, as a writer of history, "he is conscientious and painstaking, but we cannot regard him as very sagacious or profound; and, under the relation of style and manner, he is not sufficiently grave and dignified to suit our taste, or to inspire us with full confidence in his judgment. He takes too much pains to be striking and brilliant, and appears to weigh the phrase more than the thought. Regarded as popular works, as they probably were designed to be, we esteem very highly Audin's biographies; but, regarded as *studies* on the Reformation, they are deficient in philosophical depth and comprehensiveness. They take, in our judgment, quite too narrow and too superficial a view of the great Protestant movement, and afford us very little aid in understanding its real causes and internal character." — Hoefer, *Nouv. Biog. Générale*, iii, 604; *Brownson's Review*, January, 1855.

Auditōres (*hearers*). The Manichæans were divided into *electi* and *auditores*, corresponding, according to some writers, to clergy and laity, and, according to others, to the faithful and catechumens. By the Manichæan rule a different course of conduct was prescribed to the elect from that of the auditors. The latter might eat flesh, drink wine, bathe, marry, trade, possess estates, etc., all which things were forbidden to the elect.—Mosheim, *Comm.* ii, 399.

Au'gia (Αὐγία), the daughter of Berzelees and wife of Addus (1 Esdr. v, 38), probably a conjecture of the copyists or translator, since her name is not given in either of the genuine texts (Ezra ii, 61; Neh. vii, 63), nor even in the Vulg. at the passage in Esdras.

Augian Manuscript (Codex Augiensis), a Greek and Latin MS. of the epistles of Paul, supposed to have been written in the latter half of the ninth century, and so called from *Augia major*, the name of a monastery at Rheinau, to which it belonged. After passing through several hands, it was, in 1718, purchased by Dr. Bentley for 250 Dutch florins, and it is now in the library of Trinity College, Cambridge. This noted MS, F, is contained on 136 leaves of good vellum, 4to (the *signatures* proving that 7 more are lost), 9 inches by 7½, with the two languages in parallel columns of 28 lines on each page, the Greek being always inside, the Latin next the edge of the book. It is neatly written in uncial letters, and without accents; not *continua serie*, as is common with more ancient copies, but with intervals between the words, and a dot at the end of each. The Greek text is very valuable. The Latin is a pure form of the Vulgate, but in the style of character usually called the Anglo-Saxon, whence it is tolerably clear that it must have been written in the west of Europe, where that formation of letters was in general use between the seventh and twelfth centuries. The first sheets, containing Rom. i, 1–iii, 19, are wholly absent; in four passages (1 Cor. iii, 8-16; vi, 7-14; Col. ii, 1-8; Philem. 21-25), the Greek column is empty, although the Latin is given; in the epistle to the Hebrews, the Latin occupies both columns, the Greek being absent. Tischendorf examined it in 1842, and Tregelles in 1845. Scrivener published an edition of this Codex in common type (Lond. 1859, 8vo), with prolegomena and a photograph of one page.—Tregelles, in Horne's *Introd.* iv, 197, 255; Scrivener, *Introd.* p. 133 sq. See Manuscripts.

Augsburg Confession (*Confessio Augustana*), the first Protestant confession of faith.

I. *History.*—After Charles V concluded peace with France, he summoned a German Diet to meet at Augsburg April 8, 1530. The writ of invitation called for aid against the Turks, who in 1529 had besieged Vienna; it also promised a discussion of the religious questions of the time, and such a settlement of them as both to abolish existing abuses and to satisfy the demands of the pope. Elector John of Saxony, who received this writ March 11, directed (March 14) Luther, Jonas, Bugenhagen, and Melancthon to meet in Torgau (q. v.), and draw up a summary of the most important and necessary articles of faith, in support of which the evangelical princes and states should combine. These theologians (with the exception of Jonas, who joined them somewhat later) drew up a profession of their faith on the ground of the seventeen articles which had been prepared by Luther for the convention at Schwalbach (q. v.), and fifteen other articles, which had been drawn up at the theological colloquy at Marburg (q. v.), Oct. 3, 1529, and subsequently presented to the Saxon elector John at Torgau. (The original articles were for the first time published by Heppe, in Niedner's *Zeitschrift für histor. Theologie*, 1848, 1st number.) The first draft made by the four theologians, in seventeen articles, was at once published, and called forth a joint reply from Wimpina, Mensing, Redoerfer, and Dr. Elgers, which Luther immediately answered. The subject of the controversy had thus become generally known. Luther, Melancthon, and Jonas were invited by the Saxon elector to accompany him to Augsburg. Subsequently it was, however, deemed best for Luther's safety to leave him behind. Melancthon, soon after his arrival at Augsburg, completed the Confession, and gave to it the name of *Apologia*. On May 11 he sent it to Luther, who was then at Coburg, and on May 15 he received from Luther an approving answer. Several alterations were suggested to Melancthon in his conferences with Jonas, the Saxon chancellor Brück, the conciliatory bishop Stadion of Augsburg, and the imperial secretary Valdes. To the latter, upon his request, 17 articles were handed by Melancthon, with the consent of the Saxon elector, and he was to have a preliminary discussion concerning them with the papal legate Pimpinelli. Upon the opening of the Diet, June 20, the evangelical theologians who were present—Melancthon, Jonas, Agricola, Brenz, Schnepf, and others—presented the Confession to the elector. The latter, on June 23, had it signed by the evangelical princes and representatives of cities who were present. They were the following: John, elector of Saxony; George, margrave of Brandenburg; Ernest, duke of Lunenburg; Philip, landgrave of Hesse; John Frederic, duke of Saxe; Francis, duke of Lunenburg; Wolfgang, prince of Anhalt; and the magistrates of Nuremberg and Reutlingen. The emperor had ordered the Confession to be presented to him at the next session, June 24; but when the evangelical princes asked for permission to read it, their petition was refused, and efforts were made to prevent the public reading of the document altogether. The evangelical princes declared, however, that they would not part with the Confession until its reading should be allowed. The 25th was then fixed for the day of its presentation. In order to exclude the people, the little chapel of the episcopal palace was appointed in the place of the spacious City Hall, where the meetings of the Diet were held. In this episcopal chapel the Protestant princes assembled on the appointed day, Saturday, June 25, 1530, at 3 P.M. The Saxon chancellor Brück (Pontanus) held in his hands the Latin, Dr. Christian Bayer the German copy. They stepped into the middle of the assembly, and all the Protestant princes rose from their seats, but were commanded to sit down. The emperor wished to hear first the Latin copy read, but the elector replied that they were on German ground; whereupon the emperor consented to the reading of the German copy, which was done by Dr. Bayer. The reading lasted from 4 to 6 o'clock. The reading being over, the emperor commanded both copies to be given to him. The German copy he handed to the archbishop of Mayence, the Latin he took along to Brussels. Neither of them is now extant. He promised to take this highly important matter into serious consideration, and make known his decision;

in the mean while the Confession was not to be printed without imperial permission. The Protestant princes promised to comply with this; but when, soon after the reading, an erroneous edition of the Confession appeared, it became necessary to have both the Latin and German texts published, which was done through Melancthon. On June 27 the Confession was given, in the presence of the whole assembly, to the Roman Catholic theologians to be refuted. The most prominent among them were Eck, Faber, Wimpina, Cochlæus, and Dietenberger. Before they got through with their work a letter was received from Erasmus, who had been asked for his opinion by cardinal Campegius, recommending caution, and the concession of the Protestant demands concerning the marriage of the priests, monastic vows, and the Lord's Supper. On July 12 the Roman Catholic "Confutation" was presented, which so little pleased the emperor, that "of 280 leaves, only twelve remained whole." A new "Confutation" was therefore prepared and read to the Diet, August 3, by the imperial secretary Schweiss. No copy of it was given to the evangelical members of the Diet, and it was not published until 1573 (by Fabricius, in his *Harmonia Conf. Aug.* Cologne, 1573; the German text in Chytræus, *Historie der Augsburg.* Conf., Rostock, 1576). Immediately after the reading of the Confutation, the Protestants were commanded to conform to it. Negotiations for effecting a compromise were commenced by both parties, but led to no result. Negotiations between the Lutherans and the Zuinglians were equally fruitless. Zuinglius had sent to the emperor a memorial, dated July 4 (*Ad Carolum Rom. Imperatorem comitia Augustæ celebrantem fidei Huldrychi Zwinglio ratio*), and Bucer, Capito, and Hedio had drawn up, in the name of the cities of Strasburg, Constance, Memmingen, and Lindau, the *Confessio Tetrapolitana*, which was presented to the emperor July 11. Neither of these two confessions was read, and both were rejected.

Against the Roman Catholic "Confutation," Melancthon, at the request of the evangelical princes and cities, prepared an "Apology of the Confession" (*Apologia Confessionis*), which was presented by the chancellor Brück, on Sept. 22, to the emperor, who refused to receive it. Subsequently Melancthon received a copy of the "Confutation," which led to many alterations in the first draft of the Apology. It was then published in Latin, and in a German translation by Jonas (Wittenberg, 1531). A controversy subsequently arose, in consequence of which Melancthon after 1540 made considerable alterations in the original Augsburg Confession, altering, especially in Art. x, the statement of the doctrine of the Lord's Supper in favor of the Reformed view. Melancthon, who had already before been charged with "crypto-Calvinism," was severely attacked on account of these alterations; yet the "*Confessio Variata*" remained in the ascendency until 1580, when the *Confessio Invariata* was put into the "Concordienbuch" in its place, and thus the unaltered Confession has come to be generally regarded as the standard of the Lutheran churches. But the altered Confession has not ceased to find advocates, and several branches of the Lutheran Church have even abrogated the authoritative character of the Confession, and do not demand from the clergy a belief in all its doctrines.

II. The following is the table of *contents* of the Confession and of the Apology: PART I.—1. Acknowledges four œcumenical councils: - 2. Declares original sin to consist wholly in concupiscence:—3. Contains the substance of the Apostles' Creed:—4. Declares that justification is the effect of faith, exclusive of good works:—5. Declares the Word of God and the sacraments to be the means of conveying the Holy Spirit, but never without faith:—6. That faith must produce good works purely in obedience to God, and not in order to the meriting justification:—7. The true church consists of the godly only:—8. Allows the validity of the sacraments, though administered by the evil:—9. Declares the necessity of infant baptism:—10. Declares the real presence in the Eucharist, continued with the elements only during the period of receiving; insists upon communion in both kinds:—11. Declares absolution to be necessary, but not so particular confession:—12. Against the Anabaptists:—13. Requires actual faith in all who receive the sacraments:—14. Forbids to teach in the church, or to administer the sacraments, without being lawfully called:—15. Orders the observation of the holy days and ceremonies of the church:—16. Of civil matters and marriage:—17. Of the resurrection, last judgment, heaven, and hell:—18. Of free will:—19. That God is not the author of sin:—20. That good works are not altogether unprofitable:—21. Forbids the invocation of saints. PART II.—1. Enjoins communion in both kinds, and forbids the procession of the holy sacrament:—2. Condemns the law of celibacy of priests:—3. Condemns private masses, and enjoins that some of the congregation shall always communicate with the priest:—4. Against the necessity of auricular confession:—5. Against tradition and human ceremonies:—6. Condemns monastic vows:—7. Discriminates between civil and religious power, and declares the power of the church to consist only in preaching and administering the sacraments.

The *Apology of the Augsburg Confession* contains sixteen articles, which treat of original sin, justification by faith, fulfilment of the law, penitenee, repentance, confession, satisfaction, number and use of the sacraments, human ordinances, invocation of the saints, communion in both kinds, celibacy, monastic vows, and ecclesiastical jurisdiction. The "Confessio," with the "Apologia," may be found in Francke, *Libri Symbolici Ecclesiæ Lutheranæ* (Lips. 1847, 12mo); in Hase, *Libri Symbolici Eccl. Evangelicæ* (Lips. 1846, 12mo), which contains also the papal *Augustanæ Confessionis Responsio* of Faber, in Tittmann, *Libri Symbolici* (1817, 8vo). It has also been edited by Winer (1825), Zweiten (1840, 1850), Francke (1846), Müller (1848), Heppe (Kassel, 1855). There are works on the history of the Confession by Chytræus (Rost. 1576); Müller (Jena, 1705); Cyprian (Gotha, 1730); Salig (*Historie der A. C. und deren Apologie*, Halle, 1730, 3 vols.); Weber (*Krit'sche Gesch. der A. C.* Leipz. 1783, 2 vols.); Rottermund (Hann. 1830); Danz (*Die A. C. nach ihrer Gesch.* Jena, 1829); Rudelbach (*Historische Einleitung in die A. C.* Dresd. 1841); Rückert (*Luthers Verhältniss zur A. C.* Jena, 1854); Calinich (*Luther und die A. C.* Leipzig, 1861). See also *Evang. Qu. Review*, April, 1864, art. 6; *Zeitschrift für hist. Theol.* 1865, Heft. 3; Hardwick, *Hist. of 39 Articles*, ch. ii; Smith's Hagenbach, *Hist. of Doctrines*, § 215; Gieseler, *Church History* (Smith's edit.), iv, 432. The history and literature of the "Confession" are given in a very summary but accurate way by Hase, in his *Prolegomena*, etc., to the *Lib. Symb.*; see also Guericke, *Christliche Symbolik*, § 14. On the relation of the *Variata* edition of 1540 to the original, see Heppe, *Die confessionelle Entwicklung der alt-protestantischen Kirche Deutschlands* (Marb. 1854); Forstemann, *Urkundenbuch* (Halle, 1833-35). English versions of the "Confession" have been published by Rev. W. H. Teale (Leeds, 1842); also in P. Hall's *Harmony of Confessions* (Lond. 1842), and in Barrow, *Summary of Christian Faith and Practice*, vol. i (London, 1822, 3 vols. 12mo); the latest American edition is Henkel's, of Baltimore, 1853 (a revised translation). See CONFESSIONS.

Augsburg Interim. See INTERIM.

Augusta, JOHN, a Bohemian theologian, born at Prague in 1500, died Jan. 13th, 1575. He studied at Wittenberg under Luther and Melancthon, with whom he subsequently remained in correspondence, without, however, adopting all the views of Luther. He be-

came a minister of the Bohemian brethren, and subsequently a bishop in the Church. He tried to bring about an understanding among the Protestants at an interview with Luther in 1542. After the Schmalkaldic war many of the Bohemian brethren were banished, and Augusta, together with the chief preachers, was arrested. To recover his liberty, he consented to join again the "Utraquists," to whom he had originally belonged, but he refused to make a public retractation. He was liberated in 1564, but had to pledge himself by an oath not to teach or preach. He is the author of an "Outline of the doctrine of the Bohemian Brethren," and of two works on "the Duties of the Christian Religion" and on "Temptations."—Hoefer, *Biographie Générale*, iii, 642.

Augusti, Johann Christian Wilhelm, a German theologian, was born 27th of October, 1772, at Eschenberg, near Gotha, where his father was pastor. He was educated in the gymnasium of Gotha and at the University of Jena, where, under Griesbach, he devoted himself to theology and philology. In 1798 he began teaching at Jena. In 1800 he was made professor extraordinary, and in 1803 he succeeded Ilgen in the chair of Oriental literature, which he exchanged in 1807 for that of theology. In 1812 he accepted the chair of theology in the University of Breslau, in addition to which he was honored with a seat in the consistory of the province of Silesia. His influence upon the University of Breslau, and upon all the educational establishments of Silesia, was very great. At the time when the French marched into Russia, Augusti was rector of the university, and it was owing to his intrepidity and patriotic spirit that the property of the university was saved. In 1819 he was appointed professor of theology in the newly-established University of Bonn, and received the title of councillor of the Consistory at Cologne. In 1828 he was appointed director of the Consistory of Coblenz. Notwithstanding his numerous duties, he still continued his lectures in the university until his death, 28th April, 1841. Augusti was one of the most voluminous theological writers of Germany. He was originally led by the influence of Griesbach to join the critical or philosophical school of theology, but this did not suit his natural bias, which was more inclined to maintain things as they are than to speculative investigations; and during the last forty years of his life he was a zealous, although not a bigoted advocate of the established form of religion. In doctrine he may be considered an orthodox Lutheran. His writings, most of which are of a historical or archæological nature, are useful as works of reference, but they are deficient in elegance and simplicity of form, and contain more evidence of learning and industry than of the true spirit of a historian. The most important of all his works is the *Denkwürdigkeiten aus der christlichen Archäologie* (12 vols. 8vo, Leipz. 1817–1831), which he subsequently condensed into the *Handbuch d. christl. Archäologie* (Leipz. 1837, 3 vols, 8vo). Among his other works are *Lehrbuch d. christl. Dogmengeschichte* (Leipz. 1835, 4th ed. 8vo); *Beiträge z. christl. Kunstgeschichte u. Liturgik* (Leipz. 1841-46, 2 vols. 8vo); *Einleitung in das alte Testament* (Leipz. last ed. 1827); *System der christl. Dogmatik* (Leipz. last ed. 1826); *Corpus librorum symbol. ecclesiæ reform.* (Elberf. 1827).—*English Cyclopædia*; Herzog, *Real-Encyklop.* Supplem. i, 123.

Augustine (*Aurelius Augustinus*), bishop of Hippo, was born at Tagaste, in Numidia, Nov. 13, 354. His mother, Monica, was a Christian and a woman of piety, who took care to have her son instructed in the true faith and placed among the catechumens. His father was as yet unbaptized, and appears to have cared more to advance his son in worldly knowledge: he spared nothing for his education; and, after giving him the rudiments of grammar at Tagaste, sent him to Madaura, a town in the neighborhood, and afterward removed him to Carthage, to learn rhetoric (this was about the end of the year 371); and here he first imbibed the Manichæan errors. He also fell into immoral habits, of which he afterward gave a minute account in his remarkable "Confessions." In 383 he left Carthage, against the will of his mother, and repaired to Rome; and, still adhering to his sect, he lodged at the house of a Manichæan, where he fell ill. After his recovery he was sent by Symmachus, the prefect of the city, to Milan, where the inhabitants were in want of a professor of rhetoric. Here he came into intercourse with Ambrose, and was in a short time so convinced by his doctrine that he resolved to forsake the Manichæan sect: this design he communicated to his mother, who came to Milan to see him. "Augustine listened to the preaching of Ambrose frequently, but the more he was forced to admire his eloquence, the more he guarded himself against persuasion. Obstinate in seeking truth outside of her only sanctuary, agitated by the stings of his conscience, bound by habit, drawn by fear, subjugated by passion, touched with the beauty of virtue, seduced by the charms of vice, victim of both, never satisfied in his false delights, struggling constantly against the errors of his sect and the mysteries of religion, an unfortunate running from rock to rock to escape shipwreck, he flees from the light which pursues him—such is the picture by which he himself describes his conflicts in his Confessions. At last, one day, torn by the most violent struggles, his face bathed in tears, which flowed involuntarily, he fled for solitude and calm to a retired spot in his garden. There, throwing himself on the ground, he implored, though confusedly, the aid of Heaven. All at once he seemed to hear a voice, as if coming from a neighboring house, which said to him, Tolle; lege: *Take and read.* Never before had such emotion seized his soul. Surprised, beside himself, he asks himself in vain whence came the voice, or what he was to read. He was sustained by a force he knew not, and sought his friend Alype. A book was placed before him—the epistles of St. Paul. Augustine opens it at hazard, and falls upon this passage of the apostle: 'Let us walk honestly, as in the day; not in rioting and drunkenness. . . . But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.' Augustine needed not any further reading. Hardly had he finished this passage before a ray of divine light broke upon him, enlightening his understanding, dissipating all his shadows, and kindling in his heart a flame of celestial fire. The conversion of Augustine was fully as striking and efficacious as St. Paul's had been. All the apostle's spirit had passed in an instant into the new proselyte. He was then in his thirty-second year. When once again with his mother, the virtuous Monica, to whom his wanderings had cost so many tears, he related to her all that had passed, and also communicated his new resolutions, with that peaceful firmness which changes not. Monica heard this consoling recital with lively joy. All these particulars he himself gives in his *Confessions*, with a charm and simplicity which have, before or since, never been surpassed."

After remaining for the space of two years among the catechumens, he was baptized by Ambrose at Easter, 387. Soon after his baptism, having given up his profession, he resolved to return to his own country; and on his way thither, while at Ostia, his mother died. About this time he wrote his treatises *De Moribus Eccl. Catholicæ et de Moribus Manichæorum*, also *De Quantitate Animæ*. He arrived in Africa at the end of 388, and removed to Tagaste, where he dwelt for three years with some of his friends, occupied solely with prayer, meditation, and study. At this period he wrote the treatises *De Genesi contra Manichæos* and *De Vera Religione*. In 391 he went to Hippo; and while there, in spite of his tears and reluctance, the people of that city chose him to fill the office of priest in their

church, and brought him to Valerius, their bishop, that he might ordain him. When priest, he instituted a monastery in the church of Hippo, where he entirely devoted himself to works of piety and devotion, and to teaching. Valerius, the bishop, contrary to the custom of the African churches, permitted Augustine to preach in his place, even when he himself was present; and, when this was objected to, he excused himself on the ground that, being himself a Greek, he could not so well preach in Latin. After this the practice became more general. About 393 Augustine wrote the treatise *De duabus animabus, contra Manichæos*. In 395 he was elected colleague to Valerius in his episcopacy, and consecrated Bishop of Hippo, contrary to the canons of the church. The duties of his office were discharged with the greatest fidelity; but, amid all his labors, he found time for the composition of his most elaborate works. His treatise *De Libero Arbitrio* was finished in 395; the *Confessionum Libri XIII* in 398; most of the treatises against the Donatists between 400 and 415; those against the Pelagians between 412 and 428. The *De Civitate Dei* was begun in 413 and finished in 426. The singular candor of Augustine is shown in his *Retractationes* (written in 428), in which he explains and qualifies his former writings, and not unfrequently acknowledges his mistakes of opinion. In 430, the Vandals, under Genseric, laid siege to Hippo, and in the third month of the siege (August 28) Augustine died, in his 76th year.

His whole career, after his profession of the Christian faith, was consistent with his high calling; the only faults with which he can be charged are an occasional undue severity in controversy and the share which he bore in the persecution of the Donatists (q. v.). His intellect was acute, vigorous, and comprehensive; his style rapid and forcible, but not remarkable for purity or elegance. "Of all the fathers of the Latin Church" (says M. Villemain, in his *Tableau de l'Eloquence de la chaire au quatrième siècle*, 1849, 8vo), "St. Augustine brought the highest degree of imagination in theology, and the most eloquence and even sensibility in scholasticism. Give him another century, place him in the highest civilization, and a man never will have appeared endowed with a vaster or more flexible genius. Metaphysics, history, antiquities, science, and manners, Augustine had embraced them all. He writes on music as well as on the freedom of the will; he explains the intellectual phenomenon of the memory as well as reasons on the fall of the Roman Empire. His subtile and vigorous mind has often consumed in mystical problems an amount of sagacity which would suffice for the most sublime conceptions. His eloquence, tinged with affectation and barbarisms, is often fresh and simple. His austere morality displeased the corrupt casuists whom Pascal had so severely handled. His works are not only the perennial source of that scientific theology which has agitated Europe for so many ages, but also the most vivid image of Christian society at the end of the fourth century."

"If we contemplate Augustine as a scholar, our judgment of him will vary according to the different demands we make of a theologian. If we compare the famous bishop with learned theologians of the present time, he can scarcely deserve the name of such a one; for we shall not readily reckon among learned theologians any one who knows nothing at all of Hebrew and but little of Greek. But if we estimate Augustine according to his own period, as it is proper we should, he was by all means a learned man, and was surpassed by but few, and among the Latin fathers perhaps only by Jerome, though by him in a high degree. (Thus much, however, is certain, Augustine had more genius than learning, more wit and penetration than fundamental science.) Augustine's was a philosophical and especially a logical mind. His works sufficiently prove his talent for system-making and a logical development of ideas. We also find in them much philosophical speculation peculiar to himself. But the value of those speculations is not to be highly rated, since he was far from being so much of a metaphysician in general as he was of a logician. Nor was he wanting in a knowledge of philosophical systems and the speculations of others. His weakest point as a scholar was in a knowledge of languages. In this he was surpassed even by Pelagius, who was only a layman; for although, as before remarked, he was not entirely ignorant of Greek, his knowledge of it was very limited, and we meet with a multitude of oversights on this account. Hence he generally used only the Latin translation of the Bible, which is so often faulty; and even in the New Testament he recurs but seldom to the original text. His ignorance and incapacity in expounding the Scriptures, at least of the Old Testament, he himself acknowledges (*Retract.* i, 18). Hence he very often founds his arguments from the sacred books on erroneous interpretations. He also employed philosophical reasons to support his positive doctrines, and strove to unite the rational with the revealed belief, as Christian theologians had before attempted to do from the time of Justin. His supernatural system he defended not only with exegetical, but also with philosophical weapons. His knowledge of the opinions of the earlier fathers often failed him. In a letter to Jerome (*Ep.* 67; *Opp. Hieron. Vall. ed.*), he frankly confesses that he knows not the errors charged upon Origen, and begs Jerome to point them out to him. His taste was not sufficiently formed by the study of the classics. Hence his style (though we find some good remarks of his on grammar, and his ability for eloquence is sufficiently manifest in particular passages) was on the whole defective in purity and elegance, as could not but be expected in an age when the study of Cicero had begun to be regarded as a sin. He also believed that rhetorical euphony was rather hurtful than beneficial to the presentation of Christian truths, as they thus lose their dignity. In other respects he did not despise the liberal arts, but believed they could be profitably used only when those who practice them are inspired by the Christian spirit (*Ep.* 101, *ad Memorium.*"—Wiggers, *Augustinism and Pelagianism*, chap. i.) His knowledge of Greek was moderate, and his biblical criticisms are therefore of comparatively little value (see Clausen, *Augustinus S. Scr. interpres*, Hafn. 1828); but as a theologian he made a deep impression upon his own age, and, indeed, upon the whole theology of the church down to the present time. "His influence may be compared with that of Origen in the East, but it was more general and enduring in the West. He was one of those great men, of world-wide celebrity, whose agency is not limited to their own times, but is felt afresh at various epochs in the lapse of centuries. His position in reference to theology was similar to that of Plato and Aristotle in the department of philosophy. On the one hand, the development of the Catholic dogma which appears in the writings of the schoolmen proceeded from him, and, on the other hand, a reaction of the pure Christian consciousness against the foreign elements of the Catholic dogma. Those tendencies within the pale of the Catholic Church from which a new Christian life emanated connect themselves with him. Even the more complete reaction at the Reformation, and the various revivals which the evangelical church has experienced, may be traceable to the same source. He resembled Origen in his turn for speculation, but surpassed him in originality, depth, and acuteness. Both passed through Platonism in the process of their culture; he did not, however, like Origen, mingle the Christian and Platonic elements, but developed the principles of Christianity independently of Platonism, and even in opposition to it. But Origen excelled him in greater mental freedom and erudite historical culture, while Augustine's mind was fettered by a def-

inite church system. The union of their mental elements would, without doubt, have made the most complete church teacher. Nevertheless, many qualities were united in Augustine, which we find scattered in separate tendencies of theological development, and hence we see the various periods of the church shadowed forth in his mental career" (Neander, *Hist. of Dogmas*, ii, 258).

"In estimating Augustine as a theologian, we must remember that he commenced life as a Manichæan; and many believe that traces of the Manichæan doctrine (of the evil nature of matter, etc.) can be traced in the later and severer forms of his belief. In attacking the Manichæans, he wrote his treatise *De Libero Arbitrio*, which certainly would have received a different shape had he written it at a later period, i. e. during his disputes with the Pelagians. In the various discussions which have arisen concerning predestination and the doctrines with which it is connected, some modern divines have quoted the arguments of Augustine against the Manichæans, and others those which he employed against the Pelagians, according to the discordant views which the combatants severally entertain on these controverted points. One of them has thus expressed himself, in his endeavor to reconcile Augustine with himself: 'The heresy of Pelagius being suppressed, the catholic doctrine in that point became more settled and confirmed by the opposition; such freedom being left to the will of man as was subservient unto grace, co-operating in some measure with those heavenly influences. And so much is confessed by Augustine himself, where he asks this question, "Doth any man affirm that free will is perished utterly from man by the fall of Adam?" And thereunto he makes this answer: "Freedom is perished by sin; but it is that freedom only which we had in Paradise, of having perfect righteousness with immortality." For, otherwise, it appears to be his opinion that man was not merely passive in all the acts of grace which conduced to glory, according to the memorable saying of his, so common in the mouths of all men, "He who first made us without our help, will not vouchsafe to save us at least without our concurrence." If any harsher expressions have escaped his pen (as commonly it happeneth in the heats of a disputation), they are to be qualified by this last rule, and by that before, in which it was affirmed that "God could not with justice judge and condemn the world, if all men's sins proceeded not from their own free will, but from some overruling providence which enforced them to it."' Another admirer of this father offers the following as an attempt at reconciliation: 'Augustine denied that the co-operation of man is at all exerted to produce the renewal of our nature; but, when the renewal had been produced, he admitted that there was an exercise of the will combined with the workings of grace. In the tenth chapter of his work against the Manichæans, the bishop of Hippo thus expresses himself: "Who is it that will not exclaim, *How foolish it is to deliver precepts to that man who is not at liberty to perform what is commanded! And how unjust it is to condemn him who had not power to fulfil the commands!* Yet these unhappy persons [the Manichæans] do not perceive that they are ascribing such injustice and want of equity to God. But what greater truth is there than this, that God has delivered precepts, and that human spirits have freedom of will?" Elsewhere he says, "Nothing is more within our power than our own will. The will is that by which we commit sin, and by which we live righteously." Nothing can be plainer than that the writer of these passages admitted the liberty of the human will, and the necessity of our own exertions in conjunction with divine grace. How this is to be reconciled with his general doctrine is perhaps indicated in the following passage from his book *De Gratia et lib. Arbitrio*, c. 17. Speaking of grace, he says "that we may *will* God *works* without us; but when we *will*, and so *will* as to *do*, he *co-works* with us; yet, unless he either *works* that we may will, or *co-works* when we do will, we are utterly incapable of doing any thing in the good works of piety.'" These are but very slight specimens of the mode in which learned and ingenious men have tried to give a kind of symmetrical proportion to this father's doctrinal system. Several large treatises have been published with the same praiseworthy intention; the pious authors of them either entirely forgetting, or having never read the rather latitudinarian indulgence of opinion which St. Augustine claims for himself in his 'Retractations.' If, however, an estimate may be formed of what this father intended in his various pacificatory doctrinal explanations from what he has actually admitted and expressed, it may be safely affirmed that no systematic writer of theology seems so completely to have entered into the best views of the bishop of Hippo, or so nearly reconciled the apparent discordances in them, as ARMINIUS has done" (Watson, *Theol. Dictionary*, s. v.). The changes in Augustine's theology are described as follows by Neander (*History of Dogmas*, ii, 347). "In his treatises *de Lib. Arbitrio* and *de Vera Religione* he supposes everything in man to be conditioned on free will. In his exposition of Rom. ix (A.D. 394) he expressly opposes the interpretation of that passage as implying predestination and the exclusion of free will. Man indeed, he says, could not merit divine grace by his works, for, in order to perform works that are truly pious, he must have first a suitable state of heart, the inward *justitia*. But this source of goodness man has not from himself; only the Holy Spirit can impart it to him in regeneration; antecedently to this all men are in equal estrangement from God; but it depends on themselves whether, by believing, they make themselves susceptible for the Holy Spirit or not. (Cap. 60.—Quod credimus nostrum est; quod autem bonum operamur illius qui credentibus in se dat Spiritum Sanctum.) God has chosen faith. It is written, God works all in all men, but he does not believe all in all. Faith is man's concern. (Non quidem Deus elegit opera quæ ipse largitur quum dat Spiritum Sanctum ut per caritatem bona operemur; sed tamen elegit fidem.) From this point we can trace the gradual revolution in Augustine's mode of thinking to its later harsher form. Yet in his treatise *De* 83 *diversis quæstionibus* (written about A.D. 388), he says, in explaining Rom. ix, 18 ('Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth'). This will of God is not unrighteous, for it is conditioned by the most secret relations of congruity; all men, indeed, are corrupt, but yet there is a difference among them; there is in sinners something antecedent by which they become deserving of justification or of hardening (Quæstio 68, § 4.—Venit enim de occultissimis meritis, quia et ipsi peccatores cum propter generale peccatum unam massam fecerint, non tamen nulla est inter illos diversitas. Præcedit ergo aliquid in peccatoribus quo, quamvis nondum sint justificati digni efficiantur justificatione et item præcedit in aliis peccatoribus quo digni sunt obtusione). The calling of individuals and of whole nations belongs to those high and deep things which man does not understand if he is not spiritually minded. But it must be always maintained that God does nothing unrighteous, and that there is no being who does not owe everything to God. The more Augustine advanced in a deeper perception of faith, the more he recognised it as a living principle, and not as a mere faith of authority, and he acquired a stronger conviction that faith presupposed a divine operation in the soul of man, and that the Bible referred it to divine agency. He was now easily impelled to the other extreme, and to give a one-sided prominence to the divine factor in faith. Resignation to God became his ruling principle, and, looking back

at his earlier life, he learned more and more to trace everything to his training by divine grace. He now allowed the conditioning element of free human susceptibility to vanish altogether. That theodicy now appeared to him untenable, which made the attainment of faith by individuals or nations, or their remaining strangers to the Gospel, dependent on their worthiness and the divine prescience; in opposition to this view, he now sought for a foundation in the secret absolute decrees of God, according to which one was chosen and another not. This view was confirmed by the opinion prevalent in the North African Church, that outward baptism was essential to salvation. He now inquired how it was that one child received baptism and another not, and this seemed to confirm the unconditionality of the divine predestination. The alteration in his mode of thinking occupied perhaps a space of four years. In the *diversæ questiones ad Simplicianum*, written about A.D. 397, this is shown most decidedly, as he himself says in his treatise *de dono perseverantiæ* that he had then arrived at the perception that even the beginning of faith was the gift of God. In that work (lib. i, questio 2) he derives all good in man from the divine agency; from the words of Paul, 'What hast thou that thou hast not received?' (1 Cor. iv, 7), he infers that nothing can come from man himself. 'How can it be explained,' he asks, 'that the Gospel reaches one man and not another? and that even the same dispensations act quite differently on different persons? It belongs to God to furnish the means which lead every man to believe; consequently, the reason of the difference can only be that, according to his own decree, it seems good to withhold it from one and not from another. All men, in consequence of the first transgression, are exposed to perdition; in this state there can be no higher movement, therefore none at all, in them toward conversion. But God, out of compassion, chooses some to whom he imparts divine grace, *gratia efficax*, which operates upon them in an irresistible manner, but yet in accordance with their rational nature, so that they cannot do otherwise than follow it. The rest he leaves to their merited perdition.' From the preceding remarks it is clear that Augustine reached the standpoint fixed by his own experience; and we perceive how false it is that his system in this form was derived from his excessive opposition to Pelagianism, since it had been formed ten years before his conflict with it. We might rather affirm of Pelagius that he would not have developed his doctrine in its actual form had he not been opposed to Augustine."

In the year 412 Augustine began to write against the doctrines of PELAGIUS, a native of Britain, who had resided for a considerable time at Rome, and acquired universal esteem by the purity of his manners, his piety, and his erudition. In the defense of his opinions Pelagius was seconded by Celestius, a man equally eminent for his talents and his virtues. Their principles were propagated rapidly, and were speedily transplanted to almost every corner of Christendom. If the brief notices which have come down to us respecting their tenets, in the writings of their adversaries, be correct, they (1) denied the regeneration of infants in baptism and the damnation of all unbaptized infants; (2) they denied that Adam's sin was imputed to his posterity, and went so far as to reject original sin entirely; (3) they asserted the freedom of the will, and its capacity for good without supernatural grace. "It is not," they said, "*free* will if it requires the aid of God; because every one has it within the power of his own will to do any thing, or not to do it. Our victory over sin and Satan proceeds not from the help which God affords, but is owing to our own free will. The unrestricted capability of men's own free will is amply sufficient for all these things, and therefore no necessity exists for asking of God those things which we are able of ourselves to obtain; the gifts of grace being only necessary to enable men to do that more easily and completely which yet they could do themselves though more slowly and with greater difficulty, seeing that they are perfectly free creatures." These opinions were assailed by St. Augustine and St. Jerome, as well as by Orosius, a Spanish presbyter, and they were condemned as heresies in the Council of Carthage and in that of Milevis. In his eagerness to confute these opponents, St. Augustine employed language so strong as made it susceptible of an interpretation wholly at variance with the accountability of man. This led to farther explanations and modifications of his sentiments, which were multiplied when the Semi-Pelagians arose, who thought that the truth lay between his doctrines and those of the Pelagians. Concerning original sin, he maintained that it was derived from our first parents; and he believed he had ascertained in what the original sin conveyed by Adam to his posterity consisted. In his sentiments, however, upon the latter point he was rather inconsistent, at one time asserting that the essence of original sin was concupiscence, and at another expressing doubts respecting his own position. This subject was bequeathed as a legacy to the schoolmen of a subsequent age, who exercised their subtle wits upon all its ramifications down to the period of the Council of Trent. On the consequences of the fall of our first parents, St. Augustine taught that by it human nature was totally corrupted, and deprived of all inclination and ability to do good. Before the age in which he lived, the early fathers held what, in the language of systematic theology, is termed the synergistic system, or the needfulness of human co-operation in the works of holiness; but, though the freedom of the will was not considered by them as excluding or rendering unnecessary the grace of God, yet much vagueness is perceptible in the manner in which they express themselves. In fact, there was no scientific view as yet on these topics. Those early divines generally used the language of Scripture, the fertile invention of controversial writers not having as yet displayed itself, except on the divine nature of Jesus Christ, and subsidiary terms and learned distinctions not being then required by any great differences of opinion. But as soon as Pelagius broached his errors, the attention of Christians was naturally turned to the investigation of the doctrine of grace. The personal experience of Augustine, coinciding with the views of the great body of the Christian Church, admitted the necessity of divine grace, or the influence of the Holy Spirit, for our obedience to the law of God. He ascribed the renovation of our moral constitution wholly to this grace, denied all co-operation of man with it for answering the end to be accomplished, and represented it as irresistible. He farther affirmed that it was given only to a certain portion of the human race, to those who showed the fruits of it in their sanctification, and that it secured the perseverance of all upon whom it was bestowed. (His view of predestination has been summed up as follows: 1. That God from all eternity decreed to create mankind holy and good. 2. That he foresaw man, being tempted by Satan, would fall into sin, if God did not hinder it; he decreed not to hinder. 3. That out of mankind, seen fallen into sin and misery, he chose a certain number to raise to righteousness and to eternal life, and rejected the rest, leaving them in their sins. 4. That for these his chosen he decreed to send his Son to redeem them, and his Spirit to call them and sanctify them; the rest he decreed to forsake, leaving them to Satan and themselves, and to punish them for their sins.) After Augustine had thus almost newly moulded the science of theology, and had combined with it, as an essential part of divine truth, that the fate of men was determined by the divine decree independently of their own efforts and conduct, and that they were thus divided into the elect and reprobate, it became necessary, in order to preserve consistency,

to introduce into his system a limitation with respect to baptism, and to preserve the opinions concerning it from interfering with those which flowed from the doctrine of predestination. He accordingly taught that baptism brings with it the forgiveness of sins; that it is so essential that the omission of it will expose us to condemnation; and that it is attended with regeneration. He also affirmed that the virtue of baptism is not in the water; that the ministers of Christ perform the external ceremony, but that Christ accompanies it with invisible grace; that baptism is common to all, while grace is not so; and that the same external rite may be death to some and life to others. By this distinction he rids himself of the difficulty which would have pressed upon his scheme of theology, had pardon, regeneration, and salvation been *necessarily* connected with the outward ordinance of baptism, and limits its proper efficacy to those who are comprehended, as the heirs of eternal life, in the decree of the Almighty. Many, however, of those who strictly adhere to him in other parts of his doctrinal system desert him at this point. See PELAGIANISM. His honest anxiety for the honor of the grace of God led him to overlook the human side of the question, and to make the operation of grace more like physical necessity than moral influence. The traces of his Manichæan habit of thought appear plainly here. "Here," says Kling, in his excellent article on Augustine in Herzog's *Real-Encyklopädie* (i, 623), "is a weak side in Augustine's system. In the attempt of his fiery and impulsive intellect to give fixity and stability to the doctrine of Christian anthropology, and to leave no room in his system for self-righteousness, he fell into the labyrinth of unconditional predestination, implying a dualism in the Divine will which has never gained the mind of the Christian Church as a correct interpretation of Scripture as a whole. In fact, the system has been a stumbling-block in the church from Augustine's time till now. As for the better part of Augustine's doctrine, which is, in fact, its true essence, viz. that the entire glory of the renewal of human nature is due to divine grace, and is due in no respect whatever to mere human ability, because the consequences of the fall have left that nature incapable of renewal except by a divine power of renovation, this doctrine has penetrated the heart and intellect of the church, and has found expression in her creeds and confessions in all ages." See AUGUSTINISM.

The *Donatist* controversy was one of the bitterest waged by Augustine, and was, perhaps, on the whole, the least honorable to him. Before this controversy, and even during the earlier period of it, he had always treated heretics with mildness and charity, and opposed the passage of several laws against the Donatists. "But at a later period, after the Donatists had made alarming progress among the African churches, the urgent representations of his colleagues caused a radical change of his views. He became the most ardent advocate of the compulsory suppression of every heresy, and he based this shocking theory on the passage in Luke xiv, where the master of a house, after the invited guests have declined to come, orders the servants to bring in the poor, the maimed, the halt, the blind, from the streets and lanes of the city, and, when there was yet room, to 'go out into the highways and hedges, and *compel them to come in.*' This interpretation by a church father so profoundly revered, has been, in all following centuries, the source of incalculable mischief. It is one of the principal weapons with which ecclesiastical and royal despots have attempted to justify the murder of millions on the charge of heresy. Even men like Bossuet were induced, by the weight of Augustine's authority, to advocate compulsory measures against heretics" (Neander, *Church History*, iii, 197–217; Flottes, *Etud s sur Saint Augustin*, Paris, 1862).

St. Augustine's works have been printed in a collected form repeatedly: at Paris, in 10 vols. folio, 1532; by Erasmus, from Frobenius's press, 10 vols. folio, 1540–43; by the divines of Louvain, 10 vols. folio, Lugd. 1586; and by the Benedictines of the congregation of St. Maur, 10 vols. folio, Paris, 1679–1700, 12 vols. folio, 1688–1703, and 12 vols. folio, Antwerp, 1700–1703; reprinted, Paris, 1836–39, 11 vols. 4to. The latest edition (not the best) is that of the Benedictines, edited by Migne (Paris, 1842, 15 vols. imp. 8vo). A review of his literary activity is given by Busch, *Librorum Augustini recensus* (Dorpat. 1826). Of his separate works many editions have been published. The Benedictine edition gives a copious *Life* of Augustine; and the 13th vol. of Tillemont's *Mémoires pour servir à l'Histoire Ecclésiastique* is a 4to of 1075 pages devoted entirely to his biography. Dupin (*Eccles. Writers*) gives a copious and minute analysis of all of Augustine's works. English versions of the *Confessions*, and of the *Expositions* of the *Gospels* and *Psalms*, may be found in the *Library of the Fathers* (Oxf. 1839–1855). A translation of the *Confessions*, with an introduction by Prof. Shedd, has also been published at Andover (1860). M. Poujoulat, the author of a *Life* of St. Augustine and numerous other works, has commenced (1864), in connection with abbé Raulx, a translation of the complete works of St. Augustine. The translators claim that this is the first complete French translation of the great church father. The work will be completed in twelve volumes (*Saint Augustin; Œuvres Complétes*). Recent editions of the *De Civitate Dei* have been published by Bruder (Leipsic, 1838) and Strange (Cologne, 1850); of the *Confessiones*, by Bruder (Leipsic, 1837), Pusey (Oxford, 1838), Raumer (Stuttgart, 1856); of the *Meditationes*, by Sintzel (Sulzbach, 1844) and Westhoff (Münster, 1854). German translations of the *Confessiones* have been published by Rapp (3d edition, Stuttgart, 1856), Grüninger (4th edit. Münster, 1859), and by several anonymous translators (Passau, 6th edit. 1856; Ratisbon, 1853; Reutlingen, 1858); and of the *City of God*, by Silbert (1825, 2 vols.)—Neander, *Ch. Hist.* ii, 354, 564; *Hist. of Dogmas*, vol. i, *passim;* Mozley, *Augustinian Doctrine of Predestination* (Lond. 1855); Mosheim, *Ch. Hist.* i, 110, 156; Wigers, *History of Augustinianism and Pelagianism* (vol. i trans. by Emerson, And. 1840, 8vo); Schaff, *Life and Labors of Augustine* (N. Y. 1854, 12mo); Böhringer, *Kirchenq. in Biographien*, I, pt. iii, 99 sq.; Kluth, *Der heil. Kirchenlehrer Augustinus* (Aachen, 1840); Bindemann, *Der heil. Augustinus* (Berlin, 1844); Poujoulat, *Histoire de St. Augustin* (Paris, 1844, 3 vols.); Shedd, *History of Doctrines*, bk. iv; *Am. Bib. Repos.* v, 195; *Meth. Qu. Rev.* 1857, 352 sq.; *Princeton Rev.* July, 1862, art. iii; Watson, *Dictionary*, s. v.; Hook, *Eccles. Biog.* vol. i; Taylor, *Ancient Christianity*, i, 231; *Jahrb. f. deutsche Theologie*, 1862; *Church Review*, July, 1863, 316.

Augustine (or AUSTIN), first archbishop of Canterbury, was a monk of the Benedictine monastery of St. Andrew, at Rome, and was sent by Pope Gregory, who had been prior of that convent, soon after his accession to the papal throne, as a missionary into England, together with forty companions, also Benedictines, A.D. 596 (Bede, *Hist. Eccl.* i, 23). Augustine and his company became discouraged, and Augustine was dispatched back to Rome to obtain the pope's leave for their return; but Gregory disregarded his remonstrances, and, providing him with new letters of protection, commanded him to proceed. Augustine and his companions landed late in 596 in the isle of Thanet, whence they sent messengers to Ethelbert, king of Kent, to inform him of the object of their mission. Ethelbert's queen, Bertha, daughter of Cherebert, king of the Parisii, was a Christian, and by the articles of her marriage (as early as 570) had the free exercise of her religion allowed her. Ethelbert ordered the missionaries at first to continue in the isle of Thanet, but some time after came to them

and invited them to an audience in the open air. Although he refused at first to abandon the gods of his fathers, he allowed them to preach without molestation, and assigned them a residence in Canterbury, then called Dorobernia, which they entered in procession, singing hymns. After the conversion and baptism of the king himself, they received license to preach in any part of his dominions, which Bede assures us (c. 25) extended (probably over tributary kingdoms) as far as the river Humber, and proselytes were now made in remarkable numbers. In 597, Augustine, by direction of Pope Gregory, went over to Arles, in France, where he was consecrated archbishop, and metropolitan of the English nation, by the archbishop of that place; after which, returning into Britain, he sent Lawrence, the presbyter, and Peter, the monk, to Rome, to acquaint the pope with the success of his mission, and to desire his solution of certain questions respecting church discipline, the maintenance of the clergy, etc. which Bede (l. i, c. 27) has reported at length in the form of interrogatories and answers. Gregory sent over more missionaries, and directed him to constitute a bishop at York, who might have other subordinate bishops, yet in such a manner that Augustine of Canterbury should be metropolitan of all England. Augustine now made an attempt to establish uniformity of discipline in the island, and, as a necessary step, to gain over the Welsh bishops to his opinion. For this purpose a conference was held in Worcestershire, at a place since called Augustine's Oak, where the archbishop endeavored to persuade the prelates to make one communion, and assist in preaching to the unconverted Saxons; but neither this, nor a second conference, in which he threatened divine vengeance in case of non-obedience, was successful. After Augustine's death, Ethelfrid, king of Northumberland, marched with an army to Caerleon, and near twelve hundred monks of Bangor were put to the sword. In the year 604 Augustine consecrated two of his companions, Mellitus and Justus, the former to the see of London, the latter to that of Rochester. He died at Canterbury, probably in 607, but the date of his death is variously given from 604 to 614. The observation of the festival of St. Augustine was first enjoined in a synod held under Cuthbert, archbishop of Canterbury (Gervase, *Act. Pontif. Cantuar.* Script. x, col. 1641), and afterward by the pope's bull in the reign of Edward III. See Bede, *Hist. Eccl.* lib. i and ii; Gregorius, *Epistolæ*, l. vii, ep. 5, 30; l. ix, ep. 56; Joan Diacon. *Vita S. Greg.*; Stanley, *Memorials of Canterbury* (London, 1855); *Acta Sanctorum*, Mensis Maii, vi, 378; *English Cyclopædia*; Neander, *Ch. Hist.* iii, 11 18; Smith, *Religion of Ancient Britain*, ch. x. See ENGLAND, CHURCH OF.

Augustinian Monks are divided into two classes:

I. CANONS REGULAR.—In the year 1038, four canons of the Church of Avignon, called Arnaldus, Odelo, Pontius, and Durandus, being desirous of leading a more strictly religious life, betook themselves, with the permission of the bishop Benedict, to a solitude, where they led an ascetic life; and having thus originally been under the *canonical* institution before the *monastic*, they acquired the name of "regular canons." A large number of canons, both lay and clerical, induced by their example, set themselves to follow this new rule of life, and ere long monasteries were built in various places, but chiefly in solitudes, and filled with these new candidates for the regular life, who differed from the monks in name only. At first they appear to have had no rule peculiar to themselves, and probably followed that of Aix-la-Chapelle (A.D. 816); but subsequently they assumed for their rule that of Augustine (i. e. his letter *ad Sanctimoniales*), adding to it various constitutions taken from the rule of Benedict and elsewhere. Stevens says that they did not take any vows until the twelfth century, nor do they appear to have assumed the name of "Regular Canons of St. Augustine" until Innocent II, at Lateran, in 1139, ordained that all regular canons should be under the rule of St. Augustine, contained in his 109th epistle. The dress of the regular canons was usually a long black cassock, and a white rochet over it, and over that a black cloak and hood; they also wore beards and caps. They were a numerous body in England, where they were probably first settled at Colchester in 1105. They are said to have had 170 houses in England. They were established in Scotland in 1114, at the desire of Alexander I, and had in that country 28 monasteries, of which the chief were Scone, Loch Tay, Inch Colme, St. Andrew's, Holyrood, Cambuskenneth, and Jedburgh.—Dugdale, *Monasticon*, vi, 37.

II. HERMITS, one of the four great mendicant orders [see MENDICANT ORDERS] of the Roman Catholic Church. The Augustinians endeavor to trace their origin back to the time when St. Augustine, after his conversion, lived for three years in a villa near Tagaste, wholly given up to ascetic exercises. But even the Romanist historians generally reject this claim as utterly without foundation. The order originated in 1256, when Pope Alexander IV, in pursuance of a decree, compelled eight minor monastic congregations, among which the John-Bonites (founded in 1168 by John Bon), the Brittinians, and the Tuscan hermits were the most important, to unite. The united order was called the *Hermits of St. Augustine*, because most of the congregations followed the *Rule of Augustine*, a compilation of precepts taken from two sermons of St. Augustine on the morals of priests and from his letter to the nuns of Hippo. Though now monks, they retained the name hermits, because all the congregations had been hermits. In 1257 they were exempted from the jurisdiction of the bishops, and divided into four provinces, Italy, Spain, France, and Germany. Unlike the other mendicant orders, they started with a lax rule, and gross disorders and immorality grew up among them sooner and more generally than among the others.

Usual Style of the Augustine Hermits. 1. In-doors; 2. Abroad.

Since the fourteenth century many attempts at introducing a stricter discipline have been made by zealous members, and have resulted in the formation of a large number of *special congregations*, of which the congregation of Lombardy, with 86 convents, became the most numerous. The congregation of Saxony, which was established in 1493, and with which the convents of Germany generally connected themselves, separated itself entirely from the order, and its superior, John Staupitz, assumed the title of vicar-general. Among the friends of Staupitz was MARTIN LUTHER, the most celebrated of all who ever wore the habit of Augustine, and through whose influence the majority

of the convents of the Saxon congregation seceded from the Roman Catholic Church.

The Discalceated or Barefooted Augustinians (Observants, Recollects) owe their origin to the Portuguese monk Thomas a Jesu de Andrade (died in 1582), though their first convent was not organized until after his death, in 1588, by order of the king of Spain. They adopted a rule which in strictness surpasses the primitive one, and were afterward divided into three separate congregations, the Italian-German, until 1656, in four provinces, subsequently in seven (2 of Naples, 2 of Sicily, 1 of Genoa, 1 of Germany, 1 of Piedmont), the French in three provinces, and the Spanish, the most rigorous of all, which extended to the East and West Indies, to the Philippine Islands, to Japan and Rome. They have in every province a retired convent, with a hermitage close by, in which monks desirous of a particular ascetic perfection may live.

In the sixteenth century, when Pius V conferred on them the privileges of the other mendicant orders, the Augustinians counted 2000 convents of men and 300 of females, together with 35,000 inmates. The order has fallen in the general suppression of convents in Portugal, Spain, France, Northern and Western Germany, and quite recently in Italy. At the beginning of 1860, the Augustinian Hermits had 131 convents in Italy, 10 in Germany, 6 in Poland, 1 in France, 13 in Great Britain, 1 in Holland, 2 in Belgium, 22 in Mexico, 2 in the United States (in the dioceses of Philadelphia and Albany), 13 in South America, and 1 in the Philippine Islands. The Barefooted Augustinians had 6 monasteries in Italy, 1 in Germany, 2 in South America, and 6 in the Philippine Islands.

The Augustinians have never been able to gain the same importance as the other mendicant orders, and at present they exert no great influence in the Church of Rome. The most remarkable men, besides Luther, which the order has produced, are Onuphrius Panvini (of the sixteenth century), Cardinal Norris, Abraham a Santa Clara, and Ludovicus Leon. The constitution, which was established at the general chapters of 1287, 1290, 1575, and especially at that of 1580, is aristocratic. The general chapters, which assemble every sixth year, elect a prior-general, and may depose him. His power is limited by the *definitores*, who, as his councillors, reside with him. Every province has a provincial, four definitores, and one or several visitatores. Every convent has a prior. The Discalceated Augustinians have their vicar-generals, while the general of the order is taken from the calceated (conventuals).

The sources of information are Bingham, *Orig. Eccles.* book vii; Dugdale, *Monasticon Anglicanum*, vi; Fehr's *Geschichte der Mönchsorden;* Helyot, *Ordres Religieux*, i, 288 sq., with the authorities cited there, especially N. Crusenii *Monasticon Augustinianum* (1623); St. Martin, *Vie de St. Augustin*, etc. (Toulouse, 1641); Osingeri *Bibliotheca Augustina* (Ingolstadt, 1768, fol.); Zunggo, *Historiæ Can. Reg. August. Prodromus* (Ratisb. 1742, 2 vols. fol.); P. Karl vom heil. Aloys, *Jahrbuch der Kirche* (Regensb. 1860); Migne, *Dictionnaire des Ordres Religieux*, tom. iv (Paris, 1859).

Augustinian Nuns, a religious order of the Roman Catholic Church following the rule of Augustine. Like the Augustinian monks, they have claimed Augustine as founder, without, however, any historical proofs. They partly form congregations under the guidance of the Augustinian monks, and partly are placed under the jurisdiction of the diocesan bishops. Congregations of Discalceated or Barefooted Augustinian nuns were founded in 1589, 1597, and 1604 in Spain, and one about the same time in Portugal by Queen Louisa, wife of John IV. The most recent congregation of Augustinian nuns is that called *Augustines de l'Interieur de Marie*, established on Oct. 14, 1829. It had, in 1839, only one house, at Grand Montrouge. In 1860 the Augustinian nuns had, altogether, 42 establishments in France, and a few others in Italy, Switzerland, Prussia, Spain, Holland and Belgium, Poland, Canada (at Quebec), and South America. The sources of information are the same as those mentioned at the close of the preceding article. See also Migne, *Dict. des Ordres Religieux*, tom. iv, p. 105–116.

Augustinism, the theological system of St. Augustine, as developed in opposition to Pelagianism and Semi-Pelagianism. "Augustine considered the human race as a compact mass, a collective body, responsible in its unity and solidarity. Carrying out his system in all its logical consequences, he laid down the following rigid proposition as his doctrine: 'As all men have sinned in Adam, they are subject to the condemnation of God on account of this hereditary sin and the guilt thereof'" (Smith's Hagenbach, *History of Doctrines*, i, 299). Wiggers (*Augustinism and Pelagianism*, p. 268) gives the following summary view of the theological system of Augustine: I. *Infant Baptism.*—The baptism of infants as well as adults is for the forgiveness of sin. Children have, indeed, committed no actual sins, yet by original sin they are under the power of the devil, from which they are freed by baptism. Hence Christian children who die before baptism no more escape positive punishment in the future life than do all who are not Christians. II. *Original Sin.*—By Adam's sin, in whom all men jointly sinned together, sin, and the other positive punishments of Adam's sin, came into the world. By it human nature has been both physically and morally corrupted. Every man brings into the world with him a nature already so corrupt that he can do nothing but sin. The propagation of this quality of his nature is by concupiscence. III. *Free Will.*—By Adam's transgression, the freedom of the human will has been entirely lost. In his present corrupt state, man can will and do only evil. IV. *Grace.*—If nevertheless man, in his present state, wills and does good, it is merely the work of grace. It is an inward, secret, and wonderful operation of God upon man. It is a preceding as well as an accompanying work. By preceding grace, man attains faith, by which he comes into an insight of good, and by which power is given him to will the good. He needs co-operating grace for the performance of every individual good act. As man can do nothing without grace, so he can do nothing against it. It is irresistible. And as man by nature has no merit at all, no respect at all can be had to man's moral disposition in imparting grace, but God acts according to his own free will. V. *Predestination and Redemption.*—From eternity God made a free and unconditional decree to save a few from the mass that was corrupted and subjected to damnation. To those whom he predestinated to this salvation, he gives the requisite means for the purpose. But on the rest, who do not belong to this small number of the elect, the merited ruin falls. Christ came into the *world and died* for the elect only.

These are the principles of Augustinism. Its anthropological principle, of the native corruption of man, and of his utter incapacity to do good apart from divine grace, has remained fixed in the church to this day. Pelagius maintained, on the contrary, that "every man, in respect to his moral nature, is born in precisely the same condition in which Adam was created, and has the capacity of willing and doing good without God's special aid. It was Augustine's mission to enunciate clearly and to fix forever the Christian doctrine as to the condition of *human nature* in its fallen state. But the anxiety of Augustine to save the divine glory in the work of man's salvation led him to the doctrine of unconditional election and predestination—a doctrine to which the mind and heart of the church, as a whole, has never acceded. It has been a stumbling-block from Augustine's day until now. But Augustine, in his combat against Pelagius,

was entirely successful. The church of his times sided with him, and Pelagius and his adherents were condemned by a number of synods, and by Zosimus, the bishop of Rome. After the death of Augustine, the controversy about the chief points of his system continued for a long time to agitate the entire church. The General Synod of Ephesus (431) condemned the Pelagians, together with the Nestorians; yet, on the whole, the Greek Church did not take any real interest in the controversy, and never adopted the doctrines of absolute predestination and irresistible grace. In Africa and Rome a tendency to Augustinism prevailed; and at the synods of Arausio (Orange) and Valentia (529) a decision was obtained in favor of the exclusive operation of divine grace, although predestination was evidently evaded. In Gaul Augustinism did not exercise the same influence; and although the authority of Augustine was too great to permit an open opposition to his system, Semi-Pelagian tendencies seemed to be for a long time in the ascendency.

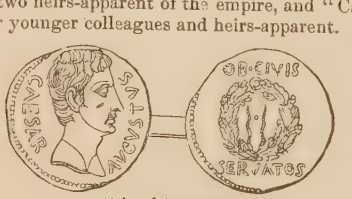
The authority of Augustine's name remained unimpaired, although his peculiar doctrines were but little understood by the church of the Middle Ages. The first important controversy concerning Augustinism was that called forth by the monk Gottschalk (q. v.), who in the most decided forms of expression announced the doctrine of a double predestination, founded upon the absolute foreknowledge of God, according to which some were devoted to life, and others were consigned to destruction. Gottschalk, who pretended to be a strict follower of Augustine, was condemned by the Synod of Mayence (848), and died in prison (868). His doctrine was a development, not of the good side of Augustinism, viz. its anthropology, but of the false side, viz. its view of the relations between God and man in the work of salvation. Augustine maintained unconditional election, but not reprobation; he held that God chose from the *massa perditionis* such and such persons to be saved, because he pleased to choose them, and for no other reason whatever; while the rest were lost, not because God chose to damn them, but because they were sinners. Gottschalk was the first to announce in clear terms the doctrine of the divine reprobation of sinners, i. e. that they are damned, not simply because of their sins, but because of God's decree to damn them, for no other reason than because it pleased him so to do. In the subsequent centuries, the rise of scholasticism and mysticism, and the controversy between these two systems, diverted the attention of the church from Augustinism. Anselm, Peter Lombard, and Thomas Aquinas endeavored to retain Augustine's doctrine of an unconditional election, though with many limitations. The current of theological opinion in the church in general was in a direction toward Pelagianism, and the learned Thomist, Thomas de Bradwardina (q. v.), a professor at Oxford, and subsequently archbishop at Canterbury (d. 1349), charged the whole age with having adopted Pelagianism. On the whole, the Thomists claimed to stand on the same ground as Augustine; yet, while they regarded original sin as a culpable offence, and divine grace as predestination, they nevertheless believed that man has some remnants of power by which he may make himself worthy of divine favor (*meritum e congruo*), and regarded divine grace as dependent upon divine foreknowledge. The Scotists (adherents of Duns Scotus), on the other hand, described both original sin and grace as rather the invariable condition of all men, and as developments of the spiritual world in the course of Providence. As Thomas was a Dominican and Duns Scotus a Franciscan, the controversy between Thomists and Scotists on the subject of original sin and divine grace gradually became a controversy between the two orders of mendicant friars. After the Reformation, the Jesuits, in accordance with the moral system of their school, adopted the views of the Scotists. Augustinism found very zealous champions in the professors of the University of Louvain. One of them, Baius (q. v.), was denounced by the Franciscans to Pope Pius V, who in 1567 condemned 79 propositions extracted from the writings of Baius, a sentence which was confirmed by Gregory XIII (1579). In return, the theological faculty of Louvain censured 34 propositions in the works of the Jesuits Less and Hamel, as opposed to the teachings of St. Augustine, and to the absolute authority of the Scriptures. As the controversy waxed very warm, Sixtus V forbade its continuance; but when this proved fruitless, a committee (the celebrated *congregatio de auxiliis*) was appointed by Clement VIII for the full decision of the question, "In what way is the assistance of divine grace concerned in the conversion of the sinner?" The congregation was, however, dismissed in 1607, without having accomplished its object, and the antagonism between the Augustinian school and its opponents continued as before. An elaborate representation of the Augustinian and Pelagian systems was given by Bishop Jansenius, of Ypres, in his work *Augustinus s. doctrina Augustini de humanæ naturæ sanitate, ægritudine, et medicina adversus Pelagium et Massilienses*, which was published after the death of the author, and gave rise to the celebrated Jansenist controversy, and to the exclusion of the Jansenists from the church. See JANSENIUS and JANSENISTS. The condemnation of Jansenius and the Jansenists did, however, not terminate the controversy in the Roman Catholic Church concerning the Augustinian theology, though the subsequent history of the controversy is not marked by any prominent event. But the Roman Catholic Church, as a whole, rejects that part of Augustinism which teaches absolute predestination (see Möhler, *Symbolism*, ch. iii, § 10).

Some of the forerunners of the Reformation during the Middle Ages, as Wickliffe and Savonarola, were strict Augustinians; but others, e. g. Wessel, urged the necessity of a free appropriation of divine grace on the part of man as a *conditio sine qua non*. Luther was an Augustinian monk, and, as a reformer, he was at first confirmed in his Augustinian views by the contests which he had to maintain against the doctrine of the meritoriousness of works. But there is reason to believe that, in common with Melancthon, he modified his views as to absolute predestination; and, under the guidance of Melancthon, the Lutheran Church has avoided the strict consequences of the Augustinian system by asserting that the decrees of God are conditional. Calvin was a strict Augustinian, and even went beyond Augustine, by maintaining reprobation. He, and the early reformed theologians generally, in their religious controversies, not only admitted all the consequences of the Augustinian system, but, having once determined the idea of predestination, went beyond the premises so far as to maintain that the fall of man was itself predestinated by God (supralapsarianism). This view, however, did not meet with much approbation, and was at last almost entirely abandoned. In opposition to the ultra Augustinian views, Arminius, admitting Augustine's anthropology, defined the true doctrine of the relations between God and man in the work of salvation. In Germany, the Rationalists and the school of Speculative Philosophy discarded Augustinism, while the Pietists, and other theologians who returned to the old faith of the church, and (though with various modifications) the followers of Schleiermacher, revived it in its essential points. At present, hardly one of the great theologians of Germany holds the extreme Augustinian doctrine of absolute predestination.

The first good work on the Augustinian system was written by Wiggers, *Versuch einer pragmatischen Darstellung des Augustinismus und Pelagianismus* (Berlin, 1821; Hamburg, 1833, vol. i translated by Prof. Emerson, Andover, 1840, 8vo). See also Ganganf, *Psychologie des heil. Augustinus* (Augsb. 1852). More philo-

sophical than theological, yet of great value for the history of the theological system of Augustine, is the work of Nourrisson on "The Philosophy of St. Augustine" (*La Philosophie de Saint Augustin*," Par. 1865, 2 vols.). This work received a prize from the French *Académie des Sciences Morales et Politiques*. The first volume contains a memoir of the bishop, and a detailed exposition of his philosophical views; the second gives an account of the sources from which Augustine borrowed his ideas, an estimate of the influence which the Augustinian theories exercised, especially during the seventh century, and a critical discussion of the Augustinian theories. See ARMINIANISM; AUGUSTINE.

Augustus (*venerable*, Græcized Αὔγουστος), the imperial title assumed by Octavius, or Octavianus, the successor of Julius Cæsar, and the first peacefully acknowledged emperor of Rome. He was emperor at the birth and during half the lifetime of our Lord (B.C. 30 to A.D. 14), but his name occurs only once (Luke ii, 1) in the New Testament, as the emperor who appointed the enrolment in consequence of which Joseph and Mary went to Bethlehem, the place where the Messiah was to be born. See JESUS. The successors of the first Augustus took the same name or title, but it is seldom applied to them by the Latin writers. In the eastern part of the empire the Greek Σεβαστός (which is equivalent) seems to have been more common, and hence is used of Nero (Acts xxv, 21). In later times (after Diocletian) the title of "Augustus" was given to one of the two heirs-apparent of the empire, and "Cæsar" to their younger colleagues and heirs-apparent.



Coin of Augustus.

Augustus was descended from the Octavian family (gens Octavia), being the son of a certain prætor, Caius Octavius, and born in the year of Rome 691, B.C. 62 (Sueton. *Octav.* 5). His mother was Atia, daughter of Julia, the sister of C. Julius Cæsar. He bore the same name as his father, Caius Octavius. Being adopted and educated by his great uncle Julius Cæsar, he changed his name from Octavius to that of Caius Julius Cæsar Octavianus (i. e. ex-Octavius), in accordance with Roman usage. After the assassination of Cæsar, he went, although still a youth, into Italy, and soon acquired such political connections and importance (Suet. *Cæs.* 83 sq.; *Octav.* 8) that Antony and Lepidus took him into their triumvirate (Suet. *Octav.* 13). After the removal of the weak Lepidus, he shared with Antony the chief power over the entire Roman empire, having special charge of the western provinces, as Antony did over the eastern (Suet. *Octav.* 16, 54; Appian. *Civ.* v, 122 sq.). But there was no cordial union between these two ambitious men; their opposition gradually developed itself, and soon reached its crisis in the decisive naval battle of Actium (B.C. 31), in which Octavius was victor (Suet. *Octav.* 17; Dio Cass. l. 15 sq.; Vell. Paterc. ii, 85). Two years afterward he was greeted as "emperor" (imperator) by the senate, and somewhat later (B.C. 27), when he desired voluntarily to receive the supreme power, as "Augustus" (Vell. Paterc. ii, 91; Dio Cass. liii, 16). Liberality toward the army, moderation toward the senate, which he allowed to retain the semblance of its ancient authority, affability and clemency toward the populace, strengthened the supremacy which Augustus, uniting in his own person the highest offices of the republic, maintained with imperial power, but without a regal title. To Herod, who had attached himself to the party of Antony, he was unexpectedly gracious, instated him as king of Judæa ("rex Judæorum," Joseph. *Ant.* xv, 7, 3), raising also somewhat later his brother Pheroras to the tetrarchate (Joseph. *Ant.* xv, 10, 3). In thankfulness for these favors, Herod built him a marble temple near the source of the Jordan (Joseph. *Ant.* xv, 10, 3), and remained during his whole life a firm adherent of the imperial family. After the death of Herod (A.D. 4) his dominions, almost in exact accordance with the will which he left, were divided among his sons (Joseph. *Ant.* xvii, 11, 4) by Augustus, who was soon compelled, however (A.D. 6), to exile one of them, Archelaus, and to join his territory of Judæa and Samaria to the province of Syria (Joseph. *Ant.* xxii, 13, 2). Augustus died in the 76th year of his age at Nola in Campania, August 19, in the year of Rome 767 (see Wurm, in Bengel's *Archiv*, ii, 8 sq.), or A.D. 14 (Suet. *Octav.* 99 sq.; Dio Cass. lvi, 29 sq.; Joseph. *Ant.* xviii, 3, 2; *War*, ii, 9, 1), having some time previously nominated Tiberius as his associate (Suet. *Tib.* xxi; Tacit. *Annal.* i, 3). The kindness of Augustus toward the Herods, and the Jews through them (Philo, ii, 588, 591, 592), was founded, not upon any regard for the Jewish people themselves (as the contrary appears to have been the case with all the Roman emperors, Suet. *Octav.* 93), but upon political considerations, and, as it would seem, a personal esteem for Herod. Augustus not only procured the crown of Judæa for Herod, whom he loaded with honors and riches, but was pleased also to undertake the education of Alexander and Aristobulus, his sons, to whom he gave apartments in his palace. When he came into Syria, Zenodorus and the Gadarenes waited on him with complaints against Herod; but he cleared himself of the accusations, and Augustus added to his honors and kingdom the tetrarchy of Zenodorus. He also examined into the quarrels between Herod and his sons, and reconciled them. See HEROD. Syllæus, minister to Obodas, king of the Nabathæans, having accused Herod of invading Arabia, and destroying many people there, Augustus, in anger, wrote to Herod about it; but he so well justified his conduct that the emperor restored him to favor, and continued it ever after. He disapproved, however, of the rigor exercised by Herod toward his sons, Alexander, Aristobulus, and Antipater; and when they were executed he is said to have observed "that it were better a great deal to be Herod's swine than his son" (Macrob. *Saturn.* ii, 4). It was through the warm attachment of Augustus for M. Vipsanius Agrippa that the latter

Coin of Augustus with the Head of M. Vipsanius Agrippa.

was enabled to exercise a strong influence in favor of the Jews. See AGRIPPA. After the death of Lepidus, Augustus assumed the office of high-priest, a dignity which gave him the inspection over ceremonies and religious concerns. One of his first proceedings was an examination of the Sibyls' books, many of which he burnt, and placed the others in two gold boxes under the pedestal of Apollo's statue, whose temple was within the enclosure of the palace. This is worthy of note, if these prophecies had excited a general expectation of some great person about that time to be born, as there is reason to suppose was the fact. It should be remembered, also, that Augustus had the honor to shut the temple of Janus, in token of universal peace, at the time when the Prince of Peace was born. This is remarkable, because that temple was shut but a very few times. For further details of the life of Augustus, see Smith's *Dict. of Biog.* s. v. On the question whether this emperor had any knowledge respecting Christ, there are treatises

by Hasse (Regiom. 1805), Hering (Stettin, 1727), Köber (Gerl. 1669), Sperling (Viteb. 1703), Ziebich (Gera, 1718, and in his *Verm. Beitr.* i, 3), Zorn (*Opusc.* ii, 481 sq.).

AUGUSTUS' BAND (*σπειρὴ Σεβαστή*, the *Augustan cohort*), the title of the body of Roman imperial troops to which the centurion who had charge of Paul on his voyage to Rome belonged (Acts xxvii, 1). See COHORT.

Aunt (דֹּדָה, *dodah'*, fem. of דּוֹד, a *friend*, hence *uncle*), one's father's sister (Exod. vi, 20), also an uncle's wife (Lev. xviii, 14; xx, 20). See AFFINITY.

Aurandt, JOHN DIETRICH, a minister of the German Reformed Church, was born on Maiden Creek, Berks county, Pa., 1760, and in his youth was apprenticed to a miller. In 1778 he enlisted as a soldier in the brigade of the Pennsylvania Regulars under Gen. Wayne. He continued in the army till 1781, when he received an honorable discharge. He now resumed his business as a miller, but after several years turned his attention to farming. Meanwhile his mind had been strongly turned toward the holy ministry. He began by exhorting in meetings for prayer, studying privately as best he could. He was licensed to preach in 1806, and ordained in 1809. He settled in Huntington county, Pa. His field of labor extended east and west sixty miles, north and south from forty to fifty miles. Here he labored with apostolic zeal as a pioneer, laying the foundation of numerous and flourishing congregations. His travelling over these mountain regions of Pennsylvania was done on horseback. This was his first and also his last field of labor. His health failed toward the last, and sometimes for a short period his labors were interrupted; but he continued his work, though often amid much suffering, till near his end. He preached his last sermon the latter part of the summer of 1830, and died April 24th, 1831, in the 71st year of his age. Mr. Aurandt's power of usefulness lay in extraordinary natural gifts, deep and earnest piety, rather than in acquired learning or intellectual polish. He was gifted with a good memory, quick perception, a ready flow of language, and a clear enunciation. He preached only in the German language.

Auranītis. See HAURAN.

Aura'nus (Αὔρανος), given as the name of the leader in the riots at Jerusalem against Lysimachus (2 Macc. iv, 40), where he is described as "a man far gone in years, and no less in folly." Other MSS., however (followed by the Vulg.), read Τύραννος, *Tyrannus*, which may be taken either as a proper name or appellative, q. d. *ringleader*.

Aurelius, MARCUS ANNIUS VERUS ANTONINUS, Roman emperor from 161 to 180, was born in 121, and at the age of eighteen adopted by the Emperor Antoninus Pius, whom he succeeded, in 161, on the throne. He was educated by Sextus of Chæronea, a grandson of Plutarch, and became early in life an ardent admirer and adherent of the Stoic philosophy. On his accession to the throne he magnanimously shared the government with his adopted brother Verus. Shortly after a war broke out with the Parthians, which was victoriously terminated by the generals of Verus. Both emperors held a triumph, and assumed the title Parthicus. A more dangerous war broke out on the northern frontier of the empire with a number of German tribes, as the Marcomanni, Alani, and many others. It was carried on, with many vicissitudes, until 169, when the barbarians sued for peace. In the same year Verus died. Soon the war was renewed; and in the course of it, in 174, a celebrated victory was gained by Marcus Aurelius over the Quadri in consequence of a sudden thunder-storm, by which the Romans, who greatly suffered from want of water, were saved from apparently imminent defeat. The emperor ascribed the victory to Jupiter Tonans; but the twelfth legion, composed largely of Christians, ascribed it to their prayers. The statement of Eusebius, that the emperor gave to this legion the name *Legio Fulminatrix* (Thundering Legion), and threatened penalties on such as accused Christians merely on account of their religion, is generally rejected as inaccurate (Eusebius, *Ch. Hist.* v, 5). See Lardner, *Works*, vii, 178-198. Avidius Cassius rebelled against Aurelius, but was murdered by his own adherents. Aurelius pardoned the rebels, revisited Rome in 176, celebrated his victories by a triumph, and soon after marched again, with his son Commodus, against the Marcomanni; but before the conclusion of the war he died at Vindobona (now Vienna), in 180. Aurelius was one of the best emperors the Roman Empire ever had; truthful, just, severe against himself, but mild toward all other men; and his life, in the main, corresponded to his philosophical principles. The only blot in his reign is the persecution of Christians. The first persecution during his reign seems to have occurred at Lingona in 167, and in it Polycarp, the last surviving disciple of the apostle John, lost his life. In 177, the Christians of Gaul, especially the churches of Lyons and Vienna, were subjected to a cruel persecution, in which a great many Christians fell, and among them Pothinus, bishop of Lyons. See PERSECUTIONS. The philosophical emperor acted logically in persecuting the Christians, who disobeyed the laws of Rome, while he held it his duty to uphold those laws. He believed that the new religion was a superstition, and that it was dangerous to the state. This was enough for him. Aurelius wrote a work (in Greek) entitled Τὰ εἰς ἑαυτόν (*Meditations*), from the composition of which he has received the title of "Philosopher." There are editions of it by Casaubonus (London, 1643), Gataker (Cambr. 1654), Schulz (Schlesw. 1802), and Koraes (Par. 1816). It has been translated into the languages of all civilized nations, and even into Persian by Hammer (Vienna, 1831). A new English version by G. Long appeared in 1863 (London).—Smith's *Dict. of Class. Biog.* s. v.; Neander, *Ch. Hist.* i, 105-115; Lardner, *Works*, l. c., Neander, *On Greek Ethics*, *Bibliotheca Sacra*, x, 476 sq.

Aureŏla or Aureole (*go'ld-co'red*), the crown of rays designed to represent flame, put by the old painters around the figures of saints, investing the whole body, as the *nimbus* (q. v.) does the head. Its form is generally ovoidal.—Didron, *Chr. Iconography*, 107 sq.

Auricular Confession, the confession of sin *into the ear* of the priest, which, as part of *penance*, is one of the sacraments of the Romish Church.

1. Before the time of Leo the Great (fifth century) it had been the custom for the more grievous offenders to make confession of their sins publicly, in the face of the congregation, or, at least, for the ministers occasionally to proclaim before the whole assembly the nature of the confessions which they had received. This public act, called *exomologesis*, included not only public confession, but public mortification in sackcloth and ashes; and, as such, was entirely different from auricular confession, which was wholly unknown to the ancient Church (see the authorities in Bingham, *Orig. Eccl.* bk. xviii, ch. iii; Daillé, *De Confess. Auricular.* iv, 25). As for the Eastern Church, Sozomen, in his account of the confessional, says that the public confession in the presence of all the people, which formerly obtained, having been found grievous (*φορτικὸν ὡς εἰκός*), a well-bred, *silent*, and prudent presbyter was set in charge of it; thus plainly denoting the change from public to auricular confessions. It was this penitential presbyter whose office was abolished by Nectarius in the fourth century, on account of a rape committed on a female penitent by the priest (Sozom. *Hist. Eccl.* vii, 16; Socrat. *Hist Eccl.* v, 19). Pope Leo discouraged the ancient practice of public

confession, or, rather, the publication by the priest of flagrant sins confessed, and permitted, and even enjoined with some earnestness, that confession should rather be private, and confided to the priest alone. The evil most obviously proceeding from this relaxation was the general increase, or, at least, the more indecent practice of the mortal sins, and especially (as Mosheim, *Church. Hist.* cent. v, pt. ii, ch. iv, has observed) of that of incontinence; unless, indeed, we are to suppose that the original publicity of confession was abandoned from its being no longer practicable in a numerous body and a corrupt age. But another consequence which certainly flowed from this measure, and which, in the eye of an ambitious churchman, might counterbalance its demoralizing effect, was the vast addition of influence which it gave to the clergy. When he delivered over the conscience of the people into the hands of the priests, when he consigned the most secret acts and thoughts of individual imperfection to the torture of private inquisition and scrutiny, Leo the Great had indeed the glory of laying the first and corner-stone of the papal edifice—that on which it rose and rested, and without which the industry of his successors would have been vainly exerted, or (as is more probable) their boldest projects would never have been formed.

2. But Leo made no *law* requiring private confession before communion. That step was not taken till the fourth council of Lateran, A.D. 1215, when it was decreed that all persons should confess privately, and be absolved once a year, under pain of excommunication (can. xxi; *Hard. Conc.* t. vii). The doctrine that penance is a *sacrament* seems to have been first broached by Aquinas (*Summa*, pt. iii, 2, 84). The Romish system of sacramental penance was completed by the Council of Trent (sess. xiv, cap. 5, 6), which declared that "from the institution of the sacrament of penance already set forth, the Church has always understood that an entire confession of sins was also appointed by the Lord, and that it is of divine right necessary to all who have lapsed after baptism. Because our Lord Jesus Christ, when about to ascend from earth to heaven, left his priests, his vicars, to be, as it were, the presidents and judges, to whom all mortal sins into which Christ's faithful people should fall should be brought, in order that, by the power of the keys, they might pronounce sentence of remission or retention. For it is plain that the priests cannot exercise this judgment without knowledge of the cause, nor can they observe equity in enjoining penalties if men declare their sins only generally, and not rather particularly and separately. From this it is inferred that it is right that the penitents should recount in confession all the deadly sins of which, upon examination, their conscience accuses them, even though they be most secret, and only against the last two commandments, which not unfrequently grievously wound the soul, and are more dangerous than those which are openly practised," etc. Here an attempt is made to invest the Christian priesthood with the prerogative of the Most High, who is a searcher of the hearts and a discerner of the thoughts, in forgetfulness of the very distinction which God drew between himself and all men, "Man looketh to the outward part, the Lord trieth the heart." As Christ has invested his ministers with no power to do this of themselves, the Tridentine fathers have sought to supply what they must needs consider a grievous omission on his part by enjoining all men to unlock the secrets of their hearts at the command of their priest, and persons of all ages and sexes to submit not only to general questions as to a state of sin or repentance, but to the most minute and searching questions as to their inmost thoughts. Auricular confession is unquestionably one of the greatest corruptions of the Romish Church. It goes upon the ground that the priest has power to forgive sins; it establishes the tyrannical influence of the priesthood; it turns the penitent from God, who only can forgive sins, to man, who is himself a sinner; and it tends to corrupt both the confessors and the confessed by a foul and particular disclosure of sinful thoughts and actions of every kind without exception.

3. The *confessor* must be an ordained priest; and no penitent can confess to any other than his parish priest without the consent of the latter, except in *articulo mortis*. Special confessors are provided for monks and nuns. For the place of confession, see CONFESSIONAL. The laws of confession may be found in the Romish directories and books of moral theology; and a glance at them is enough to satisfy any candid mind of the fearful dangers of such a system. Any one who may think it necessary to satisfy himself upon the point may consult the cases contemplated and provided for (among others) by Cardinal Cajetan in his *Opuscula* (Lugd. 1562), p. 114. In the Bull of Pius IV, *Contra solicitantes in confessione*, dated Apr. 16, 1561 (*Bullarium Magn.* Luxemb. 1727, ii, 48), and in a similar one of Gregory XV, dated Aug. 30, 1622 (*Gregory XV, Constit. Rom.* 1622, p. 114), there is laid open another fearful scene of danger to female confitents from wicked priests. For a full account of the history of the system, its laws and its dangers, see Hopkins, *History of the Confessional* (N. Y. 1850, 12mo).

4. The *Protestant* churches reject auricular confession. The Lutheran Church, however, allows confession, only with this difference, that while the Catholic Church requires from the penitent the avowal of his particular and single crimes, the Lutheran requires only a general acknowledgment, leaving it, however, at the option of its members to reveal their particular sins to the confessor, and to relieve the conscience by such an avowal. The Reformed churches of the Continent generally practise only *general* confession preparatory to the sacrament. There is a tendency, however, in the high Lutheran reaction in Germany, to return to auricular confession. The *Church of England*, in some cases, exhorts to confession, but she makes it no part of her discipline, nor does she (as the Church of Rome insists upon, or as some of her own members would fondly introduce the practice) prescribe regular, complete, periodical confession. For the doctrine of the Church of England upon the subject of confession to a pastor, see (in the Prayer-book) the former of the two exhortations in giving warning for the Communion, and the order for the Visitation of the Sick. The Church of England has recently been greatly agitated by what appears to be a concerted attempt on the part of the Romanizing part of her clergy to restore auricular confession.—Bingham, l. c.; Hopkins, *Hist. of the Confessional;* Elliott, *On Romanism*, i, 312 sq.; Klee, *Die Beichte, eine histor.-krit. Untersuch.* (Frankf. 1828); Kliefoth, *Die Beichte und Absolution* (Schwerin, 1856). See PENANCE; CONFESSION.

Austin, David, a Presbyterian minister, was born in New Haven, Conn., 1760, and graduated at Yale College, 1779. After studying with Dr. Bellamy, he spent some time in European travel, and in 1788 was ordained pastor of the Presbyterian Church in Elizabethtown, N. J. He labored faithfully till 1795, when he became deranged from fever. On his recovery the derangement continued, and he preached that Christ would appear in May, 1796. The failure of his prediction only confirmed his delusion, and he went about preaching the advent with great zeal, and creating great excitement. In 1797 he was dismissed from his pastorate. After some years he recovered his sanity, and was installed in 1815 pastor at Bozrah, Conn., where he remained until his death in 1831. He edited a Commentary and published several millennial pamphlets.—Sprague, *Annals*, ii, 197.

Austin, Samuel, D.D., was born in New Haven, 1760, graduated at Yale College in 1783. After teaching and travelling a few years, he was ordained, as

the successor of Allen Mather, at Fairhaven, Conn., Nov. 9, 1786, where he remained until 1790. He then became pastor of a church in Worcester, Mass., where he labored faithfully nearly 25 years. In 1815 he was elected president of the University of Vermont, which office he resigned in 1821. After preaching a few years in Newport, he fell into ill health and melancholy, and died at Glastonbury, Conn., Dec. 4, 1830. He was eminently pious and distinguished as a minister. He published letters on baptism, examining Merrill's seven sermons, 1805; a reply to Merrill's twelve letters, 1806; and a number of occasional sermons.—Sprague, *Annals*, ii, 224.

Austin, St. See AUGUSTINE.

Australasia, a division of the globe forming a part of Oceanica. It comprises the continent of Australia, Tasmania (Van Diemen's Land), New Guinea, and the Louisiade Archipelago, New Britain, New Ireland, and neighboring islands, Solomon's Islands, New Hebrides, New Caledonia, New Zealand, and the isles to the southward, Kergueland Islands, St. Paul, and Amsterdam, and numerous coral reefs and islets. —Newcomb, *Cyclopædia of Missions*. See AUSTRALIA.

Australia, or NEW HOLLAND, a vast extent of land forming the main portion of Australasia. Its area is about 2,700,000 square miles. The population in the five English colonies, New South Wales, Victoria, South Australia, West Australia, and Queensland, was, in 1862, about 1,240,000 souls. The native population is rapidly decreasing. Their numbers are estimated at from 15,000 to 20,000. Toward the close of the last century Episcopal chaplains were appointed by the British government in New South Wales, which at that time was a penal settlement. In 1795 the Society for Propagating the Gospel in Foreign Parts commenced its missionary operations. In 1836 the first bishop was consecrated, and in 1847 three new sees were constituted. In 1865 the Anglican Church had in Australia (exclusive of Tasmania, q. v.) seven dioceses, Sydney, Newcastle, Melbourne, Adelaide, Perth, Brisbane, and Goulburn. The Roman Church has an archbishop at Sydney, and bishops at Perth, Adelaide, Melbourne, Maitland, and Brisbane, and a population of about 80,000 souls. The Moravians established a mission to the aborigines in 1849. In 1858 they sustained there two missionaries, but no specific results are yet reported. The Wesleyan Missionary Society opened a mission in New South Wales in 1815, in South Australia in 1838, in Western Australia in 1839. Their missions, both among the English population and the natives, have been blessed with remarkable success. They had, in 1865, 99 circuits, 484 chapels, 256 other preaching places, 145 missionaries and assistant missionaries, 5226 subordinate agents, 16,246 members, 2707 on trial for membership, 35,612 scholars in schools, 91,870 attendants on public worship. There are also Congregationalists, Baptists, German Lutherans, and other denominations, though less numerous. The government contributes to the support of the churches and clergy of the Episcopalians, Wesleyans, Presbyterians, and Roman Catholics. In 1855 there were 613 public, Roman Catholic, and private schools, in which 40,000 children received instruction.—*Almanac de Gotha*; Schem, *Ecclesiastical Year-book*.

Austria, one of the principal states of modern Europe (q. v.), with an area of 11,751 geogr. sq. miles, and a population in 1857 of 35,040,810 souls.

I. *Church History.*—For the introduction of Christianity into those countries which now constitute Austria, and for their early church history, we refer to the articles GERMANY; SCLAVONIANS; and to those on the several provinces of Austria (see below). The Reformation spread at first in Austria with great rapidity. In Bohemia, Moravia, Austria Proper (the archduchy), Styria, Carinthia, and the Tyrol, it soon became very powerful. See REFORMATION. Even one of the emperors, Maximilian II, favored it, and was believed secretly to belong to it. But Ferdinand II

Map of Austria.

(1619–37), the most fanatic adherent of the Church of Rome in the entire series of Austrian rulers, initiated a period of long and cruel persecution, by which thousands were frightened into apostasy, and many more thousands expelled from their native land. This rigorous legislation lasted until the accession of Joseph II (1765–90), who not only endeavored to loosen the connection of the Roman Catholic Church with the Pope, but who gave also to the Protestants, by his celebrated Edict of Toleration, Oct. 31, 1781, protection of their religious worship, and declared them admissible to the highest civil offices. Still, in those provinces where they were *merely* tolerated, they were not allowed to have churches, but only chapels without steeples and bells; nor could they have independent parishes, but they had to pay the fees for ecclesiastical functions to the Roman Catholic parish priest. In Hungary and Transylvania, they possessed from the time of the Reformation, and preserved unimpaired, much greater rights. The successors of Joseph II revoked a part of his legislation, and, in general, seconded the diplomacy of the Pope abroad, but continued to withhold from the Roman Church in Austria many rights which she possessed in most other states (as holding of councils, connection of the monastic orders with their several superiors in Rome, formations of religious associations, etc.). The year 1848 brought to all the religious denominations the promise of self-government, and independence of both the state and other denominations. The "Provisional Decrees" of 1849 redressed several of the Protestant grievances; thus, e. g., the term "acatholic," by which Protestants had before been officially designated, was abolished, the official character of the lists of baptisms, marriages, and deaths kept by Protestant clergymen was recognised, and the taxes which Protestants had to pay to Catholic priests were abolished. Notwithstanding these partial concessions made to the spirit of the times, the emperor Francis Joseph openly favored the schemes of the ultramontane party. The Concordat, signed on Aug. 18, 1855 [see CONCORDAT], did away with the whole Josephine legislation, and recognised, in its first article, all the rights and prerogatives which the R. C. Church derived from the canon law. Through the Concordat the R. C. Church reobtained the right of holding councils (a conference of fourteen archbishops and forty-eight bishops met in 1856), a great influence on public education, an extensive jurisdiction in marriage affairs, and, in general, a vigorous support on the part of the government. The relation between the monastic orders of Austria and their superiors was also restored, and the bishops, at the wish of Rome and with the aid of the government, commenced to enforce again the old strict monastic disciplines. A majority of the members of every order which was thus to be brought back to its former condition opposed this plan, but unsuccessfully. The reformatory measures were carried through in all the monastic orders in 1859. The Protestants received, after the publication of the Concordat, the promise that also their church should receive a greater independence and a higher degree of self-government; but, in fact, their grievances became much greater under the influence which the Concordat gave to the priests. Important decrees concerning the reorganization of the Protestant churches of Hungary were issued on Aug. 21, 1856, and Sept. 1, 1859, for which we refer to the article HUNGARY. For the Protestants in the provinces forming part of the German Confederacy it was, in 1859, provided that in future the Protestant Consistory of Vienna should always be presided over by a Protestant, and not, as had been the custom until that date, by a Roman Catholic. On April 8, 1861, an imperial letter was issued, and on April 9 a draft of a church constitution, to regulate provisionally the affairs of the Lutheran and the Reformed Churches in the German and Slavic provinces. Each of these two churches was to have a general synod, which was to revise the draft of church constitution prepared by the government, and have hereafter the chief control of the ecclesiastical affairs of the two churches. The convocation of the first general synod was delayed no less than three years, and did not take place until the 22d of May, 1864. The synods of both the churches met in Vienna on the same day. Both synods passed a resolution to discuss such topics as are not of a strictly denominational character in joint session. The provisional draft of a church constitution was adopted in all its essential points. The synods resolved to present conjointly to the emperor the following memorial, containing the chief demands of the Protestants of the empire: The General Synod protests — 1. Against the denomination of *n n-catholic*, which is the term used in the decrees and ordinances of the political authorities to designate the adherents of the two Protestant confessions, the Augsburg and the Helvetian; 2. The Synod demands that those obstacles which, in some parts of the monarchy, are still presented to the establishment of Protestant congregations, shall be removed; 3. That booksellers shall be allowed to deal in Protestant books; 4. A community of cemeteries; 5. The admission of Protestant pastors, as of priests, into houses of retirement and charitable institutions, to exercise their functions in them; 6. The establishment of the equality of the Protestant and the Catholic festivals, in order that the authorities may be bound to protect the festivals of the Protestants in the localities in which they are the most numerous; 7. The Synod protests against all interference by the subordinate political authorities in the affairs of the schools of the Protestant congregations; 8. It protests against the ordinance which prohibits the children of Jews from frequenting Protestant, if there are Catholic schools in existence in the same locality; as it also protests against the ordinance which forbids Catholic parents placing their children with Protestant foster-parents; 9. The General Synod advances claims on the funds of the normal schools in favor of the Protestant schools; 10. It demands the admission of Protestant teachers in the medial Catholic schools; 11. The institution of Protestant catechists in the schools; 12. The incorporation of the Protestant theological faculty into the University of Vienna; 13. The representation of the Evangelical Church in the Diet and in the Municipal Council. The proceedings in both the General Synods were very harmonious. A union between the Lutheran and the Reformed churches, as it has been consummated in several German countries, was not resolved upon, but both synods will continue to meet simultaneously, and at the same place, and to deliberate on all subjects not strictly denominational in joint session. The nationality question, which produces so much trouble in the politics of Austria, led on some questions to a disagreement between the German majority and the Slavic minority, as the former were unwilling to concede everything the latter demanded, but it produced no open rupture.

II. *Ecclesiastical Statistics.* — The following table exhibits the membership of the several denominations in every province according to the census of 1880. It appears from this table that the Roman Catholic Church, even without the United Greeks, has a majority in every province except Galicia. In Galicia the United Greeks are a little less in number than the Roman Catholics of the Latin rite. The Roman Catholic Church (Latin rite) had, in 1859, 13 archbishoprics: Agram, Colocza, Erlau, Gran, Goeritz and Gradisca, Lemberg, Olmutz, Prague, Salzburg, Udine, Venice, Zara. The archbishop of Venice has the title patriarch, and the archbishop of Udine is merely nominal, not being at the head of an ecclesiastical province. The number of bishops since the separation of Lombardy is 53. There were, in 1851, 4285 parishes and local chaplaincies, and 40,816 priests.

Provinces.	Sum.	Roman Catholic.	United		Old Catholic.	Greek. Not united.	Evangelical.		Anglicans.	Armenian. Not united.	Mennonites.	Unitarians.	Israelites.	Mohammedans.	Other Confessions.	Without Confession.
			Greek.	Armenian.			Augsburger.	Helvetian.								
Low'r Austria	2,330,621	2,187,546	2,371	112	1316	1,883	34,665	5,085	440	216	11	77	95,058	17	178	1646
Upper Austria	759,620	741,525	44	1	526	52	16,185	174	5	1	1	6	1,056	..	3	41
Salzburg	163,570	162,672	11	..	5	6	677	71	9	..	..	..	115	..	2	2
Styria	1,213,597	1,202,156	43	..	34	204	8,679	480	50	20	..	12	1,782	..	4	127
Carinthia	348,730	331,027	9	..	..	35	17,466	55	1	..	..	..	114	..	4	19
Carniola	481.243	480,079	201	1	3	319	381	128	3	24	..	1	96	..	..	7
Triest	144,844	136,168	88	4	..	1,861	1,052	546	264	..	..	1	4,640	2	1	217
Gorlitz, Gradiska	211,084	210,244	2	1	2	178	216	98	6	1	..	..	319	..	6	11
Istria	292,006	290,290	26	1	6	1,224	200	55	14	..	..	..	171	4	..	7
Tyrol	805,176	803,261	53	..	10	37	1,267	140	17	8	..	..	360	..	4	21
Vorarlberg	107,373	106,419	1	..	2	1	381	379	5	6	..	1	182	..	2	..
Bohemia	5,560,819	5,339,421	1377	1	4091	143	56,435	63,562	117	..	1	5	94,449	3	301	889
Moravia	2,153,407	2,049,606	948	7	51	771	22,506	35,159	29	24	..	6	44,175	..	27	122
Silesia	565,475	477,730	14	2	6	10	78,915	107	6	..	..	..	8,580	..	2	109
Galicia	5,958,907	2,714,977	2,510,408	1968	64	2,200	36,672	3,518	75	462	712	17	686,596	1	1151	89
Bukowina	571,671	63,691	17,589	756	3	404,450	13,265	934	..	686	6	42	67,418	12	2801	18
Dalmatia	476,101	396,836	138	..	15	78,714	43	34	8	..	..	1	283	10	2	17
Totals	22,144,244	17,693,648	2,533,323	2854	6134	492,088	289,005	110,525	1049	1454	731	168	1,005,394	49	4488	3333

The Greek United Church has two archbishoprics, Lemberg and Fogaras (the latter of recent erection), and 8 bishops; the United Armenian Church, 1 archbishop at Lemberg: these two churches together had, in 1851, 4285 parishes and local chaplaincies, and 5098 secular priests. The Greek (non-united) Church has a patriarch-archbishop at Carlovitz, 10 bishops, 3201 parishes or local chaplaincies, and 4036 secular priests. The number of convents is constantly increasing. In 1849, 739 convents of monks and 176 of nuns were counted in the Roman Catholic Church, and 44 convents of monks, with 271 members, in the Greek (non-united) Church. The Protestants of the Confession of Augsburg (Lutherans) were, until 1859, divided into 10 superintendencies, and the Protestants of the Helvetic Confession (Reformed Church) into 8, 4 superintendencies of each church being in Hungary. In a territorial respect the Protestant churches are divided into three groups, which, with regard to church government, are independent of each other: viz. 1, Hungary, with the adjacent countries; 2, Transylvania, 3, the other provinces. The two Protestant churches of the last group are under the jurisdiction of the Consistory of Vienna. Together they had, in 1851, 3162 parishes, which number has since considerably increased. The Unitarians have 1 superintendent at Klausenburg, Transylvania. *Theological faculties* for education of Roman Catholic priests are connected with each of the nine Austrian universities, that of the University of Innspruck has been wholly transferred to the order of the Jesuits. Besides these theological faculties there are episcopal seminaries, in which theology and philosophy are taught, in nearly every diocese. In addition to them, *seminaria puerorum* (seminaries for boys who have the priesthood in view) have, since 1848, been erected in many dioceses. The priests of the United Greeks are educated at Lemberg and Fogaras, those of the Non-united Greeks at Czernowicz (Galicia) and Carlovitz (Hungary). For Protestant theologians there is a theological faculty at Vienna, which, however, is not connected with the university. Hungary has six schools for the study of theology and philosophy, three for each of the two churches. The Unitarians have a college at Klausenburg. See Coxe, *History of the House of Austria*. Lichnowsky, *Gesch. d·s Hauses Habsburg* (Wien, 8 vols. 1836-1844); Mailath, *Gesch. des öster. Kaiserstaats* (Hamburg, 5 vols. 1834-1850); Hoffmann, *Ueber den Gottesdienst und die Religion in den östreichischen Staaten* (Wien, 1783-1785, 6 vols.); Helfert, *Die Rechte und Verfassung der Acatholiken in Oestreich* (Wien, 2d ed. 1827); Wiggers, *Kirchl. Statistik;* Schem, *Eccles. Year-book.*

Autæ'as (Αὐταίας), one of the Levites who expounded the law as read by Ezra (1 Esdr. ix. 48); evidently a corruption for the Hodijah (q. v.) of the true text (Neh. viii, 7).

Autenrieth, Johann Hermann Ferdinand von, M.D., was born at Stuttgart, 20th October, 1772, and died 2d May, 1835, at Tübingen, where he was professor of medicine. He was the author of a treatise, *Ueber das Buch Hiob* (Tüb. 1823), and of an essay, *Ueber den Ursprung der Beschneidung bei wilden und halbwilden Völkern* (Tüb. 1829), besides many medical essays, for which see Hoefer, *Biog. Générale*, s. v.

Authenticity, a term frequently used in reference to the literary history of the Holy Scriptures. (1.) In a broad and loose sense, by the authenticity of the canonical books is meant that they were really written by the authors whose names they bear; that those which are anonymous were written at the time in which they profess that they were written; and that their contents are credible. (2.) In careful and scientific language, authenticity implies authority; an authentic account is truthful, and therefore credible. A *genuine* book, on the other hand, is one written by the person whose name it bears, whether it be truthful or not. Thus, for instance, Alison's *History of Europe* is genuine, because it was written by Alison; but it is not authentic, because it looks at facts with partisan eyes.—Horne, *Introduction*, ii, 1.

Authority, (1.) in matters religious and ecclesiastical, an assumed right of dictation, attributed to certain fathers, councils, or church courts. On this subject Bishop Hoadley writes: "Authority is the greatest and most irreconcilable enemy to truth and argument that this world ever furnished. All the sophistry—all the color of plausibility—all the artifice and cunning of the subtlest disputer in the world may be laid open and turned to the advantage of that very truth which they are designed to hide; but against authority there is no defence." He shows that it was authority which crushed the noble sentiments of Socrates and others, and that by authority the Jews and heathens combated the truth of the Gospel; and that, when Christians increased into a majority, and came to think the same method to be the only proper one for the advantage of their cause which had been the enemy and destroyer of it, then it was the authority of Christians, which, by degrees, not only laid waste the honor of Christianity, but well-nigh extinguished it among men. It was authority which would have prevented all reformation where it is, and which has put a barrier against it wherever it is not. The remark of Charles II. is worthy of notice—that those of the established faith make much of the authority of the church in their disputes with dissenters, but that they take it all away when they deal with papists.—Buck, *Theol. Dict.* s. v.

(2.) In a proper sense, by the "authority of the church" is meant either the power residing generally in the whole body of the faithful to execute the trust committed by Christ to his church, or the particular

power residing in certain official members of that body. The first-named authority is vested in the clergy and laity jointly; the latter in the clergy alone. In the interpretation of Scripture for any particular church, that church's authority does not belong to all divines or "distinguished theologians" who may be members of the church, but only to the authorized formularies. Single writers of every age are to be taken as expressing only their individual opinions. The agreement of these opinions at any one period, or for any lengthened space of time, may and must be used as proof to ourselves, privately, as to the predominant sentiments of the church at that time, but no opinions can be quoted as deciding authoritatively any disputed question. The universal church *deserves deference* in all controversies of faith; and every particular church has a right to *decree* such rights and ceremonies as are not contrary to God's written word; but no church has a right to enforce any thing as necessary for salvation, unless it can be shown so to be by the express declaration of Holy Scripture. See the XXth and XXXIVth Articles of the Church of England, and the Vth and XXIId of the Methodist Episcopal Church. See RULE OF FAITH; TRADITION.

Authorized (ENGLISH) Version of the Holy Scriptures. As this was not a strictly new or original translation, it will be necessary to consider briefly those earlier English versions upon which it was founded, and it will enable the reader better to appreciate its value and character if we prefix some account of the still earlier Anglo-Saxon versions which led the way to these. (See Mrs. Conant's *Hist. of Engl. Bible Translation*, N. Y. 1856.) See VERSIONS (OF THE BIBLE).

I. *Anglo-Saxon Translations.*—Though our Anglo-Saxon ancestors early possessed translations, chiefly from the Latin, of at least portions of the Scriptures, the first attempt with which we are acquainted is the rude but interesting poem ascribed to CÆDMON, a monk of Whitby, in the seventh century. It contains the leading events of Old-Testament history, and renders several passages with tolerable fidelity; but the epic and legendary character of the composition precludes it from being ranked among the versions of Holy Writ. The first portion of it, entitled *The Fall of Man*, has been translated into verse by Bosanquet (Lond. 1860, 8vo). This work was succeeded in the following century by the Anglo-Saxon Psalter, said to have been translated by ALDHELM, bishop of Sherborn, who died in 709; the first fifty Psalms are in prose, the others in verse. About the same period, GUTHLAC, the first Saxon anchorite, is reported to have translated the Psalms. The next laborer in the field was the Venerable BEDE, who turned the Apostles' Creed and the Lord's Prayer into Anglo-Saxon. He also translated the Gospel of John, and completed it just as death put an end to his learned labors, in the monastery of Jarrow, on the south bank of the Tyne, A.D. 735. The close of the next century probably produced the celebrated *Durham Book*, containing the four Gospels in Anglo-Saxon, written between the lines of an earlier Latin copy, by ALDRED, a priest. The following is the Lord's Prayer from this version—Matt. vi, 9 13:

Fader urēn thu arth in heofnum, sic gehalgud noma thin: to cymeth ric thin; sic willo thin suæls inheofne & in eortho; hlaf useune ofer wistlic sel us todæg: & forgef us seylda usna suæ uæ forgeofon seyldgum usum: and ne inlæd usih in costunge uh gefrigusich from yfle.

The *Rushworth Gloss*, having the Anglo-Saxon word placed over the corresponding Latin, was probably executed about the same period, by OWUN, aided by FARMEN, a priest at Harewood. About this time, ALFRED the Great set at the head of his laws an Anglo-Saxon translation of the Ten Commandments, with such of the Mosaic injunctions from the xxi, xxii, and xxiii chapters of Exodus as were most to his purpose. He is also said to have entered upon a translation of the Psalms, which he did not live to finish. Next in order come some fragments of an imperfect interlinary version of the Book of Proverbs. Similar glosses were made on the Psalter; also on the Canticles of the Church, the Lord's Prayer, and other portions of Scripture. In the latter part of the tenth century, the monk ÆLFRIC translated—omitting some parts, and greatly abridging others—the Pentateuch, Joshua, Judges, a portion of the Books of Kings, Esther, Job, Judith, and the Maccabees. He also drew up, in Anglo-Saxon, a brief account of the books of the Old and New Testaments; and, by the texts and quotations used in his homilies, he contributed greatly to the knowledge of the Scriptures. A third Anglo-Saxon version of the four Evangelists, of which there are two copies, and a few copies of the Psalms, appear to have been executed at a later period, probably but a little before the time of the Norman Conquest. With these, the series of Anglo-Saxon translations of parts of Scripture would seem to end; though it is not improbable that other portions of Scripture were translated which have not come down to us.

Before the middle of the eleventh century the language of Cædmon and Bede had undergone important changes, probably through the influence of Edward the Confessor and his Norman associates, among whom he had been educated. At the period of the Conquest, A.D. 1066, the Norman began rapidly to revolutionize the old Anglo-Saxon language. Soon after this period a version of the Gospels appears to have been made, of which there are three copies, and it is difficult to determine whether they are to be assigned to the Anglo-Saxon or Anglo-Norman class of literary remains. Before the year 1200 the Anglo-Normans had translated into their own dialect, in prose, the Psalter and Canticles of the Church; and towards the middle of the following century appear to have possessed not only a history of the Old Testament in verse, as far as the end of the books of Kings, but also, it is supposed, a prose version of a great part of the Bible. Nevertheless, the Anglo-Saxon versions and glosses of the Gospels, and other portions of Scripture, remained long after in partial use. See ANGLO-SAXON VERSIONS.

II. *Early English Translations.*—The earliest essays of Biblical translation assumed in English, as in most other languages, a poetical form. The *Ormulum*, written perhaps at the commencement of the thirteenth century, is a paraphrase in verse of the narrative of the Gospels and Acts of the Apostles. The Biblical poem called "Soulhele" was probably written about the same period. To a later period of the same century belongs the poem reciting the principal events in the books of Genesis and Exodus. Apparently coeval with this is the metrical version, from the Latin, of the whole book of Psalms. In some manuscripts a version is found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. The 100th Psalm is here given as a specimen of this ancient English version:

Mirthes to God al erthe that es
Serves to louerd in faines.
In go yhe ai in his siht,
In gladness that is so briht.
Whites that louerd god is he thus,
He us made and our self noht us,
His folke and shep of his fode:
In gos his yhates that are gode;
In schrift his worches belive,
In ympnes to him yhe schrive.
Heryhes his name for louerde is hende,
In all his merci do in strende and strende.

The earliest version in English prose of any entire book of Scripture is the book of Psalms, translated by WILLIAM DE SCHORHAM, vicar of Chart Sutton, in Kent. The translation is generally faithful and literal. The following is a specimen of this version—Ps. xxiii, 1-6:

Our Lord gouerneth me and nothyng shal defailen to me; in the stede of pasture he sett me ther. He norissed me vp water fyllynge; he turned my soule fram the fende. He lad me vp the bristiyets of riytfulnes; for his name. For yif that ich haue gon amiddes of the shadowe of deth. Y shal nouyt douten inels, for thou art wyth me. Thy disciplinn and thyn amendyng; conforted me. Thou madest radi grace in my sight; oyayns hem that trubien me. Thou makest fatt myn heued wyth mercy; and my drynke makand drunken ys ful clere. And thy merci shal folwen me; alle daies of mi lif. And that ich woonne in the hous of our Lord; in lengthe of dies.

Schorham's version of the Psalms could scarcely have been completed, when another was undertaken by RICHARD ROLLE, chantry priest at Hampole, near Doncaster, who died in 1349. Of this work of Rolle, to which he subjoined a commentary, there were copies which differed from each other, showing that the original must have been altered to some extent. The following is a specimen of this version—Ps. lxxix, 1–6:

God, gens come in thin heritage; thei filed thi holy tempul, thei sette Jerusalem in kepyng of appuls. Thei sette the dyande bodyes of thi seruaunts mete to the fowles of the lyft; flesche of thi halowes to bestis of erthe. Thei spilde hore blode as watir in vmgong of Jerusalem; and none was for to graue, hade we are reprote to oure neghbors; skornynge and hething to alle that in oure vmgong are. Howe longe, Lord, shalt thou be wrothe in ende; kyndelt shal be thi luf as fire. Helde, *or het*, thi wrathe in gens that thee not knew; and in kyngdoms that thi nome incalde not.

All these versions were made from the Latin; and some of the venerable relics still exist in manuscript in the public libraries in the kingdom. A few of them have been printed as objects of literary curiosity.

It was not till about the year 1382 that our language was enriched with a complete copy of the Scriptures, by the hands of WYCLIFFE and his coadjutors, not improbably with the aid of other fragmentary portions then existing. This translation was made from the Latin Vulgate, collated with other old copies. For several centuries there had occasionally been found in England some scholars acquainted with the Hebrew and Greek languages; and, though Wycliffe occasionally introduced Greek words in some of his writings, yet it seems scarcely probable that the knowledge of Greek possessed by him was at all sufficient to enable him to translate from that language. Hence, if the Bible must be translated at all, it must be from the Latin. It belonged to a later and more critical age to use the originals in forming vernacular versions of the Scriptures. The translation of the New Testament was probably the work of Wycliffe himself. During its progress, the Old Testament was taken in hand by one of Wycliffe's coadjutors; and from a note written in one manuscript, at the end of a portion of the Book of Baruch, the translation is assigned to NICHOLAS DE HEREFORD. Not unlikely the cause of this manuscript, and also of another which is probably a copy, suddenly breaking off in the Book of Baruch, was the summons which Hereford received to appear before the Synod in 1382. The translation was evidently completed by a different hand, not improbably by Wycliffe himself. However this may be, it was certainly through Wycliffe's energy that the earliest translation of the whole Bible in the English language was carried on and executed. Many of the peculiarities of this translation are to be attributed to the time in which Wycliffe lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. No part of the genuine version of Wycliffe was printed, excepting the Song of Solomon, by Dr. Adam Clarke, in his *Commentary*, until 1848, when Mr. L. Wilson published the New Testament in a beautiful Gothic-letter quarto volume. More recently, the entire Bible, accompanied with Purvey's revision, has been published. The following are specimens of Wycliffe's translation—Gen. iii, 7, 8; Luke viii, 31–33:

And the eizen of both being openyd; and whanne thei knewen hem silf to be nakid, thei sowiden to gidre leeues of a fige tree, and maden hem brechis. And whanne thei herden the voys of the Lord God goynge in paradis at the shynyng after myd dai, Adam hid hym and his wijf fro the face of the Lord God in the myddel of the tree of paradis.

And thei preiden him, that he schulde not comaunde hem, that thei schulden go in to the depnesse. Forsothe a flok of manye hoggis was there lesewynge in an hil, and thei preieden him, that he schulde suffre hem to entre in to hem. And he suffride hem. Therefore fendis wenten out fro the man, and entride in to hoggis; and with bire the floc wente hedlinge in to the lake of water, and was stranglid.

As Wycliffe's translation was completed in a comparatively short space of time, and necessarily possessed blemishes incident to a first edition, it is not surprising that a revised version was contemplated even in the lifetime of Wycliffe himself. Accordingly, about the year 1388, not more than four years after the death of Wycliffe, the revision was accomplished, but with few substantial differences of interpretation, by PURVEY, who had been Wycliffe's curate, and, after his death, became the leader of the Lollard party. Purvey's revision rendered the version more correct, intelligible, and popular, and caused the earlier translation to fall into disuse. Copies of this revision were rapidly multiplied; even now, more than one hundred and fifty copies of the whole or part of Purvey's Bible are in existence. The following are specimens of Purvey's version—Gen. iii, 7, 8; Luke viii, 31–33:

And the izen of bothe weren opened; and whanne thei knewen that thei weren nakid, thei sewiden the leeues of a fige tre, and maden brechis to hem silf. And whanne thei herden the vois of the Lord God goynge in paradijs at the wynd after myd-dai, Adam and his wijf hidden them fro the face of the Lord God in the middis of the tre of paradijs.

And thei preiden hym, that he schulde not comaunde hem, that thei schulden go in to helle. And there was a flok of many swyne lesewynge in an hil, and thei preiden hym, that he schulde suffre hem to entre into hem. And he suffride hem. And so the deuelis wenten out fro the man, and entriden in to the swyne; and with a birre the flok went heedlyng in to the pool, and was drenchid.

Notwithstanding the prohibitory constitutions of Archbishop Arundel in 1408, and the high price of manuscripts, both versions were extensively multiplied; they contributed largely to the religious knowledge which prevailed at the commencement of the Reformation, and probably hastened that event. In the year 1420, the price of one of Wycliffe's Testaments was not less than *four marks and forty pence*, or £2 16*s.* 8*d.*, equal to £42 6*s.* 8*d.* now, taking sixteen as the multiple for bringing down the money of that time to our standard. It is somewhat remarkable that the revised version by Purvey has been taken until recently for Wycliffe's own translation, and as such the New Testament portion was published by Lewis, 1731; by Baber, 1810; and again by Bagster, in his *English Hexapla*. It is, however, now known that the most ancient version is Wycliffe's, and the revised or more modern one is by Purvey. These two earliest English versions of the entire Bible by Wycliffe and Purvey were printed, column by column on the same page, with various readings from the several manuscripts, in four splendid quarto volumes, under the care of the Rev. J. Forshall and Sir F. Madden, Oxford University Press, 1850.

The circulation of Wycliffe's version, and that of his reviser, Purvey, in manuscript, was the sowing of seed destined to yield a mighty harvest. The downfall of the Eastern empire in 1453 contributed to the revival of learning by scattering learned Greeks, who carried with them manuscript treasures from Constantinople. The printing-press contributed immensely to revolutionize society throughout Europe. In several places on the Continent the Scriptures were printed not only in Latin, but in Hebrew and Greek, thus providentially preparing for setting forth the Inspired Oracles in the vernacular tongues. In England, however, the operation of the press was slow. In vain do we look over the list of works by Caxton, the father of the press in England, for a copy of any portion of

the Scriptures. The earliest attempt at giving forth any portion of the Scriptures in print in English was a translation and exposition of the seven penitential Psalms, in 1505, by FYSHER, the Romish bishop of Rochester; and even this was printed on the Continent, though published at London. The instrument in the hand of God for translating the New Testament, and a great part of the Old, out of the original tongues into English, was WILLIAM TYNDALE. But in England Tyndale could find no place to print his translation of the New Testament. In the year 1524 he passed over to Hamburg, where he is said to have published the same year the Gospels of Matthew and Mark As, however, no fragment of this first fruit of Tyndale's labor is known to be remaining, we suspect that it is merely another reference to the following fragment, printed at Cologne. In September, 1525, Tyndale, with his assistant Roye, was at Cologne, actually engaged in bringing the first edition of his New Testament, in quarto, through the press. When the sheets of this edition were printed as far as the signature K, the printer, through the influence of Cochlæus, a Romish deacon, was interdicted from proceeding further with the work. Tyndale and his assistant snatched away some of the printed sheets, and fled to Worms. In this city Tyndale immediately printed an octavo edition of his Testament; then, it is said, he completed the quarto which had been interrupted, and published both editions at the close of 1525 or early in 1526. The only relic of the precious old quarto, which was the first partially printed edition, for we are inclined to think that it never was completed, was discovered in 1834 by the late Mr. Rodd, and is now in the British Museum. It only contains the prologue, a table of the books of the New Testament, and part of the Gospel of Matthew—chap. i xxii. The following is a specimen of this fragment, printed at Cologne by P. Quentell—Matt. ii, 1, 2:

When Jesus was borne in bethlehem a toune of iury, in the time kynge Herode, b holde, there came wyse me fro the este to Jerusalem sayinge: where is he that is borne kinge of the Iewes, we have sene his starre in the este, and are come to worshippe hym.

The only known perfect copy of the octavo, which was the second printed, but the first published complete edition of Tyndale's New Testament, is preserved in the Baptist College Library, Bristol. The following is a specimen of this edition, printed at Worms at the close of 1525 or early in 1526—Mark xiv, 3–5:

When he was in bethania in the housse off Simon the leper, even as he sate att meate, there cam a woma with an alablaster boxe of oyntment, called narde, that was pure and costly, and she brake the boxe ad powred it on his heed. There were some that disdayned i themselves, and sayde: what neded this waste of oyntment? For it might have bene soolde for more the two houndred pens, and bene geve unto the poure. And they grudged agaynste her.

In November, 1534, Tyndale published at Antwerp a third edition, "dylygently corrected and compared with the Greke." The second or first complete edition, though a most important advance, certainly bears marks of haste; but the edition of 1534, revised by himself, stands in the first place as exhibiting Tyndale as a translator. The following is a specimen of this edition—Mark xiv, 3–5:

When he was in Bethania, in the housse of Simon the leper, even as he sate at meate, ther came a woma hauynge an alablaster boxe of oyntment called narde, that was pure and costly: and she brake the boxe and powred it on is heed. And ther were some that were not content in themselves, & sayde: what neded this waste of oyntment: For it might have bene soolde for more than thre hundred pens, and been geve unto the poore. And they grudged agaynst hir.

That Tyndale's New Testament was translated from the Greek, no one can question who has examined it with care: it will be found continually to leave the readings of the Latin Vulgate, and adhere to the third edition of Erasmus's Greek Testament, printed in 1522. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still the translation is made from the Greek, and not from his Latin version. When Erasmus departed from the Greek, as he does in several places, apparently through inadvertence, Tyndale does not follow him, but adheres closely to the original. As Tyndale's New Testaments were eagerly bought up, partly by earnest inquirers, and partly by others for destruction, numerous surreptitious copies rapidly issued from different presses, chiefly by the Dutch printers; so that in the translator's time about fourteen editions were issued, and eight or nine in 1526, the year of his death. A very curious edition of Tyndale's Testament was printed, probably at Antwerp in 1535, during the translator's imprisonment at Vilvorde. The letter and the spelling prove that it was printed in the Low Countries. Some suppose that it is executed in a provincial orthography, probably that of Tyndale's native county, peculiarly adapted to agricultural laborers; and that, by this edition, he nobly redeemed his bold pledge given to the priest in Gloucestershire many years before, "If God spare me life, ere many years I will cause the boy that driveth the plow to know more of the Scriptures than you do." He also put headings for the first time to the chapters. The following is a specimen of this edition—1 Cor. xv, 41:

Thear is oone manner glory of the sunne, & a noether glory of the moane, & a noether glory ye starres. For oone starre differth fro a noether in glory.

The edition of Tyndale's New Testament, printed in folio, at London, by Thomas Berthelet, in 1536, from the revised edition of 1534, was the first portion of the English Scriptures printed on English ground. The following is a specimen of this rare and interesting edition—1 Cor. xv, 45, 46:

The fyrst man Adam was made a lyvynge soule, and the last Adam was made a quyckenyng spiryte. Howe be it, that is not fyrst which is spirituall: but that which is naturall, & than that which is spirituall.

The martyr Tyndale was also the first to translate the five books of Moses into English from the Hebrew. As the books of Genesis and Numbers are in Gothic letter, while those of Exodus, Leviticus, and Deuteronomy are in Roman type, it would appear that these books were printed at separate times and in different places. The following occurs at the end of Genesis: "Emprented at Malborow, in the lande of Hesse, by me, Hans Luft, the yere of oure Lorde 1530, the 17 dayes of Januarii." Tyndale also translated and published the Book of Jonah. In the succeeding years of his life he was engaged in translating, perhaps in conjunction with Rogers, the remaining books of the Bible. Tyndale's translation, as far as the end of Chronicles, and other manuscripts, appear, at the time of his martyrdom, to have been in the possession of Rogers. The following is a specimen of Tyndale's Pentateuch of 1530—Gen. xxiv, 18 20:

And she hasted and late downe her pytcher apon hyr arme and gaue him drinke. And whe she had geuen hym drynke, she sayde: I will drawe water for thy camels also, vntill they haue dronke ynough. And she poured out hyr pitcher in to the trough hastely and ranne agayne unto the well, to fett water: and drewe for all his camels.

During the year 1530, the *Argentine English Psalter* was printed. The translator, who rendered from the Latin, calls himself JOHAN ALEPH. The date at the end of this Psalter is January 10, 1530; it thus seems to have been, perhaps by antedating, the first whole book of the Old Testament which was printed in English, the completion of Tyndale's Genesis having been *one* day subsequent. In 1531 there was published a translation of Isaiah by GEORGE JOYE; in 1533, two leaves of Genesis; and in 1534 he published a translation of Jeremiah and the Book of Psalms. These portions were also translated from the Latin Vulgate.

MYLES COVERDALE was the first to publish, if not to translate, the whole Bible into English. He commenced this work in November, 1534, and it was printed, probably at Zurich, in October, 1535. Though

Coverdale had evidently the Hebrew and Greek before him, he freely used the translations of Tyndale, both printed and perhaps manuscript. He speaks of his having been aided by five sundry interpreters in the Dutch, German, and Latin languages. In the Old Testament he may have had, 1st, the Latin Vulgate; 2d, Pagninus's version; 3d, Luther's German translation; 4th, Leo Juda's German-Swiss version; 5th, the Latin version connected with Sebastian Munster's Hebrew Bible, the first volume of which was printed in 1534. The New Testament appears to be in part a revision of Tyndale's, in which Coverdale took much care, and availed himself both of the edition of 1525 and the amended one of 1534. This Bible, which was dedicated to King Henry VIII, had the following as the title: "BIBLIA. The Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. 1535." However, it must be observed, the use of the words "out of Douche, *i. e.* German, and Latyn," was merely a bookselling artifice by the printers, to make the work circulate better, as being intimately connected with the reformed doctrines, which were then equally well known by the name of German or Dutch doctrines. In the new title inserted the following year, these terms were left out. Coverdale certainly did not follow the Latin, nor even Luther's version, but he no doubt availed himself of all the different means of assistance within his power. This Bible was reprinted with some amendments at Zurich in 1537, with a London title-page, and was then allowed by the king to "go abroad among the people," but without any regal imprimatur or license. The following is a specimen of Coverdale's translation—Ps. xc (xci), 4, 5:

He shal couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faithfulnesse and trueth shal be thy shylde and buckler. So yt thou shalt not nede to be afrayed for eny bugges by night, ner for arowe that flyeth by daye.

In the year 1537, the translations of Tyndale were published in a collected form, under the name of "Thomas Matthew." The editing of this Bible was really the work of the martyr Rogers. To this edition was prefixed, An Exhortation to the Study of the Holy Scriptures, beneath which stand J. R., the initials of his name. In the execution of this work, Rogers had the whole of Tyndale's translations, whether imprint or manuscript, before him. The Old Testament is a reprint of Tyndale's Pentateuch; the remainder, as far as the Second Book of Chronicles, was copied from Tyndale's manuscripts, which were undoubtedly in Rogers's safe keeping. The New Testament was Tyndale's of 1534. This Bible has the character of *Tyndale's* labors so stamped upon it as clearly to show that at least two thirds of the translation were his work; the remainder is the work of Rogers, who was probably aided by Coverdale's sheets. At the end of the Old Testament, the letters W. T are printed in *very* large text capitals curiously flourished. This Bible was probably printed at Lubeck; and it is not improbable that it was actually in the press, under the joint labors of Tyndale and Rogers, at the time of Tyndale's arrest and martyrdom. Much credit is due to Rogers, who probably resided at the place of printing, as the careful editor of this Bible; he was evidently a fine scholar, and he seems to have acted both as desiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labors of Tyndale, his friend and instructor in the truth of the Gospel. This Bible was translated by the first Hebrew, Greek, and English scholars, and is executed most in conformity with the views of the latest and best Biblical critics. This revision, which is frequently but not inaptly called "Tyndale's Bible," appeared with the then much coveted words, "Set forth with the king's most gracious license;" hence it was the first properly authorized edition of the English Bible. This Bible—at least part of it—appears to have been printed at the expense of Richard Grafton and his partner, Edward Whitchurch—who afterwards married the widow of Archbishop Cranmer. They, about the same period, became printers themselves, as their initials appear at the beginning of the Prophets, where, perhaps, the part of the expense which they defrayed commenced. "Thomas Matthew" may actually have been the person at whose cost the preceding portion was printed. This Bible was the popular translation, and from the various editions it appears to have been much used for many years. The following is a fine specimen of Tyndale's rendering from the Hebrew—2 Sam. i, 17, 18:

And Dauid sang thys songe of mournynge ouer Saul and ouer Jonathas hys sonne, & bad to teache the chyldren of Israell the staues thereof.

In 1538, several editions of Coverdale's new version of the New Testament were published. He also issued several editions of the English New Testament, together with the text of the Latin Vulgate. The printing of this Diglott Testament was executed with great carelessness, so that Coverdale had it speedily reprinted in Paris. It is probable that Nicholson the printer, hearing that Coverdale's Latin and English Testament was about to be reprinted at Paris, with more attention to accuracy, printed the one bearing the name of "Johan Hollybushe" without delay, in order to anticipate the Paris edition. The following is a specimen of Coverdale's Testament—Matt. v. 13:

Ye are the salt of the earth. But yf ye salt vanishe away, wherin shal it be salted? It is thece forth good vnto nothing, but yt it be cast out, & trode vndr of men.

In the year 1539 was published the English translation known by the name of the "Great Bible." This edition was executed under the superintendence of GRAFTON, to whom Coverdale lent his aid as corrector. This Bible was printed at Paris by the permission of Francis I., obtained by Henry VIII. But, notwithstanding the royal license, just as the work was well advanced, the Inquisition interposed, and issued an order, dated December 17, 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and inhibited their farther proceeding. The impression, consisting of 2500 copies, was seized, confiscated, and condemned to the flames. Four great dry-fats full, however, of these books escaped the fire by the avarice of the person appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided, and not only recovered some of these copies, but brought with them to London the presses, types, and even the workmen, and resuming the work, finished it in the following year. This Bible, which is a revision of Matthew's version, probably by the hand of Coverdale, has been unhappily confounded with "Cranmer's Bible," issued in 1540. The preface written by Cranmer for the edition of 1540 was inserted in some copies of the Great Bible, but subsequently to their completion. The statesman Cromwell, not Cranmer, was the master-spirit, not only in getting up this edition, but in securing the royal injunction that "the whole Bible, of the *largest* volume in English," should be set up in the churches. This continued, with slight alterations, to be the authorized English version of the Bible—except, of course, during the revival of popery in Mary's reign—until, in 1568, it was superseded by the Bishops' Bible. The Psalms in this Bible were the same as those found in the book of Common Prayer, having seventeen interpolations from the Septuagint or Latin Vulgate, but printed in a smaller type, and between parentheses. These readings were marked in Coverdale's Bible as not being in the Hebrew text; they are also continued in Cranmer's editions. The following is a specimen, with the interpolation in smaller type, which includes three verses—Psa. xiv, 3, 4:

But they are all gone out of the waye, they are altogether

become abbominable: there is none that doth good, no not one (theyr throte is an open sepulchre: wyth their tonges they haue dyscenued, the poyson of aspes is under theyr lyppes Theyr mouth is full of cursynge and bytterness. theyr fete are swyft to shede bloude Destruccyon and unhappynes is in theyr wayes, and the waye of peace haue they not knowen, there is no feare of God before theyr eyes). Haue they no knowledge that they are all such workers of mys-cheffe, eatynge up my people as it were breade.

In the year 1539, another edition of the Bible appeared, dedicated to the king. It was a mere recension of Matthew's Bible, executed by RICHARD TAVERNER, under the patronage of Lord Cromwell. The three editions through which this Bible almost immediately went prove that its circulation was considerable, though it is to be observed that they were private readers alone who used it, as it was never, even for a time, publicly made an authorized version. Taverner's New Testament, of which he published two editions, is a different recension from that which accompanied his "Recognition of the Bible."

In the year 1540 "CRANMER'S Bible" was issued from Grafton and Whitchurch's press. This was probably the first complete Bible ever printed in England. This edition, of which only five hundred copies were printed, was a mere revision of the Great Bible of 1539, and had a preface by Cranmer. Another edition, "overseen and perused," by the king's command, by CUTHBERT TONSTALL, bishop of Durham, and NICHOLAS HEATH, bishop of Rochester, who also made a few variations in the text, appeared in 1541. The following is a specimen from Cranmer's New Testament—Matt. vi, 9-13:

Oure father which art in heauen, halowed be thy name. Let thy kingdome come. Thy will be fulfilled, as well in erth, as it is in heuen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we forgeue oure detters. And leade vs not into temptation: but delyuer vs from euyll. For thyne is the kyngdom and the power, and the glorye for euer. Amen.

The only impressions of any portions of the Scriptures which were printed during the remainder of the reign of Henry appear to have been the Epistles and Gospels for the Sundays, in 1542, probably an edition of the Pentateuch in 1544, Joye's book of Daniel and the books of Solomon in 1545, and the New Testament according to the text of the Great Bible in 1546. The number of copies of the Scriptures in circulation at this time must, however, have been very considerable. In 1543 the Parliament prohibited the use of Tyndale's version, and in 1546 Coverdale's translation, as well as Tyndale's, was prohibited by a stringent proclamation, and all such books were to be delivered up to persons appointed for the purpose, in order that they might be burned. The diligence with which Henry's proclamation was executed, in the destruction of the earlier editions, accounts for the very few copies which have come down to our time. The destruction appears to have been almost as complete as that of the earlier editions of Tyndale's New Testament.

Among the early acts of the reign of Edward VI was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures. Yet no new recension or translation was published, except a translation of the paraphrase of Erasmus in 1549-50. Among those who took part in this work was Coverdale; and the Princess Mary—the future persecuting queen—translated a portion of the Gospel of John. Cranmer contemplated a new translation of the Bible; but Fagius and Bucer died, and the work was frustrated. An edition of Coverdale's Bible, said to have been printed at Zurich, was published in 1550. This edition was probably one of the two revisions which Coverdale mentioned in his sermon at Paul's Cross, in which he defended his version, and said "if he might review the book once again, as he had twice before, he doubted not he should amend." During some part of this reign Sir JOHN CHEKE translated the Gospel of Matthew, and perhaps part of Mark, but the translation was not then published. The following is a specimen of Cheke's version—Matt. ii, 1:

When Jesus was boorn in Bethlem a citi of Juri in king Herood's dais, lo then the Wisard's cam fro thest parties.

However, many editions of the Bible were printed, some being reprints of Matthew's Bible, some of Cranmer's, and some of Taverner's Recognition. The total number of impressions of the Bible in the reign of Edward was at least *thirteen*. There were also several editions of the New Testament, some of Tyndale's translations, some of Coverdale's version, and some according to Cranmer's Bible. The number of these editions of the New Testament amounts to at least *twenty-five*, so that the whole number of Bibles and Testaments in circulation comprised many *thousand c pies*.

On the accession of Mary the printing and the circulation of the Scriptures in English was hindered, so that her reign only witnessed the printing of one edition of the New Testament, printed at Geneva in 1557. The translator of the *Genevan Testament* was WILLIAM WHITTINGHAM, a native of Holmset, six miles from Durham, who was one of the exiles from England. This was a small square volume, printed in Roman letters, with the supplementary words in italics. It was the first English New Testament divided into verses and *broken* into small sections or paragraphs. The preface was written by John Calvin, whose sister Catharine was married to Whittingham. In the manner of rendering not a few passages the translator followed the judgment of Beza in his theological views. The following is a specimen of this version—Matt. xiii, 19:

When soeur a man heareth the worde of the kyngdome, and vnderstandeth it not, there commeth that euyl one, and catcheth away that which was sowen in his heart, and this is the corne which was sowen by the way syde.

Whittingham and his companions in exile also executed a translation of the whole Bible at Geneva, and it is not unlikely that Coverdale aided in the work. The translators probably had motives which sufficiently influenced them in executing a new version, instead of giving a mere reprint or revision of any which had preceded. The intention of such a work had been entertained in the reign of Edward VI, and it is probable that in this projected revision, from the manner in which the name of Bucer was connected with it, there would have been embodied whatever might be learned from the biblical knowledge possessed by the Reformers on the Continent. This translation differed from all that had preceded it not only in its plan, but also in its execution. The other versions had been generally the work or the revision of an individual, or, at most, a revision in which certain individuals executed certain particular parts; in this translation we find, on the contrary, many acting unitedly in the formation of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously. The translators, by the use of supplementary words, often aided the sense without seeming to insert what was not found in the original. It was also stored with marginal notes. This version of the whole Bible was printed at Geneva by Rowland Hall in 1560, so that it was not published until after many of the exiles had returned home. In this translation, which was the first complete English Bible divided by verses, it is to be observed that the translation of the New Testament *differs* in several respects from that which had been separately printed in 1556. The expense of preparing the Genevan Bible was chiefly borne by John Bodley, the father of Sir Thomas, the founder of the noble library at Oxford. On the return of the exiles, Queen Elizabeth granted a patent to Bodley solely, for the term of seven years, to print this edition; yet, on account of the interference of Archbishop Parker, no edition of the Genevan Testament or Bible was published in England till the year 1576. Immediately after Parker's death this version was published; it continued to be frequently

reprinted in this country, and was for many years the popular version in England, having been only gradually displaced by King James's translation, which appeared fifty-one years afterward. From the peculiar reading in Gen. iii, 7, the editions of the Geneva version have been commonly known by the name of "Breeches Bibles;" but this reading, as we have already seen, is as old as Wycliffe's time, and occurs in his translation. To some editions of the Geneva Bible is subjoined Beza's translation of the New Testament, Englished by L. Thomson. The following are specimens of the Geneva Bible—Gen. xli, 42, 43, and Matt. xiii, 19:

And Pharaoh toke of his ring from his hand, and put vpon Ioseph's hand, and araied him in garments of fine linen and put a golden cheine about his necke. So he set him vpon the best charet that he had, saue one: & they cryed before hime Abrech, and placed him ouer all the land of Egypt.

Whensoeur a man heareth the worde of the kingdome, and vnderstandeth it not, the euil one cometh, and catcheth away that which was sowen in his heart: and this is he which hathe receiued the sede by the way side.

The next version of the Bible was superintended by Archbishop PARKER, hence sometimes called "Parker's Bible," and published in 1568. This version was executed with great care by more than fifteen learned men, the initials of whose names occur at the end of the portions executed by them. From the greater part of those who were engaged in its preparation being bishops, this version is also called the "Bishops' Bible." This edition is adorned with one hundred and forty-three engravings, including portraits and maps, which give it quite a pictorial appearance. The passages from the Vulgate, which had been introduced into Cranmer's Psalms, are omitted in this edition. This continued to be the version authorized to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. Though the Bishops' Bible was the avowed basis of our authorized version, this latter was executed upon wholly different principles, and is very different in its general character. To this Bible was prefixed, among other things, *the sum of Scripture*, tables of genealogy, and a preface written by Parker. In 1585, under Archbishop Whitgift, the seventeen readings from the Latin Vulgate were re-introduced, so as to harmonize with the Psalms in the Prayer-book. The edition of 1572 contains a double version of the Psalms, that of Cranmer's and that of the bishops'. The edition of 1595 has the Psalms according to Cranmer's Bible. The following is a specimen of this version—Mal. iii, 17:

And they shal be to me, saith the Lorde of hoastes, in that day wherein I shall do [iudgment], a flocke: and I wyl spare them as a man spareth his owne sonne which serueth him.

In the year 1582 was published the *Anglo-Rhemish* version of the New Testament. The circumstances which led to the execution of this version are to be found in the history of the expulsion of Romanism from England in the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively—the English text of Coverdale's Diglott New Testament excepted—had been made from the original Greek; but the Rhemish translators took for their basis the Latin Vulgate. One of the principal objects which the Rhemish translators had in view was evidently to circulate their doctrinal and controversial notes, together with the Scriptures translated by them. Though the translators desired anything rather than to give the rendering of the text simply and fairly, few passages show a really dishonest perversion; yet very many passages exhibit a desire of expressing the sense obscurely, or at least in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. However, if we take the whole version, we shall find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate, such as they had it. Though the Council of Trent had defined the Latin Vulgate to be the "authentic" version, as yet, when the Rhemish version was printed, there had been no decision as to what copy was to be regarded as such. The Rhemish translators, as may be supposed, do not exactly agree with either the Sixtine published in 1590, or the Clementine edition published in 1592. Sometimes they have the reading adopted afterward by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach, in the absence of an authentic edition of the Latin Vulgate. The following is a specimen of this version—Heb. xi, 4:

By faith Abel offered a greater hoste to God then Cain: by which he obtained testimonie that he was iust, God giving testimonie to his guifts, and by it, he being dead yet speaketh.

The Romish translation of the Old Testament was published at *Douay*, in two volumes, in the years 1609 and 1610. The editors of this part of the version speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say that they have revised the version according to the Clementine edition of the Vulgate, that thus it might be fully in accordance with "the authenticated Latin." The following is a specimen of this version—Gen. xlix, 10:

The scepter shal not be taken away from, Iudas, and a dvke ovt of his thigh, til he doe come that is to be sent, and the same shal be the expectation of the gentiles.

In the modern editions of the Douay Bible and the Rhemish Testament, many changes have been introduced, some of which approximate to the authorized version, while others are not improvements.

It is marvellous how editions of the Scriptures were multiplied after the time of Tyndale, notwithstanding the severity of occasional persecutions. Besides about fourteen editions issued in Tyndale's life-time, eight or nine were issued in the year of his death. From the death of Tyndale to the close of Mary's reign, 1558, no fewer than fifty editions of the New Testament and twenty-six of the entire Bible were printed, and from 1558 to 1611 there were issued more than fifty editions of the New Testament, and about one hundred and twenty of the Bible, besides separate books. Of this number, twenty-one editions of the New Testament and sixty-four of the Bible were of the Genevan translation. Still the work of Tyndale forms substantially the basis of every revision, not excepting the translation now in common use.

III. *History of the English Translation now in common Use.*—The authorised version was undertaken at the command of King James I, in consequence of several objections having been made by the Puritans to the bishops' translation at the second day's sitting of the conference held at the palace of Hampton Court, January 16th, 1603–4. The method proposed by the king for the accomplishment of the new translation was thus: That the version should be made by some of the most learned men in both the universities; that it then should be reviewed by certain of the bishops; that it should then be laid before the privy council; and, last of all, be ratified by royal authority. Accordingly, fifty-four men, pre-eminently distinguished for piety and learning, were appointed to execute this great work. However, the list of persons actually employed in the translation contains only *forty-seven* names. Though several of the persons thus appointed were made bishops before the work was completed, yet, as none of them were so at the time of the appointment, it would appear that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named as having the work in some manner under their control. This view is not improbable when

it is known that Bancroft, archbishop of Canterbury, is said to have made some alterations in the version; and Bilson, bishop of Winchester, was one of those who gave the work its final revision. The following is a list of the translators' names, with the parts assigned to each company (see Clarke's *Comment.* Gen. Pref. to O. T.; Macclure, *Authors of Engl. Bible*, N. Y. 1853):

1. *The Pentateuch; the story from Joshua to the First Book of the Chronicles exclusively;* these ten persons at Westminster: Dr. ANDREWS, fellow and master of Pembroke Hall, in Cambridge; then dean of Westminster; afterward bishop of Westminster. Dr. OVERALL, fellow of Trinity Coll.; master of Kath. Hall, in Cambridge; then dean of St. Paul's; afterward bishop of Norwich. Dr. SARAVIA. Dr. CLARKE, fellow of Christ Coll., in Cambridge; preacher in Canterbury. Dr. LAIFIELD, fellow of Trin. Coll., in Cambridge; parson of St. Clement Danes. (Being skilled in architecture, his judgment was much relied on for the fabric of the Tabernacle and Temple.) Dr. LEIGH, archdeacon of Middlesex; parson of All-Hallows, Barking. Master BURGLEY. Mr. KING. Mr. THOMPSON. Mr. BEDWELL, of Cambridge; vicar of Tottenham, near London.

2. *From the First of the Chronicles, with the Rest of the Story, and the Hagiographa, viz., Job, Psalms, Proverbs, Canticles, Ecclesiastes;* the following eight persons at Cambridge: Master EDWARD LIVELY. Mr. RICHARDSON, fellow of Emman. Coll., afterward D.D.; master first of Peter-House Coll., then of Trin. Coll. Mr. CHADERTON, afterward D.D.; fellow first of Christ Coll., then master of Emman. Coll. Mr. DILLINGHAM, fellow of Christ Coll.; beneficed at ———, in Bedfordshire, where he died, a single and a wealthy man. Mr. ANDREWS, afterward D.D., brother to the Bishop of Winchester, and master of Jesus Coll. Mr. HARRISON, the rev. vice-master of Trinity Coll. Mr. SPALDING, fellow of St. John's Coll., in Cambridge, and Hebrew professor there. Mr. BING, fellow of Peter-House Coll., in Cambridge, and Hebrew professor there.

3. *The Four Greater Prophets, with the Lamentations, and the Twelve Lesser Prophets;* these seven persons at Oxford: Dr. HARDING, pres. of Magdalen Coll. Dr. REYNOLDS, pres. of Corpus Christi Coll. Dr. HOLLAND, rector of Exeter Coll., and king's professor. Dr. KILBY, rector of Lincoln Coll., and regius professor. Master SMITH, afterward D.D., and bp. of Gloucester. (He wrote the preface to the version.) Mr. BRETT, of a good family, beneficed at Quinton, in Buckinghamshire. Mr. FAIRCLOWE.

4. *The Prayer of Manasseh, and the Rest of the Apocrypha;* the following seven at Cambridge: Dr. DUPORT, prebend of Ely, and master of Jesus Coll. Dr. BRAINTHWAIT, first master of Emmanuel Coll., then master of Gonvil and Caius Coll. Dr. RADOLYFFE, one of the senior fellows of Trinity Coll. Master WARD, of Emman. Coll., afterward D.D.; master of Sidney Coll., and Margaret professor. Mr. DOWNS, fellow of St. John's Coll., and Greek professor. Mr. BOYCE, fellow of St. John's Coll., prebend of Ely, parson of Boxworth, in Cambridgeshire. Mr. WARD, regal, afterward D.D., prebend of Chichester, rector of Bishop-Waltham, in Hampshire.

5. *The Four Gospels, Acts of the Apostles, Apocalypse;* these eight at Oxford: Dr. RAVIS, dean of Christ Church, afterward bp. of London. Dr. ABBOTT, master of University Coll., afterward archbp. of Canterbury. Mr. EEDES. Mr. THOMSON. Mr. SAVILL. Dr. PERYN. Dr. RAVENS. Mr. HARMER.

6. *The Epistles of St. Paul, and the Canonical Epistles;* these seven at Westminster: Dr. BARLOWE, of Trinity Coll., in Cambridge, dean of Chester, afterward bishop of Lincoln. Dr. HUTCHENSON. Dr. SPENCER. Mr. FENTON. Mr. RABBET. Mr. SANDERSON. Mr. DAKINS.

The following instructions were drawn up for their proceedings:

1. "The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit."

2. "The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, according as they are vulgarly used."

3. "The old ecclesiastical words to be kept, as the word church not to be translated congregation."

4. "When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith."

5. "The division of the chapters to be altered either not at all, or as little as may be, if necessity so require."

6. "No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text."

7. "Such quotations of places to be marginally set down as shall serve for the fit references of one Scripture to another."

8. "Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he think good, all to meet together, to confer what they have done, and agree for their part what shall stand."

9. "As any one company has despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point."

10. "If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work."

11. "When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place."

12. "Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop."

13. "The directors in each company to be the deans of Westminster and Chester for Westminster, and the king's professors in Hebrew and Greek in the two Universities."

14. "These translations to be used when they agree better with the text than the Bishops' Bible, viz., Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva."

To these the following rule was added:

15. "Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified."

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book thus finished was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault, they spoke; if not, he read on." In this way every precaution was taken to secure a faithful translation, as the whole Bible underwent at least six different revisions by the most learned men in the kingdom. The translation was commenced in the spring of 1607, and occupied about three years, and the revision of it occupied about three quarters of a year more. It was printed in Gothic letter, and first published in folio in 1611, with the title, "The Holy Bible Conteyning the Old Testament, and the New: Newly translated out of the originall Tongues: And with the former translations diligently compared and reuised by his Maiesties speciall Comandement. Appointed to be read in Churches." The expense of this translation appears not to have been borne by the king, nor by any government commission, but chiefly, if not entirely, by Mr. Barker.

IV. *Critical Estimate of the Authorized Version.*—It has often been affirmed that "King James's Bible is in no part a new translation taken directly from the originals, but that it is merely a revision of the earlier English versions, and compared with various Continental translations." These remarks are not strictly correct. The translators themselves give us a correct view of the nature of their work. In their dedication to King James, they observe, "Your highness, out of deep judgment, apprehended how convenient it was that, *out of the original tongues*, together with comparing of the labors, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the English tongue." It must be admitted, however, that they closely followed the Septuagint and Vulgate in their emendations of previous English translations to suit the originals. As King James's version has been as extravagantly eulogized by some as it has been unduly decried by oth-

ers, it will be well calmly and briefly to consider its merits as well as its faults.

The most prominent perhaps among its *excellences* is its simple, pure, and nervous style. Its words are usually chosen from the old and more expressive Saxon element. It is this feature, no doubt, that has so endeared it to the popular heart, and which gives it a charm to the youngest reader. There are some noticeable exceptions to this remark, however, for it sometimes uses Latin terms when Saxon were at hand, e. g. "cogitation" for *thought*, "illuminate" for *enlightened*; "matrix" for *womb*; "prognosticator" for *foreteller*; "terrestrial" for *earthly*; "vocation" for *calling*, etc. In the Lord's Prayer, at both passages (Matt. vi, 13; Luke xi, 4), our translators employ "temptation" instead of *trial*. Another marked excellence that has usually been attributed to the Auth. Vers. is its general accuracy and fidelity to the original. In this respect it compares to great advantage with the Septuagint, which not only very often misses or misconstrues the entire drift of a clause, but sometimes interpolates words and whole verses from apocryphal sources; and also with the Vulgate and other ancient versions, which, if they do not, like the Targums, run into paraphrase, yet are very often misled into fanciful and erroneous interpretations. To this commendation, however, there must, in candor and truth, be made very large drawbacks in many individual renderings of the A. V., and even in whole classes of renderings. Not only were the sciences of sacred philology, and especially of Biblical geography and antiquities, in too crude a state to enable the translators to fix the exact meaning of obscure and doubtful terms with precision, but they have totally ignored the diction, style, and arrangement of the poetic portions, especially the laws of *parallelism* (q. v.), reducing poetry to prose, and transposing the words in the clauses arbitrarily and without reference to the original. They habitually neglect the import of moods and tenses, especially in the Hebrew (constantly rendering the *preter* or *future* by the *present* or indefinite past, or the reverse), and they constantly lose the true force of particles and the nice shades of meaning in the prepositions, the article, and syntactical construction. Occasionally they are very happy in their renderings, but there is scarcely a verse, especially in the more highly-wrought and terse utterances of the O. T., that is not marred or obscured by some loose or incorrect expression. It may safely be said that one half of modern popular commentaries is taken up with the correction of errors and the solution of difficulties, which a close, idiomatic, lucid, and judicious translation would at once have dissipated. It is true, few if any who have tried their hand at improved versions have succeeded any better; but this has usually been either because they were incompetent persons, or by reason of some dogmatic aim they had in view. Scholars who have been otherwise qualified have not themselves sufficiently appreciated the poetic element pervading the Hebrew writings, or they have overdone the task by embellishing rather than following the text.

Among the more obvious blemishes of the A. V. are its obsolete and indelicate phrases, its arbitrary and often absurd, always confusing, subdivision into chapters and verses, and its inexact and defective mode of punctuation. These are so objectionable, that, but for the attachment which long and early association produces for the version, it would often be laid aside for any other which avoided these faults. From these causes alone the Song of Solomon has been practically discarded from both public and private reading, and many parts of the Bible cannot be safely ventured upon in a promiscuous company. The difficulty, it is true, sometimes lies in the passage itself, but there are very few instances where such phraseology might not properly be employed as would obviate all embarrassment. If any other book were as badly edited as our common Bibles, it would have provoked severe literary animadversion. But the inherent interest of the volume, the ineffaceable beauty of its sentiments, and the irrepressible force of its teachings break through every disguise, and command the attention of all minds and hearts.

Among the lesser failings of the Auth. Version may be mentioned its frequent renderings of the same word or phrase in the original by various terms or expressions. This want of uniformity (which those who use this Cyclopædia will continually have occasion to observe) was the result, probably, in part at least, of the execution of the translation by various parties. In proper names and technical terms, the identification not unfrequently becomes impossible to ordinary readers. Other infelicities seem to have been, in part at least, the result of king James's restrictive rules.

We cannot conclude this criticism, which may appear harsh to those who have not minutely investigated the matter, without expressing the hope that the day is not far distant when a thorough revision on liberal principles will be made of the common version by a committee of learned men chosen from all evangelical denominations; or, what would perhaps be still more satisfactory, a new translation be put forth under the auspices of such an authority, and then left to secure its acceptance for critical purposes by its intrinsic merits. However excellent, it could not be expected to supersede the extensively circulated and familiar version for general use. See VERSIONS (*of the Bible*).

V. *Standard English Bibles.*—1. *The Original Edition.*—This, as stated above, was published in the year 1611, the translation having been commenced in 1604. The probability is that the translation was finished in 1608, at the latest, leaving the unnecessarily long time of three years occupied in printing; but the reasons for this delay are not now known.

The volume is a stately folio, each page measuring 14½ inches by 8⅝, exclusive of margin. Two columns of text are on each page, each having 59 lines when full, and two marginal columns. The text is printed from an uncommonly heavy and noble Old-English type—"great primer" in size, reduced by the shrinking of the paper to nearly "two-line brevier." The head-lines of the pages are in a very large Roman letter, three quarters of an inch deep. Each chapter commences with an engraved initial, about an inch square; and each book with one yet larger, often 2½ inches square. In addition, engraved ornaments are at the beginning of every book, and the title-page consists of a heavy engraved border, having a very little place for letter-press. The effect of this display, however, is somewhat reduced when we learn that none of these embellishments were provided expressly for this Bible, but that they had all appeared in previous editions of other translations. One or two of the large initials, indeed, were engraved for an edition of Ovid. The parts usually printed in italic, as the headings and supplied words, are in Roman.

The volume contains, besides the text and Apocrypha (this latter being printed from the same type as the rest of the book), the Address to the Reader, a very valuable document, which, most unfortunately, is now almost entirely lost sight of; the Dedication "to the most high and mighty Prince James," which is just as worthless as the other is valuable, and is nevertheless printed in all English Bibles to this day; Speed's Genealogies, covering 34 pages, very intricate, profound, ingenious, and dry; and, apparently, a Calendar, though copies containing this last are very rare. The pages are not numbered, but the signatures, or printer's guide-letters, placed at the foot of certain pages, run up in the Apocrypha to Ccccc, which is equal, counting by sixes, to 1368 pages, and in the New Testament to Aa, which counts 300 more. This covers the text only.

The spelling and punctuation are very irregular, as in all books of the time. The following two verses, taken at random, will be a sufficient example—Matt. ix, 1, 2:

AND hee entred into a ſhip, and paſſed ouer, and came into his owne citie.

2 And behold, they brought to him a man ſicke of the palſie, lying on a bed: and Ieſus ſeeing their faith, ſaid vnto the ſicke of the palſie, Sonne, be of good cheere, thy ſinnes be forgiuen thee.

There are also many typographical errors—more, indeed, than would be borne with in any Bible printed now. The most striking is in Exodus xiv, 10, which reads thus, modernizing the spelling:

10 And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the Lord.

Other notable errors are in Lev. xiii, 56, "the plain be somewhat dark," where we must read, "the plague be somewhat dark;" Lev. xvii, 14, "Ye shall not eat the blood," for "Ye shall eat;" Jer. xxii, 3, "deliver the spoiler," instead of "deliver the spoiled;" Ezek. xxiv, 7, "poured it upon the ground," for "not upon;" Hosea vi, 5, "shewed them," for "hewed them;" and many others. These, however, were soon corrected.

Notwithstanding that by the king's command marginal notes were not to be affixed, some were found indispensable. For instance, at Matt. xxii, 2, we have the note, "The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is sevenpence halfpenny." Others of this class are found. In other places, the translators did not even avoid critical notes. Baruch i, 10, at "prepare ye manna," has "Gr. corruptly for mincha, that is, a meat-offering." Others of these notes might be pointed out; but, as a general thing, these would be quite as well omitted, as they now generally are. The number of marginal references is very small—only 8980, including the Apocrypha. At present the best Bibles, without the Apocrypha, have over seventy thousand. Bagster's Comprehensive Bible claims to have "nearly half a million," which, we opine, is incorrect.

The translators' manuscript has been lost. According to a pamphlet published in 1660, it was, five years previously, in the possession of the king's printers. It has not since been heard of. The manuscript of the Translators' Address to the Reader is said to be preserved in the Bodleian Library, Oxford. Copies of this edition are now pretty scarce. The commonest loss, as with other books, is of title-pages.

Much care is necessary to identify an imperfect copy of this edition, for a second was printed in 1611, and others in 1613, 1617, 1634, and 1640, from the same type, and running page for page. Each edition presents typographical errors peculiar to itself. The only clew we have here space to give is, that the two editions of 1611 are the only ones in which the signatures recommence with the New Testament, and the second of that year has the before-mentioned errors corrected. Many bad ones, however, are found in it, not the least of which is the enumeration of "1 Corinthians" and "2 Corinthians" in the list of the books of the Old Testament instead of Chronicles. In 1833 a reprint of this first edition, page for page, but in Roman letter, was made at Oxford, so exact as to follow even the most obvious typographical errors, and showing the ancient spelling throughout. Bagster's *English Hexapla* also contains the text of the New Testament printed verbatim from this edition; and where the book itself is unattainable, these are perhaps the best substitutes for those who, for any reason, require to go behind the Bibles now in use.

A close scrutiny of the volume reveals indisputably the facts that no member of the original companies of translators took cognizance of the volume as it passed through the press, but that the printer was depended on to secure accuracy; and that, notwithstanding the lapse of three, perhaps four years between the completion of the translation and its publication, it was run through the press with great haste. Add to this the fact that from 1600 to 1670 the British press was at its lowest point in improvement, and it will at once be seen that the chances of obtaining correct Bibles at first, or subsequently, were very small. Upon its publication, editions were very rapidly multiplied. Each new one partly copied and partly corrected the errors of its exemplar; but each, to some extent, created new errors of its own, to be in like manner perpetuated. In 1638, for instance, a Cambridge Bible printed "ye" for "we" in Acts vi, 3, thus throwing the appointment of deacons into the hands of the laity rather than the apostles; and this error continued down to 1691. It has been insinuated that the Independents made this change intentionally, D'Israeli, indeed, goes so far as to charge Field, the king's printer, with receiving a present of £1500 to make it; and only the fact of its being first found in a Cambridge University edition disproves the statement. Many other errata, curious, whimsical, absurd, and shocking by turns, might be brought up from Bibles of the period, such as, for a few instances, "I pray God it may be laid to their charge," 2 Tim. iv, 16, in 1613; "Thou shalt commit adultery," in 1632; "the unrighteous shall inherit the kingdom of God," 1 Cor. vi, 9, in 1653. In each of these cases "not" is omitted; but often words are transposed or changed, and the quarto of 1613 leaves two verses entirely out. The first attempt at correcting these errors seems to have been made by a Dr. Scattergood about 1680. From a collation of various old Bibles, we have come to the conclusion that he did but little. The next notable edition was that of Archbishop Tenison, 1701. This was intended for a standard, but unluckily was so full of typographical errors that a complaint was entered against the printers by Convocation.

2. *Blayney's Edition.*—Sufficient care not being yet taken, King George I, in 1724, directed that the persons licensed to print the Bible—for in England, for the sake of insuring accuracy as far as possible, the book can only be printed by the universities, the king's printers, and persons by them licensed—should employ such correctors of the press, and pay them such salaries as the Archbishop of Canterbury and Bishop of London should approve. Errors, however, most pertinaciously crept in, and at length the University of Oxford employed Dr. Blayney to revise the English Bible and correct it throughout. His work was published in 1769. It was issued in two forms, folio and quarto, the former being claimed to be the most correct. His collation was made by comparing throughout the edition of 1611 (but which one cannot now be known, for it has only recently been settled that two editions were published in that year), that of 1701, which has already been mentioned for its incorrectness, and two recent Cambridge copies. From these somewhat unpromising materials he claims to have reformed the text "to such a standard of purity as, it is presumed, is not to be met with in any other edition hitherto extant." How far this is the case will be seen by-and-by. Besides this, the punctuation was revised throughout "with a view to preserve the true sense;" upon comparison with the Hebrew and Greek originals, many alterations were made in the words printed in italic; "considerable alterations" were made in the "heads or contents prefixed to the chapters;" many proper names were translated in the margin, where the narrative contained an allusion to their meaning (this should have been done fully); the chronology, which was first added in 1680, was rectified; and the marginal references were compared and corrected throughout, besides having 30,495 new ones added.

Dr. Blayney makes an accidental admission, tending

to lower confidence in the book, that two proofs were read, "and, generally speaking, the third likewise," which is quite insufficient for a standard edition of any work, or even an ordinary edition of the Bible. Four proofs are the least allowable on such a work. It is no wonder that afterward one hundred and sixteen typographical errors were discovered in it. The most important is in Rev. xviii, 22, which in the quarto copy reads:

> 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee; and the sound of a milstone shall be heard no more at all in thee;

Reference to a correct Bible will show that the following words are omitted: "at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more." But, saying nothing of accidental errors like this, there is yet abundant ground for complaint against the text for incorrectness. In Joshua iii, 12, all previous editions had read "Take ye twelve men;" it appears here, to the confusion of the grammar, "Take you twelve men." In Joshua xi, 19, "unto my place" is changed to "into my place;" and, so far as there is a difference in the sense, the change is incorrect. But these errors, though utterly out of place in a standard Bible, are venial by the side of others. In Judges xi, 7, all editions before, and most after, read "the elders of Gilead;" he has, "the children of Gilead." In Psalm xxiv, 3, instead of "and who shall stand in his holy place?" he introduced "or who shall stand." In Psalm cvii, 16, he, followed only by editions copied from him, reads "for he hath broken the gates of brass, and cut the gates of iron in sunder," the true reading being "bars of iron." In Psalm cxv, 3, he is the first to read "whatsoever he hath pleased," the inserted "hath" being quite superfluous. His is the only edition we have met with which reads, in Isaiah xlvii, 9, "But these two things which shall come in a moment." Most important is the change he introduced into Matt. xvi, 16, where he reads "Thou art the Christ" instead of "Thou art Christ." In this edition we find, for the first time, in 2 Cor. xii, 2, "I knew a man in Christ about fourteen years ago" instead of "above." In 1 John i, 4, the reading "our joy" for "your joy," though often met with now, is only an error first made in this edition. In punctuation, too, Blayney did but little better. There are few places where he for the first time mispointed a verse, but he has perpetuated many errors. In Deut. ix, 3, the original, and all down to his time, are pointed substantially thus: "The Lord thy God is he which goeth over before thee as a consuming fire: he shall destroy them," etc.; but the sense is entirely changed by putting the colon after "thee," and no point at "fire." In Acts xxvii, 18, the translators placed the comma after "day," but he perpetuated the mistake of placing it after "tempest," the effect of which is to make the mariners endure an exceeding storm for twenty-four hours before they lightened the ship. In Heb. x, 12, the sense is entirely lost by placing the comma after "sins" instead of at "forever," according to the translators. Other typographical errors remained uncorrected. For instance, the marginal reading of Jonah iv, 6, is the meaningless "palmerist." In 1 Tim. ii, 9, Blayney reads "shamefacedness" instead of "shamefastness," a word of an entirely different meaning; and this error, unfortunately, has been continued to our day. In the same text he perpetuated the nonsensical corruption "broidered;" and in 1 Tim. iv, 16, he continues the error made a century before of "thy doctrine" for "the doctrine." He is faulty in a critical point: the distinction between "LORD" and "Lord." The word seems to be uniformly printed "LORD" with him; certainly in every case we have noticed, including many where the Hebrew is *Adonai*. On the other hand, Blayney did some good things. He changed the obsolete "sith" into "since" in two places, though he left it unchanged in two others: Ezek. xxxv, 6, and the heading to Rom. v. In a few cases in which "mo" had remained unaltered to his time, he changed it to "more." He changed "fet," taken as a preterite, into "fetched;" as a verb present it had been altered before. He attempted, too, to change "glister," but, as with "sith," only partially. Had he carried out his plan of translating significant proper names, he would have conferred a great benefit on his readers; but here again he stopped half way.

The quarto edition, the one here referred to, is in three volumes, containing respectively the Old Testament, the Apocrypha, and the New Testament It contains no special preface, or mention of its peculiarities on the title-page or elsewhere, but is simply dated "Oxford: Printed by T. Wright and W. Gill, printers to the University." It was published at four guineas.

The University of Oxford paid Dr. Blayney £5000 for his labor in revising the Bible. They thereupon concluded that they had an available standard, and incontinently adopted it. The other privileged presses followed. But very soon his errors, one by one, came to light; some were corrected at one press, some at another; just as had been the case before, passages really correct were changed in ignorance, and the upshot of it all was, that in a very few years there was no standard again.

In 1804 the British and Foreign Bible Society was formed, and proceeded to work on the principle of buying the cheapest Bibles it could and trusting to the printers for accuracy. The American Revolution had erected a new Bible-reading nation; an effort made in its first Congress to restrict the printing of the book to licensed houses was cut short by the first amendment to the Constitution, and the book was thrown into the hands of the trade at large, with anything but a beneficial effect on its general integrity. To crown all, the English printers became careless in supplying the foreign market. Charles Knight tells us of a Bible so full of typographical errors that its printers dare not publish it in England, and he was assured "we had to send the whole edition to America!"

The editions of 1806 and 1813, though adopted as standards by the Protestant Episcopal Church, were but careful reprints of Blayney without further editorial care.

3. *The American Bible Society's Revision.*—This society was formed in 1816, and proceeded to print its own Bibles, thus making itself responsible for their correctness. For the first thirty years it seems to have followed almost any respectable copy that came to hand, disregarding discrepancies. But in so many editions as were now produced in England and here, these differences were constantly increasing in number. They were chiefly in punctuation, the use of capitals and italics, and such minor points. At length, in 1847, these had accumulated to such an extent that the proof-readers of the Society really did not know what to follow. The matter was now referred to the Board of Managers of the Society, and in February, 1848, they resolved to have a thorough collation of the English Bible made, and appointed Rev. J. W. McLane, D D., of the (New-School) Presbyterian Church of Williamsburg, N. Y., to proceed with it. Accordingly, recent copies from the four "standard" British houses were obtained, an American Bible Society's copy was the fifth, and the edition of 1611 the sixth. Blayney was ignored. These were carefully compared throughout; every variation, no matter how minute, noted; and this comparison furnished the data whence to prepare the text of a future edition. The number of variations found was about twenty-four thousand. The Apocrypha formed no part of the work.

The rules governing the formation of this standard text were simple. The reading of a majority of the copies was to be followed; when the three English

copies agreed as to the use of the hyphen, their usage was to be accepted. In other matters, where each copy was inconsistent with itself, a system was agreed on. For instance, each copy had in one place "a highway," in another "an highway." So, too, every copy had sometimes "a husband" and "an husband," "a hole" and "an hole," "a hill" and "an hill," "a hammer" and "an hammer," and so on. Here the strict grammatical rule was enforced. The distinction between "O" and "Oh," which had been lost sight of, was brought out, either form being used, as the sense of the passage required. In capital letters the words "Spirit" and "Scripture" were found very irregular; the first was made to be capital when referring to the Spirit of God, not elsewhere, the second, when referring to the whole volume. Some spellings, now obsolete, were reformed, as "spunge," "sope," "cuckow," "plaister," "rasor," "morter," "aswaged," and others; and, what was of more importance, some names of Old-Testament characters given in the New Testament, and there spelled according to the Greek, were changed to the ordinary Old-Testament spelling. Thus "Juda" was changed to "Judah," because it was already spelled so in the Old Testament; "Gedeon" to "Gideon," "Jephthae" to "Jephthah," "Sina," to "Sinai," "Chanaan" to "Canaan," "Core" to "Korah," and so with some—not all—others. In the words of the text the following changes from the modern copies were made. In Josh. xix, 2, "and Sheba" was made "or Sheba." In Ruth iii, 15, "she went" was changed to "he went." In Solomon's Song ii, 7, "he please" was made "she please." In Isa. i, 16, "wash you" was altered to "wash ye." But all of these corrections were according to the original edition, which had been departed from in each case wrongly. Farther, in Matt. xii, 41, "in judgment" was made "in the judgment," because the Greek required it, and very many early English copies had it, though not the first. Also in Solomon's Song iii, 5, and viii, 4, the same change was made as in ii,7; for, though the original edition here read "he," the probability, all things considered, was that it was but a typographical error in each case. In prosecuting the collation, the headings of the chapters came under notice. These often differed; but, so far as they agreed with the edition of 1611, or that of Blayney, they were frequently faulty. Some were distinctly and positively false, as those to Daniel viii, Isaiah xli, Zech. xii; others were comments on the text, as those to Psa. xlix, Dan. xi, and the whole of Solomon's Song; others were incomprehensibly clumsy, as the few first of Acts; some positively shocking, as "the Lord refuseth to go as he had promised with his people" (Exod. xxxiii); "Samuel sent by God under pretense of a sacrifice" (1 Sam. xvi). These headings had not been prepared by the body of the original forty-seven translators, but by one of their number and one other person; they never were considered as forming part of the version; they had been extensively altered before, both by Blayney and by many anonymous parties, and therefore the committee under whose care the collation was going on resolved to remodel these where necessary. Wherever "Christ" or "the Church" was mentioned in any Old-Testament heading, "Messiah" and "Zion," the equivalent words used in the Old-Testament text, were substituted, in order to avoid comment. The marginal references were again rectified, many errors corrected, and their number, upon the whole, diminished. A very few marginal readings were added, chiefly explanatory of proper names. To Matt. xxiii, 24, where "at" is now generally considered to be a misprint from the first for "out," a note was put, "Or, strain out;" and to "Jesus," in Acts vii, 45, the committee put the note, "That is, Joshua," as the translators themselves had done in Heb. iv, 8. (See, on the whole subject, the Society's pamphlet entitled "Report on the History of the Recent Collation of the English Version of the Bible," N. Y. 1857.)

The standard thus prepared was published in 1851. Though issued in a quiet way, it was received with general approval. For six years it remained the standard of the Society, and during that time not a whisper of disapprobation was heard. But in 1857 a Protestant Episcopal clergyman of Baltimore published a pamphlet aimed at this work, in which, while carefully avoiding specific charges, the most severe spirit was exhibited. The Society was accused of an attempt to "supersede the time-honored version in its integrity;" it was making a "half-way adventure" toward a new translation; it was "debasing the standard;" its Bible was "a vulgarized work," and so on. The committee had found twenty-four thousand variations in the Bibles in common use; their language was converted into a statement that they had made twenty-four thousand changes. The New-York organ of the same church at once joined in the attack, but the amount of its charge was that the standard was different from every copy collated. In the General Assembly of the Old-School Presbyterian Church in the same year, the same subject was brought up by a speaker who stigmatized the standard as being "tinkered up" by "an anonymous printer and a New-School preacher!" Asking, "Why discard these captions that have been acquiesced in two hundred years?" he forgot that they had *not* been so acquiesced in, and that abundant reason had been shown for "discarding" them. In July, 1857, the (Presbyterian) *Princeton Review* had a most bitter article on the same subject. The only attempt to meet the difficulties of the case was the statement (page 510) that the Society should "give up entirely all idea of producing a standard text," or otherwise should "take the standard editions and collate them." But if this latter course was followed, as it had been, "the Society would have no right to exercise its own discretion in selecting the readings or the punctuation it would adopt." In compliance with these and similar demands from auxiliary bodies, the Board of Managers, in February, 1858, revoked this standard. Their present imperial quarto edition is now their *printer's* guide. With this action perished the hope of having for the present a generally-accepted standard of King James's translation. One cannot now be got up in England by any one church, because dissent in many branches is so extensive; nor by co-operation, because they have no union; nor by their Bible Society, because it does not print its own books. In this country the American Bible Society is the only body which has any general authority. It is to be regretted that this society has not felt itself authorized by its constitution to retain and prosecute the needed work. See BIBLE SOCIETIES, 3, xii.

VI. *Marginal Readings.*—These are generally passed over by Bible readers, but a careful student will find them invaluable for ascertaining the precise meaning of any text. They are of two kinds: the first, commonly marked by a dagger (†), giving the literal translation of a peculiar idiom in the originals where it could not be rendered in good English, also the translation of significant proper names; and the other, marked by a parallel (‖), representing a possible different rendering where the original is in doubt from any cause. They are further distinguished by being prefaced by "That is," in the translations of names, or "Heb.," "Chald.," or "Gr.," according to the original language in the first class; and "Or," in the second class. In many modern Bibles they are referred to by consecutive figures or Greek letters; but the system here described is that used by the original translators and by the American Bible Society. The translators regarded these readings as a component part of their work; and to the present day ministers of the Church of England read and use either the marginal rendering or that in the text at pleasure. They were

first used by the translators of the Geneva version of the Bible half a century before ours was made.

Since the publication of our translation in the year 1611, the marginal readings have at various times been enlarged and improved. There are now about three hundred of these more than the original number, and a few have been omitted. Of the others, many have been extended by adding the necessary expletives. A few palpable errors have been corrected, as in the note to 1 Sam. v, 4, where the stump of the fish-idol Dagon was ludicrously described as "the filthy part," now correctly printed "the fishy part." In other cases one note has been divided into two, one of each class. In one instance an odd typographical error has been introduced into a note and perpetuated: Jonah's gourd (Jonah iv, 6) is in the first edition described as a "palme-crist," or *palma christi* (the castor-oil plant), in the margin; but the word has been corrupted into "palmerist," to which no meaning can be attached.

There is no trace of any person or body authorized to make these changes, and except in the correction of palpable typographical errors, as above noticed, it would seem that they should no more be meddled with than should those other readings which form the body of the text. Both came originally from the same translators, and both were intended to be of equal authority. This fact at once places them above the rank of mere commentary, and renders their study most important. Ruth i, 20, for example, is almost meaningless as commonly printed; but when opposite "Naomi" we read "that is, Pleasant," and opposite "Mara," "that is, Bitter," we see at once a beauty in the passage of which otherwise we could form no idea. So, also, with strength of expression. Verse 13 of the same chapter is made much stronger when, instead of "it grieveth me much for your sakes," we read, "I have much bitterness for your sakes." Job xvi, 3, is wonderfully strengthened if we adopt the Hebrew idiom—never mind if the English is not so good—and instead of "vain words," read "words of wind." So when, in Job v, 7, we read "sons of the burning coal" instead of "sparks," we at once see, better than by any commentary ever written, the metaphorical character of Old-Testament poetry, and thenceforth can read the poetical books with vastly-increased appreciation.

VII. *Chapter and Verse.* — Among the Jews, with whom the only divisions of the Scripture was into books, according to authorship, references were made by citing the subject treated of near where the passage quoted was to be found. In this way Jesus referred the Sadducees to what we call Exodus iii, 6, as we see by Mark xii, 26. The meaning here is not that God spoke to Moses in the bush, for the text says that he spoke to him *out of* it; but rather, "Have ye not read in the Book of Moses, in The Bush, how God spake unto him?" that is, "in that part of the Book of Moses called The Bush." "I may observe," says Archbishop Trench, "that Romans xi, 2, is a quotation of the same kind. It can never mean 'of Elias,' as in our version, but is rather 'in [the history of] Elias,' in that portion of Scripture which tells of him." The Koran is quoted by this means now. Its chapters are called from their subjects by such names as "The Cow," "Thunder," "Smoke," "The Moon," "Divorce," "The Spider," "The Resurrection," "The Slanderer," and so on.

The division into chapters was made by a cardinal, Hugo de Sancto Caro, about the year 1250. He was employed in compiling a Latin Concordance, the first of which we have any account, and invented this division to facilitate his labor. The Book of Psalms is naturally divided. Paul quotes "the second Psalm" and "another Psalm" in Acts xiii, 33, 35. The chapters having been marked, greater precision was obtained by putting capital A, B, C, and so on, at regular distances down in the margin, so that any passage near the beginning of a chapter would be quoted; as, for example, "John, 10, A;" further down, "Jeremiah, 14, D," and so on. The early English versions all showed this arrangement, and Marbeck's Concordance, the first one in English, makes its references in this manner. These smaller divisions by letters were inconvenient, because they were not made by any system, and in different translations were of different lengths. They generally embraced about six or seven verses under one letter. The divisions into chapters were not uniform; at least they are not so in our early English translations. Wycliffe, for instance, divides Jude into two chapters; and Coverdale makes thirty chapters in 1 Chronicles by dividing the fourth chapter into two. Very frequently in the Pentateuch and Job, and occasionally elsewhere, there is a difference of one to four verses in the beginning of a chapter. Where this is the case, too, our version often makes the division in the worst place.

The divisions into verses were made by several persons. About 1430 Rabbi Mordecai Nathan divided the Hebrew Bible thus, using Cardinal Hugo's chapters. In 1527 a Latin Bible was published at Lyons in which this division of the Old Testament was followed, and the New Testament also divided, but into verses averaging twice as long as ours. But our present arrangement in this part of the Scriptures was made about 1550, by Robert Stephens, a printer of Paris, who executed the work while making a horseback journey from Lyons to Paris. This was done only as an advertisement for an edition of the Testament he soon after published in Greek, with two Latin versions. The circumstances under which the work was done effectually prevented the exercise of any scholastic or critical care or ability. But, though the Old Testament was divided first, no edition of it in Hebrew was printed thus till 1661. The first English Scripture printed with verses was the Testament printed at Geneva, 1557, and in 1560 the whole Bible at the same place. The Bishops' Bible, next in order, published in 1568, had them, but also had the marginal guide letters, as in the earlier translations, and in its marginal references it uses the letters instead of the verses. In the next Protestant translation, King James's, or our present one, the letters are altogether omitted. It seems never to have been considered that the division into verses superseded chapters; but really a reference to Luke 243 would be much shorter than to Luke xii, 13. The Psalms are, by their structure, naturally divided into verses. But yet our translations are not uniform in this, even here. Psalm xlii, for instance, is in Coverdale's Bible made one paragraph; Matthew's, twelve verses; Cranmer's, fifteen, Geneva and Bishops', eleven; and the Douay, twelve. In Cranmer's Bible each of the alphabetical sections of Psalm cxix is numbered independently, 1 to 8.

From all this it appears that these divisions have no divine warrant whatever, were carelessly made, and should be disregarded in seeking the sense of any part of Scripture. Hence it follows that the best Bibles for common use are those called Paragraph Bibles, in which the matter is reduced to ordinary prose form, except in the poetical books, which are printed in short lines, so as to show their poetic structure. Unfortunately, but few editions are thus published. The Religious Tract Society of London issue a few; one in 12mo, some thirty years ago, was the best. One they have recently got out, in royal 8vo, with notes and maps, has all the parallel passages, and, though very useful, is so encumbered with reference marks in the text as to distract the reader's attention constantly. Rev. T. W. Coit published a very good one in Cambridge, Mass., 1834. Before that, others had been got out at Oxford, chiefly objectionable as not showing the poetic form of some parts. One of the most useful Paragraph Bibles to the English student is that of

Bishop Wilson, Bath, 1785, 3 vols. 4to; but it labors under the disadvantage just spoken of.

After all, the best way of making references would have been by a system like the "folios" of the lawyers. Put a special mark at every hundredth word, and a corresponding number in the margin, and you have not only a ready means of reference, but a guard against changes in the text, and are yet at full liberty to print the matter either as prose or poetry, without distracting the eye or breaking the sense in the slightest degree. It is, however, too late to do this with our present version. As the next best thing, more Paragraph Bibles should be printed, in all respects like other books, except that the commencement of each verse may be shown by a very small mark in the body of the line, and its number in the margin opposite.—*Christian Advocate* (N. Y.). See BIBLE.

VIII. *Literature.*—1. On the *history* of the subject: Baber, *Account of Saxon and English Versions* (in his ed. of Wycliffe's N. T.); Newcome, *English Biblical Translations*, etc (Dubl. 1792), Tomline, *Engl. Translation of the Bible* (in his *Christ. Theol.* ii); Timperley, in his *Encycl. of Typographical Anecdote*, passim; Wilson, *Catalogue of Bibles*, etc. (Lond. 1845); Hewlet, in his *Bible*, p. 1; M'Clure, *The Translators Reviewed* (N. Y. 1853). 2. On the *criticism* of the present and proposed versions: Macknight On the *Epistles*, i; Campbel On the *Gospels*, ii, 141, 241; Broughton, *Works*, p. 557, 575; Fulke, *Defence*, etc. (reprinted for the Parker Soc., Cambr. 1843); Kilburn, *Dangerous Errors*, etc. (Lond. 1659); Lee, *Memorial*, etc. (Edinb. 1824); Curtis, *The Monopoly*, etc. (Lond. 1833; answered by Cardwell [Oxf. 1833], and Tutton [Cambr. 1833, again 1834]); Whetenhall, *Scripture Authentic* (Lond. 1686); Gell, *Essay toward Amendments*, etc. (Lond. 1659); Le Cene, *Essay for a New Translation* (Lond. 1727); Lookup, *Erroneous Translations*, etc. (Lond. 1739); Brett, *Letter*, etc. (Lond. 1743; enlarged, 1760; also in Bp. Watson's *Tracts*); Penn, *Mistranslations*, etc. (in his *Tracts* [1757], p. 337); Garnham, *Letter to Bp. of Norwich* (Lond. 1789); Roberts, *Corrections*, etc. (Lond. 1794); Ward, *Errata*, etc. (Lond. 1688; Dublin, 1807; replied to by Ryan [Dublin, 1808], and Grier [Lond. 1812]); White, *Sermon*, etc. (Oxf. 1779, p. 24); Symonds, *Observations*, etc. (Cambr. 1789–94); Burgess, *Reasons*, etc. (Durham, 1816); Wemyss, *Biblical Gleanings* (York, 1816); Fuller, *Remarks*, etc. (*Works*, p. 900); Burges, *Reasons*, etc. (Lond. 1819); Whittaker, *Inquiry*, etc. (Lond. 1819, 1820); Hurwitz, *Defence*, etc. (Lond. 1820); Laurence, *Remarks*, etc. (Oxf. 1820); Harness, *State of the Engl. Bible* (Lond. 1856); Malan, *Vindication*, etc. (Lond. 1856); Iliff, *Plea*, etc. (Lond. 1856); Cumming, *Bible Revision* (Lond. 1856); Baber, *Plea*, etc. (Lond. 1857); M'Caul, *Reasons*, etc. (Lond. 1857); Burgess, *Revision*, etc. (Lond. 1857); Trench, *Revision*, etc. (new ed. Lond 1859).

The following are the principal editions referred to in this article (see also Bagster's "English Hexapla," containing the versions of Wycliffe, Tyndale, Cranmer, Genevan, Anglo-Rhemish, Authorized, etc., Lond. 1841, 4to; also the exact reprint of the A. V. of 1611, issued from the Clarendon Press, 1833, 4to).

I. ANGLO-SAXON.

1. *Cædmon*, original, with translation and notes by Thorpe (Lond. 1832, 8vo).
2. *Gospels*, ed. by Abp. Parker (Lond. 1571, 4to); by Thorpe (Lond. 1842, 12mo).
3. *Psalter*, Latin-Saxon, ed. by Spelman (Lond. 1640, 4to); by Thorpe (Oxford, 1835, 8vo).
4. *Job*, etc., Anglo-Saxon, ed. by Thwaites (Oxford, 1698, 8vo).

II. EARLY ENGLISH.

1. WYCLIFFE: *Bible* (ed. by Forshall and Madden, Oxf. 1850, 4 vols. 4to); *New Test.* (? Worms, 1525, 8vo [exactly reprinted at Lond. 1836]; Cologne and Worms, 1525, 4to; also in 1526, 1527, 1528, 1530; ed. by Lewis, Lond. 1731, fol.; by Baber, Lond. 1810, 4to).
2. TYNDALE: *New Test.* (Antw. 1534, 12mo; altered by Joyce, Antw. 1534, 16mo): *Matth. and Mark* (1534); the rest uncertain.
3. COVERDALE: *Bible* (? Zurich, 1535, fol. [reprinted by Bagster, Lond. 4to, 1835, 1847]; fol. and 4to, 1537; Zur. and Lond. 4to, 1550 [and 1553]).
4. MATTHEW (i. e. John Rogers): *Bible* (fol. Lond. 1537, 1549 twice, 1551 twice).
5. CRANMER'S: *Bible* (fol. Lond. 1539, 1540, 1541, 1549 twice; 4to, 1550, 1552, 1553; fol. 1558; 4to, 1561; fol. 1526, 1566; 8vo, 1566; 4to, 1568, 156).
6. TAVERNER: *Bible* (fol. Lond. 1539; 5 vols. 8vo, 1540).
7. GENEVAN: *Bible* (Geneva, 4to, 1560, fol. 1561; 4to, 1569, 1570, 1575, Lond. fol. 1576, 1577, 1578; Edinb. 1579, fol.; Lond. 4to, 1579, 1580, 1581; 8vo, 1581; fol. 1582, 1583; 4to, 1585, 1586, 8vo, 1586; 4to, 1587, 1588, 1589, 1590; 8vo, Camb. 1591; fol. Lond. 1592; 8vo, 1593, 4to, 1594; fol. and 4to, 1595; 4to, 1596; fol. 1597, 4to, 1598, 1599, 1600, Dort, 1601, 16mo; Lond. fol. 1602; 4to and 8vo, 1603, 1606; fol., 4to, and 8vo, 1607; 4to and 8vo, 1608; 4to, 1609; fol., 4to, and 8vo, 1610; fol. and 4to, 1611; Edinb. fol. 1610; Lond. 4to, 1613, 1614, 1615; fol. 1616; Amst. fol. 1617; 4to, 1633, etc.): *New Test.* (Geneva, 1557, 8vo).
8. BISHOPS' (or Parker's): *Bible* (Lond. 4to, 1568; 4to, 1569; fol. 1572; 4to, 1573; fol. 1574, 1575; 4to, 1576, 1577; fol. 1578, 1584; 4to, 1584; fol. 1585, 1588, 1591, 1595, 1598, 1602, 1606).
9. BEZA'S Lat. tr. by Tomson: *New Test.* (Lond. 1576, 8vo); afterward in many "Genevan" Bibles.

III. KING JAMES'S.

The editions of this have been innumerable (see the Appendix to Anderson's *Annals of the Bible*, Lond. ed.).

The following are some of the attempts at an improved English version of the Scriptures (not including those for critical purposes contained in commentaries, etc.): Harwood, *New Test.* (Lond. 1768, 2 vols. 8vo); Purver, *Old and New Test.* (Lond. 1764, 2 vols. fol.); Worsley, *New Covenant* (Lond. 1770, 8vo), Geddes, *Bible* [Gen. to Ruth] (Lond. 1792–1800, 3 vols. 4to); Wakefield, *New Test.* (Lond. 1795, 2 vols. 8vo); Newcome, *New Covenant* (Dubl 1796, 2 vols. 8vo); McRae, *Eastern Bible* (Lond. 1799, 8vo; Glasg. 1815, 4to, and 3 vols. 8vo); Tomlinson, *Attempt*, etc. (Lond. 1803, 8vo); Bellamy, *Bible* (incomplete, Lond. 1818 sq., 4to; severely criticized); Webster, *Bible* (N. H. 1833, 8vo); Penn, *New Covenant* (Lond. 1836, 8vo); Greaves, *Gospel*, etc. (Lond. 1828, 18mo); Hussey, *Bible* (Lond. 1844, 3 vols. 8vo); Campbell, *New Test.* (3d ed. Bethany, Va. 1833, 24mo); Sawyer, *New Test.* (Bost. 1858, 8vo); Boothroyd, *Bible* (Lond. 1853, royal 8vo); Norton, *Gospels* (Bost. 1855, 8vo); and the publications of the Am. [Bapt.] Bible Union (q. v.). See ENGLISH VERSIONS.

Autocephăli (*αὐτοκέφαλοι*), a term applied, in the Greek Church, to bishops not subject to patriarchal jurisdiction. Such were, in the Greek Church, the Archbishop of Bulgaria and some other metropolitans, who claimed to be independent of the see of Constantinople; in the Church of Antioch, the Archbishop of Salamis, in Cyprus; and among the Latins, the Archbishop of Ravenna, who denied all dependence on the popes. Such also was the ancient liberty of the British Church, of which the remaining seven bishops, in the time of St. Augustine, acknowledged no superior but the Archbishop of Caerleon (Spelman, *Con. Brit.* A.D. 601). Originally all metropolitans were independent of any patriarch or exarch, ordering the affairs of their own province with their provincial bishops, and accountable to no superior but a synod; but in process of time the bishops of the great cities of the empire arrogated to themselves rights over the provinces of their dioceses, such as that of ordaining metropolitans, convoking the synod of the diocese, and of inspection over all the provinces in their obediences. Such were the rights of the Bishop of Rome over the diocese of the vicariate of Rome, or the suburbicarian churches (6th can. of Nicæa), and those of the see of Alexandria over Egypt, Libya, and the Thebaid. Besides these autocephali, those bishops who were subject to no metropolitan, but were immediately dependent on the patriarch, who was to them instead of a metropolitan, were so styled. In the diocese of Constantinople there were thirty-nine, or, as some accounts have

it, forty-two such bishops; in that of Antioch, sixteen; in that of Jerusalem, twenty-five. The earliest mention of such bishops is in the *Notitia* of the Emperor Leo in the ninth century.—Bingham, *Orig. Eccl.* bk. ii, ch. xxix, § 1, 2, 3, Landon, *Eccl. Dict.* s. v.

Auto da Fé (Spanish, from the Latin ACTUS FIDEI, "act of faith"), a ceremony in the acts of the Spanish Inquisition in which condemned heretics were punished, and those acquitted of heresy were released. The auto da fé generally took place on a Sunday, between Pentecost and Advent, and very often on All-saints'-day. The procession was headed by the Dominican monks, carrying the banner of the Inquisition. Following these, and separated from them by a crucifix, were those whom the Inquisition had pardoned. Next marched those who were condemned to death, attired in a peculiar habit, barefooted, their head covered with a high cap, on which were painted devils and flames. Finally came effigies of such as had avoided condemnation by flight, and the coffins of the victims, painted black, with images of devils and flames on them. The march was closed by priests, who accompanied the procession through the principal streets of the city as far as the church, where a sermon *on faith* was delivered. The verdict of the Inquisition was then read to the accused, who were obliged to stand in front of a cross, with extinguished tapers in their hands. As soon as the sentence of death was read against any one, an officer of the Inquisition gave the accused a slight tap on the chest to signify his surrendering the culprit to the secular authorities. The condemned were then loaded with chains, taken to prison, and two hours afterward cited before the higher court, where they were asked in what religion they preferred to die. Such as declared their adherence to the Roman Church were strangled, the others burnt alive. A stake was prepared on the place of execution for each victim. Two priests invited each of them to make their peace with the church, and, when all their efforts failed, solemnly consigned them to the devil. The burning then commenced; and the remains of such as were already dead, together with the effigies of such as had fled, were also thrown into the fire. The day after the auto da fé, those whom the Inquisition had pardoned were (after swearing never to reveal what had taken place during their trial) restored to the places from whence they had been taken when arrested. On the occasion of an auto da fé, the Inquisitors were accompanied by the civil and military authorities, the nobility, and even the king and princes, while people of all ranks crowded to see the exhibition. No auto da fé has taken place since the middle of the 18th century; and the sentences after that time, up to the abolition of the Inquisition in 1808 by Joseph Napoleon, were carried into execution privately, in the buildings of the Inquisition. See INQUISITION.

Auvergne, Guillaume d', bishop of Paris, born at Aurillac in the second half of the 12th century, died March 30, 1249. He was one of the most learned theologians and philosophers of his day, and undertook to refute Aristotle on metaphysical questions. He was doctor of the Sorbonne and professor of theology, and subsequently was called to the see of Paris. His sermons and essays on several points of ethics were published by Le Féron in 1674 (2 vols. fol.).—Hoefer, *Biographie Générale*, iii, 795.

Auvergne, Pierre d', or PETRUS DE CROS, a French theologian and philosopher, died Sept. 25, 1307 (according to others, 1301). He became, under the guidance of Thomas Aquinas, a distinguished theologian and philosopher. He was doctor of the Sorbonne and canon of the chapter of Paris. According to Samarthanus (in *Gallia Christiana*), he was subsequently bishop of Clermont. He wrote a number of commentaries to Aristotle.—Hoefer, *Biographie Générale*, iii, 795.

Auxentius. 1. Arian bishop of Milan, A.D. 355-374 (Sozomen, *Hist. Eccl.* vi, 23). He was the leader of the Arians in the Western churches. When the orthodox bishops, at a provincial synod held in 369, under the presidency of Bishop Damasus of Rome, condemned Arianism, they did not dare to pronounce the anathema against Auxentius, because they knew him to be protected by the favor of the Emperor Valentinian I. Although they were at last prevailed upon by Athanasius to mention in their synodal epistle to the Illyrians the condemnation of Auxentius, the latter maintained himself in his see until his death. He was succeeded by Ambrose (q. v.).

2. Abbot, born in Syria, being the son of Abdus, who was compelled by the persecution under King Sapor to leave his country and settle in Syria. In 432 Auxentius came to Constantinople, where he received an appointment in the royal guards, but afterward retired to a solitary mountain in Bithynia, named Oxius, where, clothed only in the skins of animals, he led a life of the most complete austerity. When the Council of Chalcedon was convoked, Auxentius was unwillingly compelled to attend, and subscribed the decrees. After this he retired to a more remote mountain, called Siope, where multitudes of persons flocked to hear him. Of these, many continued to abide near him in cells, and followed the example of his ascetic course of life. He died in 470. His memory is celebrated on the 14th of February. — Sozomen, *Hist. Eccl.* vii, 21, Butler, *Lives of Saints*, Feb. 14; Landon, *Eccl. Dict* s. v.

A'va (Heb. *Avva'*, עַוָּא, *ruin*; Sept. Ἀουά, 2 Kings xvii, 24), also IVAH (Heb. *Ivvah'*, עִוָּה, same signif.; Sept. Ἀουά, 2 Kings xviii, 34; xix, 13; but in Isa. xxxvii, 13, unites with the preceding word, Ἀναγγουγαvά v. r. Ἀναγουγάνα), the capital of a small monarchical state conquered by the Assyrians, and from which King Shalmaneser sent colonies into Samaria. The early Jewish translators (Symmachus and the Targums) understand it as a mere appellative; but it is associated with other proper names as a city. Some take it for the river, or rather the town which gave name to the river *Ahava* of Ezra viii, 21 (Bellermann, *Handbuch*, iii, 374); but this name is quite different in the Heb. (אַהֲוָא). Iken (*Dissertt. Philol. Theolog.* p. 152) would identify it with the Phœnician town *Avatha*, mentioned in the *Notitia Vet. Dignitatum Imper. Rom.* (but the reading here is rather doubtful, see Reland, *Palæst.* p. 232 sq.); or with the town of *Abeje*, between Beirut and Sidon, which Paul Lucas mentions as the seat of a Druse prince. Michaelis supposes it to be the land of the Avites between Tripoli and Beirut, because they are described as worshippers of Nibhaz (2 Kings xvii, 31), an idol which he compares with the great stone dog that formerly stood in that quarter, on which account the Lycus obtained its name of Nahr el-Kelb, Dog River (comp. Mannert, VI, i, 380). This, however, rests upon a confusion of the Avim of 2 Kings xvii, 31, with those of Deut. ii, 23; Josh. xiii, 3. See AVITE. Avva or Ivvah was doubtless a city of Mesopotamia, in the region indicated by the associated names (Babylon, Cuth, Hamath, Sepharvaim), perhaps somewhere farther east, in the direction of the classical *Aria*.

Avalonius, ELVAN, an apostle of England, lived in the second century. He preached Christianity to the Britons, and converted king Lucius, with his entire court. This king sent him to bishop Eleutherus to Rome, who made him bishop of London about 181. An "Essay on the Origin of the Church of Great Britain" is attributed to Avalonius.—Hoefer, *Biographie Générale*, iii, 804

Av'aran (Αὐαράν, Josephus Αὐράν, *Ant.* xii, 6, 1; Vulg. *Auram* and *Abaron;* prob. of Arabic derivation, see Grimm, in loc.), an epithet of Eleazar, the brother of Judas Maccabæus (1 Macc. ii, 5).

Avarice (from Lat. *avarus*, from *aveo*, crave, strive after), an undue love of money. Avarice consists not merely in seeking after worldly wealth too eagerly, or by unjust means, but in loving it excessively, even though it be our own. Avarice is in its nature sin, and, according to St. Paul, a kind of idolatry. Gregory the Great enumerates seven particular sins which spring from avarice, or, as he calls them, "daughters of avarice," viz. treasons, frauds, lies, perjuries, restlessness, violences, hardness of hearts (*Mor. in Jobum*, lib. xxxi, cap. 17). The cause of this vice is really unbelief. It "is because men believe not Providence, therefore do they so greedily scrape and hoard" (Barrow *On the Creed, Sermon I*). It grows by indulgence, and is strongest in the aged, as if, by a penal irony, they who can least enjoy riches should most desire them (Wesley, *Sermons*, serm. cxxx).

Avăris (*Ἄυαρις*), the name of a city on the borders of Egypt and Syria, which the shepherd-kings (Hyksos) again occupied after their expulsion from it, according to Manetho, as recited by Josephus (*Ap'on*, i, 26). Rawlinson (*Historical Ev.* p. 74) thinks it is a corruption of the name *Hebrews*, who are referred to as being settled in Goshen. See ABARIM.

Avatar or **Avatara**, a term in Hindoo mythology for the incarnation of the Deity. The number of the Avatâras mentioned in the Puranas, or legendary poems of the Hindoos, is very great. Those of Vishnu alone, who is distinguished by the character of "Preserver" in the Trimûrti, or triad of the principal Hindoo deities, are stated to be endless. They are variously enumerated; but all accounts seem to agree in selecting the following ten as the most conspicuous:

1. *Matsya*, the Fish, under whose form Vishnu preserved Manu, the ancestor of the present human race, during a universal deluge.

2. *Kûrma*, the Tortoise, which incarnation Vishnu underwent in order to support Mount Mandara, or rather the entire earth, when the celestial gods and their opponents the Asuras, or Daityas, were churning the sea for the beverage of immortality (amrita).

3. *Varâha*, the Boar. Vishnu, with the head of a monstrous boar, is represented as slaying Hiranyâksha, the chief of the Asuras, who had taken possession of the celestial regions, and as uplifting the earth, which had been sunk to the bottom of the sea.

4. In his incarnation as *Narasinha*, a being half man and half lion, Vishnu killed Hiranyakasipu, the brother of Hiranyâksha.

5. The form of *Vâmana*, the Dwarf, was assumed by Vishnu to humble the pride of King Bali. He went to a sacrifice which the king was performing, and supplicated for as much ground as he could measure with three steps, which request being granted, the dwarf suddenly grew to an immense size, and with his steps comprised earth, mid-air, and heaven.

6. Vishnu appeared in a human form, as *Parasurâma*, the son of Jamadagni and Rênukâ, in order to preserve mankind, and especially the Brahmins, from the tyranny of the military tribe of the Kshatriyas.

7. Vishnu was born as the son of King Dasaratha, and under the name of *Râma*, in order to destroy Râvana, the Daitya sovereign of Ceylon, and other dæmons who were then infesting the earth. The actions of Râma form the subject of a celebrated epic poem in Sanscrit, called the Râmâyana, and attributed to the ancient sage Vâlmîki.

8. The most celebrated of the Avatâras of Vishnu is his appearance in the human form of *Krishna*, in which he is supposed to have been wholly and completely incarnate, whereas the other Avatâras are only considered as emanations from his being. Krishna assisted the family of the Pândavas in their war with the Kurus, and through them relieved the earth from the wicked men who oppressed it. The history of this conflict is told at length in the Mahâbhârata, another great epic poem in Sanscrit.

9. *Buddha* is, by the followers of the Brahminical religion, considered as a delusive incarnation of Vishnu, assumed by him in order to induce the Asuras to abandon the sacred ordinances of the Vedas, by which they lost their strength and supremacy.

10. *Kalki* is the name of an Avatâra in which Vishnu will appear at the end of the Kaliyuga, or present age of the world, to destroy all vice and wickedness, and to restore the world to virtue and purity. See BUDDHISM; HINDOOISM.

Ave Maria or **Ave Mary** (*Hail, Mary!*), the angel Gabriel's salutation of the Virgin Mary when he brought her the tidings of the incarnation (Luke i, 28). It is now a prayer or form of devotion in the Romish Church, called the *Angelic Salutation* (q. v.), and used to invoke the aid of Mary. The chaplets and rosaries are divided into so many Ave-Marys and so many Pater-nosters. The papists ascribe a wonderful efficacy to the Ave Mary. The following is the prayer: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and in the hour of death. Amen." The practice of using this prayer at all is not older than the eleventh century, and its use before sermon is to be traced to the fifteenth century, when Vincentius Ferrerius, a Spanish Dominican, began to use it before his sermons, from whose example it gained such authority as not only to be prefixed to sermons, but to be joined to the Lord's Prayer in the Roman breviary.—Bingham, *Orig. Eccles.* bk. xiv, ch. iv; Wetzer u. Welte, *Kirchen-Lexikon*, s. v. See ROSARY.

A'ven (Heb. id., אָוֶן, *nothingness*, hence *iniquity*, as often, especially *idolatry*, and so concretely an *idol* itself, as in Isa. lxvi, 3), a contemptuous name given to three places on account of the idolatry practised there. See also BEN-ONI.

1. (Sept. Ὼν.) A plain (בִּקְעַת, *bikah'*, *valley*), "the plain of the sun," of Damascene Syria, mentioned by Amos (i, 5) in his denunciation of Aram (Syria) and the country to the north of Palestine. It is usually supposed to be the same as the plain of Baalbek, or valley of Baal, where there was a magnificent temple dedicated to the sun. See BAALBEK. Being between Lebanon and Anti-Lebanon, it is supposed by Rosenmüller and others (in loc.) to be the same plain or valley that is mentioned as "the valley of Lebanon" in Josh. xi, 17 (comp. Gesenius, *Thes. Heb.* p. 52). Some, however, would rather seek Aven in the plain four leagues from Damascus toward the desert, where Michaelis (*Notes on Amos*) heard from a native of Damascus of a valley near that city called *Un*, and he quotes a Damascene proverb referring thereto; but this locality lacks confirmation (see Henderson, in loc.); for the information was at best suspicious, and has not been confirmed, although the neighborhood of Damascus has been tolerably well explored by Burckhardt (*App.* iv) and by Porter. The prophet, however, would seem to be alluding to some principal district of the country of equal importance with Damascus itself; and so the Sept. have understood it, taking the letters as if pointed, אוֹן, *On*, and expressing it in their version as "the plain" of On, by which they doubtless intend the great plain of Lebanon, Cœle-Syria, in which the renowned idol-temple of Baalbek or Heliopolis was situated, and which still retains the very same name by which Amos and Joshua designated it, *el-Bŭka'a*. The application of Aven as a term of reproach or contempt to a flourishing idol-sanctuary, and the play or paronomasia therein contained, is quite in keeping with the manner of Amos and of Hosea. The latter frequently applies the very same word to Bethel. See BETHAVEN.

2. (Sept. Ἡλιούπολις, Eng. marg. "Heliopolis.") Another name for ON (q. v.) in Egypt (Ezek. xxx, 17). The intention of the prophet is doubtless to play upon

the name in the same manner as Amos and Hosea. See No. 1, above.

3. (Sept. Ὦν.) A shorter form (Amos x, 8) of Beth-Aven (q. v.) or Bethel.

Avenarius, Johannes, a Protestant theologian, born at Eger in 1520, died at Zeitz, Dec. 5, 1590. After having been in succession pastor at Plauen, Gessnitz, Schoenfels, he was appointed professor of theology at Jena, and in 1575 became superintendent at Zeitz. He is the author of a celebrated Prayer-book, which went through a great number of editions (Strasburg, 1578, etc.), and was translated by Zader into Latin. He also published a Hebrew Grammar and Dictionary, and several other works.—Hoefer, *Biographie Générale*, iii, 826.

Avenger of Blood (גֹּאֵל, *goël'*, fully גֹּאֵל הַדָּם), a term applied to the nearest relative of a murdered person, inasmuch as he had the right, and on him devolved the obligation of killing the murderer (2 Sam. xiv, 7, 11) wherever he met him (outside any of the cities of refuge). Respecting this custom, universal among the Hebrews from the earliest times (Gen. x, 14; xxvii, 45), as among other nations of antiquity (e. g. the Greeks; see Welker, p. 361 sq.; Wachsmuth, *Hellen. Alterth.* iii, 241, 284; the inhabitants of Trachonitis; see Josephus, *Ant.* xvi, 9, 1), and in the East to this day among the Arabians, Persians, Abyssinians, Druses, Circassians, etc. (see Chardin, iii, 417 sq.; Niebuhr, *Beschr.* p. 33 sq.; *Reisen*, ii, 430; *East Ind. Mission. Her.* iii, 491; Burckhardt, *Trav.* ii, 872, 1011; Lobo, *Relation d'Abys.* p. 123 sq.), the Jewish lawgiver, in order to restrain its abuse, appointed (Exod. xxi, 13; Numb. xxxv, 9 sq.; Deut. xix, 1 sq.; comp. Joseph. *Ant.* iv, 7, 4) six cities of refuge (עָרֵי מִקְלָט) in different parts of the country, to which the man-slayer might have recourse, and where, if his offence had not been premeditated, he might remain in safety till the death of the high-priest at that time acting should release him from the danger of retribution, while, on the other hand, the wilful murderer was to be in any case surrendered to the pursuer for vengeance. If, however, the man-slayer quitted the city (Deut. xix, 6), or even went beyond the prescribed limits of its environs (Numb. xxxv, 25 sq.), the avenger might kill him with impunity. See Asylum. A similar provision prevailed among the Athenians (see Wachsmuth, *Hellen. Alterth.* II, i, 268; Hefter, *Athen. Gerichtsverf.* p. 136) for the rescue of the accidental man-slayer. (See generally Michaelis, *Mos. Recht*, ii, 401 sq.; vi, 32 sq.; Hoffmann, in the *Hall. Encycl.* xi, 89 sq.; Jahn, *Archäol.* II, ii, 372 sq.). See Blood-revenge.

Avera. See Aara.

Avesta. See Zend-Avesta.

Avignon (*Avenio*), an episcopal see of France, on the Rhone, capital of the department of Vaucluse, 20 miles N.E. of Nismes. In 1348 it passed into the possession of Pope Clement VI and his successors, and was the see of the pontiffs from Clement X to Gregory XI, i. e. for sixty years. Baluze's *Vies des Papes d'Avignon* (1693, 2 vols. 4to) is an admirable refutation of the ultramontane pretensions. It maintains that the holy see is not necessarily fixed at Rome. By the Concordat of 1801 Avignon ceased to be a metropolis, but by that of 1821 it was re-established. See Papacy.

Several councils were held in Avignon. The most important were. 1, in 1209, in which 29 canons were adopted, some concerning discipline, and the others against heretics; the inhabitants of Toulouse were excommunicated for not having expulsed the Albigenses; 2, in 1327, against the antipope Pierre de Corbière.—Landon, *Manual of Councils*, Smith, *Tables of Church Hist.*

Avila, Juan de, a famous Spanish preacher, surnamed the "Apostle of Andalusia," because he spent 40 years of his life in preaching to the towns and villages of Andalusia, was born in 1500 at Almodovar del Campo, in New Castile, and died May 10, 1569. He is the author of a number of religious works, which are still held in great esteem by Roman Catholics. A complete edition of his works, together with a biography, was published by Martin Ruiz under the title *Vida y Obras de Juan de Avila, predicador apostolico de l'Andaluzia* (Madrid, 1618, 2 vols. 4to, reprinted in 1757). A French translation of his works was published by Arnauld d'Andilly (Paris, 1673, fol.), and a German by Schermer (Ratisbon, 3 vols. 1861).

A'vim (Heb. *Avvim'*, with the article, הָעַוִּים, *the ruins*, or *the Avvites'* tower; Sept. Αἰμ v. r. Αὐείν), a city in the tribe of Benjamin, mentioned between Bethel and Parah (Josh. xviii, 23). It may have been so named as having been settled by the Avites (q. v.) when expelled from Philistia, although it is uncertain whether they penetrated so far into the interior of the country (Keil, *Comment.* in loc.). The associated names afford a conjectural location eastward of Bethel, and it is possibly the same with Ai (q. v.). See Avite.

Avis or **Aviz**, knights of a military order of Portugal (order of *St. Benito de Aviz*), instituted by Alphonso I, in 1147 or 1162, in commemoration of the capture of Evora from the Moors, whence the knights of this order were at first called knights of *Santa Maria d'Evora*. They were afterward styled the Knights of Avis, from a place of that name where they built a fortress. These knights followed the rule of Citeaux, with some variations, and their duty was to defend the true faith by force of arms, to keep chastity, and to wear a religious dress, consisting of a scapulary and hood, so made that it did not hinder their fighting. Their dress of ceremony is a white cloak, having on the left side a cross *fleur-de-lisée*, at the foot of which are two birds. In their armorial bearings they also have two birds and a tower. They possessed in Portugal about forty commanderies, and since 1550 the grand mastership of the order has been in the crown.—Helyot, *Ordres Relig.* i, 350; Landon, *Eccl. Dict.* i, 674.

Badge of the Order of Avis.

A'vite (Heb. *Avvi'*, only in the plur. עַוִּים, gentile from *Ava*), the name of two tribes of people.

1. (Sept. Εὐαῖοι, Auth. Vers. "Avims," in Deut.; Εὐαῖος, "Avites" in Josh.) A people who originally occupied the southernmost portion of that territory in Palestine along the Mediterranean coast which the Caphtorim or Philistines afterward possessed (Deut. ii, 23). They are usually considered a branch of the Hivites, a people descended from Canaan (Gen. x, 17). See Hivite. As the territory of the Avites is mentioned in Josh. xiii, 3, in addition to the five Philistine states, it would appear that it was not included in theirs, and that the expulsion of the Avites was by a Philistine invasion prior to that by which the five principalities were founded Their territory began at Gaza, and extended southward to "the river of Egypt" (Deut. ii, 23), forming what was the Philistine kingdom of Gerar in the time of Abraham, when we do not hear of any other Philistine states. There were then Avites, or Hivites, at Shechem (Gen. xxxiv, 2), and we afterward find them also at Gibeon (Josh. ix, 7), and beyond the Jordan, at the foot of Mount Hermon (Josh. xi, 3); but we have no means of knowing whether these were original settlements of the Avites, or were formed out of the fragments of the

nation which the Philistines expelled from southern Palestine. See GERAR; PHILISTINE. According to Ewald (*Geschichte*, i, 310) and Bertheau, the Avvim were the aborigines of Palestine Proper. They may have been so, but there is nothing to prove it, while the mode of their dwellings points rather to a nomadic origin. Thus they may have made their way northward from the Desert (Stanley, *Sinai and Pal.* App. § 83). In Deut. ii, 23, we see them "dwelling in 'the' villages" (or nomade encampments—*Chatzerim*) in the south part of the "plain," or great western lowland, "as far as Gaza." In these rich possessions they were attacked by the invading Philistines, "the Caphtorim which came forth out of Caphtor," and who, after "destroying" them and "dwelling in their stead," appear to have pushed them farther north. This must be inferred from the terms of the passage in Josh. xiii, 2, 3, the enumeration of the rest of the land still remaining to be conquered. (The punctuation of this passage in our Bibles is not in accordance with the Hebrew text, which has a full stop at Geshuri [ver. 2], thus: "This is the land that yet remaineth, all the borders of the Philistines and all the Geshurite. From Sihor . . . . . even to the border of Ekron northward, is counted to the Canaanite," etc.) Beginning from "Sihor, which is before Egypt," probably the Wady el-Arish, the list proceeds northward along the lowland plains of the sea-coast, through the five lordships of the Philistines—all apparently taken in their order from south to north—till we reach the Avvim, as if they had been driven up out of the more southerly position which they occupied at the date of the earlier record into the plains of Sharon. It is perhaps worth notice, where every syllable has some significance, that while "the Gazathite . . . . . the Ekronite," are all in the singular, "the Avvim" is plural. So with the other aboriginal names. Nothing more is told us of this ancient people, whose very name is said to signify "ruin." Possibly a trace of their existence is to be found in the town "Avim" (accurately, as in the other cases, "the Avvim"), which occurs among the cities of Benjamin (Josh. xviii, 23), and which may have preserved the memory of some family of the extinct people driven up out of their fertile plains to take refuge in the wild hills of Bethel; just as in the "Zemaraim" of the preceding verse we have probably a reminiscence of the otherwise forgotten Zemarites. But, on the other hand, it is possible that the word in this place is but a variation or corruption of the name of Ai. See AVIM. The inhabitants of the north-central districts of Palestine (Galilæans) were in later times distinguished by a habit of confounding the gutturals, as, for instance, ע with ח (see Lightfoot, *Chor. Cent.* ch. 87. Buxtorf, *Lex Talm.* col. 434). It is possible that חִוִּי, *Hivite*, is a variation, arising from this cause, of עֲוִי, *Avite*, and that this people were known to the Israelites at the date of the conquest by the name of Hivites. At any rate, it is a curious fact that both the Sept. and Vulg. identified the two names, and also that the town of ha-Avvim was in the actual district of the Hivites, in the immediate neighborhood of Gibeon, Chephirah, and their other chief cities (Josh. ix, 7, 17, compared with xviii, 22–27). The name of the Avvim has been derived from Avva (Ava), or Ivvah (Ivah), as if they had migrated thence into Palestine; but there is no argument for this beyond the mere similarity of the names. See AVA.

2. (Sept. *Ebaïoi*, Auth. Vers. "Avites.") The original designation of the colonists transported from Ava into Samaria by Shalmaneser (2 Kings xvii, 31). They were idolaters, worshipping gods called Nibhaz and Tartak. See AVA.

A'vith (Heb. *Avith'*, עֲוִית, *ruins*; Sept. Γεθαίμ, Vulg. *Avith*), a city of the Edomites, and the native place (capital) of one of their kings, Hadad ben-Bedad, before there were kings in Israel (Gen. xxxvi, 35; 1 Chron. i, 46, where the Heb. text has עַיּוֹת, *Ayoth'*, Sept. Γεθθάμ, v. r. Γεθαίμ, Εὐθ, Vulg. *Avith*). It would seem to have been situated at the north-eastern extremity of the range of Mount Seir, as the king is stated to have thence made a hostile incursion into the territory of his Moabitish neighbors who were leagued with the Midianites. The name may be compared with *el-Ghoweithah*, a "chain of low hills" mentioned by Burckhardt (p. 375) as lying to the east of the district of Kerek in Moab (Knobel, *Genesis*, p. 257).

Avitus (properly *Sextus Alcimus Edicus*, or *Ecditius*, *Avitus*), bishop of Vienne, was born at Vienne about the middle of the fifth century. At a religious disputation between the orthodox and Arian theologians in 499, he was the leading spokesman of the orthodox, and gained the confidence of king Gondebaud of Burgundy, whose son and successor, Sigismund, he converted from Arianism (after Gondebaud's death). He vigorously attacked the Arian heresy, both by writing and speaking, and presided at the council of Epaone in 517. He died, according to the commonly received opinion, February 5th, 525, although other accounts assign an earlier date. He was a man of great learning, and there are still extant a number of his letters, homilies, and poems, which may be found in *Bib. Max. Patr.* ix, 560; and in *Bib. Patr. Galland.* t. x.—Dupin, *Hist. Eccl Writers*, v, 4.

Avoidance, in the Church of England, takes place where a benefice becomes *void* of an incumbent. This happens either by the death of the incumbent, or by his being appointed to a preferment of such a kind as necessarily makes the living vacant; as when a clergyman is made a bishop all the preferments he holds fall to the crown, who is the patron for that time, unless there be some special dispensation; or, finally, by cession, deprivation, or resignation. In the first-named instance, which is avoidance by fact, the patron must take notice of the avoidance at his peril; in the last case, which is avoidance by law, the ordinary must give notice to the patron to prevent a lapse.

Avrillon, JEAN BAPTISTE ELIE, a Franciscan (Minim), born at Paris, Jan. 1, 1652; he made profession, Jan. 3, 1671, in the convent of the Minims (called *Bons-hommes*) at Nigeon. He began his career as a preacher in 1676, and continued until 1728, i. e. for fifty-three years, and died at Paris, May 16th, 1729, aged seventy-eight. He was much sought after as a preacher, and left many devotional works, which are highly esteemed in the Roman Church. The following have been translated by the Romanizing party of the Church of England: "Conduite pour passer saintement le temps de l'Avent," *Guide for passing Advent holily*, with preface by Dr. Pusey (Lond. 1844, 12mo); "Conduite pour passer saintement le Carême," *Guide for passing Lent holily*, ed. by Pusey (Lond. 1844, 12mo); "L Année Affective," *The Year of Affections*, ed. by Pusey (Lond. 1845, 12mo); *Eucharistic Meditations*, ed. by Shipley (Lond. 1862, 12mo).

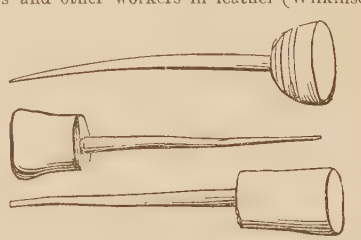
Awakening (1) is used with regard to individuals, and designates the first work of the Spirit in conversion, i. e. *conviction*: (2) it is also applied to *revivals* of religion, in which multitudes of sinners are awakened. The state of sin is in the New Testament represented as a sort of sleep or death; Eph. 5, 14, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." When man, then, is brought to a consciousness of his sins, and to feel sorrow and contrition on account of them, and these are followed by a desire for the forgiving and renewing grace of God, and partly for improvement, the process is called *awakening*. The expression is not found in the New Testament, although the thing itself is largely explained therein. The prodigal son was awakened by his self-inflicted poverty, Peter by the

correcting look of the Lord, Paul by the miraculous apparition of Christ, Judas by the consequences of his betrayal, and many by the preaching of Jesus or by his miracles. Awakening takes place when the sinner, who before did either not know the truth, or else treated it lightly, becomes strongly impressed with it, and gives up his heart and mind to it. Comp. Acts ii, 36, 37: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Comp also ii, 43; iv, 4; v, 11; xi, 23, 24.) One of the principal aims of the preacher in presenting the word of God and of the church in the exercises of divine worship is to produce the awakening of sinners.

As, according to the doctrine of the New Testament, all possible agencies of deliverance and of moral improvement in humanity are to be ascribed to the Holy Spirit, the church holds, and rightly, that the operation of the Holy Spirit is united with the word of Christian truth, and also with visible religious exercises, in the awakening of sinners. It is also right in considering the *word* as the messenger or the medium of the Holy Spirit. Awakening may also result from external changes and events in life, by which truth, previously received into the heart and mind of the sinner, after lying apparently dead, is rendered active, as if awakened from slumber, so that the sinner himself awakes from the sleep or death of sin. Among the outward causes often producing awakening are sickness, either our own or others, particularly such as is the result of sin; the death of those we love, or sometimes of those who have fallen victims to their sins or to those of others, or perhaps have ended their life by suicide; or the death of such as were associated with us in our sinful career, also shame and contumely, or a fall into gross sin, either by ourselves or others, which discloses to us the bottomless nature of sin; deliverance out of danger, or, on the other hand, undeserved blessings. Intercourse with pious and good persons, or sometimes of the bad, may lead to awakening. Sometimes the Spirit uses the memories of youth and of its inexplicable feelings and of confused impulses, sometimes solitary meditation, sometimes the contemplation of nature; the reading of biographies, the study of works of art, as means of awakening. Both good and evil can be made awakening in the life of man; thus Rom. ii, 4: "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" xi, 22: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off;" 1 Cor. x, 6, 11: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

The *effects* produced by an awakening cause differ widely, both for objective and subjective reasons. In more quiet and tranquil natures, its effect may be slow and gentle; in the more vigorous ones it is more forcible, and often sudden. But the weaker natures are, on the other hand, more easily awakened than stronger ones, while the latter, though requiring a stronger impulse, are more likely to be lastingly impressed. Where moral self-consciousness, or conscience, is yet awake, the feeblest awakening can act effectually; but where conscience has become benumbed and dormant, a more powerful impression is required. It is evident, besides, that the result will be influenced by a variety of other causes, such as the more or less enlightened state of the subject, the energy of the impulses, the relations of life, either favorable or unfavorable to the development of moral sense, etc. Of course, to produce saving effects, the impression must be lasting, i. e. it must not merely lead to a resolve to amendment, but must work it out also. This, however, is not the work of a moment, but of a whole lifetime, through which the awakening must steadfastly and unceasingly act. The sinner must do all in his power to apply the prevenient grace, which is the source of the awakening, to the redemption of his soul; for without the sinner's own co-operation, the work of sanctification will not be accomplished. In order, then, to render the effect of awakening persistent, it is necessary to keep the memory of it continually in the soul, and to connect with it all that follows. We see, therefore, how great an obstacle is frivolity, which never looks back, but only considers the present or the future; and for that reason the sanguine temperament, while more readily awakened for a moment, is more difficult to impress lastingly; choleric natures are touched easily and deeply, the melancholy lastingly, and the phlegmatic with difficulty. The strength of the awakening is measured by the inward pains of penitence, but cannot be estimated by the outward tears or demonstrations, partly on account of difference in temperaments. Sanguine and choleric subjects will be more demonstrative than phlegmatic or melancholic while under the same force of awakening. —Krehl, *N.-T. Handwörterbuch*, s. v. See also CONVICTION; REVIVAL.

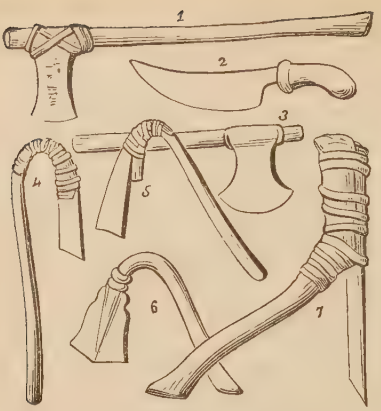
Awl (מַרְצֵעַ, *martse'ā*, *perforator*, Sept. ἐπήτιον), an instrument for boring a small hole (Exod. xxi, 6; Deut. xv, 17). Considering that the Israelites had recently withdrawn from their long sojourn in Egypt, there can be no doubt that the instruments were the same as those of that country, used by the sandal-makers and other workers in leather (Wilkinson, ii,



Ancient Egyptian Awls.

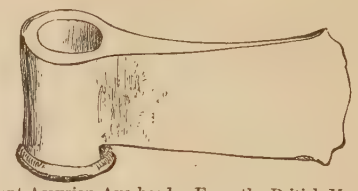
105). In the above passages the word is employed in reference to piercing the ear as a sign of perpetual servitude, which it seems was a custom among other Oriental nations (Petronius, *Satyr.* 102), and it was the practice in Lydia, India, and Persia to perforate the ears of boys dedicated to the service of the gods (Xen. *Anab.* iii, 1, 31; Plutarch, *Sympos.* ii, 1, 4). See SERVANT.

Axe. Several instruments of this description are so discriminated in Scripture as to show that the Hebrews had them of different forms and for various uses. (1.) גַּרְזֶן, *garzen'* (so called from *chopping*), which occurs in Deut. xix, 5; xx, 19; 1 Kings vi, 7; Isa. x, 15; ἀξίνη, Matt. iii, 10; Luke iii, 9; corresponding to the Lat. *securis*). From these passages it appears that this kind was employed in felling trees (comp. Isa. x, 34), and in hewing large timber for building. The conjecture of Gesenius, that in 1 Kings v, 7, it denotes the axe of a stone-mason, is by no means conclusive. The first text supposes a case of the head slipping from the helve in felling a tree (comp. 2 Kings vi, 5). This would suggest that it was shaped like fig. 3, which is just the same instrument as our common hatchet, and appears to have been applied by the ancient Egyptians to the same general use as with us. The reader will observe the contrivance in all the others (wanting in this) of fastening the head to the haft by thongs. (2.) מַעְצָד, *maātsad'* (a *hewing* instru-



Ancient Egyptian Axes, Cleaver, and Adzes. From the British Museum.

ment), which occurs only in Isa. xliv, 12 (where it is rendered "tongs") and Jer. x, 3. From the latter of these passages it appears to have been a lighter instrument than the preceding, or a kind of adze, used for fashioning or carving wood into shape; it was probably, therefore, like figs. 4 to 7, which the Egyptians employed for this purpose. Other texts of Scripture represent such implements as being employed in carving images, the use to which the prophets refer. The differences of form and size, as indicated in the figures, appear to have been determined with reference to light or heavy work. The passage in Isaiah, however, as it refers to the blacksmith's operations at the forge, may possibly designate some kind of chisel. (3.) קַרְדֹּם, *kardom'* (from its *sharpness*); this is the commonest name for an axe or hatchet. It is of this which we read in Judg. ix, 48; Psa. lxxiv, 5; 1 Sam. xiii, 20, 21; Jer. xlvi, 22. It appears to have been more exclusively employed than the *garzen* for felling trees, and had therefore probably a heavier head. In one of the Egyptian sculptures the inhabitants of Lebanon are represented as felling pine-trees with axes like fig. 1. See LEBANON. As the one used by the Egyptians for the same purpose was also of this shape, there is little doubt that it was also in use among the Hebrews. (4.) The term חֶרֶב, *che'reb* (*destroyer*), usually "a sword," is used of other cutting instruments, as a "knife" (Josh. v, 2), or razor (Ezek. vi, 1), or a tool for hewing or dressing stones (Exod. xx, 25), and is once rendered "axe" (Ezek. xxvi, 9), and there may probably mean a heavy cutlass, like fig. 2, or perhaps battle-axe, or possibly even pick-axe, as it is there used to denote a weapon for destroying buildings. (5.) A similar instrument, כַּשִּׁיל, *kashshil'* (*feller*), is once spoken of (Psa. lxxiv, 6) as a battle-axe. It also occurs in the Targum (Jer. xlvi, 22) in the sense of broad-axe. (6.) Iron implements of severe labor, מַגְזֵרָה, *magzerah'* ("axe," 2 Sam. xii, 31), and מְגֵרָה, *megerah'* ("axe," 2 Chron. xx, 3; also in the same verse more properly "saw," and in 2 Sam. xii, 31; 1 Kings vii, 9), were used by David in the massacre of the inhabitants of Rabbah, but their form cannot be made out. See SAW. (7.) The word בַּרְזֶל, *barzel'*, rendered "axe-head" in 2 Kings vi, 5, is literally "iron;" but, as an axe is certainly intended, the passage is valuable as showing that the axe-heads among the Hebrews were of iron. Those which have been found in Egypt are of bronze, which was very anciently and generally used for the purpose. But this does not prove that they had none of iron; it seems rather to suggest that those of iron have been consumed by the corrosion of three thousand years, while those of bronze have been preserved. See HELVE. (8.) The "battle-axe," מַפֵּץ, *mappets'* (Jer. li, 20), was probably, as its root indicates, a heavy mace or maul, like that which gave his surname to Charles *Martel*. See BATTLE-AXE.



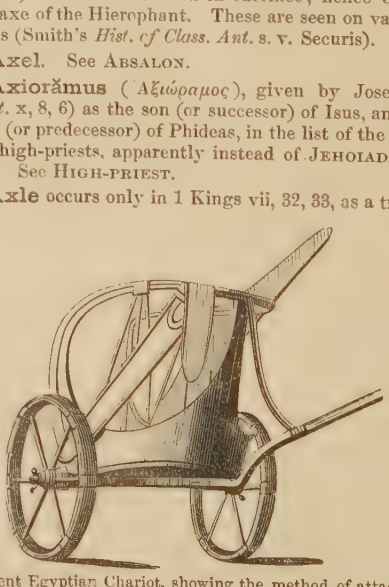
Ancient Assyrian Axe-head. From the British Museum.

The most common use of the axe, as is well known, is to cut down trees; hence the expression in Matt. iii, 10, and Luke iii, 9, "the axe is laid at the root of the trees" (comp. Silius Italicus, 10; also Virgil, *Æn.* vi, 180; Isa. x, 33). That trees are a general symbol of men is well known. See FOREST; TREE. (See also Ezek. xxxi, 3; Dan. iv, 7, 8; Matt. vii, 19; xii, 33; Psa. i, 3; Zech. xi, 1, 2). What John Baptist therefore refers to is probably the excision of the Jewish nation. But there is a force in the preposition used here which escapes the ordinary reader: the expression *πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται*, denotes that it had already been struck *into* the tree preparatory to felling it, and now only awaited the signal for the utter vengeance of Heaven. The axe was also used as the instrument of decollation, to which there is allusion in Rev. xx, 4, "The souls of them that were *beheaded* for the testimony of Jesus," literally, "cut with an axe." Hence the axe becomes a symbol of the divine judgments. Sometimes it is applied to a human instrument, as in Isa. x, 15, "Shall the axe boast itself against him that heweth therewith?" i. e. Shall the proud king of Assyria boast himself against God, whose instrument he is to execute his purpose? In Jer. li, 20, the army of the Medes and Persians is most probably intended, as elsewhere the instrument of God's vengeance is called a sword, a rod, a scourge (see also Jer. xlvi, 22). By axes, which were a part of the insignia of the Roman magistracy, was denoted the power of life and death and of supreme judgment. Axes were also used in war (Sidonius, *Carm. El.* v, 247; Horace, *Ode* iv, 4; *Carm. Secul.* 54; Virgil, *Æn.* ii, 480). Axes were used in sacrifice; hence called the axe of the Hierophant. These are seen on various coins (Smith's *Hist. of Class. Ant.* s. v. Securis).

Axel. See ABSALON.

Axiorămus (Ἀξιώραμος), given by Josephus (*Ant.* x, 8, 6) as the son (or successor) of Isus, and father (or predecessor) of Phideas, in the list of the Jewish high-priests, apparently instead of JEHOIADA (q. v.). See HIGH-PRIEST.

Axle occurs only in 1 Kings vii, 32, 33, as a trans-



Ancient Egyptian Chariot, showing the method of attaching the Axle to the Wheels, to the Pole, and to the Body of the Car.

lation of יָד, *yad*, *hand*, in the phrase יְדוֹת הָאוֹפַנִּים, *yedoth' ha-ophannim'*, *hands of the wheels*, i. e. their *axle-trees*, as in the Auth. Vers.; Sept. χεῖρες ἐν τοῖς τροχοῖς, Vulg. *axes*. See CHARIOT.

Axtell, HENRY, D.D., was born at Mendham, N. J., June 9, 1773, and graduated at Princeton in 1796. After teaching several years in New Jersey, he removed in 1804 to Geneva, N. Y., where he kept a classical school. In 1810 he was licensed, and in 1812 called to the Presbyterian Church in Geneva. At the time of his ordination in 1812, his church consisted of 70 members; at the time of his death of about 400. In two revivals his labors had been particularly blessed. He died Feb. 11, 1849. His eldest daughter died a few days after him, and was placed in the same grave.—Sprague, *Annals*, iv, 453.

Ayah. See KITE.

Aydelott, JOSEPH, a minister of the Methodist Episcopal Church, was born Feb. 26, 1758, and entered the itinerant ministry in the Philadelphia Conference in 1802. After 23 years of active service, he died at Philadelphia, May 11, 1824. "Perhaps no man gave a more decided character to the purity and excellence of religion. His life, as well as his preaching, was a living comment upon the doctrines and precepts of Christ, and his Master owned his labors."—*Minutes of Conferences*, i, 475.

Ayir. See FOAL.

Ayliffe, JOHN, LL.D., fellow of New College, Oxford; degraded and expelled for the publication of a work said to contain scandalous aspersions, entitled, "The Ancient and Present State of the University of Oxford" (2 vols. 8vo, 1714), taken, in fact, chiefly from Wood's *Athenæ*. He also published *Parergon Juris Canonici Anglicani*, 1726, and a "New Pandect of the Roman Civil Law" (Lond. 1734, fol.), one of the most elaborate works in English on the civil law. No other particulars are recorded of him.

Aylmer, JOHN, bishop of London, born in 1521, of a good family, in Norfolk. He studied at Oxford and Cambridge, but chiefly at the latter; and after leaving the universities was appointed tutor to the celebrated Lady Jane Grey. In 1553 he was made archdeacon of Stow, but on the accession of Queen Mary was obliged to leave England, and retired to Zurich. In 1562 he became archdeacon of Lincoln, and in 1576 succeeded Sandys in the see of London. He seems to have been as vigorously opposed to the Puritans as to the Romanists; and unhappily, amid many excellencies of character, he had a persecuting spirit. On more than one occasion his severity was rebuked by the privy council. In the case of a clergyman named Benison, who was imprisoned by Aylmer for a supposed irregularity in regard to his marriage, the bishop was desired by the privy council to make him compensation, lest in an action for false imprisonment he should recover damages "which would touch his lordship's credit." By the Puritans Aylmer was ridiculed in pamphlets, scandalous reports were actively circulated to his injury, and frequent complaints of his conduct were made to the privy council. Aylmer would gladly have exchanged into a more retired diocese, but none of his plans for this purpose succeeded; and he was still bishop of London when he died on June 3d, 1594. See Maitland, *Essays on the Reformation;* Neal, *Hist. of Puritans*, i, 224, 365, etc.

Aylworth, JAMES P., a minister of the Methodist Episcopal Church, and one of the fathers of the Oneida Conference, was born in 1783. He entered the ministry in 1822, serving chiefly in Central New York, until his superannuation in 1847. He died in 1848.—*Minutes of Conferences.*

Aymo. See HAYMO.

Aymon, JOHN, a French writer, lived at the close of the 17th and the beginning of the 18th century. He was at first a Catholic priest, then left the Roman Catholic Church at Geneva, and married at the Hague. He again returned to the Church of Rome, and in 1706 was put by the Cardinal de Noailles in the Seminary of Foreign Missions. In 1707 he fled to Holland with a manuscript (the original of the Acts of the Council held at Jerusalem in 1672 and 1673), and had it printed at the Hague under the title *Monuments Authentiques de l'Eglise Grecque* (1708, 4to), reproduced under the title *Lettres et Anecdotes de Cyril Lucar* (Amsterdam, 1708). Aymon was judicially pursued by Clement, the librarian of the French king, and in 1709 the States-General ordered the restoration of the manuscript. Aymon wrote also *Actes Ecclesiastiques et civils de tous les Synodes Nationaux des Eglises Réformées de la France* (Rotterdam, 1710, 4to), and several works on the Roman Catholic Church.—Hoefer, *Biographie Générale*, iii, 900.

A'zaël (Ἀζαήλος), the father of Jonathan, which latter was one of those who superintended the repudiation of the Gentile wives after the return from Babylon (1 Esdr. ix, 14); evidently the ASAHEL (q. v.) of the genuine text (Ezra x, 15).

Azaë'lus (Ἀζαήλος), one of the Israelites, "sons of Maani," who is said to have divorced his Gentile wife after the exile (1 Esdr. ix, 34); but the name is apparently an erroneous repetition for the Esril just preceding it (Azareel of Ezra x, 41). See AZAEL.

A'zal (Heb. *Atsal'*, אֲצַל, prob. the same as *Azel*, in pause; Sept. Ασαήλ v. r. Ἰασόδ), apparently a place near Jerusalem on the east, mentioned only in Zech. xiv, 5, as the limit to which the "ravine" or cleft (גֵּיא) of the Mount of Olives will extend when "Jehovah shall go forth to fight." Henderson (*Comment.* in loc.) regards it as the proper name of a place close to one of the gates on the east side of Jerusalem, to which the cleft or valley was to extend westward, so as at once to admit those who should flee from the enemy; but this seems too strict a literalism for so figurative a prophecy. Fürst (*Heb. Wörterb.* s. v.) inclines to identify it with the *Beth-ezel* of Mic. i, 11. Perhaps the conjecture of Gesenius (*Thes. Heb.* p. 144) is the most easy of adoption, that the term is simply an appellative for אֵצֶל, q. d. at the *side*, i. e. foot of the mountain, sc. Olivet. The supposition of Schwarz (*Pal'est.* p. 135) that it is the present village *Azarîa*, or Bethany (according to him, the *Huzal* of the Talmud, *Megillah*, v, 6), evidently proceeds from his Jewish prejudices against the account respecting Lazarus in the Gospels. See EROGÈ.

Azali'ah (Heb. in the prolonged form *Atsalya'hu*, אֲצַלְיָהוּ, *reserved* by *Jehovah;* Sept. Ἐσσελίας v. r. Ἐζελίας; in Chron. Ἐσελία v. r. Σελία), the son of Meshullam (2 Kings xxii, 3), and father of the scribe Shaphan, which last was sent with others by Josiah to repair the Temple (2 Chron. xxxiv, 8). B.C. ante 623.

Azani'ah (Heb. *Azanyah'*, אַזַנְיָה, *heard* by *Jehovah;* Sept. Ἀζανία), the father of Jeshua, which latter was one of the Levites that subscribed the sacred covenant after the exile (Neh. x, 9). B.C. ante 410.

Aza'phion (Ἀσσαπφιών), given in 1 Esdr. v, 33, as the first named of the family heads of the "sons of Solomon's servants" that returned from Babylon; apparently meaning the SOPHERETH (q. v.) of the genuine text (Ezra ii, 55), where the Heb has the article, הַסֹּפֶרֶת, *has-Sopheret'h*.

Az'ara (Ἀσαρά), one of the heads of the "temple servants," said to have returned from the exile (1 Esdr. v, 31); but the genuine text (Ezra ii, 49) has no such name at all.

Azar'aël (Neh. xii, 36). See AZAREEL.

Aza'reël (Heb. *Azarel'*, עֲזַרְאֵל, *helped by God*), the name of five men.

1. (Sept. Ὀζριήλ v. r. Ἐλιήλ.) One of the Benjamite slingers and archers that repaired to David at Ziklag (1 Chron. xii, 6). B.C. 1054.

2. (Sept. Ἐζριήλ v. r. Ἀαριήλ.) The head of the eleventh division of the musicians in the Temple, consisting of himself and eleven others of his family (1 Chron. xxv, 18; called Uzziel in ver. 4). B.C. 1014.

3. (Sept. Ἐζριήλ v. r. Ἀζαριήλ.) Son of Jeroham, and viceroy over the tribe of Dan under David and Solomon (1 Chron. xxvii, 22). B.C. 1014.

4. (Sept. Ἐζριήλ.) An Israelite, one of the descendants of Bani, who renounced the Gentile wife whom he had married on the return from Babylon (Ezra x, 41). B.C. 459.

5. (Sept. Ἐσριήλ v. r. Ἐσδριήλ, Ὀζιήλ.) Son of Ahasai and father of Amashai, which last was one of the chiefs of the 128 mighty men of the priests who served at the Temple under the supervision of Zabdiel, on the restoration from Babylon (Neh. xi, 13). B.C. cir. 440. He is probably the same with one of the first company of priests who were appointed with Ezra to make the circuit of the newly completed walls with trumpets in their hands (Neh. xii, 36, where the name is Anglicized "Azarael"). B.C. 446.

Azari'ah (Heb. *Azaryah'*, עֲזַרְיָה, *helped by Jehovah*, answering to the German name *Gotthelf*, also in the prolonged form *Azarya'hu*, עֲזַרְיָהוּ, 1 Kings iv, 2, 5; 2 Kings xv, 6, 8; 2 Chron. xv, 1; xxi, 2; xxii, 6; xxiii, 1; xxvi, 17, 20; xxviii, 12; xxix, 12; xxxi, 10, 13; Sept. Ἀζαρίας and Ἀζαρίαν), a very common name among the Hebrews, and hence borne by a considerable number of persons mentioned in Scripture, especially in the families of the priests of the line of *Eleazar*, whose name has precisely the same meaning as *Azariah*. It is nearly identical and is often confounded with Ezra, as well as with Zerahiah and Seraiah. See also Azarias.

1. Apparently the only son of Ethan, the grandson of Judah (1 Chron. ii, 8). B.C. 1856.

2. A son of Jehu and father of Helez, of the tribe of Judah (1 Chron. ii, 38, 39). B.C. post 1046.

3. A person named as son of the high-priest Zadok, and an officer in the cabinet of Solomon (1 Kings iv, 2). B.C. cir. 1000. He is perhaps the same, however, with No. 6 below.

4. A son of Nathan and captain of King Solomon's guards (1 Kings iv, 5). B.C. cir. 1000.

5. A prophet who met King Asa on his return from a great victory over the Cushite king Zerah (2 Chron xv, 1, where he is called the son of Oded, but Oded simply in ver. 8). See Asa. B.C. 939. He powerfully stirred up the spirit of Asa, and of the people of Judah and Benjamin, in a brief but pithy prophecy, which has been preserved, to put away all idolatrous worship, and to restore the altar of the one true God before the porch of the Temple. Great numbers of Israelites from Ephraim, and Manasseh, and Simeon, and all Israel, joined in the national reformation, to the great strengthening of the kingdom; and a season of rest and great prosperity ensued.

6. A high-priest, son of Ahimaaz and father (grandfather) of Johanan (1 Chron. vi, 9), perhaps the father of Amariah, who lived under Jehoshaphat, king of Judah (2 Chron. xix, 11). B.C. ante 912. See High-priest.

7. One of the sons of king Jehoshaphat (2 Chron. xxi, 2, where the name is repeated, as if he had two sons of this name). B.C. post 912.

8. Otherwise called Ahaziah (q. v.), king of Judah (2 Chron. xxii, 6).

9. A son of Jeroham, who joined Jehoiada in his pious efforts to restore the worship of the Temple, and put down the usurpation of Athaliah (2 Chron. xxiii, 1). B.C. 877.

10. A son of Obed, another "captain of a hundred," who joined Jehoiada in the same enterprise (2 Chron. xxiii, 1). B.C. 877.

11. A person named as son of Johanan and father of another Amariah, a high-priest (1 Chron. vi, 10, 11), whom some suppose the same as Zechariah, son of Jehoiada, who was killed in the reign of Joash of Judah (2 Chron. xxiv, 20–22). In Ezra vii, 3, either his or a former person's father is called Mesaroth. B.C. cir. 809. See High-priest. From the date he appears to be the same with the high-priest who opposed King Uzziah (q. v.) in offering incense to Jehovah (2 Chron. xxvi, 17, 20). B.C. 781.

12. Otherwise called Uzziah (q. v.), king of Judah, (2 Kings xiv, 21; xv, 1, 6, 7, 8, 17, 23, 27; 1 Chron. iii, 12, etc.).

13. A son of Johanan and chief of the tribe of Ephraim, one of those that protested against enslaving their captive brethren of Jerusalem during the reign of Ahaz (2 Chron. xxviii, 12). B.C. 739.

14. A Levite, son of Zephaniah and father of Joel (1 Chron. vi, 36). In ver. 24 he is called Uzziah, the son of Uriel and father of Shaul. It appears from 2 Chron. xxix, 12, that his son Joel lived under Hezekiah. B.C. ante 726.

15. A high-priest in the time of Hezekiah (2 Chron. xxxi, 10, 13). B.C. 726. He seems to be the same incorrectly called Ahitub in 1 Chron. vi, 11, 12. He appears to have co-operated zealously with the king in that throrough purification of the Temple and restoration of the Temple services which was so conspicuous an event in Hezekiah's reign. He especially interested himself in providing chambers in the house of the Lord in which to stow the tithes, and offerings, and consecrated things for the use of the priests and Levites, and in appointing overseers to have the charge of them. As the attendance of priests and Levites and the maintenance of the Temple services depended entirely upon the supply of such offerings, whenever the people neglected them the priests and Levites were forced to disperse themselves to their villages, and so the house of God was deserted (comp. Neh. x, 35–39; xii, 27–30, 44–47).

16. The son of Hilkiah and father of Seraiah, which latter was the last high-priest before the captivity (1 Chron. vi, 13, 14, ix, 11; Ezra vii, 1, 3). B.C. cir. 600.

17. One of the "proud men" who rebuked Jeremiah for advising the people that remained in Palestine after the expatriation to Babylon not to retire into Egypt, and who took the prophet himself and Baruch along with them to that country (Jer. xliii, 2–7). B.C. 587.

18. The Hebrew name of Abednego (q. v.), one of Daniel's three friends who were cast into the fiery furnace (Dan. i, 7; iii, 9). He appears to have been of the royal lineage of Judah, and for this reason selected, with Daniel and his two other companions, for Nebuchadnezzar's especial service. The three children, as they were called, were remarkable for their beauty, and wisdom, and knowledge, and intelligence. They were no less remarkable for their piety, their strict adherence to the law of Moses, and the steadfastness of their faith, even in the face of death, and their wonderful deliverance. B.C. 603. See Daniel.

19 One of the nobles who returned from Babylon (Neh. vii, 7; xii, 33), and joined in the oath of fidelity to the law (x, 2), and assisted in interpreting it to the people (viii, 7). His father's name was Maaseiah, and he repaired that part of the wall of Jerusalem opposite his house (iii, 23, 24). In Ezra ii, 2, he is called Seraiah. B.C. 446–410.

Azari'as (Ἀζαρίας, the Greek form of *Azariah*), the name of several men in the Apocrypha.

1. The last named of the "sons" of Emmen (rather Harim) among the priests who promised to renounce their Gentile wives after the captivity (1 Esdr. ix, 21);

evidently the Uzziah (q. v.) of the true text (Ezra x, 21).

2. One of the nobles stated to have supported Ezra on the right while reading the law to the people (1 Esdr. ix, 43); but the genuine list (Neh. viii, 4) does not contain this name.

3. One of the priests who expounded the law on the same occasion (1 Esdr. ix, 48); the Azariah (q. v.) of the Heb. text (Neh. viii, 7).

4. The son of Helchias and father of Seraias in the genealogy of Ezra (2 [Vulg. 4] Esdr. i, 1); the Azariah (q. v.) of the Heb. lineage (Ezra vii, 1).

5. A name assumed by the angel Raphael (Tobit v, 12; vi, 6, 13; vii, 8; ix, 2).

6. The name (Song of 3 Children; ver. 2, 26, 66) of Abednego, Daniel's companion in trial, i. e. Azariah (q. v.) of Dan. i, 7. He is mentioned by this Greek appellation also in 1 Macc. ii, 59, and by Josephus (*Ant.* x, 10, 1). See Daniel, Additions to.

7. One of the generals under Judas Maccabæus (1 Macc. v, 18); he was defeated by Gorgias near Jamnia (1 Macc. v, 56, 60; Josephus, *Ant.* xii, 8, 2 and 6).

A'zaz (Heb. *Azaz'*, עַזָּז, *strong;* Sept. Ἀζούζ v. r. Ὀζούζ), the son of Shema and father of Bela, a Reubenite (1 Chron. v, 8). B.C. apparently ante 747.

Azázel [so Milton] (Heb. *Azazel'*, עֲזָאזֵל), a word of doubtful interpretation, occurring only in the ordinance of the festival of expiation (Lev. xvi, 8, 10, 26).

1. Some contend that it is the name itself of the *goat sent* into the desert. So Symmachus τράγος ἀπερχόμενος, Aquila τράγος ἀπολελυμένος, Vulgate *hircus emissarius;* but not the Septuagint (for τῷ Ἀποπομπαίῳ, in ver. 8, is by no means to be explained, with Theodoret and Cyril, by τῷ ἀποπεμπομένῳ), nor the Mishna (for the expression שְׂעִיר הַמִּשְׁתַּלֵּחַ, *hircus emissus*, of *Yoma*, iv, 2; vi, 1, 2, is only added as a gloss on account of the occurrence of שְׁלֵחָה in the Heb. text). It should also be observed that in the latter clause of Lev. xvi, 10, the Sept. renders the Hebrew term as if it was an abstract noun, translating לְעַזָּאזֵל by εἰς τὴν ἀποπομπήν. Buxtorf (*Heb. Lex.*) and Fagius (*Critici Sacri* in loc.), in accordance with this view of its meaning, derived the word from עֵז, *a goat*, and אָזַל, *to depart*. To this derivation it has been objected by Bochart, Winer, and others, that עֵז denotes a *she-goat*. It is, however, alleged that the word appears to be epicene in Gen. xxx, 33, Lev. iii, 12, etc.

But the application of עֲזָאזֵל to the goat itself involves the Hebrew text in insuperable difficulties. In ver. 10, 26, the *azaz l* clearly seems to be distinguished as that *for* or *to* which the goat is let loose. It can hardly be supposed that the prefix which is common to the designation of the two lots should be used in two different meanings, if both objects were beings.

2. Some have taken Azazel for the name of the place to which the goat was sent. (1) Aben-Ezra quotes the words of an anonymous writer referring it to a hill near Mount Sinai. Vatablus adopts this opinion (*Critici Sacri*, in Lev. xvi). (2) Some of the Jewish writers, with Le Clerc, consider that it denotes the cliff to which the goat was taken to be thrown down. So Pseudo-Jonathan, Saadias, Arabs Erpenii and Jarchi, interpret a *hard* or *difficult place* (comp. Mishna, *Yoma*, vi, 6). (3) Bochart (*Hieroz.* i, 749 sq.) regarded the word as a "pluralis fractus" signifying *desert places*, and understood it as a general name for any fit place to which the goat might be sent. This has the approbation of Hackmann (*Præcid. Sacr.* i, 232–275). But Gesenius remarks that the "pluralis fractus," which exists in Arabic, is not found in Hebrew. Moreover, on this interpretation the context (ver. 10) would contain a palpable tautology, for the goat was to be sent to Azazel in the wilderness. Moreover, no such place as Azazel is elsewhere mentioned; and had it been a mountain, הַר would not have been omitted.

3. Many of those who have studied the subject very closely take Azazel for a personal being to whom the goat was sent. (1) Gesenius gives to עֲזָאזֵל the same meaning as the Sept. has assigned to it, if ἀποπομπαῖος is to be taken in its usual sense; but the being so designated he supposes to be some false deity who was to be appeased by such a sacrifice as that of the goat. He derives the word from a root unused in Hebrew, but found in Arabic, עָזַל, *to remove* or *take away* (*Heb. Lex.* s. v.). Ewald agrees with Gesenius, and speaks of Azazel as a dæmon belonging to the pre-Mosaic religion. (2) But others, with scarcely less superstition, have regarded him as an evil spirit, or the devil himself. So, among the rabbins, Menahem, who mentions the four arch-dæmons Sammaël, Azazel, Azaël, and Machazeël. In *Pirke Elieser*, c. 46, it is stated that Azazel, for the propitiation of which the goat was let loose, is the same dæmon with Sammaël (compare Eisenmenger, *Entd. Judenth.* ii, 157; Zohar, *ad Gen. ii*, in Castell, *Opp. Posth.* p. 309). In the apocryphal book of Enoch, Azazel (not Azazyel) is among the chief of the spirits by whose doctrine and influence the earth was corrupted (viii, 1; x, 12; xiii, 1 sq.; xv, 9); and among the Greek writers the same name (*Azalzel*, Ἀζαλζήλ) occurs (Fabric. *Cod. pseudepigr.* i, 18, 183; sometimes *Azaël*, Ἀζαήλ, but this by confusion for another dæmon, Asaël); and in Syrian authors (*Cod. Nasar.* i, 240) it is the name of an evil spirit otherwise called *Barbag*. The same title (Ἀζαζήλ) among the Gnostics signified either Satan or some other dæmon (Epiphan. *Hær.* 34); on which account Origen (*contra Cels.* vi, p. 305, ed. Spenc.) did not hesitate, in the passage of Leviticus in question, to understand the *devil* as meant. From the Jews and Christians, the word passed over to the Arabians (see Reland, *De Rel. Mohammed.* p. 189); and so, in later magical treatises, Azazel and Azaël are reckoned among the genii that preside over the elements. Among moderns this view has been copiously illustrated by Spencer (*De legibus Hebræorum ritualibus*, iii, diss. 8, p. 1039–1085), and has been assented to by Rosenmüller (*ad Lev.* in loc.), Ammon (*Bibl. Theol.* i, 360), Von Cöln (*Bibl. Theol.* i, 199), Hengstenberg (*Christol.* I, i, 36). The following are the arguments used in its support: (*a*) The contrast of terms ("to the Lord," "to Azazel") in the text naturally presumes a person to be intended, in opposition to and contradistinction from Jehovah. (*b*) The desert, whither the consecrated goat of Azazel was sent away, was accounted the peculiar abode of dæmons (see Isa. xiii, 21; xxxiv, 13, 14; Baruch iv, 35; Tobit viii, 3; Matt. xii, 43; Rev. xviii, 2; Maimonid. *Neroch.* iii, 30). (*c*) This interpretation may be confirmed by the early derivation of the word, i. q. עִזּוּז-אֵל, signifying either *strength of God* (comp. Gabriel), if referred to a once good but now fallen angel, or *powerful against God*, as applied to a malignant dæmon. Spencer derives the word from עַז, *fortis*, and אָזַל, explaining it as *cito recedens*, which he affirms to be a most suitable name for the evil spirit. He supposes that the goat was given up to the devil, and committed to his disposal. Hengstenberg affirms with great confidence that Azazel cannot possibly be any thing but another name for Satan. He repudiates the conclusion that the goat was in any sense a sacrifice to Satan, and does not doubt that it was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy in the desert, his proper abode, and to symbolize by its free gambols their exulting triumph. He considers that the origin of the rite was Egyptian, and that the Jews substituted Satan for Typhon, whose dwelling was the desert.

On the other hand, this explanation is forbidden by the total absence in the O. Test. of any reference to

evil genii; and it would be especially abhorrent to the spirit of the Mosaic economy to suppose a solemn offering of this kind to have been made out of deference to any of those dæmons the propitiation of which the law so explicitly condemns (Lev. xvii, 7; Deut. xxii, 17; comp. 2 Chron. xi, 15; Psa. cvi, 37). The obvious objection to Spencer's view is that the goat formed part of a sin-offering to the Lord. Few, perhaps, will be satisfied with Hengstenberg's mode of meeting this difficulty.

4. A better explanation of the word renders the designation of the lot לַעֲזָאזֵל, "for *complete* sending away"=*solitude, desert*, by reduplication from עָזַל (the root adopted by Gesenius), being the Pealpal form, which indicates intensity (see Ewald, *Kr. Gr.* p. 242; comp. *Lehrgeb.* p. 869), so as to signify total *separation* (Tholuck, *Hebr.* p. 80; Bähr, *Symbolik d. Mos. Cultus*, ii, 668), i. e. from sin, q. d. a bearer away of guilt; a sense agreeable to the rendering of the Sept. (ἀποπομπαῖος, as explained by Suidas, and as used by Pollux, v. 26), the solution of Josephus (*Ant.* iii, 10, 3), and the explanation of other ancient writers (Cyrill, *contra Julian.* ix; comp. Suicer, *Thesaur. Eccles.* i, 468). The only objection that has been offered to this interpretation is that it destroys the exact antithesis between Jehovah and Azazel, by making the latter a thing and not a person, like the former. But this assumes that it was the design of Moses, in expressing himself thus, to preserve an exact antithesis, which is by no means evident. If we render "the one for Jehovah and the other for an utter removal," a meaning sufficiently clear and good is obtained. See ATONEMENT, DAY OF.

For a farther discussion of the import and application of this word, see Prof. Bush, *Azazel, or the Levitical Scape-goat*, in the *Am. Bib. Repos.* July. 1842, p. 116-136; Hermansen, *Obs. de nomine Azazel* (Havn. 1833; comp. *Theolog. Literaturbl.* 1835); Gesenius, *Thes. Heb.* p. 1012 sq.; Schaffshausen, *De hirco emissario ejusque ritibus* (Lips. 1736); Shröder, *De Azazelis hirco ejusque rit.* (Marb. 1725); Von Slooten, *De hirco qui expiationis die cessit Azazeli* (Franec. 1726); Frischmuth, *De hirco emissario* (Jen. 1664–1668); Zeitmann, *De hirci emissarii ductore* (Jen. 1701). See SCAPE-GOAT.

Azazi'ah (Heb. in the prolonged form *Azazya'hu*, עֲזַזְיָהוּ, *strengthened* by *Jehovah*, Sept. Ὀζίας, but v. r. in 2 Chron. Ὀζαζίας), the name of three men.

1. One of the Levitical harpers in the Temple under David (1 Chron. xv, 21). B.C. cir. 1043.

2. The father of Hoshea, which latter was the viceroy over the Ephraimites under David and Solomon (1 Chron. xxvii, 20). B.C. ante 1014.

3. One of the inferior overseers of the Temple offerings under Hezekiah (2 Chron. xxxi, 13). B.C. 726.

Azbaz'areth (Ἀσβασαρέθ v. r. Ἀσβακαφάς, Vulg. *Asbazareth*), given (1 Esdr. v, 69) as the name of the Assyrian king who planted the Samaritan colonies in Palestine; evidently a corruption for ESARHADDON (q. v.) in the true text (Ezra iv, 2).

Az'buk (Heb. *Azbuk'*, עַזְבּוּק, *strong devastation*; Sept. Ἀζβούχ v. r. Ἀζαβούκ), the father of Nehemiah, which latter was ruler of the half of Beth-zur, and repaired part of the walls of Jerusalem after the return from Babylon (Neh. iii, 16). B.C. ante 446.

Aze'kah (Heb. *Azekah'*, עֲזֵקָה, *dug over*; Sept. in Josh xv, 35, Ἰαζηκά; Jer. xxxiv, 7, Ἀζηκα; elsewhere Ἀζηκά), a town in the plain of Judah (Josh. xv, 35; 1 Sam. xvii, 1). It had suburban villages (Neh. xi, 30), and was a place of considerable strength (Jer. xxxiv, 7). The confederated Amoritish kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, were here defeated and slain by Joshua, and their army totally destroyed by an extraordinary shower of hailstones from heaven (Josh. x, 10, 11). It is named with Adullam, Shaaraim, and other places known to have been in that locality (Josh. xv, 35; 2 Chron. xi, 9; Neh. xi, 30), but is most clearly defined as being near Shochoh (that is, the northern one) [see SHOCHOH] (1 Sam. xvii, 1). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (Josh. x, 10, 11). Between Azekah and Shochoh, an easy step out of their own territory, the Philistines encamped before the battle in which Goliath was killed (1 Sam. xvii, 1). It was among the cities fortified by Rehoboam (2 Chron. xi, 9), was still standing at the time of the invasion of the kings of Babylon (Jer. xxxiv, 7), and is mentioned as one of the places reoccupied by the Jews after their return from captivity (Neh. xi, 30). Eusebius and Jerome state (*Onomast.* s. v.) that there was in their time a town in this quarter called *Ezeca*, situated between Jerusalem and Eleutheropolis, which was probably the same as that mentioned by Joshua (see Reland, *Palæst.* p. 603). According to Schwarz (*Palest.* p. 102), it is represented by the modern village Tell *Ezakaria*, three miles east of Saphia or Alba Specula; but this appears rather to be from the name Zechariah (Tell *Zachariya*, Robinson's *Researches*, ii, 343). The notices would correspond better to the present *Zuakuka*, marked on Zimmermann's *Map* a little to the north-east of Beit-Jibrin (Eleutheropolis); but that is in the hill country, beyond the Jerusalem road, which was the boundary of the group in Josh. xv, 35. See TRIBE. Van de Velde (*Memoir*, p. 291) seems to have fixed its site as that of a village on a high hill-top called *Ahbek*, about 1⅓ miles N. of Daman, and between 4 and 5 miles E.N.E. of Shuweikeh (Robinson, *Researches*, ii, 342 note).

A'zel (Heb. *Atsel'*, אָצֵל, *noble*; Sept. Ἐσήλ), the son of Eleasah, of the descendants of king Saul, and father of six sons (1 Chron. viii, 37, 38; ix, 43, 44). B.C. considerably post 1037. See AZAL.

A'zem (Heb. *E'tsem*, עֶצֶם, a *bone*, in pause *A'tsem*, עָצֶם; Sept. Ἀσέμ v. r. Ἀσόμ, Ἰασόν), a city in the tribe of Simeon, originally included within the southern territory of Judah, in the neighborhood of Balah (or Bilhah) and Eltolad (or Tolad) (Josh. xv, 29; xix, 3; 1 Chron. iv, 29, in which last passage it is Anglicized "Ezem," Sept. Βοασόμ v. r. Αἰσέμ). These notices afford only a slight ground for a conjectural location, perhaps in the great plain at the south-west extremity of the tribe, possibly at the ruins on *Tell Akhmar* (Van de Velde, *Map*).

Azephu'rith (Ἀρσιφουρίθ, Vulg. omits), given (1 Esdr. v, 16) as the name of a man whose descendants (or a place whose inhabitants), to the number of 102, returned from the captivity; but the original lists have the name JORAH (Ezra ii, 18) or HARIPH (Neh. vii, 24), and the number 112.

Aze'tas (Ἀζητάς v. r. Ἀζηνάν), given (1 Esdr. v, 15), in connection with Ceilan, as the name of another man whose descendants (or place whose inhabitants), to the number of 67, returned from the captivity; but the genuine lists (Ezra ii, 16; Neh. vii, 21) have no corresponding names.

Az'gad (Heb. *Azgad'*, עַזְגָּד, *strong* in *fortune*; Sept. Ἀσγάδ, Ἀζγάδ), the head of one of the families of the Israelites whose descendants, to the number of 1222 persons, returned from Babylon with Zerubbabel (Ezra ii, 12; Neh. vii, 17), and 111 males afterward with Ezra (Ezra viii, 12; Neh. x, 15). B.C. ante 536.

Azi'a (Ἀζίας), one of the "temple servants" whose sons returned from the captivity (1 Esdr. v, 31); evidently the UZZA (q. v.) of the genuine texts (Ezra ii, 49; Neh. vii, 51).

Azi'eï (Lat. *id.*, for the Greek text is lost), the son of Marimoth and father of Amarias, in the genealogy of Ezra (2 [Vulg. 4] Esdr. i, 1); evidently the AZARIAH (q. v.) of the Heb. list (Ezra vii, 3).

A'ziël (Heb. *Aziel'*, עֲזִיאֵל, Sept. Ὀζιήλ), prob. a

contracted form (1 Chron. xv, 20) of the name JAAZIEL (q. v.) in the same chapter (ver. 18).

Azi'za (Heb. *Aziza'*, עֲזִיזָא, *strong*; Sept. Ὀζιζά), an Israelite, one of the descendants of Zattu, who divorced the foreign wife that he had married on the return from Babylon (Ezra x, 27). B.C. 459.

Azĭzus (Ἄζιζος), a king of Emesa, who embraced Judaism in order to marry Drusilla; but she afterward deserted him for Felix (Josephus, *Ant.* xx, 7, 1, 2). He died in the first year of Nero (A.D. 54), and was succeeded by his brother Soæmus (Joseph. *ib.* 8, 4).

Az'maveth (Heb. *Azma'veth*, עַזְמָוֶת, perhaps *strong* as *death*; Sept. Ἀσμώθ and Ἀζμώθ), the name of three men, and also of a place.

1. A Barhumite (or Baharumite), one of David's thirty warriors (2 Sam. xxiii, 31; 1 Chron. xi, 33), and father of two of his famous slingers (1 Chron. xii, 3). B.C. 1061.

2. The second named of the three sons of Jehoadah (1 Chron. viii, 36) or Jarah (ix, 42), a descendant of Jonathan. B.C. post 1037.

3. A son of Adiel, and overseer of the royal treasury under David and Solomon (1 Chron. xxvii, 25). B.C. 1014.

4. A village of Judah or Benjamin, and mentioned in connection with Geba (Neh. xii, 29). Forty-two persons residents of this place were enrolled in the list of those that returned from the captivity at Babylon (Ezra ii, 24; Neh. vii, 28; in which latter passage the place is called BETH-AZMAVETH). The corresponding Arabic name *Azmût* is still found in Palestine, but not in a location corresponding to the one in question (Robinson's *Researches*, iii, 102; De Saulcy's *Narrative*, i, 91). Schwarz (*Palest.* p. 129) conjectures that the name of this place may have been derived from that of the Benjamite preceding; but he confounds it with Alemeth, Almon, and even Bahurim. The notices seem to point to some locality in the northern environs of Jerusalem; hence Ritter (*Erdk.* xvi, 519) identifies it with *Hizmeh*, a village north of the site of Anathoth (Van de Velde, *Memoir*, p. 291).

Az'mon (Heb. *Atsmon'*, עַצְמֹן, *strong*; Sept. Ἀσεμωνᾶ, Σελμωνάν), a place on the southern border of Palestine, between Hazar-adar (beyond a bend at Karkaa) and "the river of Egypt" (Num. xxxiv, 4, 5; Josh. xv, 4). The site is perhaps marked by the ruins on a hill near *Wady es-Shutin* (Robinson, *Researches*, i, 296), near the junction of Wady Futeis with Wady Ruhaibeh [see TRIBE], about half way between Elusa and Rehoboth (Van de Velde's *Map*). See HESHMON.

Az'noth-ta'bor (Heb. *Aznoth' Tabor'*, אַזְנוֹת תָּבוֹר, *ears* [i. e. *summits*] *of Tabor* [comp. Uzzen-Sherah," "Chisloth-Tabor"]; Sept. Ἀζωνοθθαβώρ), a town on the western border of Naphtali, between the Jordan and Hukkok (Josh. xix, 34). It is placed by Eusebius (*Onomast.* s. v. Ἀσανώθ) in a plain not far from Diocæsarea. Neither of these notices, however, would allow a position near Tabor, as the name implies; for the territory of Zebulon, at least, intervened. See TRIBE. They may, however, be somewhat combined in a conjectural locality at the eastern edge of the plain el-Buttauf, in the vicinity of *Kurn Hattin*.

A'zor (Ἀζώρ, from עָזַר, *to help*), one of the paternal ancestors of Christ (Matt. i, 13, 14); perhaps the same with AZRIKAM (1 Chron. iii, 23) See AZZUR.

Azor, or **Azorius**, JOHN, a Spanish theologian, born in 1533 at Zamora, in Spain, died in 1603. Having entered the order of the Jesuits, he became professor of theology, first at Alcala, and subsequently in the Jesuit College at Rome. He published his lectures on moral theology under the title *Institutiones Morales*. Some of the opinions advanced in this work produced a considerable sensation. He, for instance, finds it "probable" that it is allowable for a man who is threatened by another with a box on the ear to kill the aggressor. The Dominicans violently attacked this proposition, but Pope Clement VIII authorized a new edition of the work. Subsequently Pascal resumed the attack in his *Lettres Provinciales*, in which the "probabilism," or the doctrine of probable opinions, of which Azorius is one of the authors, is severely censured. Notwithstanding these attacks, the work of Azorius had a large circulation in Italy, in Spain, and even in France, and was recommended by Bossuet to his priests. The *Institutiones* have frequently been published at Venice, Cologne, Rome, Lyons, and other places.—Hoefer, *Biographie Générale*, iii, 935.

Azo'tus (Ἄζωτος), the Græcized form (Acts viii, 40; so 1 Macc. iv, 15; v, 68; x, 77, 78, 83; xi, 4; xiii, 34; xvi, 10) of the name of the city ASHDOD (q. v.).

AZO'TUS, MOUNT (Ἀζώτου ὄρος, or Ἄζωτος ὄρος; Vulg. *mons Azoti*), a spot to which, in the battle in which Judas Maccabæus fell, he pursued the broken right wing of Bacchides' army (1 Macc. ix, 15). Josephus (*Ant.* xii, 11, 1) calls it *Aza* (Ἄζά, or *Azara*, Ἄζαρα, according to many MSS.), which Ewald finds in a mountain west of Birzeit, under the form *Atara*, the Philistine *Ashdod* being, in his opinion, out of the question. But it is possible that the last-named encampment, *Eleasa*, was at some distance.

Az'riël (Heb. *Azriel'*, עַזְרִיאֵל, *help of God*), the name of three men.

1. (Sept. Ὀζιήλ.) The father of Jerimoth, which latter was phylarch of the tribe of Naphtali under David (1 Chron. xxvii, 19). B.C. 1014.

2. (Sept. Ἰεζουήλ.) One of the valiant heads of families of the tribe of Manasseh east who were taken into captivity by the Assyrians as a punishment of their national idolatry (1 Chron. v, 24). B.C. cir. 741.

3. (Sept. Ἐσριήλ.) The father of Seraiah, which latter was one of the persons ordered by King Jehoiakim to seize Baruch and Jeremiah, and imprison them for sending him the roll of threatening prophecy (Jer. xxxvi, 26). B.C. 605.

Az'rikam (Heb. *Azrikam'*, עַזְרִיקָם, *help* against the *enemy*; Sept. Ἐζρικάμ or Ἐζρίκαμ, once [2 Chron. xxviii, 7] Ἐζρικάν), the name of four men.

1. The first of the six sons of Azel, of the tribe of Benjamin (1 Chron. viii, 38; ix, 44). B.C. post 1037.

2. (Josephus, Ἐρικάν, *Ant.* ix, 12, 1.) The governor of the king's house in the time of Ahaz, slain by Zichri an Ephraimite (2 Chron. xxviii, 7). B.C. cir. 738.

3. A Levite, son of Hashabiah and father of Hasshub (1 Chron. ix, 14; Neh. xi, 15). B.C. ante 536.

4. The last named of the three sons of Neariah, a descendant of Zerubbabel (1 Chron. iii, 23). B.C. cir. 404. He is perhaps the same as AZOR (q. v.), the son of Eliakim and father of Sadoc in Matt. i, 13, 14 (see Strong's *Harm. and Expos. of Gospels*, p. 16, 17).

Azu'bah (Heb. *Azubah'*, עֲזוּבָה, *deserted*), the name of two women.

1. (Sept. Ἀζουβά v. r. Γαζουβά.) The first wife of Caleb, Judah's grandson, by whom he had three sons (1 Chron. ii, 18, 19). B.C. ante 1658.

2. (Sept. Ἀζουβά.) The daughter of Shilhi and mother of King Jehoshaphat (1 Kings xxii, 42; 2 Chron. xx, 31). B.C. 947–913.

A'zur, a less correct mode of Anglicizing (Jer. xxviii, 1; Ezek. xi, 1) the name AZZUR (q. v.).

Az'uran (Ἄζαρός v. r. Ἀζουρός), the name of a man whose descendants (or a place whose inhabitants), to the number of 432, are stated (1 Esdr. v, 15) to have returned from the captivity; but the true lists (Ezra ii, 16; Neh. vii, 21) have no corresponding name.

Azymites (from *ἀ negative* and *ζύμη*, *leaven*), a title applied by the Greeks to the Western Church, because it uses unleavened bread in the Eucharist. The Greek Church has always maintained the use of

leavened bread (*Conf. Ecc. Orient.* c. 9). The practice in the Latin Church of consecrating with unleavened bread was one of the charges brought against that Church by the Greeks in the middle of the eleventh century, and there does not appear to have been any dispute on the subject between the two churches much before that period. Indeed Sirmondus maintains that the use of unleavened bread in the holy Eucharist was unknown to the Latin Church before the tenth century, and his opinion has the support of Cardinal Bona (*Rer. Litur.* i, 23), Schelstrat, and Pagi.—Bingham, *Orig. Eccles.* bk. xv, ch. ii, § 5.

Az'zah, an unusual (but more correct) mode of Anglicizing (Deut. ii, 23; 1 Kings iv, 24; Jer. xxv, 20) the name GAZA (q. v.).

Az'zan (Heb. *Azzan'*, עַזָּן, perhaps a *thorn;* Sept. Ὀζάν v. r. Ὀζάς). the father of Paltiel, which latter was the commissioner from the tribe of Issachar for dividing the land of Canaan (Num. xxxiv, 26). B.C. ante 1618.

Az'zur (Heb. *Azzur'*, עַזּוּר and עָזוּר, *helper*), the name of three men. See also AZOR.

1. (Sept. Ἀζώρ.) The father of Hananiah of Gibeon, which latter was the prophet who falsely encouraged King Zedekiah against the Babylonians (Jer. xxviii, 1, where the name is Anglicized "Azur"). B.C. ante 595.

2. (Sept. Ἀζέρ v. r. Ἐζερ.) The father of Jaazaniah, which latter was one of the leaders of the people whom the prophet in vision saw devising false schemes of safety for Jerusalem against the Babylonians (Ezek. xi, 1, where the name is Anglicized "Azur"). B.C. ante 593.

3. (Sept. Ἀζούρ.) One of the chief Israelites who signed the covenant of faith with Jehovah on the return from Babylon (Neh. x, 17). B.C. cir. 410.

B.

Baader, FRANZ XAVER VON, a Roman Catholic philosopher of Germany, was born at Munich in 1765, and died there, May 23, 1841. In early life he devoted himself especially to the study of medicine and natural science, and was rewarded for his services in the mining interests of his country by the title of nobility. He established a greater reputation by his lectures and works on philosophy and theology. Though a layman, he was appointed, in 1827, Professor of Speculative Dogmatics at the University of Munich, which chair he retained until 1838, when a ministerial decree excluded laymen from the delivery of lectures on the philosophy of religion. From early youth he had a great aversion to Rationalism, and a great longing for a deeper understanding of the mysteries of the Christian revelation. He studied with particular interest the mystic and theosophic writers, among whom he took especially Jacob Boehme (q. v.) for his guide. After his example, he built up a system of theology and philosophy, which, as all admit, is full of profound and original ideas, though, on the whole, visionary and paradoxical in the extreme. Baader never separated from the Roman Church, but published several works against the primacy of the Pope. His system of philosophy has still (1860) a number of followers, both among Romanists and Protestants. Among his principal works are: *Vorlesungen über speculative Dogmatik* (Stuttg. 8 vols. 1828–38); *Revision d. Philosopheme der Hegel'schen Schule* (Stuttg. 1839); *D. morgenländische und der abendländische Katholicismus* (Stuttg. 1841). His complete works have been edited, with explicit introductions, by six of his followers, Fr. Hoffmann, Hamberger, Lutterbeck, Osten-Sacken, Schaden, and Schlüter (Baader's *Sämmtliche Werke*, Leipz. 1850–60, 16 vols.). The sixteenth volume contains a copious general index, and an introduction on the system and the history of the philosophy of Baader, by Dr. Lutterbeck. See also Hoffmann, *Vorhalle zur speculativen Lehre Franz Baaders* (Aschaffenburg, 1836).

Ba'al (Heb. id. בַּעַל, *lord* or *master*), a generic term for *god* in many of the Syro-Arabian languages. As the idolatrous nations of that race had several gods, this word, by means of some accessory distinction, became applicable as a name to many different deities. See BAAL-BERITH, BAAL-PEOR; BAAL-ZEBUB. There is no evidence, however, that the Israelites ever called Jehovah by the *name* of Baal; for the passage in Hos. ii, 16, which has been cited as such, only contains the word *baal* as the sterner, less affectionate representative of *husband*. It is spoken of the master and owner of a house (Exod. xxii, 7; Judg. xix, 22); of a landholder (Job xxxi, 39); of an owner of cattle (Exod. xxi, 28; Isa. i, 3); of a lender of money, i. e. creditor (Deut. xv, 2); also of the head of a family (Lev. xxi, 4); and even of the Assyrians (or the princes) as conquerors of nations (Isa. xvi, 8). See BAALIM. It also occurs very frequently as the first part of the names of towns and men, e. g. BAAL-GAD, BAAL-HAMON, BAAL-HANAN, etc., all which see in their alphabetical order, and compare BAAL–. As a strictly proper name, and in its simple form, Baal stands in the Bible for a deity, and also for two men and one village. See also GUR-BAAL; KIRJATH-BAAL; MERIB-BAAL.

Ancient Medals with the Head of Baal.

1. This name (with the article, הַבַּעַל, *hab-Ba'al*, Judg. ii, 13; Sept. ὁ Βάαλ, but also ἡ Βάαλ, Jer. xix, 5; xxxix, 35; Rom. xi, 4) is appropriated to the chief *male* divinity of the Phœnicians, the principal seat of whose worship was at Tyre, and thus corresponds with ASHTORETH, their supreme *female* divinity. Both names have the peculiarity of being used in the plural, and it seems that these plurals designate either (as Gesenius, *Thes.* s. v. maintains) statues of the divinities, or different modifications of the divinities themselves. That there were many such modifications of Baal is certain from the fact that his name occurs with numerous adjuncts, both in the O. T. and elsewhere, as we have seen above. The plural BAALIM is found frequently alone (e. g. Judg. ii, 11; x, 10; 1 Kings xviii, 18; Jer. ix, 14; Hos. ii, 17), as well as in connection with Ashtoreth (Judg. x, 6; 1 Sam. vii, 4), and with Asherah, or, as our version renders it, "the groves" (Judg. iii, 7; 2 Chron. xxxiii, 3). There is no difficulty in determining the meaning of the name, since the word is in Hebrew a common noun of frequent occurrence, having the meaning *lord*, not so much, however, in the sense of ruler as of *master*, *owner*, *possessor*. The name of the god, whether singular or plural, is always distinguished from the common noun by the presence of the article (הַבַּעַל, הַבְּעָלִים), except when it stands in connection with some other word which designates a peculiar modifi-

cation of Baal. In the Chaldaic form the word becomes shortened into בַּעַל, and thence, dropping the guttural, בֵּל, Bel, which is the Babylonian name of this god (Buxtorf, *Lex. Chald. et Talm.*; so Gesenius, Fürst, Movers; the identity of the two words is, however, doubted by Rawlinson, *Herod.* i, 247).

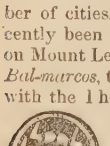
There can be no doubt of the very high antiquity of the worship of Baal. We find his *cultus* established among the Moabites and their allies the Midianites in the time of Moses (Num. xxii, 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-peor (Num. xxv, 3 sq.; Deut. iv, 3). Notwithstanding the fearful punishment which their idolatry brought upon them in this instance, the succeeding generation returned to the worship of Baal (Judg. ii, 10-13), and with the exception of the period during which Gideon was judge (Judg. vi, 26 sq.; viii, 33) this form of idolatry seems to have prevailed among them up to the time of Samuel (Judg. x, 10; 1 Sam. vii, 4), at whose rebuke the people renounced the worship of Baalim. Two centuries pass over before we hear again of Baal in connection with the people of Israel, though we can scarcely conclude from this silence that his worship was altogether abandoned. We know that in the time of Solomon the service of many gods of the surrounding nations was introduced, and particularly that of Ashtoreth, with which Baal is so frequently connected. However this may be, the worship of Baal spread greatly, and, together with that of Asherah, became the religion of the court and people of the ten tribes under Ahab, king of Israel, who, partly through the influence of his wife Jezebel (q. v.), the daughter of the Sidonian king Ethbaal, appears to have made a systematic attempt to suppress the worship of God altogether, and to substitute that of Baal in its stead (1 Kings xvi, 31-33; xviii, 19, 22). And though this idolatry was occasionally put down (2 Kings iii, 2; x, 28), it appears never to have been permanently or effectually abolished in that kingdom (2 Kings xvii, 16). In the kingdom of Judah also Baal-worship extensively prevailed. During the short reign of Ahaziah and the subsequent usurpation of his mother Athaliah, the sister of Ahab, it appears to have been the religion of the court (2 Kings viii, 27; comp. xi, 18), as it was subsequently under Ahaz (2 Kings xvi, 3; 2 Chron. xxviii, 2), and Manasseh (2 Kings xxi, 3).

The worship of Baal among the Jews appears to have been appointed with much pomp and ceremonial. Temples were erected to him (1 Kings xvi, 32; 2 Kings xi, 18); his images were set up (2 Kings x, 26); his altars were very numerous (Jer. xi, 13), being erected particularly on lofty eminences [see High-place] (1 Kings xviii, 20), and on the roofs of houses (Jer. xxxii, 29); there were priests in great numbers (1 Kings xviii, 19), and of various classes (2 Kings x, 19); the worshippers appear to have been arrayed in appropriate robes (2 Kings x, 22; comp. Lucian, *De Dea Syra*, 50). His priesthood (the proper term for which seems to be כְּמָרִים, *kemarim'*, so called from their *black* garments) were a very numerous body (1 Kings xviii, 19), and were divided into the two classes of prophets and of priests (unless the term "servants," which comes between those words, may denote a third order—a kind of Levites, 2 Kings x, 19). As to the rites by which he was worshipped, there is most frequent mention of incense being offered to him (2 Kings xxiii, 5), but also of bullocks being sacrificed (1 Kings xviii, 26), and even of children, as to Moloch (Jer. xix, 5). According to the description in 1 Kings xviii, the priests during the sacrifice danced (or, in the sarcastic expression of the original, *limped*) about the altar, and, when their prayers were not answered, cut themselves with knives until the blood flowed, like the priests of Bellona (Lucan. *Pharsal.* i, 565; Tertull. *Apologet.* ix; Lactant. *Div. Instit.* i, 21). We also read of homage paid to him by bowing the knee, and by kissing his image (1 Kings xix, 18; comp. Cicero, *in Verrem*, iv, 43), and that his worshippers used to swear by his name (Jer. xii, 16). See Chemarim.

Throughout all the Phœnician colonies we continually find traces of the worship of this god, partly in the names of men, such as Adher-*bal*, Asdru-*bal*, Hanni-*bal*, and still more distinctly in Phœnician inscriptions yet remaining (Gesenius, *Mon. Phœn.* passim). Nor need we hesitate to regard the Babylonian *Bel* (Isa. xlvi, 1) or *Belus* (Herod. i, 181) as essentially identical with Baal, though perhaps under some modified form. Rawlinson distinguishes between the second god of the first triad of the Assyrian pantheon, whom he names provisionally Bel-Nimrod, and the Babylonian Bel, whom he considers identical with Merodach (*Herod.* i, 510 sq.; 521 sq.). Traces of the idolatry symbolized under it are even found in the British Isles, Baal, Bal, or Beal being, according to many, the name of the principal deity of the ancient Irish; and on the tops of many hills in Scotland there are heaps of stones called by the common people "Bel's cairns," where it is supposed that sacrifices were offered in early times (*Statistical Account of Scotland*, iii, 105; xi, 621). See Ethbaal.

The same perplexity occurs respecting the connection of this god with the heavenly bodies as we have already noticed in regard to Ashtoreth. Creuzer (*Symb.* ii, 413) and Movers (*Phön.* i, 180) declare Baal to be the Sun-god; on the other hand, the Babylonian god is identified with Zeus by Herodotus, and there seems to be no doubt that Bel-Merodach is the planet Jupiter (Rawlinson, *Herod.* i, 512). On the whole, Baal probably represents properly the *sun*, and, in connection with Astarte, or the moon, was very generally worshipped by the idolatrous nations of Western Asia, as representing the great generative powers of nature, the former as a symbol of the active, and the latter of the passive principle. Traces of this tendency to worship the principal luminaries of heaven appear frequently in the history of the Israelites at a very early period, before Sabianism as such was distinctly developed (Exod. xx, 4; Deut. iv, 19; xvii, 3; 2 Kings xxiii, 11). Gesenius, however (in his *Thes. ur. Heb.*), contends that Baal was not the sun, but the planet *Jupiter*, as the guardian and giver of good fortune; but the view of Münter (in his *Religion der Babylonier*) seems most tenable, who, while he does not deny the astrological character of this worship, still maintains that, together with and besides that, there existed in very early times a cosmogonical idea of the primitive power of nature, as seen in the two functions of *generation* and *conception* or parturition, and that the sun and moon were the fittest representatives of these two powers. It is quite likely that in the case of Baal, as well as of Ashtoreth, the symbol of the god varied at different times and in different localities. Indeed, the great number of adjuncts with which the name of Baal is found is a sufficient proof of the diversity of characters in which he was regarded, and there must no doubt have existed a corresponding diversity in the worship. It may even be a question whether in the original notion of Baal there was reference to any of the heavenly bodies, since the derivation of the name does not in this instance, as it does in the case of Ashtoreth, point directly to them. If we separate the name Baal from idolatry, we seem, according to its meaning, to obtain simply the notion of lord and proprietor of all. With this the idea of productive power is naturally associated, and that power is as naturally symbolized by the sun; while, on the other hand, the ideas of providential arrangement and rule, and so of prosperity, are as naturally suggested by the word, and in the astral mythology these ideas are associated with the planet Jupiter. In point of fact, we find adjuncts to the name of Baal answering to all these notions, e. g. Βεελσάμην

Balsamen (Plaut *Pœn.* v, 2, 67) = בעל־שמין, "Lord of the heavens;" בעל־חמן, Baal-Hamon (Gesenius, *Mon. Phan.* p. 349), the Sun-Baal (comp. the similar name of a city in Cant. viii, 11); בַּעַל־גָּד, Baal-Gad, the name of a city (Josh. xi, 17), q. d. Baal the Fortune-bringer, which god may be regarded as identical with the planet Jupiter. Many more compounds of Baal in the O. T. occur, and among them a large number of cities, which are given below. There has recently been discovered among the ruins of a temple on Mount Lebanon an inscription containing the name *Bal-marcos*, the first part of which is evidently identical with the Phœnician Baal, who appears to have been worshipped then under the title of "the god of dancing" (*Biblioth. Sacra*, 1843, p. 559 sq.). Dr. Wilson, when at Damascus, obtained the impression of an ancient *scarabœus*, on which was carved an inscription, in the old Phœnician alphabet, containing the title לבעל, "to Baal" (*Lands of Bible*, ii, 769). See BAALIM.



Antique Gem of Baal.

2. (Sept. Βαάλ.) A Benjamite, fourth son of Jehiel, the progenitor of the Gibeonites, by his wife Maachah (1 Chron. viii, 30; ix, 36). B.C. post 1618.

3. (Sept. Βαάλ v. r. Βεήλ and even Ἰωήλ.) A Reubenite, son of Reia and father of Beerah, which last was among the captives transported to Assyria by Tiglath-Pileser (1 Chron. v, 5). B.C. ante 738.

4. (Sept. Βαάλ.) A place in the vicinity of Ain and Ashan, inhabited by the Simeonites (1 Chron. iv, 33); probably the same elsewhere (Josh. xix, 8) called BAALATH-BEER (q. v.). See BAAL-.

Baäl- or **-baäl** (Heb. id. בַּעַל or בַּעַל־, i. e. *Baal*), a geographical word occurring as the prefix or suffix to the names of several places in Palestine (see those following, also GUR-BAAL, etc.). Gesenius has expressed his opinion (*Thes. Heb.* p. 225, col. *a*) that in these cases it has no reference to any worship of the god Baal at the particular spot, but merely expresses that the place "possesses" or contains something special denoted by the other part of the name, the word Baal bearing in that case a force synonymous with that of BETH (q. v.). See BAAL-TAMAR, etc. Without contradicting this conclusion, some reasons may be mentioned for reconsidering it. See BAALIM.

1. Though employed in the Hebrew Scriptures to a certain extent metaphorically, and there certainly with the force of "possession" or "ownership," as a "lord of hair" (2 Kings i, 8), "lord of dreams" (Gen. xxxvii, 19), etc., Baal never seems to have become a naturalized Hebrew word, but frequently occurs so as to betray its Canaanite origin and relationship. Thus it is several times employed to designate the inhabitants of towns either certainly or probably heathen, but rarely, if ever, those of one undoubtedly Hebrew. It is applied to the men of Jericho before the conquest (Josh. xxiv, 11); to the men of Shechem, the ancient city of Hamor the Hivite, who rose to recover the rights of Hamor's descendants long after the conquest of the land (Judg. ix, 2 51, with Ewald's commentary, *Gesch.* ii, 445–447), and in the account of which struggle the distinction between the "lords" (בְּעָלִים) of Shechem and the "men" (אֲנָשִׁים—Hebrew relations) of Abimelech is carefully maintained. It is used for the men of Keilah, a place on the western confines of Judah, exposed to all the attacks and the influences of the surrounding heathen (1 Samuel xxiii, 11, 12), for Uriah the Hittite (2 Sam. xi, 26), and for others (Isa. xvi, 8, etc.). Add to this the consideration that if Baal forms part of the name of a person, we are sure to find the name mentioned with some Hebrew alteration, as Jerubbesheth for Jerub-baal; Mephibosheth for Merib-baal; Ishbosheth for Esh-baal, and others. In Hos. ii, 16, a remarkable instance is preserved of the distinction, noticed above in connection with the record of the revolt at Shechem, between the heathen *Baal* and the Hebrew *Ish*: "At that day, saith Jehovah, men shall call me 'Ishi,' and shall call me no more 'Baali,'" both words having the sense of "my husband."

2. Such places called by this name, or its compounds, as can be identified, and several of which existed at the time of the conquest, were either near Phœnicia, as Baal-gad, Baal-hermon, Belmarkos (of later times), or in proximity to some other acknowledged seat of heathen worship, as Baal-meon and Bamoth-Baal, near Baal-peor; or Kirjath-Baal and Baal-tamar, connected with Gibeon and Bethel (see Dems, "Der Baal in d. Hebr. Eigennamen," in the *Zeitschr. d. deutsch. morgenl. Gesellsch.* 1862, iv, 728).

3. On more than one occasion Baal forms part of the names of places which we elsewhere discover to have been elevated spots, spots in which the worship of the Canaanites delighted. Thus Baal-hermon is elsewhere called "Mount Baal," and Baal-Perazim is (very probably) "Mount Perazim." Baalath-beer, too, is called in the parallel lists Ramath (i. e. "height"). Compare the Vulgate rendering of Baalah in 1 Chron. xiii, 6, "ad *collem* Cariathiarim;" also Mount Baalah (Josh. xv, 11).

4. There is the consideration of the very deep significance with which the name of Baal must always have been invested, both for the Israelites and for their predecessors in the country—for those who venerated and those who were commanded to hate him. Surely this significance must have been sufficient to prevent that portentous name from becoming a mere alternative for a term which, like BETH- (q. v.), was in the commonest daily use.

5. The most significant form in which this compound word occurs is its use as an element (in a manner common to all the Shemitic languages) in proper names, like *el-* (אֵל) and *Jah* (יָהּ) of the Hebrew; sometimes at the end, e. g. *Eth-baal* (אֶתְבַּעַל), *Meri-baal* (מְרִבַּעַל), *Esh-baal* (אֶשְׁבַּעַל), *Jerub-baal* (יְרֻבַּעַל), etc. (which see severally); at other times at the beginning, e. g. *Baal-hanon* (בַּעַלְחָנָן), *Bali-yah* (בַּעַלְיָה), and in some instances the heathenish "Baal" has supplanted the corresponding Jewish sacred name, e. g. *El-iada* (אֶלְיָדָע, 2 Sam. v, 16) = *Eeel-iada* (בְּעֶלְיָדָע, 1 Chron. xiv, 7). This was a frequent method of formation in Phœnician proper names, as appears from those occurring in classical and Biblical history, and still more clearly in inscriptions on coins, e. g. *Ittobaal* (אִתֹּבַעַל, "with Baal," Gerb. i, 2), *Bathbaal* (בַּתְבַּעַל, "daughter of Baal," Carth. 8), *Hikkembaal* (חִכֶּמְבַּעַל, "sage of Baal," Numid. i, 2), *Hikkebaal* (חִכְּבַּעַל, the same by assimilation of the מ, *ib.* ii, 3), *Hikkemshebbaal* (חִכֶּמְשֶׁבַּעַל, the same with the insertion of the relative prefix שׁ, *ib.* ii, 2), *Jeubaal* (יְאוּבַּעַל, "desire of Baal," Cit. 26), *Jaasherbaal* (יַעֲשַׂרְבַּעַל, "enriched by Baal," Numid. vii, 1), *Malkibaal* (מַלְכִּבַּעַל, "ruled by Baal," Malt. iii, 1), *Mezethbaal* (מְצִיתְבַּעַל, "kindled by Baal," Numid. i, 4), *Mosibael* (מֹשִׁיבַּעַל for מַעֲשִׂרְבַּעַל, "made by Baal," *ib.* i, 3), *Mattanbaal* (מַתְּנִבַּעַל, "given by Baal," *ib.* vii, 1), etc. (see Gesenius, *Thes. Heb.* p. 224, *b*). See NAME.

Ba'älah (Heb. *Baälah'*, בַּעֲלָה, *mistress*, *civitas*), the name of two cities and of one mountain. See also BAALATH.

1. (Sept. Βααλάθ v. r. Βαλά.) A city in the southern part of Judah, mentioned in connection with Beersheba and Iim (Josh. xv, 29), apparently the same elsewhere called BALAH (Josh. xix, 3), also BILHAH, and assigned to Simeon (1 Chron. iv, 29). In the first-named passage it forms part of the preceding name = Bizjothjah-Baalah. See BIZJOTHJAH.

2. (Sept. Βααλάθ v. r. Βαάλ, but omits in 1 Chron.) A city on the northern border of Judah (Josh. xv, 10), better known as KIRJATH-JEARIM (q. v.) (Josh. xv, 9; 1 Chron. xiii, 6), otherwise called BAALE OF JUDAH (2 Sam. vi, 2). In Josh. xv, 60, and xviii, 14, it is called KIRJATH-BAAL. From the expression "Baalah, which is Kirjath-jearim" (comp. "Jebusi, which is Jerusalem," xviii, 28), it would seem as if Baalah were the earlier or Canaanite appellation of the place.

3. (Sept. γῇ Βααλάθ v. r. ἐπὶ λίβα, etc.) A mountain (הַר) on the N.W. boundary of Judah, between Shicron and Jabneel (Josh. xv, 11), usually regarded as the same with Mount Jearim (ver. 10), from the neighboring Kirjath-baal; but erroneously (see Keil, *Comment.* in loc.), for the direction in the text requires a location more westerly, apparently at the modern *Tell Hermes* (Van de Velde, *Map*). See TRIBE.

Ba'alath (Heb. *Baălath'*, בַּעֲלַת, another form of the name *Baal.h*; Sept. Βααλάθ [v. r. Γεβεελάν in Josh.], but Βαλααθ v. r. Βαλαάς in 2 Chron.), a town in the tribe of Dan, named with Gibbethon, Gath-rimmon, and other Philistine places (Josh. xix, 44), apparently the same that was afterward rebuilt by Solomon (1 Kings ix, 18; 2 Chron. viii, 6). Many have conjectured this Baalath to be the same as Baalbek (so Schwarz, *Palest.* p. 62); but in that case it must have lain in northernmost Dan, whereas the possession of it is ascribed to that tribe when its territory was wholly in the south near Judah, and many years before the migration (recorded in Judg. xviii) which gave Dan a northern territory. Correspondingly, Josephus places the Baalath of Solomon (which he calls *Baleth*, Βαλέθ) in the southern part of Palestine, near Gazara or Gezer (*Ant.* viii, 6, 1), within the territory which would have belonged to Dan had it acquired possession of the lands originally assigned to it. The Jerusalem Talmud (*Sanhedr.* 1) affirms that Baalath lay so near the line of separation between Dan and Judah that the fields only were in the former tribe, the buildings being in the latter. Schwarz, however (*Palest.* p. 138 note), disputes this position; the statement seems to have reference to the post-exilian distribution of Palestine, by which Judah gave name (Judæa) to the entire neighborhood, including Benjamin as well as Dan and Simeon, an arrangement evidently growing out of the earlier division into the two rival kingdoms of Judah and Israel. Van de Velde is probably correct in identifying the site with that of *Deir Balut*, on the high southern brow of Wady Kerama, about half way between Jaffa and Nablous; but he distinguishes this from the Baalath of Solomon, assigning only the insufficient reason that this locality is not situated near a highway where a fortified place would be required (*Memoir*, p. 291).

Ba'alath-be'ër (Heb. *Baălath' Beër'*, בַּעֲלַת בְּאֵר, *Baalah of* [or having] *a well;* Sept. Βααλάθ v. r. Βαλέκ), probably the same as the BAAL of 1 Chron. iv, 33, a city of Simeon; mentioned in connection with RAMATH-*Negeb*, or *Southern Ramah* (Josh. xix, 8; comp. 1 Sam. xxx, 27), in such a manner as to make them identical (so the Sept. B πορευομένων Βηθραμώθ; Vulg. *Baalath-Beerramoth*). See RAMATH. It is also the same with the BEALOTH (q. v.) of Judah (Josh. xv, 24). Other sacred wells in this parched region were the Beer-lahai-roi, the "well of the vision of God;" and Beer-sheba, the "well of the oath." See BEËR-.

Baalbek, a city of Cœle-Syria, celebrated for its superb ruins yet extant of an ancient temple of the sun, and supposed by many to be the site designated by Solomon's famous "House of the Forest of Lebanon" (1 Kings vii, 2; x, 17; 2 Chron. ix, 16). We are also informed that among those parts of Palestine which were unsubdued by the Hebrews at the death of Joshua was "all Lebanon toward the sun-rising, from Baal-gad, under Mount Hermon, unto the entering into Hamath" (Josh. xiii, 5). This position of Baal-gad is not unfavorable to the conclusion which some have reached, that it is no other than the place which, from a temple consecrated to the sun that stood there, was called by the Greeks *Heliopolis*, i. e. city of the sun; and which the natives called and still call Baalbek, a word apparently of the same meaning. The honor of being identified with Baalbek has also been claimed for the Baalath which Solomon built or fortified; but this claim has already been disposed of [see BAALATH]; and no weight is to be attached to the local traditions which claim Solomon as the founder of Baalbek, seeing that it is the practice of the natives to ascribe to that great king every grand ancient work of unknown date which the country contains. It is also to be observed that those who contend for Baalath admit its possible identity with Baal-gad, and hence there are no conflicting claims to adjust. Even those who suppose the Baal-hamon of the Canticles (viii, 11) to be Baalbek, conceive that to be a later name for Baal-gad, and hence the only question that remains is whether Baal-gad be not the more ancient name of the place afterward known as Heliopolis and Baalbek. Baalbek, in the Syrian language, signifies *the city of Baal*, or of the sun; and, as the Syrians never borrowed names from the Greeks, or translated Greek names, it is certain that when the Greeks came into Syria they found the place bearing this name, or some other signifying "city of the sun," since they termed it Heliopolis, which is doubtless a translation of the native designation. Now the question is whether this word has the same meaning as Baal-gad, and, if not, whether any circumstances can be pointed out as likely to occasion the change of name. If we take Baal for the name of the idol, then, as in the case of Baalbek, the last member of the word must be taken as a modifying appellation, not as in itself a proper name; and as Gad means *a troop, a multitude*, or *a press of people*, Baal-gad will mean *Baal's crowd*, whether applied to the inhabitants, or to the place as a resort of pilgrims. The syllable *bek* has precisely the same meaning in the Arabic. If this should not seem satisfactory, we may conclude that *Baal* was so common an element in the composition of proper names that it is not sufficiently distinctive to bear the stress of such an interpretation, and may rather take it to signify (as Gesenius says it always does in geographical combinations) the place where a thing is found. See BAAL-. According to this view, Baal-gad would mean *the place of Gad*. Now Gad was an idol (Isa lxv, 11), supposed to have been the god or goddess of good fortune (comp. Sept. Τύχη; Vulg. *Fortuna*), and identified by the Jewish commentators with the planet *Jupiter*. See GAD. But it is well known that Baal was identified with Jupiter as well as with the sun; and it is not difficult to connect Baalbek with the worship of Jupiter. John of Antioch affirms that the great temple at Baalbek was dedicated to Jupiter; and in the celebrated passage of Macrobius (*Saturn.* i, 23), in which he reports that the worship of the sun was brought by Egyptian priests to Heliopolis in Syria, he expressly states that they introduced it under the name of Jupiter (sub nomine *Jovis*). This implies that the worship of Jupiter was already established and popular at the place, and that heliolatry previously was not; and therefore we should rather expect the town to have borne some name referring to Jupiter than to the sun, and may be sure that a name indicative of heliolatry must have been posterior to the introduction of that worship by the Egyptians; and, as we have no ground for supposing that this took place before or till long after the age of Joshua, it could not then be called by any name corresponding to Heliopolis. But see BAAL-GAD.

Baalbek is pleasantly situated on the lowest declivity of Anti-Libanus, at the opening of a small valley

Ruins of Baalbek.

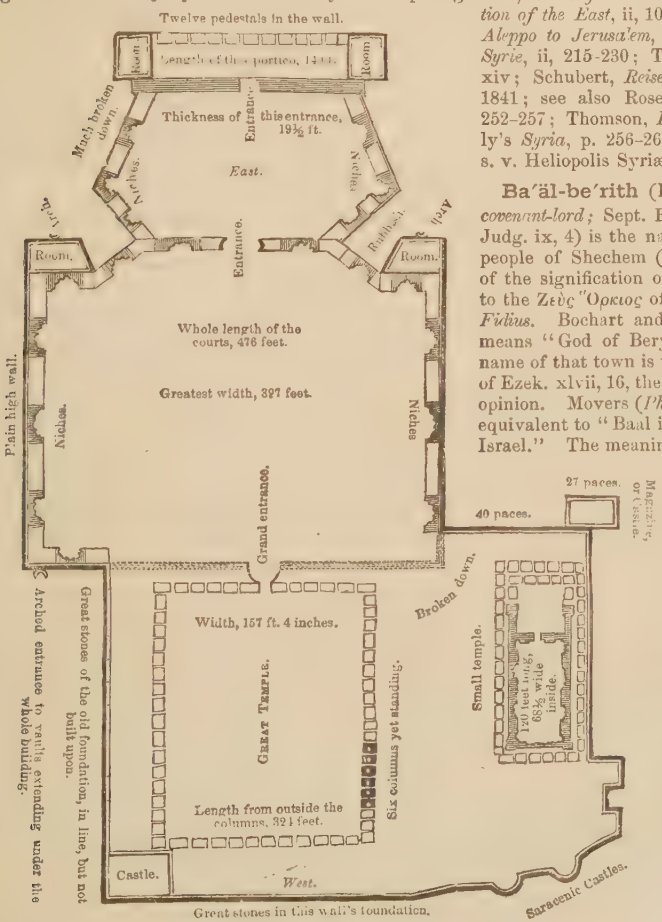
into the plain El-Bekaa. Through this valley runs a small stream, divided into numberless rills for irrigation. The place, according to the determination of Maj. Rennell (*Geogr. of W. Asia*, i, 75), is in N. lat. 34° 1′ 30″, and E. long. 36° 11′, distant 109 geog. miles from Palmyra, and 38¾ from Tripoli. Its origin appears to be lost in the most remote antiquity, and the historical notices of it are very scanty; the silence of the classical writers respecting it would alone seem to imply that it had previously existed under another name. In the absence of more positive information, we can only conjecture that its situation on the high-road of commerce between Tyre, Palmyra, and the farther East, must have contributed largely to the wealth and magnificence which it manifestly attained. It is mentioned under the name of *Heliopolis* by Josephus (*Ant.* xiv, 3, 4), and also by Pliny (*Hist. Nat.* v, 22). Two Roman inscriptions of the time of Antoninus Pius give sanction to the statement of John of Antioch, who alleges that this emperor built a great temple to Jupiter at Heliopolis, which was one of the wonders of the world (*Hist. Chron.* lib. xi). From the reverses of Roman coins we learn that Heliopolis was constituted a colony by Julius Cæsar; that it was the seat of a Roman garrison in the time of Augustus, and obtained the *Jus Italicum* from Severus (Ulpian, *De Censibus*, 9). Some of the coins of later date contain curious representations of the temple (Akerman, *Rom. Coins*, i, 339). After the age of Constantine the splendid temples of Baalbek were probably consigned to neglect and decay, unless, indeed, as some appearances indicate, they were then consecrated to Christian worship (see *Chron. Pasch.* p. 303, ed. Bohn; comp. Sozomen, *Hist. Eccles.* v, 10; Theodoret, *Hist. Eccles.* iii, 7; iv, 22). From the accounts of Oriental writers Baalbek seems to have continued a place of importance down to the time of the Moslem invasion of Syria (see Ammian. Marcell. xiv, 8). They describe it as one of the most splendid of Syrian cities, enriched with stately palaces, adorned with monuments of ancient times, and abounding with trees, fountains, and whatever contributes to luxurious enjoyment (D'Herbelot, *Biblioth. Or.* s. v.). On the advance of the Moslems, it was reported to the Emperor Heraclius as protected by a citadel of great strength, and well able to sustain a siege. After the capture of Damascus it was regularly invested by the Moslems, and, containing an overflowing population, amply supplied with provisions and military stores, it made a courageous defence, but at length capitulated. Its importance at that period is attested by the ransom exacted by the conquerors, consisting of 2000 ounces of gold, 4000 ounces of silver, 2000 silk vests, and 1000 swords, together with the arms of the garrison. It afterward became the mart for the rich pillage of Syria; but its prosperity soon received a fatal blow from the caliph of Damascus, by whom it was sacked and dismantled, and the principal inhabitants put to the sword (A.D. 748). During the Crusades, being incapable of making any resistance, it seems to have quietly submitted to the strongest. In the year 1400 it was pillaged by Timour Beg, in his progress to Damascus, after he had taken Aleppo. Afterward it fell into the hands of the Metaweli—a barbarous predatory tribe, who were nearly exterminated when Djezzar Pasha permanently subjected the whole district to Turkish supremacy. In 1759 an earthquake completed the devastation already begun by Mohammedan vandalism.

The ruins of Heliopolis lie on an eastern branch of the mountain, and are called, by way of eminence, the Castle. The most prominent objects visible from the plain are a lofty portico of six columns, part of the great temple, and the walls and columns of another smaller temple a little below, surrounded by green

Octagonal Temple at Baalbek.

trees. There is also a singular temple of nearly circular form. These, with a curious column on the highest point within the walls (which may possibly have been a clepsydra, or water-dial), form the only erect portions of the ruins. These ruins have been so often and so minutely described by scores of travellers, as well as in many works of general reference, that, since their identification as a Scriptural site is uncertain, a few additional observations only may suffice. The ruins of Baalbek in the mass are appar-

ently of three successive eras: first, the gigantic hewn stones, in the face of the platform or basement on which the temple stands, and which appear to be remains of older buildings, perhaps of the more ancient temple which occupied the site. Among these are at least twenty standing upon a basement of rough stones, which would be called enormous anywhere but here. These celebrated blocks, which in fact form the great wonder of the place, vary from 30 to 40 feet in length; but there are three, forming an upper course 20 feet from the ground, which together measure 190 feet, being severally of the enormous dimensions of 63 and 64 feet in length, by 12 in breadth and thickness (Addison's *Damascus and Palmyra*, ii, 55). "They are," says Richter (*Wallfahrten*, p. 281), "the largest stones I have ever seen, and might of themselves have easily given rise to the popular opinion that Baalbek was built by angels at the command of Solomon. The whole wall, indeed, is composed of immense stones, and its resemblance to the remains of the Temple of Solomon, which are still shown in the foundations of the mosque Es-Sakkara on Mount Moriah, cannot fail to be observed." This was also pointed out by Dr. Richardson. In the neighboring quarries (q. v.) from which they were cut, one stone, hewn out but not carried away, is of much larger dimensions than any of those which have been mentioned. To the second and third eras belong the Roman temples, which, being of and about the time of Antoninus Pius, present some of the finest specimens of Corinthian architecture in existence, and possess a wonderful grandeur and majesty from their lofty and imposing situation (Addison, ii, 57). Among the ornaments of these buildings Richter finds confirmation of the following statement of Macrobius: "Isis and Horus often unequivocally appear. The winged globes surrounded with serpents show that the priests of Baalbek received their ideas of divinity from On, the Heliopolis of Egypt." Speaking generally of these remains, Burckhardt says, "The entire view of the ruins of Palmyra, when seen at a certain distance, is infinitely more striking than those of Baalbek, but there is not any one spot in the ruins of Tadmor so imposing as the interior view of the temple of Baalbek" (*Syria*, p. 13). He adds that the architecture of Baalbek is richer than that of Tadmor. Mr. Addison remarks that "the ruins, though so striking and magnificent, are, nevertheless, quite second-rate when compared with the Athenian ruins, and display in their decoration none of the bold conceptions and the genius which characterize the Athenian architecture." The present Baalbek is a small village to the east of the ruins, in a sad state of wretchedness and decay. It is little more than a heap of rubbish, the houses being built of mud and sun-dried bricks. The population of 5000 which the place is said to have contained in 1751 is now reduced to barely 2000 persons; the two handsome mosques and fine serai of the emir, mentioned by Burckhardt, are no longer distinguishable; and travellers may now inquire in vain for the grapes, the pomegranates, and the fruits which were formerly so abundant (Iken, *Dissert. de Baal-Hamon et Baal-Gad*, in *Dissertt. Philologico-Theolog.* i, 136; Wood and Dawkins, *Ruins of Baalbec*, Lond. 1757; Pococke, *Description of the East*, ii, 105–113; Maundrell, *Journey from Aleppo to Jerusalem*, p. 134, 139; Volney, *Voyage en Syrie*, ii, 215–230; Thevet, *Cosmographie*, bk. vi, ch. xiv; Schubert, *Reise in das Morgenland*, Erlangen, 1841; see also Rosenmüller, *Biblical Geography*, ii, 252–257; Thomson, *Land and Book*, i, 350–361; Kelly's *Syria*, p. 256–266; Smith's *Dict. of Class. Geog.* s. v. Heliopolis Syriæ). BAAL-GAD.



Plan of the Great Temple at Baalbek.

Ba'äl-be'rith (Heb. *Ba'al Berith'*, בַּעַל בְּרִית, *covenant-lord;* Sept. Βααλβερίθ v. r. Βάαλ διαθήκης; Judg. ix, 4) is the name of a god worshipped by the people of Shechem (Judg. viii, 33), who, on account of the signification of the name, has been compared to the Ζεὺς Ὅρκιος of the Greeks, and the Latin *Deus Fidius*. Bochart and Creuzer think that this name means "God of Berytus;" but, whether or not the name of that town is to be recognised in the Berothah of Ezek. xlvii, 16, there is hardly any ground for their opinion. Movers (*Phönizer*, i, 169) considers the name equivalent to "Baal in covenant with the idolaters of Israel." The meaning, however, does not seem to be the god who presides over covenants, but the god who comes into covenant with the worshippers. In Judg. ix, 46, he is called simply "the god Berith" (אֵל בְּרִית). We know nothing of the particular form of worship paid to this god. See BAALIM.

Ba'älè OF JUDAH (Heb. *Baäley' Yehudah'*, בַּעֲלֵי יְהוּדָה, *lords* or *cities of Judah;* Sept. and Vulg. translate οἱ ἄρχοντες Ἰουδά, *viri Juda*), a city in the tribe of Judah, from which David brought the ark into Jerusalem (2 Sam. vi, 2). It is elsewhere called BAALAH (q. v.), and was still better known as KIRJATH-JEARIM (1 Chron. xiii, 6).

Ba'äl-gad (Heb. *id.*, בַּעַל גָּד, *lord of fortune;* Sept. Βααλγάδ

v. r. Βαλαγάδ, once [Josh. xiii, 5] Γαλγάλ), a city of the Canaanites, perhaps in the valley of Lebanon, at the source of the Jordan and foot of Mount Hermon, whose kings were taken and put to death by Joshua, but the city itself remained unsubdued in his day (Josh. xi, 17; xii, 7; xiii, 5). It was a place evidently well known at the time of the conquest of Palestine, and, as such, used to denote the most northern (Josh. xi, 17, xii, 7), or perhaps northwestern (xiii, 5, Hamath being to the extreme northeast) point to which Joshua's victories extended. It was in all probability a Phœnician or Canaanite sanctuary of Baal under the aspect of Gad or Fortune [see GAD], from whose worship it appears to have derived its name. See BAALIM. The words "the plain (בִּקְעָה) of Lebanon" would lead to the supposition that it lay between the two ranges of Lebanon and Anti-Lebanon, which is still known by the same name *el-Bûkâ'a*, and it has accordingly been identified by Iken and others (including Thomson, *Land and Book*, i, 353) with *Baalbek* (Ritter, *Erdkunde*, xvii, 230). See BAALBEK. But against this are the too great distance of Baalbek to the north, and the precise expression of the text—"under Mount Hermon." The conjecture of Schwarz (*Palest.* p. 60), supported by Robinson (*Researches*, new ed. iii, 519), is, that the modern representative of Baal-gad is *Banias*, a place which long maintained a great reputation as the sanctuary of Pan. See CÆSAREA PHILIPPI. From its association with Mount Hermon, it would seem to be the same with BAAL-HERMON (Judg. iii, 3; 1 Chron. v, 23).—Smith.

Baäl-gur. See GUR-BAAL.

Ba'äl-ha'mon (Heb. *Ba'äl Hamon'*, בַּעַל הָמוֹן, *place of multitude;* Sept. Βεελαμών), a place where Solomon is said to have had an extensive vineyard (Cant. viii, 11). Rosenmüller (*Alterth.* I, ii, 281) conceives that if this Baal-hamon was the name of a place that actually existed, it may be reasonably supposed identical with *Baal-gad* or *Heliopolis;* for Hamon was a chief Phœnician god (Davis, *Carthage*, p. 256, 262), perhaps the *Ammon* of the Egyptians (see Nah. iii, 8), whom the Greeks identified with Jupiter (*Bib. Geog.* ii, 253). We are not inclined to lay much stress on this conjecture (see Iken, *Dissertt. philol.* in loc.), which, however, is adopted by Schwarz (*Palest.* p. 61). See BAAL-GAD. There was a place called *Hammon*, in the tribe of Asher (Josh. xix, 28), which Ewald (*Comment.* in loc.) thinks was the same as Baal-hamon; but there is little probability in this conjecture. The book of Judith (viii, 3) places a *Balamon* (Βαλαμών) or *Belamon* (Βελαμών) in central Palestine, near Dothaim, and therefore in the mountains of Ephraim, not far north of Samaria. See BALAMO. If it be the same place (see Gesenius, *Thes. Heb.* p. 225), this vineyard may have been in one of the "fat valleys" of the "drunkards of Ephraim, who are overcome with wine," to which allusion is made in Isa. xxviii, 1. It appears to have been situated among the eminences south-east of Jenin. See BETH-HAGGAN; BAALIM.

Bä'äl-ha'nan (Heb. *Ba'äl Chanan'*, בַּעַל חָנָן, *lord of grace*, or *Baal is gracious*), the name of two men.

1. (Sept. Βαλλαενών and Βαλαεννών v. r. Βαλλενών and Βαλαεννώρ.) An early king of Edom, son of Achbor, successor of Saul, and succeeded by Hadar (Gen. xxxvi, 38, 39; 1 Chron. i, 49, 50). B.C. prob. ante 1619.

2. (Sept. Βαλλανάν v. r. Βαλλανά.) A Gederite, royal overseer of "the olive-trees and sycamore-trees in the low plains" under David (1 Chron. xxvii, 28). B.C. 1014. From his name we may conjecture that he was of Canaanitish extraction.

Ba'äl-ha'zor (Heb. *Ba'äl Chatsor'*, בַּעַל חָצוֹר, *having a village;* Sept. Βααλασώρ v. r. Βελασώρ), the place where Absalom kept his flocks, and held the sheep-shearing feast at which Amnon was assassinated (2 Sam. xiii, 23). The Targum makes it "the plain of Hazor," and so Ewald (*Isr. Gesch.* ii, 639); but this locality would be far from that of the above passage, where it is said to have been "beside (עִם) Ephraim;" not in the tribe of that name, but near the city called Ephraim, which was in the tribe of Benjamin, and is mentioned in 2 Chr. xiii, 19; John xi, 54. This Ephraim is placed by Eusebius eight miles from Jerusalem on the road to Jericho, and is supposed by Reland to have been between Bethel and Jericho (*Palæstina*, i, 377). Perhaps Baal-hazor is the same with HAZOR (q. v.) in the tribe of Benjamin (Neh. xi, 33), now *Asur* in the vicinity indicated (see Schwarz, *Palest.* p. 133).

Ba'äl-her'mon (Heb. *Ba'äl Chermon'*, בַּעַל חֶרְמוֹן, *lord of Hermon*), the name of a city and a hill adjoining.

1. (Sept. makes two names, Βαὰλ Ἑρμών.) A town not far from Mount Hermon, mentioned as inhabited by the Ephraimites in connection with Bashan and Senir (1 Chron. v, 23). It was probably the same with the BAAL-GAD (q. v.) of Josh. xi, 17 (Robinson, *Researches*, new ed. iii, 409).

2. (Sept. translates ὄρος τοῦ Ἑρμών, *Mount Hermon.*) A mountain (הֶר) east of Lebanon, from which the Israelites were unable to expel the Hivites (Judg. iii, 3). This is usually considered as a distinct place from Mount Hermon; but the only apparent ground for doing so is the statement in 1 Chron. v, 23, "unto Baal-hermon, and Senir, and [unto] Mount Hermon;" but it is quite possible that the conjunction "and" may be here, as elsewhere, used as an expletive—"unto Baal-hermon, even Senir, even Mount Hermon." Perhaps this derives some color from the fact, which we know, that this mountain had at least three names (Deut. iii, 9). May not Baal-hermon have been a fourth, in use among the Phœnician worshippers of Baal, one of whose sanctuaries, Baal-gad, was at the foot of this very mountain? See BAALIM.

Ba'äli (Heb. *Baäli'*, בַּעֲלִי, *my lord*, Sept. Βααλείμ), a colder and more distant title for *husband*, which the prophet reproaches the Jewish Church for hitherto applying to Jehovah, instead of the more endearing term *Ishi* (*my man*, i. e. *husband*), which he predicts she would be emboldened to employ when freed from her idolatries (Hos. ii, 16). Some have supposed from this that the Jews had even borrowed the term *Baal* from the surrounding nations as expressive of sovereign deity, and so applied it to Jehovah; but this is not likely. See BAAL.

Ba'älim (Heb. *hab-beälim'*, הַבְּעָלִים, plural of *Baal*, with the def. article prefixed; Sept. Βααλίμ), according to most, images of the god Baal set up in temples and worshipped, usually in connection with those of Astarte (Judg. ii, 11; 1 Sam. vii, 4, etc.); according to others, various forms of Baal (Ort, *Dienst des B. in Israel*, Leyden, 1864). See ASHTORETH.

Baal seems to have been the general name for the deity among the Phœnicians and Carthaginians (Servius, *ad Æn.* i, 729; "lingua Punica Deus *B l* dicitur," Isidor. *Orig.* viii, 11), but with the article (הַבַּעַל, *hab-Baal*, "*the Baal*") BAAL distinctively, the chief male divinity (on the fem. ἡ Βαάλ, Rom. xi, 4, and often in the Sept., see Winer, *New Test. Gr.* § 205) of the Phœnician (i. e. proper Sidonian, Syrian, Carthaginian, and colonial Punic) race (hence the syllable *-βαλος* or *-bal* so often found at the end of their proper names, e. g. Ἰεζάβαλος or Ethbaal (q. v.), Ἄγχβαλος [Herod. vii, 78], Ἐκνίβαλος and Μέρβαλος [Joseph. *Ap.* i, 21]; also Hannibal, Ahibal, Adherbal, Hasdrubal, Maharbal, etc. [comp. Fromann, *De cultu deor. ex ὀνομαζησία illustri*, Altdorf, 1744-45, p. 17 sq.]; yet that the suffix in these names is not expressive of deity

in general, but only of Baal specifically, appears from a similar use of the titles Melkart, Astarte, etc., in other personal appellations [see generally Münter, *Re'ig. d. Karthager*, 2d ed. Kopenh. 1821]), like *Bel* among the Babylonians (for the contraction בַּל, Bal, for בַּעַל, Baal, see Gesenius, *Monum. Phœn.* p. 452), and the tutelary *Belus* of Cyprus ("Citium of Bel," Steph. Byz. p. 510). The apostate Israelites worshipped him (in connection with Astarte) in the period of the judges (Judg. ii, 11, 13; iii, 7; vi, 25 sq.), and the later kings, especially Ahaz (2 Chron. xxviii, 2) and Manasseh (2 Kings xxi, 3) of Judah, and Ahab and Hoshea of Israel (1 Kings xvi, 31 sq.; xviii, 19 sq.; 2 Kings xvii, 16 sq.; comp. also Jer. ii, 8; vii, 9; xxxii, 29 etc.), with but little interruption (2 Kings iii, 2; x, 28; xi, 18). They had temples to him (1 Kings xvi, 32; 2 Kings x, 21 sq.), and altars (Jer. xi, 13) erected especially on eminences and roofs (Jer. xix, 5; xxxii, 29), as well as images set up in his honor (2 Kings iii, 2). Respecting the form of his worship we have very few distinct notices. His priests and prophets were very numerous (1 Kings xviii, 22; 2 Kings x, 19 sq.), and divided into various classes (2 Kings x, 19). They offered incense to this god (Jer. vii, 9; xi, 13; xxxii, 29, etc.), and, clothed in a peculiar costume (2 Kings x, 22), presented to him bloody offerings, including children (Jer. xix, 5). In connection with these, the priests danced (derisively, "leaped," 1 Kings xviii, 26) around the altar, and gashed themselves with knives (1 Kings xviii, 28) when they did not speedily gain their suit (Propert. ii, 18, 15; Tibull. i, 6, 47 sq.; Lucan. i, 565; Lucian, *De Syra*, 50 [Ling. 1723]; Movers, *Phöniz.* i, 682). On the adoration (q. v.) by kissing (1 Kings xix, 18), see Kiss. That this Baal worshipped by the Israelites was the same as the widely famed *Tyrian* Baal, whom the Greeks called *Hercules*, admits of scarcely a doubt (Movers, i, 178 sq.), and thus Baal is identified with *Melkart* also. The ancients in general compare Baal with the Greek *Zeus* or *Jove* (Sanchoniathon, p. 14, ed. Orelli; Augustine, *Quæst. in Jud.* 16; Dio Cass. lxxviii, 8), as they still more frequently do the *Belus* of the Babylonians [see Bel], but sometimes identify him with *Chronus* or *Saturn* (Ctes. *ap. Phot.* p. 343). Most investigators recognise in him the *sun* as the fructifying principle of nature (Creuzer, *Symbol.* ii, 266 sq.; comp. Vatke, *Bibl. Theol.* p. 366 sq.); while Gesenius (*Comment. zu Jes.* ii, 335, and *Thesaur.* p. 224) interprets the Babylonian Bel and the Phœnician Baal as the principal lucky star of the Asiatic astrolatry, i. e. the planet *Jupiter*. The latter view has the following considerations in its favor: (1.) In the sacred writings of the Sabæans, the usual title of this planet (in Syriac) is *Beil;* (2.) A star of good fortune, Gad, was evidently esteemed a deity in Western Asia (comp. Isa. lxv, 11), and from this the city Baal-Gad doubtless had its name; (3.) In 2 Kings xxiii, 5, Baal (הַבַּעַל) would seem to be distinguished from the sun as an object of worship; (4.) On Phœnician coins likewise the sun-god is constantly named distinctively "Lord of Heaven" (בַּעַל שָׁמַיִם), "Lord of Heat" (בַּעַל חַמָּן), "Lord of the Sun" (בַּעַל שֶׁמֶשׁ). But that Baal originally represented the sun, which with its light and warmth controls and vitalizes all nature, is clearly indicated by Sanchoniathon (*ut sup.*) in the statement that the Phœnicians had designated the sun as the "sole lord of heaven, *Beelsamen*" (*μόνον οὐρανοῦ κύριον, Βεελσαμήν*, i. e. בעל שמין; comp. also Augustine, *in Jud.* 16). The same name (*Balsamen*) occurs in Plautus (*Pœn.* v, 2, 67). For other reasons for the identification of the Babylonian, Syrian, and Phœnician Baal with the solar deity, see Movers, *Phön.* p. 180 sq., who has extensively investigated (p. 185 sq.) the relations of this divinity to the other ancient Asiatic deification of the powers of nature, some of which appear in the names Tammuz, Moloch, and Chiun (q. v. severally). Without tracing these out minutely, it is appropriate in this connection to specify some of the functions and spheres of activity which Baal, like Zeus among the Greeks, appears to have fulfilled among the Phœnicians, especially inasmuch as the plural form *Baalim* is thought by many to be expressive of this multiform development. The following are referred to in the Bible.

1. Baal-Berith (בַּעַל בְּרִית, *Covenant-Baal*), corresponding to the *Ζεὺς ὅρκιος, Deus Fidius*, of the Greek and Roman mythology. He was worshipped in this capacity in a special temple by the Shechemites (Judg. viii, 33; ix, 4, 46), among whom Canaanites were also resident (Judg. ix, 28). Bochart (*Canaan*, xvii, p. 859), whom Creuzer (*Symbol.* ii, 87) follows, renders the name "Baal of Berytus" (comp. also Steph. Byz. s. v. *Βέρυτος*), like the titles Baal of Syrus (בעל צר), Baal of Tarsus (בעל תרז), found in inscriptions. As the Heb. name of Berytus (q. v.) accords with this title (ברות or ברותי), and a deity of alliance or contracts might well be requisite to the polity of the Phœnicians (in whose territory this city was included), q. d. a *guardian of compacts;* the interpretation of Movers (p. 171), with which Bertheau (on *Judg.* ix, 4) accords, namely "Baal with whom the league is formed" (comp. Gen. xiv, 3; Exod. xxiii, 32; xxxiv, 12 sq.), gives a signification not altogether inapposite. See Baal-berith.

2. Baal-Zebub (בַּעַל זְבוּב, *Fly-Baal;* the Sept. construes the latter part of the name differently, *ἐπιζητεῖν ἐν τῷ Βάαλ μυῖαν θεὸν Ἀκκαρών*; but Josephus has the usual interpretation, *Ant.* ix, 2, 1), an oracular deity of the Philistines at Ekron (2 Kings i, 2, 3, 16), corresponding to the *Ζεὺς ἀπόμυιος* or *μυίαγρος* (Pausan. v, 14, 2; viii, 26, 4) and *Deus Myiagrus* or *Myiodes* (Plin. x, 40; xxix, 24) of the Greeks and Romans (Salmas. *Exerc.* p. 9 sq.; Creuzer, *Symbol.* ii, 487; iv, 392; Hitzig, *Philist.* p. 313), and to the *Hercules Myiagrus* (*μυίαγρος*) of other notices (Solin. c. 2; Clem. Alex. *Protrept.* p. 11, ed. Sylb.). Flies (and gnats) are in the East a much greater annoyance than with us (comp. Bochart, *Hieroz.* iii, 346 sq.). See Fly. From this explanation of Baal-Zebub only Hug has of late dissented (*Freiburg. Zeitschr.* vii, 104 sq.); his assertion, however, that this Philistine divinity is the dung-beetle (*scarabæus pillularius*), worshipped also in Egypt (as a symbol of the world-god), rests on many uncertain assumptions, and is therefore improbable. (For other interpretations, see the *Exeg. Handb. d. A. T.* ix, 2 sq.) See Beel-zebub.

3. Baal-Peor (בַּעַל פְּעוֹר, *Priapism-Baal*), or simply Peor (פְּעוֹר), was the name of a god of the Moabites (Num. xxv, 1 sq.; xxxi, 16; Josh. xxii, 17), apparently worshipped by the prostitution (perhaps proceeds of the hire) of young girls (whence, according to the rabbins, the name, from פָּעַר, *paär'*, to *fracture*, i. q. to deprive of virginity, comp. Jonathan, *Targ.* on Num. xxv, 1), probably corresponding to the Roman *Priapus* (see Jerome, *ad Hos.* iv, 14) and *Mutunus* (Creuzer, *Symbol.* ii, 976). If the above rabbinical significance of the title be correct, he would seem to have given name to Mt. Peor [see Beth-peor], where was the seat of his worship; but it is more likely that the title was borrowed from the hill (q. d. "ravine") as a distinctive epithet (Movers, p. 667) for his form of worship in that locality (see Creuzer, *Symbol.* ii, 85). Jerome (*in Jovin.* i, 12) considers this deity to be *Chemosh* (q. v.). See Baal-peor.

4. The deity styled emphatically the Baal (הַבַּעַל, q. d. "*the* great *lord*"), whose worship was introduced into Israel by Jezebel (1 Kings xvi, 32 sq.), was apparently the god with whom the Greeks compared their *Hercules* (2 Macc. iv, 18, 20). His Phœnician appellation was *Melkart* ("king of the city," i. e.

Tyre), or *Harokel* ("merchant," he being supposed to be a great navigator), which the Greeks corrupted into a resemblance to their own Ἡράκλης, and under the name of the "Tyrian Hercules" he was much celebrated (Pliny, *Hist. Nat.* xxxvi, 5; Arrian, *Exped. Alex.* ii, 16). When Herodotus was in Egypt he learned that Hercules was there regarded as one of the primeval gods of that country, and being anxious to obtain more explicit information on the subject, he undertook a voyage to Tyre. The priests there informed him that the foundation of the temple was coeval with that of the city, which they said was founded 2300 years before that time. It was in honor of this god that the Carthaginians for a long time annually sent the tenth of their income to Tyre (Herod. ii, 44). The account of the Baal of Jezebel and Athaliah agrees with this Hercules, since the representation of Scripture (1 Kings xix, 18) is the same with that of Diodorus Siculus (ii, 10), that the fire was always burning on his altar, the priests officiated barefooted, and kissing was among the acts of worship (Cicero, *in Verrem*, iv, 43). Many representations of the Tyrian Hercules are extant on coins, of which there are two specimens in the British Museum. The first was found in the island of Cossyra (now Pantellaria), which belonged to the Tyrians; the other is a Tyrian coin of silver, weighing 214¾ grains, and exhibits a very striking head of the same idol in a more modern and perfect style of art. One of the figures of the date is obliterated, but it is thought that the complete date may have given 84 B.C. See HERCULES.

Coins with Effigies of the Tyrian Baal.

5. In addition to the above, Fürst (*Heb. Handwörterbuch*, s. v.) enumerates the following as local or special attributes of Baal. (*a*) BAAL-GAD (בַּעַל גָּד, q. d. *Luck-Baal*), the epithet of Baal as bringing good fortune, like the luck-dispensing star Jupiter; and thence given as the name of a city (Josh. xi, 17; xii, 7; xiii, 5) at the foot of Mount Hermon (Jebel esh-Sheik), in which neighborhood was also situated the city Baal-Hermon (1 Chron. v, 23). See BAAL-GAD. (*b*) BAAL-HAMON (בַּעַל חָמוֹן, q. d. *Heat-Baal*), the title of the Phœnician Baal, as representing the vivifying warmth of nature, like the Egyptian *Ammon* (Sun-god) [see AMON]; and thence given to a city in Samaria (Cant. viii, 11), where his worship may have been practised. See BAAL-HAMON. (*c*) BAAL-CHATSOR (בַּעַל חָצוֹר, q. d. *village*-protecting *Baal*), the epithet of Baal as the tutelary deity of Hazor (q. v); then the name of a city in the vicinity of Ephraim or Ephron (2 Sam. xiii, 23; 2 Chron. xiii, 19). See BAAL-HAZOR. Baal is repeatedly named among the Phœnicians as the guardian divinity of towns, e. g. "Baal-Tyre" (בַּעַל צֹר, Malt. i, 1), "Baal-Tarsus" (בַּעַל תַּרְז, on coins of that city), "Baal-Lybia" (בַּעַל הַלִּבְבִי, Ζεὺς Λίβυς, Numid. iv, 1), etc. See BAAL-. (*d*) BAAL-CHERMON (בַּעַל חֶרְמוֹן, q. d. *Hill-Baal*), i. e. Baal as the protector of Mount Hermon, in a city near which his worship was instituted; thence applied to the city itself (1 Chron. v, 23), near Baal-gad (q. v.). That part of Hermon (q. v.) on which this town lay is called (Judg. iii, 3) Mount Baal-Hermon (q. v.). See BAAL-HERMON. (*e*) BAAL-MEON (בַּעַל מְעוֹן, q. d. heaven-*dwelling Baal*), i. e. Baal as associated with the hill of Baal or Saturn, supposed to be in the seventh heaven, as the term divine "habitation" (מָעוֹן) often signifies (Deut. xxvi, 15; Psa. lxviii, 6), and thus equivalent to the later *Baal-Zebul* (בַּעַל זְבוּל, *lord of* the celestial *dwelling*, i. e. "prince of the power of the air"), and the Phœnician *Beelsamen* (Βεελσάμην, i. e. בַּעַל שָׁמַיִם, *lord of heaven*, as interpreted by Sanchoniathon [p. 14, Κύριος οὐρανοῦ] and Augustine [in loc. Judg., *dominus cœli*]); whence the name of the place *Beth-Baal-Meon* (q. v.), in Josh. xiii, 17, or simply *Baal-Meon* (Num. xxxii, 38; 1 Chron. v, 8), or even abridged into *Beon* (Num. xxxii, 3). See BAAL-MEON; BEELZEBUB. (*f*) BAAL-PERATSIM (בַּעַל פְּרָצִים, q. d. *ravine-Baal*), so called apparently as the presiding deity of the mountain *Perazim* (q. v.), an eminence famous for an ancient victory (Isa. xxviii, 21), and probably a seat of his worship; and hence applied in this form to the place itself (2 Sam. v, 20; 1 Chron. xiv, 11), in the same way as Hermon and Peor above, and at length Lebanon itself, as mountains representing great natural features. See BAAL-PERAZIM. (*g*) BAAL-TSEPHON (בַּעַל צְפוֹן, i. e. *Typhon-Baal*), the name of Baal as the opposing genius of cosmical order (comp. צָפוֹן, the *north*, i. e. the dark, cold quarter), or the ruling spirit of winter. This was an Egyptian phasis of the divinity, and the name was transferred to the city or locality of *Baal-Zephon*, on the route of the Israelites to Canaan (Exod. xiv, 2). See BAAL-ZEPHON. (*h*) BAAL-SHALISHAH (בַּעַל שָׁלִשָׁה, q. d. *Baal of the third* or *trinal* district), the tutelary deity of the region *Shalisha* (q. v.), to a city of which (1 Sam. ix, 4) his name was thus transferred (1 Kings iv, 20), situated (according to the *Onomasticon*) 15 Roman miles north of Diospolis, and called by the Sept. and Eusebius *Beth-Shalisha* (by a frequent interchange of prefixes). See BAAL-SHALISHA. (*i*) BAAL-TAMAR (בַּעַל תָּמָר, q. d. *palm*-stick-*Baal*, comp. Jer. x, 5), is Baal the *phallus* of Bacchus, or the scarecrow Priapus in the melon-patches (see the apocryphal explanation in Baruch vi, 70), and thence assigned to a city in the fertile meadow near Gibeah (Judg. xx, 33), called in the *Onomast. Beth-Tamar*. See BAAL-TAMAR.

On the subject generally, see (in addition to the works above referred to) Selden, *De Düs Syris;* Perizonius, *Origines Babyl.;* Bullmann, *Ueb. Kronos*, in the *Abhandl. d. Berl. Akad.* 1814, 1815; Buttmann, *Mythol.;* Gesenius, in Ersch's *Encycl.* viii; Stuhr, *Relig. d. heidn. Völker d. Orients;* Metzger, in Pauli's *Real-Encykl. d. klassischen Wissenschaft*, s. v. Hercules; Mover's, in Ersch's *Encycl.* xxiv. See BAAL.

Ba'älis (Heb. *Baälis'*, בַּעֲלִיס, prob. for בֶּן־עֲלִיס, *son of exultation;* Sept. Βελισά v. r. Βελεισσά, and even Βασιλισσα; Vulg. *Baalis*), king of the Ammonites about the time of the Babylonian captivity, whom Johanan and his fellow-generals reported to Gedaliah, the viceroy, as having sent Ishmael to assassinate him (Jer. xl, 14). B.C. 587. Some MSS. have *Baalim* (בַּעֲלִים), and so Josephus (Βααλείμ, *Ant.* x, 9, 3).

Ba'äl-me'ön (Heb. *Ba'äl Meön'*, בַּעַל מְעוֹן, *lord of dwelling;* Sept. ἡ Βεελμεών, but in Chron. Βεελμαών v. r. Βεελμασσών, and in Ezek. omits; otherwise BETH-MEON, Jer. xlviii, 23, and BETH-BAAL-MEON, Josh. xiii, 17), a town in the tribe of Reuben beyond the Jordan, or at least one of the towns which were "built" by the Reubenites (Num. xxxii, 38), and to which they "gave other names." Possibly the "Beth-" (q. v.), which is added to the name in its mention elsewhere, and which sometimes superseded the "Baal-" (q. v.) of the original name, is one of the changes referred to. See BAALIM. It is also named in 1 Chron. v, 8, and on each occasion with Nebo.

In the time of Ezekiel it was in the possession of the Moabites, and under that prosperous dominion had evidently become a place of distinction, being noticed as one of the cities which are the "glory of the country" (Ezek. xxv, 9). In the days of Eusebius and Jerome (*Onomast.* s. v. Βελμαούς, Balmen) it was still a very large village called *Balmano*, 9 miles distant from Heshbon (Ἐσβούς, *Esbus*), near the "mountain of the hot springs," and reputed to be the native place of Elisha. At the distance of two miles south-east of Heshbon, Burckhardt (ii, 624) found the ruins of a place called *Myoun*, or (as Dr. Robinson [*Researches*, iii, Append. p. 170] corrects it) *Mâî'n*, which is doubtless the same; so Schwarz, *Matin* (*Palest.* p. 227). In Num. xxxii, 3, apparently the same place is called BEON, perhaps by an error of the copyists or by contraction.

Ba'äl-pe'ör (Heb. *Ba'al Peör'*, בַּעַל פְּעוֹר, *lord of Peor*, or sometimes only פְּעוֹר, *Peor*, respectively represented in the Sept. by Βεελφεγώρ and Φογώρ) appears to have been properly the idol of the Moabites (Num. xxv, 1–9; Deut. iv, 3; Josh. xxii, 17; Psa. cvi, 28; Hos. ix, 10); but also of the Midianites (Num. xxxi, 15, 16). It is the common opinion that this god was worshipped by obscene rites, and from the time of Jerome downward it has been usual to compare him to *Priapus* (see Sickler, in Augusti's *Theol. Blätt.* i, 193 sq.). Selden and J. Owen (*De Diis Syris*, i, 5; *Theologumena*, v, 4) seem to be the only persons who have disputed whether any of the passages in which this god is named really warrant such a conclusion. The narrative (Num. xxv) seems clearly to show that this form of Baal-worship was connected with licentious rites. The least that the above passages express is the fact that the Israelites received this idolatry from the women of Moab, and were led away to eat of their sacrifices (comp. Psa. cvi, 28); and it is possible for that sex to have been the means of seducing them into the adoption of their worship, without the idolatry itself being of an obscene kind. It is also remarkable that so few authors are agreed even as to the general character of these rites. Most Jewish authorities (except the Targum of Jonathan on Num. xxv) represent his worship to have consisted of rites which are filthy in the extreme, but not lascivious (see Braunius, *De Vest. Sacerd.* i, 7, for one of the fullest collections of Jewish testimonies on this subject). Without laying too much stress on the rabbinical derivation of the word פְּעוֹר, *hiatus*, i. e. "aperire hymenem virgineum," we seem to have reason to conclude that this was the nature of the worship. This is, moreover, the view of Creuzer (ii, 411), Winer, Gesenius, Fürst, and almost all critics. The reader is referred for more detailed information particularly to Creuzer's *Symbolik* and Movers' *Phönizier*. The identification of Baal with the sun [see BAAL] as the generative power of nature confirms the opinion of the lascivious character of this worship. Peor is properly the name of a mountain [see PEOR], and Baal-Peor was the name of the god worshipped there. Some identify this god with CHEMOSH (q. v.). See BAALIM.

Ba'äl-per'azim (Heb. *Ba'äl Peratsim'*, בַּעַל פְּרָצִים, *having rents;* Sept. [at the first occurrence in Sam.] Βαάλ Φαρασίν [v. r. Φαρασείν]), the scene of a victory of David over the Philistines, and of a great destruction of their images, and so named by him in a characteristic passage of exulting poetry—"'Jehovah hath burst (פָּרַץ) upon mine enemies before me as a burst (פֶּרֶץ) of waters.' Therefore he called the name of that place 'Baal-perazim,'" i. e. *bursts* or destructions (2 Sam. v, 20; 1 Chron. xiv, 11). The place and the circumstance appear to be again alluded to in Isa. xxviii, 21, where it is called *Mount* Perazim. Perhaps this may indicate the previous existence of a high-place or sanctuary of Baal at this spot, which would lend more point to David's exclamation (see Gesenius, *Jes.* in loc.). The Sept. render the name in its two occurrences respectively Ἐπάνω διακοπῶν and Διακοπὴ φαρασίν, the latter an instance of retention of the original word and its explanation side by side; the former uncertain. See PERAZIM. It is important as being the only one with the prefix Baal [see BAAL-] of which we know the circumstances under which it was imposed; and yet even here it was rather an opprobrious application of a term already in use than a new name. The locality appears to have been near the valley of Rephaim, west of Jerusalem; perhaps identical with the modern *Jebel Aly* (Van de Velde, *Map*). See PERAZIM.

Ba'äl-shal'isha (Heb. *Ba'äl Shalishah'* בַּעַל שָׁלִשָׁה, *lord of Shalishah*, or *having a third;* Sept. Βαάλσαλισά v. r. Βαιθαρισά and Βαιθσαρισά), a place named only in 2 Kings iv, 42, as that from which the man came with provisions for Elisha, apparently not far from (the Ephraimite) Gilgal (comp. v, 38). It was doubtless in the district of Shalisha (q. v.) which is mentioned in 1 Sam. ix, 4; but whether it took its name thence, or from some modification of the worship of Baal (q. v.), of which it was the seat, is uncertain. See BAALIM. Eusebius and Jerome describe it (*Onomast.* Βαιθσαρισάθ, Bethsalisa, where the frequent interchange of "Baal" and "Beth" is observable) as a city 15 R. miles N. of Diospolis, near Mt. Ephraim. These indications correspond to the site of the present ruins *Khurbet Hatta*, about midway between Yafa and Sebustieh (Van de Velde, *Map*).

Ba'äl-ta'mar (Heb. *Ba'äl Tamar'*, בַּעַל תָּמָר, *place of palm-trees;* Sept. Βάαλ Θαμάρ), a place near Gibeah, in the tribe of Benjamin, where the other tribes fought with the Benjamites (Judg. xx, 33). It was doubtless so called as being one of the sanctuaries or groves of Baal. See BAALIM. The palm-tree (תָּמָר) of Deborah (Judg. iv, 5) was situated somewhere in the locality, and is possibly alluded to (Stanley, *Palest.* p. 145). Eusebius and Jerome (*Onomast.* s. v. Βααλθαμάρ, Baalthamar) call it *Bethamar* (Βησθαμάρ, Bethamari), thus affording another instance of that interchange of *Beth* and *Baal* which is also exemplified in *Baal-shalisha* and *Baal-Meon*. The notices seem to correspond to the present ruined site *Erhah*, about three miles N.E. of Jerusalem (Van de Velde, *Map*), on a ravine running toward Anathoth (Robinson, *Researches*, ii, 315 note).

Baaltis (Βααλτίς, prob. fem. of *Baal*), another name apparently for the Syrian *Venus*, the chief female deity of the Phœnicians, the ASHTORETH of the O. T. See ASTARTE.

Ba'äl-ze'bub (Heb. *Ba'äl Zebub'*, בַּעַל זְבוּב, *fly-lord;* Sept. ὁ [v. r. ἡ] Βάαλ μυῖαν) occurs in 2 Kings i, 2, 3, 16, as the god of the Philistines at Ekron, whose oracle Ahaziah sent to consult. Though such a designation of the god appears to us a kind of mockery, and has consequently been regarded as a term of derision (Selden, *De Diis Syris*, p. 375), yet there seems no reason to doubt that this was the name given to the god by his worshippers, and the plague of flies in hot climates furnishes a sufficient reason for the designation. See FLY. Similarly the Greeks gave the epithet ἀπόμυιος to Zeus (Clem. Alex. *Protrept.* ii, 38) as worshipped at Elis (Pausan. v, 14, 2), the *Myiagrus deus* of the Romans (Solin. Polyhist. 1), and Pliny (xxix, 6, 34, init.) speaks of a Fly-god *Myiodes*. As this name is the one used by Ahaziah himself, it is difficult to suppose that it was not the proper and reverential title of the god; and the more so, as *Beelzebul* (Βεελζεβούλ) in Matt. x, 25, seems to be the contemptuous corruption of it. See BEELZEBUB. Any explanation, however, of the symbolical sense in which flies may have been regarded in ancient religions, and by which we could conceive how his wor-

shippers could honor him as the *god of flies*, would appear to us much more compatible with his name than the only sense which can be derived from the Greek parallel. This receives some confirmation, perhaps, from the words of Josephus (*Ant.* ix, 2, 1), who says, "Ahaziah sent to the *Fly* (*τὴν Μυῖαν*), for that is the name of the god" (*τῷ θεῷ*). The analogy of classical idolatry would lead us to conclude that all these Baals are only the same god under various modifications of attributes and emblems, but the scanty notices to which we owe all our knowledge of Syro-Arabian idolatry do not furnish data for any decided opinion on this phasis of Baal. See BAALIM.

Ba'äl-ze'phon (Heb. *Ba'al Tsephon'*, בַּעַל צְפֹן, *place of Typhon;* Sept. Βελσεπφῶν or Βελσεπφιον, Josephus Βελσεφών, *Ant.* ii, 15, 1), a town belonging to Egypt, on the border of the Red Sea (Exod. xiv, 2; Num. xxxiii, 7). Forster (*Epist. ad J. D. Michaelem*, p. 28) believes it to have been the same place as Heroopolis (Ἡρωώπολις), on the western gulf of the Red Sea (Pliny, *Hist. Nat.* v, 12; Strabo, xvii, p. 836; Ptolem. iv, 5), where Typhon (which Forster makes in Coptic ΔΩΨΩΝ; but, *contra*, see Rosenmüller, *Alterthum*, iii, 261), the evil genius of the Egyptians, was worshipped. See BAALIM. But, according to Manetho (Josephus *contra Apion.* i, 26), the name of Typhon's city was Avaris (Ἄυαρις), which some, as Champollion (who writes OYAPI, and renders "causing malediction;" *L'Egypte sous les Pharaons*, ii, 87 sq.), consider, wrongly, to be the same place, the stronghold of the Hyksos, both which places were connected with Typhon (Steph. Byz. s. v. Ἡρώ). Avaris cannot be Heroopolis, for geographical reasons. (Compare, as to the site of Avaris, Brugsch, *Geographische Inschriften*, i, 86 sq.; as to that of Heroopolis, Lepsius, *Chron. d'Ægypt.* i, 344 sq., and 342, against the two places being the same.) In fact, nothing is known of the situation of Baal-zephon except what is connected with a consideration of the route taken by the Israelites in leaving Egypt, for it was "over against Baal-zephon" that they were encamped before they passed the Red Sea. The supposition that identifies its site with Jebel *Deraj* or *Kulalah*, the southern barrier of the mouth of the valley leading from Cairo to the Red Sea, is as likely as any other. See EXODE. From the position of Goshen, and the indications afforded by the narrative of the route of the Israelites, Baal-zephon must have been on the western shore of the Gulf of Suez, a little below its head, which at that time, however, has been located by some many miles northward of the present head. See GOSHEN; RED SEA, PASSAGE OF. Its position with respect to the other places mentioned with it is clearly indicated. The Israelites encamped before or at Pi-hahiroth, between Migdol and the sea, before Baal-zephon, according to Exodus (xiv, 2, 9), while in Numbers Pi-hahiroth is described as being before Baal-zephon; and it is said that when the people came to the former place they pitched before Migdol (xxxiii, 7); and again, that afterward they departed from before Pi-hahiroth, here in Heb. Hahiroth (v. 8). Migdol and Baal-zephon must therefore have been opposite to one another, and the latter behind Pi-hahiroth, with reference to the Israelites. Baal-zephon was perhaps a well-known place, if, as seems likely, it is always mentioned to indicate the position of Pi-hahiroth, which we take to be a natural locality. See PI-HAHIROTH. The name has been supposed to mean "sanctuary of Typhon," or "sacred to Typhon," an etymology approved by Gesenius (*Thes. Heb.* p. 225), but not by Fürst (*Heb. Handw.* s. v.). Zephon would well enough correspond in sound to Typhon, had we any ground for considering the latter name to be either Egyptian or Semitic; and even then Zephon in Baal-zephon might not be its Hebrew transcription, inasmuch as it is joined with the Hebrew form בַּעַל. Hence many connect Baal-zephon, as a Hebrew compound, with the root צָפָה, to *spy*, as if it were named from a watch-tower on the frontier like the neighboring מִגְדֹּל, "the tower." It is noticeable that the name of the son of Gad, called Ziphion (צְפִיוֹן) in Gen. xlvi, 16, is written Zephon (צְפוֹן) in Num. xxvi, 15.—Kitto; Smith.

Ba'äna (Heb. *Baäna'*, בַּעֲנָא, prob. for בֶּן־עֲנָא, *son of affliction*), the name of three or four men.

1. (Sept. Βανά.) Son of Ahilud, one of Solomon's twelve purveyors; his district comprised Taanach, Megiddo, and all Bethshean, with the adjacent region (1 Kings iv, 12). B.C. 1012.

2. (Sept. Βαανᾶ.) Son of Hushai, another of Solomon's purveyors, having Asher and Bealoth (1 Kings iv, 16, where, however, the name is incorrectly Anglicized "Baanah"). B.C. 1012.

3. (Sept. Βαανά.) Father of Zadok, which latter repaired a portion of the walls of Jerusalem on the return from Babylon, between the fish-gate and the old-gate (Neh. iii, 4). B.C. 446.

4. (Βαανά.) One of those who returned from Babylon with Zerubbabel (1 Esdr. v, 8); the BAANAH (q. v.) of the Heb. text (Ezra ii, 2).

Ba'änah (Heb. *Baanah'*, בַּעֲנָה, another form of the name *Baana* [q. v.]; Sept. Βαανά), the name of four men.

1. One of the two sons of Rimmon the Beerothite, captains of bands in Saul's army, who assassinated Ishbosheth (2 Sam. iv, 2); for which murder they were slain by David, and their mutilated bodies hung up over the pool at Hebron (ver. 5, 6, 19). B.C. 1046. Josephus represents him (Βαναάδα, *Ant.* vii, 2, 1) as a person of noble family, and instigated by personal ambition. See DAVID.

2. A Netophathite, father of Heleb or Heled, which latter was one of David's thirty heroes (2 Sam. xxiii, 29; 1 Chron. xi, 30). B.C. ante 1061. The Sept. utterly confounds the list of names at this part, but some copies retain the Βαανά.

3. (1 Kings iv, 16.) See BAANA, 2.

4. One of the chief Jews who returned from Babylon with Zerubbabel, B.C. 536 (Ezra ii, 2; Neh. vii, 7); possibly the same with one of those who long afterward (B.C. 410) united in the sacred covenant with Nehemiah (Neh. x, 27).

Baanès. See BAANITES.

Baäni'as (rather *Banaias* [q. v.], Βαναίας), one of the Israelites, sons of Phoros, who divorced his Gentile wife after the exile (1 Esdr. v, 26); evidently the BENAIAH (q. v.) of the correct text (Ezra ii, 25).

Baanites, a sect of Paulicians, called by the name of their leader, Baanes, in the ninth century.—Neander, *Ch. Hist.* iii, 250, 266. See PAULICIANS.

Ba'ära (Heb. *Baära'*, בַּעֲרָא, *brutish;* Sept. Βααρά v. r. Βααδά), one of the wives of Shaharaim, of the tribe of Benjamin (1 Chron. viii, 8, where, however, there is some confusion as to his prior children), by whom she had several children (ver. 9, where by some error she is called HODESH, compare ver. 11). B.C. ante 1612. See SHAHARAIM.

Baäras (Βαάρας), the name (according to Josephus, *War*, vii, 6, 3) of a valley inclosing the city of Herodium on the north, and so called from an extraordinary species of plant (but whether the same with the gigantic *rue*, *πήγανον*, mentioned in the same connection, does not appear), to the root of which the credulous Jewish historian ascribes magical properties of a most marvellous character. See HERODIUM. For other faint notices of a locality by names similar to Baaris, in the vicinity of Machærus, see Reland, *Palæst.* p. 881.

Baäsei'ah (Heb. *Baäseyah'*, בַּעֲשֵׂיָה, for בֶּן־עֲשֵׂיָה, *son of Asaiah*, or *work of Jehovah;* Sept. Βαασία), a Gershonite Levite, son of Malchia, and father of Mi-

chael, in the lineage of Asaph (1 Chron. vi, 40 [25]). B. C. cir. 1310.

Ba'asha (Heb. *Basha'*, בַּעְשָׁא, for בַּעְשָׁא, from an obsolete root, בָּעַשׁ, signifying, according to Fürst [*Heb. Handw.* s. v.], to *be bold*, but according to Gesenius [*Thes. Heb.* s. v.] = בָּאַשׁ, to *be offensive*, hence *wicked;* Sept. Βαασά, Josephus Βασάνης, *Ant.* viii, 11, 4, etc.), third sovereign of the separate kingdom of Israel, and the founder of its second dynasty (1 Kings xv; xvi; 2 Chron. xvi; Jer. xli, 9). He reigned B.C. 950-927. Baasha was son of Ahijah, of the tribe of Issachar, and perhaps commander of the forces of the northern kingdom; he conspired against King Nadab, son of Jeroboam, when he was besieging the Philistine town of Gibbethon, and, having killed him, proceeded to extirpate his entire circle of relatives. He appears to have been of humble origin, as the Prophet Jehu speaks of him as having been "exalted out of the dust" (1 Kings xvi, 2). In matters of religion his reign was no improvement on that of Jeroboam; he equally forgot his position as king of the nation of God's election, and was chiefly remarkable for his persevering hostility to Judah. It was probably in the twenty-third year of his reign [see Asa] that he made war on its king, Asa, and began to fortify Ramah as a barrier against it. He was compelled to desist, however, being defeated by the unexpected alliance of Asa with Benhadad I of Damascus, who had previously been friendly to Baasha. Benhadad took several towns in the north of Israel, and conquered lands belonging to it near the sources of Jordan (1 Kings xv, 18 sq.). Baasha died in the twenty-fourth year of his reign, and was honorably buried in the beautiful city of Tirzah (Cant. vi, 4), which he had made his capital (1 Kings xv, 33).—Smith, s. v. For his idolatries, the Prophet Jehu declared to him the determination of God to exterminate his family likewise, which was accomplished in the days of his son Elah (q. v.) by Zimri (1 Kings xvi, 10-13). See Israel, Kingdom of.

Baba. See Mishna.

Babas (Βάβας or Βάβα, since the latter only appears as a genitive), a person mentioned by Josephus as the last descendant of the Asmonæans, but simply to relate that his sons were preserved by Costabarus from the general massacre of the adherents of Antigonus ordered by Herod the Great on obtaining possession of Jerusalem, until their concealment was disclosed by Salome to the tyrant, who immediately made sure of their death (*Ant.* xv, 7, 10).

Babe (עוֹלֵל, *olel'*, or עֹלָל, *olal'*, so called from its *petulance*, Psa. viii, 2; xvii, 14, elsewhere "child" or "infant;" תַּעֲלוּלִים, *taalulim'*, from the same root, Isa. iii, 4; once נַעַר, *na'ar*, Exod. ii, 6, usually a "*lad;*" Gr. βρέφος, prop. an unborn *fœtus*, Luke i, 41, 44, but also a very young child, Luke ii, 12, 16; 1 Pet. ii, 2; νήπιον, strictly an *infant* [i. e. as yet unable to talk], but likewise used of children generally, Matt. xi, 25; xxi, 16; Luke x, 21; Rom. ii, 10; 1 Cor. iii, 1; Heb. v, 13). This term is used figuratively in Isa. iii, 4, to represent the succession of weak and wicked princes who reigned over the kingdom of Judah from the death of Josiah to the destruction of the city and Temple. In the New Testament, the term refers to those who are weak in the Christian faith and knowledge, being ignorant and inconstant: or being but just *born again*, begotten from above, they require that heavenly nourishment which is suited to their nature—"the sincere milk of the word" (1 Cor. iii, 1; Heb. v, 13; 1 Pet. ii, 2). See Child.

Ba'bel (Heb. *Babel'*, בָּבֶל, *confusion;* and so the Sept. Σύγχυσις, Gen. xi, 9), originally the name applied to the *Tower of Babel* (Gen. xi, 9), but afterward extended (in the Heb.) to the city of Babylon (Gen. x, 10), which appears to have grown up around it, and finally to the whole province of Babylonia (Ezek. xxiii, 17, margin), of which this was the capital. For these latter, see Babylon; Babylonia.

1. *Origin of the Tower.*—From the account in Gen. xi, 1-9, it appears that the primitive fathers of mankind having, from the time of the Deluge, wandered without fixed abode, settled at length in the land of Shinar, where they took up a permanent residence. As yet they had remained together without experiencing those vicissitudes and changes in their outward lot which encourage the formation of different modes of speech, and were therefore of one language. Arrived, however, in the land of Shinar, and finding materials suitable for the construction of edifices, they proceeded to make and burn bricks, and using the bitumen, in which parts of the country abound, for cement, they built a city and a tower of great elevation. A divine interference, however, is related to have taken place. In consequence, the language of the builders was confounded, so that they were no longer able to understand each other. They therefore "left off to build the city," and were scattered "abroad upon the face of all the earth." The narrative adds that the place took its name of Babel (confusion) from this confusion of dialect. See Confusion of Tongues.

2. *Its Design.*—The sacred narrative (Gen. xi, 4) assigns as the reason which prompted men to the undertaking simply a desire to possess a building so large and high as might be a mark and rallying-point in the vast plains where they had settled, in order to prevent their being scattered abroad, and thus the ties of kindred be rudely sundered, individuals be involved in peril, and their numbers be prematurely thinned at a time when population was weak and insufficient. The idea of preventing their being scattered abroad by building a lofty tower is applicable in the most remarkable manner to the wide and level plains of Babylonia, where scarcely one object exists different from another to guide the traveller in his journeying, and which, in those early days, as at present, were a sea of land, the compass being then unknown. Such an attempt agrees with the circumstances in which the sons of Noah were placed, and is in itself of a commendable nature. But that some ambitious and unworthy motives were blended with these feelings is clearly implied in the sacred record, which, however, is evidently conceived and set forth in a dramatic manner (ver. 6, 7), and may wear around a historical substance somewhat of a poetical dress (Bauer, *Mythol.* i, 223). The apostate Julian has attempted to turn the narrative into ridicule; but even if viewed only as an attempt to account for the origin of diversity of languages, and of the dispersion of the human family, it challenges consideration and respect. The opinion of Heeren (*Asiatic Nations*, ii, 146) is far different and more correct: "There is," says he, "perhaps nowhere else to be found a narrative so venerable for its antiquity, or so important in the history of civilization, in which we have at once preserved the traces of primæval international commerce, the first political associations, and the first erection of secure and permanent dwellings." A comparison of this narrative with the absurd or visionary pictures which the Greeks and Romans give of the primitive condition of mankind, will gratify the student of the Bible and confirm the faith of the Christian by showing the marked difference there is between the history contained in Genesis and the fictions of the poet, or the traditions of the mythologist. (See Eichhorn, *Diversitatis linguarum ex traditione Semitica origines*, Goett. 1788; also in the *Biblioth. d. bibl. Lit.* iii, 981 sq.)

3. *Traditions concerning it.*—Versions more or less substantially correct of this account are found among other nations. The Chaldæans themselves relate (Abydenus, quoted by Eusebius, *Prepar. Evang.* i, 14; comp. *Chron. Armen.* i, 38 and 59) that "the first men,

relying on their size and strength, raised a tower reaching toward heaven in the place where Babylon afterward stood, but that the winds, assisting the gods, brought the building down on the heads of the builders, out of the ruins of which Babylon itself was built. Before this event men had spoken the same tongue, but afterward, by the act of the gods, they were made to differ in their speech." Plato also reports (*Polit.* p. 272) a tradition that in the Golden Age men and animals made use of one common language, but, too ambitiously aspiring to immortality, were, as a punishment, confounded in their speech by Jupiter. In the details of the story of the war of the Titans against the gods may also be traced some traditionary resemblance to the narrative of the Bible (see Pliny, vii, 1, 11 and 112; Hygin. *Fab.* 143). "The sibyl," says Josephus (*Ant.* i, 4, 3), "also makes mention of this town, and of the confusion of language, when she says thus: 'When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon'" (comp. Philo, *Cpp.* i, 406). The same writer (*ib.* 2) assigns as the reason of this overthrow and confusion the displeasure of God at seeing them act so madly under the influence of Nimrod, "a bold bad man," who, in order to alienate the minds of the people from God, and to take revenge for the Deluge which had destroyed their forefathers, induced them to build a tower too high for the waters to be able to reach. Aben Ezra (in loc. *Gen.*) has given a more probable explanation. "Those," he says, "who built the Tower of Babel were not so insensate as to imagine they could by any such means reach to heaven; nor did they fear another Deluge, since they had the promise of God to the contrary; but they wished for a city which should be a common residence and a general rendezvous, serving in the wide and open plains of Babylonia to prevent the traveller from losing his way; in order that while they took measures for their own convenience and advantage, they might also gain a name with future ages." See NIMROD.

4. *Its subsequent History.*—The "Tower of Babel" is only mentioned once in Scripture (Gen. xi, 4–5), and then as incomplete. No reference to it appears in the prophetic denunciations of the punishments which were to fall on Babylon for her pride. It is therefore quite uncertain whether the building ever advanced beyond its foundations. As, however, the classical writers universally, in their descriptions of Babylon, gave a prominent place to a certain tower-like building, which they called the temple (Herod. *ut inf.*; Diod. Sic. ii, 9; Arrian, *Exped. Alex.* vii, 17, etc.), or the tomb (Strabo, xvi, p. 738) of Belus, it has generally been supposed that the tower was in course of time finished, and became the principal temple of the Chaldæan metropolis. See BEL. Certainly this may have been the case; but, while there is presumption in favor of it, there is some evidence against it. A Jewish tradition, recorded by Bochart (*Phaleg*, i, 9), declared that fire fell from heaven, and split the tower through to its foundation; while Alexander Polyhistor (*Frag.* 10), and the other profane writers who noticed the tower (as Abydenus, *Frs.* 5 and 6), said that it had been blown down by the winds. Such authorities, therefore, as we possess, represent the building as destroyed soon after its erection. When the Jews, however, were carried captive into Babylonia, struck with the vast magnitude and peculiar character of certain of the Babylonian temples, they imagined that they saw in them not merely buildings similar in type and mode of construction to the "tower" (מִגְדָּל) of their scriptures, but in this or that temple they thought to recognise the very tower itself. See BABYLON.

5. *The "Tower of Belus," presumed to occupy its site.*—Herodotus describes the temple in his own simple but graphic manner (i, 181). "In the other division of the city is the temple of the god Belus, with brazen gates, remaining till my own time, quadrangular, and in all of two stadia. In the middle of the sacred enclosure there stands a solid tower of a stadium both in depth and width; upon this tower another is raised, and another upon that, to the number of eight towers. An ascent to them has been made on the outside, in a circle extending round all the towers. When you reach about half way you find resting-places. In the last tower is a large temple, and in the temple lies a large bed well furnished, and near it stands a golden table; but there is no image within; nor does any one remain there by night, only a native female, one whom the god has chosen in preference to all others, as say the Chaldæans who are priests of that god. And these persons also say, asserting what I do not believe, that the god himself frequents the temple and reposes on the couch. And there belongs to the temple in Babylon another shrine lower down, where there stands a large golden image of the god, and near it is placed a large golden table, and the pedestal and throne are gold, and, as the Chaldæans say, these things were made for eight hundred talents of gold. And out of the shrine is a golden altar; and there is another great altar where sheep-offerings are sacrificed, for it is not permitted to sacrifice upon the golden altar, except sucklings only; but upon the greater altar the Chaldæans offer every year a thousand talents' worth of frankincense at the time when they celebrate the festival of the god. And there was at that time in the temple a statue of twelve cubits of solid gold; but I did not see it, and relate merely what was told me by the Chaldæans. Darius Hystaspis wished to have this statue, but did not dare to take it; but Xerxes, his son, took it, and slew the priest who forbade him to move the statue. Thus is this sacred place adorned; and there are also in it many private offerings." These offerings, made by individuals, consisting of statues, censers, cups, and sacred vessels of massive gold, constituted a property of immense value. On the top Semiramis placed three golden statues of Jupiter, Juno, and Rhea. The first was 40 feet high, and weighed 1000 Babylonish talents. The statue of Rhea was of the same weight: the goddess was seated on a golden throne with lions at each knee, and two serpents of silver. The statue of Juno was erect like that of Jupiter, weighing 800 talents; she grasped a serpent by the head with her right hand, and held in her left a sceptre enriched with gems. A table of beaten gold was common to these three divinities, weighing 500 talents. On the table were two goblets of 50 talents, and two censers of 500 talents each, and three vases of prodigious magnitude. The total value of the precious articles and treasures contained in this proud achievement of idolatry has been computed to exceed six hundred millions of dollars.

From the Holy Scriptures it appears that when Nebuchadnezzar conquered Jerusalem and levelled most of the city with the ground, "he brought away the treasures of the temple, and the treasures of the king's house, and put them all into the temple of Bel at Babylon" (2 Chron. xxxvii, 7). The brazen and other vessels which Solomon had caused to be made for the service of Jehovah are said to have been broken up by order of the Assyrian monarch, and formed into the famous gates of brass which so long adorned the superb entrances into the great area of the temple of Belus (comp. Hecatæus ap. Joseph. *Ant.* i, 4, 3).

The purposes to which this splendid edifice was appropriated may be partly gathered from the preceding statements. These purposes varied in some degree with the changes in opinions and manners which successive ages brought. The signal disappointment inflicted on its original founders show that even in its origin there was connected with it something greatly

displeasing to God. It seems, indeed, always to have existed in derogation of the divine glory. Consecrated at the first, as it probably was, to the immoderate ambition of the monotheistic children of the Deluge, it passed to the Sabian religion, and thus, falling one degree from purity of worship, became a temple of the sun and the rest of the host of heaven, till, in the natural progress of corruption, it sank into gross idolatry, and, as the passage from Herodotus shows, was polluted by the vices which generally accompanied the observances of heathen superstition. In one purpose it undoubtedly proved of service to mankind. The Babylonians were given to the study of astronomy. This ennobling pursuit was one of the peculiar functions of the learned men denominated by Herodotus Chaldæans, the priests of Belus; and the temple was crowned by an astronomical observatory, from the elevation of which the starry heavens could be most advantageously studied over plains so open and wide, and in an atmosphere so clear and bright as those of Babylonia.

Ruins of Birs Nimrud.

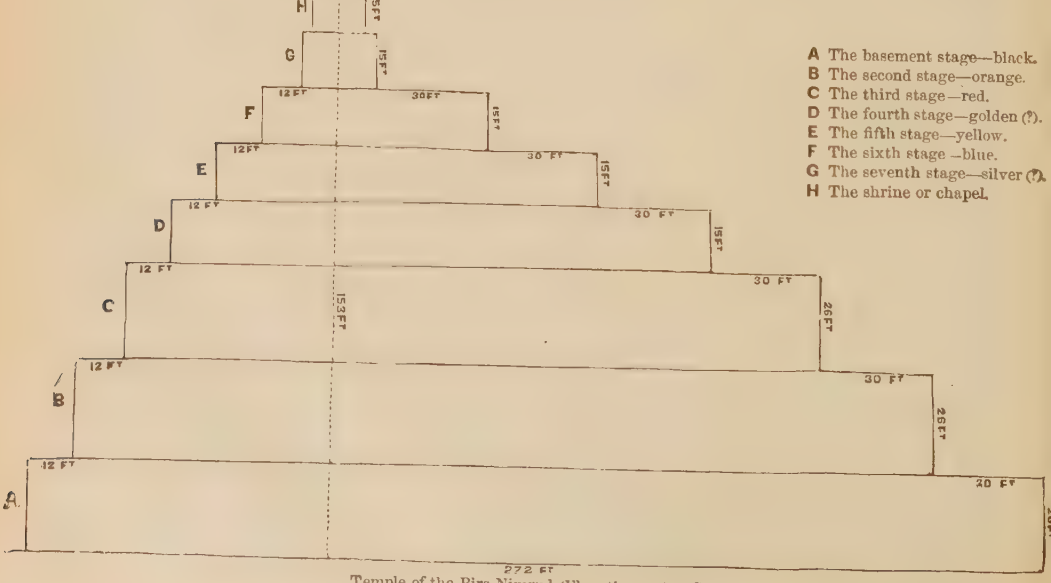
To Nimrod the first foundations of the tower are ascribed; Semiramis enlarged and beautified it (Ctesias ap. Diod. Sic. ii, 7); but it appears that the temple of Bel, in its most renowned state, was not completed till the time of Nebuchadnezzar, who, after the accomplishment of his many conquests, consecrated this superb edifice to the idolatrous object to whom he ascribed his victories. That the observatory on the tower was erected in remote times there is good reason to believe. Prideaux mentions (*Connection*, i, 123) the circumstance that when Alexander made himself master of Babylon, Callisthenes, the philosopher, who attended him thither, found astronomical observations ascending upward 1900 years. See Astronomy.

6. *Evidence as to its present Remains.*—After the lapse of so many centuries, and the occurrence in "the land of Shinar" of so many revolutions, it is not to be expected that the identification of the Tower of Babel with any actual ruin should be easy, or lead to any very certain result. The majority of opinions, however, among the learned, make it the same as the above-described temple of Belus; and as to its modern locality, the predominant opinion has been in favor of the great temple of Nebo at Borsippa, the modern *Birs Nimrud*, although the distance of that place from Babylon is a great difficulty in the way of the identification. When Christian travellers first began to visit the Mesopotamian ruins, they generally attached the name of "the Tower of Babel" to whatever mass, among those beheld by them, was the loftiest and most imposing. Rawulf, in the 16th century, found the "Tower of Babel" at *Feluqiah*; Pietro della Valle, in the 18th, identified it with the ruin *Babil* near Hillah; while early in the present century Rich and Ker Porter revived the Jewish notion, and argued for its identity with the *Birs*. There are, in reality, no positive grounds either for identifying the tower with the temple of Belus, or for supposing that any remains of it long survived the check which the builders received when they were "scattered abroad upon the face of the earth," and "left off to build the city" (Gen. xi, 8); yet the striking general similarity of its form and construction to those structures, taken in connection with its evidently great antiquity, create a presumption in favor of the identification that it is difficult to resist. See Shinar. Nor, indeed, does the Birs Nimrud lie much, if any, farther distant from Hillah (the modern representative of Babylon) than do (in an opposite direction) some other ruins (e. g. especially the mound called *Babil*, the only other rival to the honor of representing the ancient Tower of Babel and temple of Belus in the vicinity), which were yet undoubtedly included within the ample circuit of the ancient walls; in fact, the Birs itself will fall within the line of the outer walls of Babylon, if laid down of the extent described by Herodotus. See Babylon. Its pyramidal structure, also, with the numerous contractions of its successive stages, still traceable in the ruins, favors the identification (see below).

7. *Description of "Birs Nimrud," its supposed modern Relic.*—The appearance of this massive ruin is deeply impressive, rising suddenly as it does out of a wide desert plain, with its rent, fragmentary, and fire-blasted pile, masses of vitrified matter lying around, and the whole hill itself on which it stands caked and hardened out of the materials with which the temple had been built. Its dreary aspect seems to justify the name which the remnant of the captivity, still abiding among the waters of Babylon, give to the place, namely, "Nebuchadnezzar's Prison;" an appellation which may have been assigned from the circumstance of that monarch's being confined there, under the care of the priesthood, during the period of his madness, or from the King of Israel's having been incarcerated within its precincts by Nebuchadnezzar after his last conquest of Jerusalem (2 Kings xxv). A very considerable space round the tower, forming a vast

court or area, is covered with ruins, affording abundant vestiges of former buildings, exhibiting uneven heaps of various sizes, covered with masses of broken brick, tiles, and vitrified fragments—all bespeaking some signal overthrow in former days. The tower-like ruin on the summit is a solid mass 28 feet broad, constructed of the most beautiful brick masonry. It is rent from the top nearly half way to the bottom. It is perforated in ranges of square openings. At its base lie several immense unshapen masses of fine brick-work, some changed to a state of the hardest vitrification, affording evidence of the action of fire which seems to have been the lightning of heaven. The base of the tower at present measures 2082 feet in circumference. Hardly half of its former altitude remains. Of the original pyramidal form, the erections of Semiramis and Nebuchadnezzar appear to have begun at the stage of the former overthrow. From its summit, the view in the distance presents to the south an arid desert plain; to the west the same trackless waste; toward the north-east marks of buried ruins are visible to a vast distance. The bricks which compose the tower are mostly stamped with several lines of inscription, in the cuneiform or Babylonian character. Some extend to four, or even seven lines, but the dimensions of all are the same. The bricks of Babylon are of two kinds, sun-dried and fire-burnt. The former are larger and of a coarser make than the latter. Their solidity is equal to that of many kinds of stone. They are composed of clay mixed with chopped straw or broken reeds, in order to increase their compactness. This is the sort of brick which the children of Israel made while in Egyptian bondage. The unburnt bricks commonly form the interior or mass of a building. This is the case with the great tower, while it was faced with the more beautiful fabric made in the furnace or kiln. See full particulars in Rich's *Memoir of Babylon and Persepolis;* Ker Porter's *Travels in Persia;* comp. Ritter, *Erdk.* xi, 876 sq.

8. *Type and Character of the Building.*—It must be allowed that the Birs Nimrud, though it may not be the Tower of Babel itself, which was at Babylon (Gen. xi, 9), yet, as the most perfect representative of an ancient Babylonian temple-tower, may well be taken to show, better than any other ruin, the probable shape and style of the edifice. This building appears, by the careful examinations recently made of it, to have been a kind of retreating pyramid built in seven receding stages. "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly, the third being 188 feet, and again 26 feet high; the fourth 146 feet square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the sixth 62 feet square, and again the same height; and the seventh 20 feet square, and once more the same height. On the seventh stage there was probably placed the ark, or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N.E., and the steeper inclining to the S.W. On the N.E. side was the grand entrance, and here stood the vestibule, a separate building, the debris from which, having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction" (Rawlinson's *Herodotus,* ii, 480 3). The *Birs* temple, if the same called the "Temple of the Seven Spheres," was ornamented with the planetary colors (see the plan), but this was most likely a peculiarity. The other chief features of it seem to have been common to most, if not all of the Babylonian temple-towers. The feature of stages is found in the temples at Warka and Mugheir (Loftus's *Chaldæa,* p. 129 and 168), which belong to very primitive times (B.C. 2230); that of the emplacement, so that the four angles face the four cardinal points, is likewise common to those ancient structures; while the square form is universal. On the other hand, it may be doubted whether so large a number of stages was common. The Mugheir and Warka temples have no more than two, and probably never had more than three, or at most four stages. The great temple of Belus at Babylon (if Babil) shows only one stage; though, according to the best authorities, it too was a sort of pyramid (Herod., Strab.). The height of the Birs is 153½ feet,


A The basement stage—black.
B The second stage—orange.
C The third stage—red.
D The fourth stage—golden (?).
E The fifth stage—yellow.
F The sixth stage—blue.
G The seventh stage—silver (?).
H The shrine or chapel.
272 FT

Temple of the Birs Nimrud (Elevation restored).

that of Babil 140 (?), that of the Warka temple 100, that of the temple at Mugheir 50 feet. Strabo's statement that the tomb of Belus was a stade (606 feet in height) would thus seem to be a gross exaggeration. Probably no Babylonian tower ever equalled the Great Pyramid, the original height of which was 480 feet. See PYRAMIDS.

9. *Its Materials and Manner of Construction.*—On these points more light is to be obtained from the Warka and Mugheir buildings than from the Birs. The Birs was rebuilt from top to bottom by Nebuchadnezzar, and shows the mode of construction prevalent in Babylon at the best period; the temples at Warka and Mugheir remain to a certain extent in their primitive condition, the upper stories alone having been renovated. The Warka temple is composed entirely of sun-dried bricks, which are of various shapes and sizes; the cement used is mud; and reeds are largely employed in the construction. It is a building of the most primitive type, and exhibits a ruder style of art than that which we perceive from Scripture to have obtained at the date of the tower. Burnt bricks were employed in the composition of the tower (Gen. xi, 3); and though perhaps it is somewhat doubtful what the *chemar* (חֵמָר, "slime") used for mortar may have been (see Fresnel in *Journ. Asiat'que* for June, 1853, p. 9), yet, on the whole, it is most probable that bitumen (which abounds in Babylonia) is the substance intended. See BITUMEN. Now the lower basement of the Mugheir temple exhibits this combination in a decidedly primitive form. The burnt bricks are of small size and of an inferior quality; they are laid in bitumen; and they face a mass of sun-dried brick, forming a solid wall outside it ten feet in thickness. No reeds are used in the building. Writing appears on it, but of an antique cast. The supposed date is B.C. 2300, but little later than the era commonly assigned to the building of Babel. Probably the erection of the two buildings was not separated by a very long interval, though it is reasonable to suppose that of the two the tower was the earlier. If we mark its date, as perhaps we are entitled to do, by the time of Peleg, the son of Eber, and father of Reu (see Gen. x, 25), we may perhaps place it about B.C. 2400. See DISPERSION OF NATIONS.

10. *Advantages of this form.*—It is not necessary to suppose that any real idea of "scaling heaven" was present to the minds of those who raised either the Tower of Babel, or any other of the Babylonian temple-towers. The expression used in Genesis (xi, 4) is a mere hyperbole for great height (comp. Deut. i, 28; Dan. iv, 11, etc.), and should not be taken literally. Military defence was probably the primary object of such edifices in early times; but with the wish for this may have been combined further secondary motives, which remained when such defence was otherwise provided for. Diodorus states that the great tower of the temple of Belus was used by the Chaldæans as an observatory (ii, 9), and the careful emplacement of the Babylonian temples with the angles facing the four cardinal points would be a natural consequence, and may be regarded as a strong confirmation of the reality of this application. M. Fresnel has recently conjectured that they were also used as sleeping-places for the chief priests in the summer time (*Journ. Asiatique*, June, 1853, p. 529–31). The upper air is cooler, and is free from the insects, especially mosquitoes, which abound below; and the description which Herodotus gives of the chamber at the top of the Belus tower (i, 181) goes far to confirm this ingenious view.

11. *Confirmation from other Pyramidal Temples.*—Mr. Taylor (*Fragments* to Calmet's *Dict.*) has given views of several similar structures now extant, of which we copy two. The first, rising in several steps or stages, is at Tanjore, in the East Indies; and affords, it is presumed, a just idea of the Tower of Babel. It is, indeed, wholly constructed of stone, in which it differs from that more ancient edifice, which, being situated in a country destitute of stone, was, of necessity, constructed of brick. On the top of this pyramid is a chapel or temple, affording a specimen of the general nature of this kind of sacred edifices in India. These amazing structures are commonly erected on or near the banks of great rivers, for the advantage of ablution. In the courts that surround them innumerable multitudes assemble at the rising of the sun, after having bathed in the stream below. The gate of the pagoda uniformly fronts the east. The internal chamber commonly receives light only from the door. An *external* pathway, for the purpose of visiting the chapel at the top, merits observation.

East Indian-Pyramid.

The next is an ancient pyramid built by the Mexicans in America; it agrees in figure with the former, and has on the outside an ascent of stairs leading up one side to the upper story, proceeding to the chapels on its summit. This ascent implies that the chapels were used from time to time, and no doubt it marks the shortest track for that purpose, as it occupies one side only.

Mexican Pyramid.

12. *Literature.*—Kircher, *Turris Babel* (Amst. 1778); Zentgravius, *De turri Babel* (Vitemb. 1774); Hoynovius, *De turri Babylonica* (Regiom. 1694); Colombus, *De causis tur. Bab.* (Regiom. 1675); Cyrill. Alex. *De Turri* (in his *Opp.* i, 44); Heidegger, *De Turri Babel* (in his *Hist. Patriarch.* i); Saurin, *Tour de Babel* (in his *Disc.* i, 135; and *Dissert.* p. 75); Calmet, *Le Tour de Babel* (in his *Commentaire*, i, pt. 1, diss. 34); Delany, *Of the Building of Babel* (in his *Rev. Examined*, ii, 79); Berington, *The Tower of Babel* (in his *Dissertations*, p. 407); Drew, *Babel* (in his *Script. Studies*, p. 39); Deyling, *De ortu Babelis* (in his *Observat.* iii, 24); Dietric, *Turris Babylonica* (in his *Antiq.* p. 116); Perizonii *Origg. Babylon.* c. 9; Hezel, *Ueb. d. Babyl. Stadt-u. Thurmbau* (Hildb. 1774); anonymous, *Tractatus de locis quibusd. difficil.* (Frcf. 1829); Kurtz, *Hist. of the Old Covenant*, § 29.

Ba'bi (Βαβί v. r. Βηβαι), a chief Israelite whose "son" returned from Babylon (1 Esdr. viii, 37); evidently the BEBAI (q. v.) of the genuine text (Ezra ii, 11), which also recurs in the same verse of Esdras.

Babi, or Babists, a Persian sect of Mohammedans, whose founder, according to one account, was

Moollah Sadik; according to others, a certain *Bab*, who, coming forth in 1835 as a prophet, was shot by order of the shah of Persia. It is probable that both names refer to the same person, and that Sadik assumed the name of Bab, i. e. *Papa, Father;* or, according to another version, the *Gate*, through which alone truth and eternal bliss can be reached. A more recent account is given by Gobineau, *Les Religions et les Philosophies d'Asie Centrale* (cited in *The Nation*, June 22, 1866, from which this account is taken). About 1843 a youth of Shiraz, named Mirza Ali Mohammed, after reading the Christian Scriptures, as well as the Oriental Sacred Books, came out as a prophet, to reform or destroy Islamism. He is said to have been endowed with many graces of person and manner, and to have soon made many proselytes. Inspired by success, he now declared that, instead of the *Gate*, he was the *Point;* that is, the very creator of truth; no longer a simple prophet, but a living manifestation of divinity. The title of the Bab was now conferred upon a priest of the Khorassan, Moollah Housseïn Bousrhewich, who became the active chief and soon the warrior-apostle of Babism. Housseïn was sent on a missionary tour into Irak and Khorassan, taking with him the writings of his master. He made a great sensation by his preaching. Another missionary was a woman, possessed of extraordinary beauty and eloquence. About 1848, Housseïn and the Babists generally gathered at a place called Sheik Tebersi, and built a huge tower, providing it for a siege. They now gave out political predictions, in which the advent of the Bab as universal sovereign was announced. All who died fighting for the new faith were to rise again, to become princes of some of the countries over which the Bab would extend his sway. Two large armies sent against the Babists were surprised and routed. A third expedition, though it succeeded in withstanding the sortie of the Babists, and in mortally wounding the Babist chief, Moollah Housseïn, retired. The next campaign was more successful. For four months the Babists held out, in spite of tremendous odds, but at last, worn out by famine, they tried to force their way through the enemy's lines, but were overpowered, and when they surrendered only 214 were living. The survivors, and multitudes of others, even those who professed to renounce the heresy, were cruelly put to death. A similar Babist insurrection in Khamseh was also put down. Meanwhile Ali Mohammed had been living in semi-concealment at Shiraz. After the insurrection of Mezenderan he was brought before a court of royal commissioners and Mohammedan priests. In the examination which took place, the Bab, as he was still popularly called, gained the advantage. Seeing this, the discussion was abruptly broken off, and the Bab, with two of his disciples, was condemned to death, which was inflicted the next day. Everything now seemed to be finished; but the new Bab, Mirza Iaia, whom a divine mark had pointed out at the age of fifteen as the successor to the office, established himself at Bagdad, where he kept up communication with his followers through the pilgrims to the shrines there. The Babists were now forbidden from making any more attempts at insurrection until the Bab should decide that the hour had come and should give them the signal. In 1852 an attempt was made to assassinate the king, but failed. The attempted assassins were recognized as Babists. Forty others were arrested, among them the feminine apostle, Gourret-Oul-Ayn, the Consolation of Eyes. The next day she publicly confessed her Babism, was burnt at the stake with insult and indignity, and her ashes were scattered to the wind. The rest of the prisoners were distributed each to a courtier as his especial victim. Then was seen at Teheran a sight never to be forgotten. Through the streets, between the lines of executioners, marched men, women, and children, with burning splinters flaming in their wounds. The victims sing: "In truth we come from God, and we return to him." A sufferer falls in the road; he is raised by lashes and bayonet thrusts. But no apostate was found among the sufferers.

Babism, like Mohammedanism, asserts the absolute unity of God; but the eternal unity, far from shutting himself up in himself, is, on the contrary, an ever-expanding principle of life. It is ceaselessly moving, acting, creating. God has created the world by means of seven words—Force, Power, Will, Action, Condescension, Glory, and Revelation—which words embrace the active plenitude of the virtues which they respectively represent. God possesses other virtues, even to infinity, but he manifests only these. The creature who emanates from God is distinguished from him by the privation of all emanatory action, but he is not altogether separated from him, and at the last day of judgment he will be confounded anew with him in the eternal unity. The Babist doctrine of revelation does not claim that the Bab has revealed the complete truth, but only as his predecessors, the prophets before him, have done—that portion of truth necessary for the age. The Bab is declared superior to Mohammed as Mohammed was to Jesus; and another revelation, which will complete the Bab's, is announced as coming in the future. Nineteen is a sacred number, which the Bab declares ought to preside over everything. Originally, he says, the Unity was composed of nineteen persons, among whom the highest rank belongs to the Bab. All the prophets who have appeared are, like the world, manifestations of God; divine words; not God, but beings who come from God more really than common men. At the death of a prophet or a saint, his soul does not quit the earth, but joins itself to some soul still in the flesh, who then completes his work. Babism enjoins few prayers, and only upon fixed occasions, and neither prescribes nor defends ablutions, so common in the religious rites of Mohammedanism. All the faithful wear amulets. Mendicancy, so much in honor among the Mussulman people, is forbidden. Women are ordered to discard veils, and to share in the intercourse of social life, from which Persian usage excludes them.

What will be the future of Babism it is difficult to tell. Since 1852 it has changed its character to a secret doctrine, which recruits its disciples in silence. The same Babists who before suffered martyrdom so courageously rather than deny their religion, now, obedient to the new order of their chief, conceal their faith with Oriental dissimulation. Babism is much more in harmony with the subtle and imaginative genius of the Persian people than the Shiite Mohammedanism. The growing spirit of nationality makes their present religion and the present dynasty, both of which were established among them by foreign conquest, less and less acceptable every year. The hour when the Bab shall send word from Bagdad that the time has come for the Babists to take up arms again will be a very critical one for the present dynasty of Persia and for Shiite Mohammedanism.

The first thorough work on the origin and the history of the Babis is the one above referred to by Count Gobineau (formerly French minister in Teheran). Little had previously been published in Europe concerning the sect. (See *Zeitschrift der deutschen Morgenländ. Gesellschaft*, vol. v; Petermann, *Reisen im Orient*, vol. ii.) The history of the Babis in Gobineau's work is followed by treatises on their doctrines, and, as a concluding appendix, he gives the sacred book of the Babis, "*The Book of Precepts.*" See also Polak (a German, court-physician of the shah, and director of a medical school at Teheran), *Persien. Das Land und seine Bewohner* (Leipzig, 1865, 2 vols., vol. i, p. 350–354).—Pierer, *Universal-Lexikon*, ii, 117; *The Nation*, June 22, 1866; *American Ann. Cyclopædia*, 1865, p. 698.

Babington, Gervase, an eminent English prelate, was born at Nottingham in the year 1551. He

was educated at Trinity College, Cambridge, where he became master of arts in 1578. He applied himself closely to theology, and became one of the most impressive and useful preachers of his day. In 1588 he was installed into the prebend of Wellington, in the cathedral of Hereford, and through the interest of the Earl of Pembroke was advanced to the bishopric of Llandaff in 1591. In 1594 he was translated to the see of Exeter, from whence, in 1597, he was translated to Worcester. Bishop Babington was a man of eminent Christian character as well as scholarship. Fuller testifies that he "was not tainted with pride, idleness, or covetousness." He died 17th May, 1610. His works are collected under the title "*The Works of the Right Reverend Father in God, Gervase Babington, late Bishop of Worcester*" (Lond. 1622, fol.). They contain Notes on the Pentateuch, Exposition of the Creed, the Commandments, and the Lord's Prayer, with a Conference between Man's Frailty and Faith, and three sermons.—Jones, *Christian Biography*, p. 16; Hook, *Eccl. Biog.* i, 446.

Babylas, St., became bishop of Antioch about the year 230. When the Emperor Philip, who, in ascending the throne, had murdered the young Emperor Gordian, came to Antioch on his way to Rome, about Easter, 244, Babylas repulsed him from the church door, and refused to permit him to join in worship. Philip, according to the legend, humbly confessed his sins, and appeared among the public penitents. After a time Decius robbed Philip of his empire and life, and stirred up a virulent persecution against the Christians. Babylas, conspicuous from his lofty station, did not escape this storm, and about the end of the year 250 he was arrested and thrown into prison, where, in the following year, he died. The Latins commemorate him on the 24th of January, the Greeks on the 4th of September. Chrysostom has a homily in honor of Babylas (t. ii, 576, ed. Montf.). See Eusebius, *Ch. Hist.* vi, 39; Gibbon, *Decline and Fall*, ch. xxiii.

Bab'ylon (Heb. and Chald. *Babel'*, בָּבֶל, Gr. Βαβυλών), the name of more than one city in the Scriptures and other ancient writings. See also BABEL.

1. Originally the capital of the country called in Genesis *Shinar* (שִׁנְעָר), and in the later Scriptures *Chaldæa*, or the land of the Chaldæans (כַּשְׂדִּים). See those articles severally.

1. *The Name.*—The word *Babel* seems to be connected in its first occurrence with the Hebrew root בָּלַל, *balal'*, "to confound" (as if by contraction from the reduplicated form בִּלְבֵּל, *Balbel'*), "because the Lord did there confound the language of all the earth" (Gen. xi, 9); but the native etymology (see the *Koran*, ii, 66) is *Bab-il*, "the gate of the god *Il*," or perhaps more simply "the gate of God;" and this no doubt was the original intention of the appellation as given by Nimrod, though the other sense came to be attached to it after the confusion of tongues (see Eichhorn, *Biblioth. d. bibl. Lit.* iii, 1001). Another derivation deduces the word from בַּאב בֵּל, "the court or city of Belus" (see Abulfeda in Rosenmüller, *Alterth.* ii, 60), or בַּר־בֵּל (= בִּירָה), *Bel's Hill* (Fürst, *Heb. Handw.* s. v.). A still different etymology is proposed by Tuch (*Gen.* p. 276), from בֵּית בֵּל, "the house of Bel." Whichever of these etymologies may be regarded as the preferable one, the name was doubtless understood or accommodated by the sacred writer in Genesis so as to be expressive of the disaster that soon befell the founders of the place. In the Bible at a later date the place is appropriately termed "Babylon the Great" (בָּבֶל הַגְּדוֹלָה, Jer. li, 58; בָּבֶל רַבְּתָא, Dan. iv, 27), and by Josephus also (*Ant.* viii, 6, 1, ἡ μεγάλη Βαβυλών). The name *Babylon* is likewise that by which it is constantly denominated in the Sept. and later versions, as well as by the Apocrypha (1 Macc. vi, 4; Susann. i, 5) and New Test. (Acts vii, 43), and finally by the ancient Greek and Roman writers (see Smith, *Dict. of Class. Geogr.* s. v.). On the outlandish name *Sheshak* (שֵׁשַׁךְ), applied to it in Jer. xxv, 26; li, 41, see the various conjectures in Rosenmüller, *Alterth.* I, ii, 50 sq. The Jews believe it is a cabalistic mode of writing by the method known as "Athbash" (q. v.). See SHISHAK.

The word "Babel," besides its original application to the tower (Gen. xi, 9), and its usual one (in the original) to the city of Babylon, is also occasionally applied to the whole district of Chaldæa, coincident with the plain of Shinar (Isa. xiv. 2), as well as to Babylonia, the province of the Assyrian empire of which it was the metropolis (2 Chron. xxxii, 31; xxxiii, 11), and eventually to Persia itself (Ezra v, 13; Neh. xiii, 6). See NINEVEH.

2. *Origin and Growth of the City.*—This famous city was the metropolis of the province of Babylon and of the Babylonio-Chaldæan empire. It was situated in a wide plain on the Euphrates, which divided it into two nearly equal parts. According to the book of Genesis, its foundations were laid at the same time with those of the Tower of Babel. In the revolutions of centuries it underwent many changes, and received successive reparations and additions. The ancients were not agreed as to the authors or times of these, and any attempt to determine them now with strict accuracy must be fruitless. Semiramis and Nebuchadnezzar are those to whom the city was indebted for its greatest augmentations and its chief splendor. Probably a temple was the first building raised by the primitive nomades, and in the gate of this temple justice would be administered in early times (comp. 2 Sam. xix, 8), after which houses would grow up about the gate, and in this way the name would readily pass from the actual portal of the temple to the settlement. According to the traditions which the Greeks derived from the Babylonians in Alexander's age, the city was originally built about the year B.C. 2230. The architectural remains discovered in southern Babylonia, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, indeed, a town of very great importance. It probably owed its position at the head of Nimrod's cities (Gen. x, 10) to the power and pre-eminence to which it afterward attained rather than to any original superiority that it could boast over the places coupled with it. *Erech*, *Ur*, and *Ellasar* appear to have been all more ancient than Babylon, and were capital cities when *Babil* was a provincial village. The first rise of the Chaldæan power was in the region close upon the Persian Gulf, as Berosus indicated by his fish-god Oannes, who brought the Babylonians civilization and the arts out of the sea (ap. Syncell. p. 28, B). Thence the nation spread northward up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than B.C. 1700.—Kitto; Smith. See ASSYRIA.

3. *Its Fall and subsequent Condition.*—Under Nabonnadus, the last king, B.C. 538, Babylon was taken by Cyrus, after a siege of two years, in the dead of the night. Having first, by means of its canals, turned the river into the great dry lake west of Babylon, and then marched through the emptied channel, he made his way to the outer walls of the fortified palace on its banks, when, finding the brazen gates incautiously left open by the royal guards while engaged in carousals, he entered with all his train; "the Lord of Hosts was his leader," and Babylon, as an empire, was no more. An insurrection, under Darius Hystaspis (B.C. 500), the object of which was to gain emancipation from Persian bondage, led that prince to punish the Babylonians by throwing down the walls and gates which had been left by Cyrus, and by expelling them from their homes. Xerxes plundered and destroyed the temple of Belus, which Alexander the Great would

probably, but for his death, have restored. Under Seleucus Nicator the city began to sink speedily, after that monarch built Seleucia on the Tigris, and made it his place of abode. In the time of Strabo and Diodorus Siculus the place lay in ruins. Jerome, in the fourth century of the Christian era, learned that the site of Babylon had been converted into a park or hunting-ground for the recreation of the Persian monarchs, and that, in order to preserve the game, the walls had been from time to time repaired. If the following extract from Rich (p. 30) is compared with these historical facts, the prophecy of Isaiah (xiii, 19) will appear to have been strikingly fulfilled to the letter: "I had always imagined the belief of the existence of satyrs was confined to the mythology of the West; but a choadar who was with me when I examined this ruin (the Mujelibeh) mentioned that in this desert an animal is found resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat; he also said that the Arabs hunt it with dogs, and eat the lower parts, abstaining from the upper, on account of their resemblance to those of the human species." More thorough destruction than that which has overtaken Babylon cannot well be conceived. Rich was unable to discover any traces of its vast walls, and even its site has been a subject of dispute. "On its ruins," says he, "there is not a single tree growing, except an old one," which only serves to make the desolation more apparent. Ruins like those of Babylon, composed of rubbish impregnated with nitre, cannot be cultivated. For a more detailed account of the history of Babylon, see the article BABYLONIA.

4. *Ancient Descriptions.*—The statements respecting the topography and appearance of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. These authors were both of them eye-witnesses of the glories of Babylon—not, indeed, at their highest point, but before they had greatly declined—and left accounts of the city and its chief buildings, which the historians and geographers of later times were, for the most part, content to copy. To these accounts are to be added various other details by Quintus Curtius, and Pliny, and a few notices by other ancient visitors.

According to the account of Herodotus (i, 178 186) the walls of Babylon were double, the outer line being 56 miles in circumference, built of large bricks cemented together with bitumen, and raised round the city in the form of an exact square; hence they measured 14 miles along each face. They were 87 feet thick and 350 feet high (Quintus Curtius says four horse-chariots could pass each other on them without danger), protected on the outside by a vast ditch lined with the same material, and proportioned in depth and width to the elevation of the walls. The city was entered by twenty-five gates on each side, made of solid brass, and additionally strengthened by 250 towers, so placed that between every two gates were four towers, and four additional ones at the four corners. From all the gates proceeded streets running in straight lines, each street being nearly fifteen miles in length, fifty in number, and crossing each other at right angles. Other minor divisions occurred, and the whole city contained 676 squares, each about two miles and a quarter in circumference. Herodotus appears to imply that this whole space was covered with houses, which, he observes, were frequently three or four stories high. The river ran through the city from north to south, and on each side was a quay of the same thickness as the walls of the city, and 100 stadia in length. In these quays were gates of brass, and from each of them steps descending into the river. A bridge was thrown across the river, of great beauty and admirable contrivance, a furlong in length and 30 feet in breadth. As the Euphrates overflows during the summer months, through the melting of the snows on the mountains of Armenia, two canals were cut to turn the course of the waters into the Tigris, and vast artificial embankments were raised on each side of the river. On the western side of the city an immense lake, forty miles square, was excavated to the depth, according to Herodotus, of 35 feet, and into this lake the river was turned till the work was completed. At each end of the bridge was a palace, and these had a subterraneous communication. In each division of the town, Herodotus says, there was a fortress or stronghold, consisting in the one case of the royal palace, in the other of the great temple of Belus. This last was a species of pyramid, composed of eight square towers placed one above the other, the dimensions of the basement tower being a stade—or above 200 yards—each way. The height of the temple is not mentioned by Herodotus. A winding ascent, which passed round all the towers, led to the summit, on which was placed a spacious ark or chapel, containing no statue, but regarded by the natives as the habitation of the god. The temple stood in a sacred precinct, two stades (or 400 yards) square, which contained two altars for burnt-offerings and a sacred ark or chapel, wherein was the golden image of Bel.

According to Ctesias (ap. *Diod. Sic.* ii, 7 sq.), the circuit of the city was a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge above 1000 yards long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the most magnificent of the two. It was defended by a triple *enceinte*, the outermost 7 miles round; the second, which was circular, 4½ miles; and the third 2¼ miles. The height of the second or middle wall was 300 feet, and its towers were 420 feet. The elevation of the innermost circuit was even greater than this. The walls of both the second and the third enclosure were made of colored brick, and represented hunting scenes—the chase of the leopard and the lion—with figures, male and female, regarded by Ctesias as those of Ninus and Semiramis. The other palace was inferior both in size and magnificence. It was enclosed within a single *enceinte* of ½ miles in circumference, and contained representations of hunting and battle scenes, as well as statues in bronze, said to be those of Ninus, Semiramis, and Jupiter Belus. The two palaces were joined, not only by the bridge, but by a tunnel under the river. Ctesias' account of the temple of Belus has not come down to us.. We may gather, however, that he represented its general character in much the same way as Herodotus, but spoke of it as surmounted by three statues, one of Bel, 40 feet high, another of Rhea, and a third of Juno or Beltis.

The account given by Quintus Curtius (v, 1) of the entrance of Alexander into Babylon may serve to enliven the narrative, and, at the same time, make the impression on the reader's mind more distinct. "A great part of the inhabitants of Babylon stood on the walls, eager to catch a sight of their new monarch. Many went forth to meet him. Among these, Bagophanes, keeper of the citadel and of the royal treasure, strewed the entire way before the king with flowers and crowns; silver altars were also placed on both sides of the road, which were loaded not merely with frankincense, but all kinds of odoriferous herbs. He brought with him for Alexander gifts of various kinds —flocks of sheep and horses; lions also and panthers were carried before him in their dens. The magi came next, singing, in their usual manner, their ancient hymns. After them came the Chaldæans, with their musical instruments, who are not only the prophets of the Babylonians, but their artists. The first are wont to sing the praises of the kings; the Chaldæans teach the motions of the stars and the periodic vicissitudes of the times and seasons. Then followed, last of all, the Babylonian knights, whose equipment,

as well as that of their horses, seemed designed more for luxury than magnificence. The king, Alexander, attended by armed men, having ordered the crowd of the towns-people to proceed in the rear of his infantry, entered the city in a chariot and repaired to the palace. The next day he carefully surveyed the household treasure of Darius, and all his money. For the rest, the beauty of the city and its age turned the eyes not only of the king, but of every one, on itself, and that with good reason." Within a brief period after this Alexander lay a corpse in the palace.

One or two additional facts may aid in conveying a full idea of this great and magnificent city. When Cyrus took Babylon by turning the Euphrates into a neighboring lake, the dwellers in the middle of the place were not for some time aware that their fellow-townsmen who were near the walls had been captured. This, says Herodotus (i, 191), was owing to the magnitude of the city, and to the circumstance that at the time the inhabitants were engaged in carousals, it being a festive occasion. Nor, according to Xenophon, did the citizens of the opposite quarter learn the event till three hours after sunrise, the city having been taken in the night. Alexander had to employ 10,000 men during two months to remove the accumulated ruins precipitated by order of Xerxes nearly 200 years before. From the fallen towers of Babylon have arisen not only all the present cities in its vicinity, but others which, like itself, have long since gone down into the dust. Since the days of Alexander, four capitals, at least, have been built out of its remains: Seleucia, by the Greeks; Ctesiphon, by the Parthians; Al Maidan, by the Persians; and Kufa, by the caliphs; with towns, villages, and caravansaries without number. The necessary fragments and materials were transported along the rivers and the canals.

The antiquity of the canals of Babylonia dates from the most remote periods of the Chaldæo-Babylonian monarchy. The ancient kings of Assyria and Babylonia well understood the value of canals, and their empire arose upon alluvial plains, amid a system of irrigation and draining which spread like a net-work over the land. It may be sufficient to specify the Nahr Malikah, or Royal Canal, the origin of which has been referred both to Nimrod and Cush. Abydenus, however, attributes it to Nebuchadnezzar. From the account of Herodotus, it appears to have been of sufficient breadth and depth to be navigable for merchant vessels. It is not, therefore, surprising that some writers have considered it as the ancient bed of the Euphrates. The soil around Babylon is of a light, yielding nature, easily wrought for canals and other purposes, whether of art or war. Cyrus, therefore, would find no great difficulty in digging a trench about the city sufficient to contain the waters of the river (*Cyrop.* vii). Alexander (Strabo, xvi, p. 510), in enlarging one of the canals and forming basins for his fleet, laid open the graves of many buried kings and princes, which shows how readily the soil yields and gives way before the labors of man.

The new palace built by Nebuchadnezzar was prodigious in size and superb in embellishments. Its outer wall embraced six miles; within that circumference were two other embattled walls, besides a great tower. Three brazen gates led into the grand area, and every gate of consequence throughout the city was of brass. In accordance with this fact are the terms which Isaiah (xlv, 1, 2) employs when, in the name of Jehovah, he promises Cyrus that the city should fall before him: "I will open before him the two-leaved gates; I will break in pieces the gates of brass;" a prophecy which was fulfilled to the letter when Cyrus made himself master of the place. The palace was splendidly decorated with statues of men and animals, with vessels of gold and silver, and furnished with luxuries of all kinds brought thither from conquests in Egypt, Palestine, and Tyre. Its greatest boast were the hanging gardens, which acquired even from Grecian writers the appellation of one of the wonders of the world. They are attributed to the gallantry of Nebuchadnezzar, who constructed them in compliance with a wish of his queen Amytis to possess elevated groves such as she had enjoyed on the hills around her native Ecbatana. Babylon was all flat; and to accomplish so extravagant a desire, an artificial mountain was reared, 400 feet on each side, while terraces one above another rose to a height that overtopped the walls of the city, that is, above 300 feet in elevation. The ascent from terrace to terrace was made by corresponding flights of steps, while the terraces themselves were reared to their various stages on ranges of regular piers, which, forming a kind of vaulting, rose in succession one over the other to the required height of each terrace, the whole being bound together by a wall of 22 feet in thickness. The level of each terrace or garden was then formed in the following manner: the top of the piers was first laid over with flat stones, 16 feet in length and 4 feet in width; on these stones were spread beds of matting, then a thick layer of bitumen; after which came two courses of bricks, which were covered with sheets of solid lead. The earth was heaped on this platform; and in order to admit the roots of large trees, prodigious hollow piers were built and filled with mould. From the Euphrates, which flowed close to the foundation, water was drawn up by machinery. The whole, says Q. Curtius (v, 5), had, to those who saw it from a distance, the appearance of woods overhanging mountains. Such was the completion of Nebuchadnezzar's work, when he found himself at rest in his house, and flourished in his palace. The king spoke and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and the honor of my majesty" (Dan. iv), a picture which is amply justified by the descriptions of heathen writers. Nowhere could the king have taken so comprehensive a view of the city he had so magnificently constructed and adorned as when walking on the highest terrace of the gardens of his palace.

Babylon, as the centre of a great kingdom, was the seat of boundless luxury, and its inhabitants were notorious for their addiction to self-indulgence and effeminacy. Q. Curtius (v, 1) asserts that "nothing could be more corrupt than its morals, nothing more fitted to excite and allure to immoderate pleasures. The rites of hospitality were polluted by the grossest and most shameless lusts. Money dissolved every tie, whether of kindred, respect, or esteem. The Babylonians were very greatly given to wine and the enjoyments which accompany inebriety. Women were present at their convivialities, first with some degree of propriety, but, growing worse and worse by degrees, they ended by throwing off at once their modesty and their clothing." Once in her life, according to Herodotus (i, 199), every native female was obliged to visit the temple of Mylitta, the Babylonian Astarte (q. v.) or Venus, and there receive the embraces of the first stranger who threw a piece of money into her lap; an abominable custom, that is alluded to in the Apocrypha (Baruch vi, 43) and by Strabo (vi, 1058). On the ground of their awful wickedness, the Babylonians were threatened with condign punishment, through the mouths of the prophets; and the tyranny with which the rulers of the city exercised their sway was not without a decided effect in bringing on them the terrific consequences of the Divine vengeance. Nor in the whole range of literature is there any thing to be found approaching to the sublimity, force, and terror with which Isaiah and others speak on this painful subject (Isa. xiv. 11; xlvii, 1; Jer. li, 39; Dan. v, 1). Babylon even stands, therefore, in the New Test. (Rev. xvii, 5) as the type of the most shameless profligacy and idolatry.

5. *Investigation of the ancient Topography.*—In ex-

amining the truth of these descriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree in the fact of a district of vast size, more or less inhabited, having been enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. The estimate of Herodotus and of Pliny (*H. N.* vi, 26) is 480 stades, of Strabo (xvi, i, 5) 385, of Q. Curtius (v, i, 26) 368, of Clitarchus (ap. Diod. Sic. ii, 7) 365, and of Ctesias (ap. eund.) 360 stades. It is evident that here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Setting this aside, the difference between the greatest and the least of the estimates is little more than one half per cent. With this near agreement on the part of so many authors, it is the more surprising that in the remaining case we should find the great difference of one third more, or 33⅓ per cent. Perhaps the true explanation is that Herodotus spoke of the *outer* wall, which could be traced in his time, while the later writers, who never speak of an inner and an outer barrier, give the measurement of Herodotus's *inner* wall, which may have alone remained in their day. This is the opinion of M. Oppert, who even believes that he has found traces of both enclosures, showing them to have been really of the size ascribed to them. This conclusion is at present disputed, and it is the more general belief of those who have examined the ruins with attention that no vestiges of the ancient walls are to be found, or, at least, that none have as yet been discovered. Still it is impossible to doubt that a line of wall inclosing an enormous area originally existed. The testimony to this effect is too strong to be set aside, and the disappearance of the wall is easily accounted for, either by the constant quarrying, which would naturally have commenced with it (Rich, *First Mem.* p. 44), or by the subsidence of the bulwark into the moat from which it was raised. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles—nearly five times the size of London. It is evident that this vast space cannot have been entirely covered with houses. Diodorus confesses (ii, 9, *ad fin.*) that but a small part of the enclosure was inhabited in his own day, and Q. Curtius (v, i, 27) says that as much as nine tenths consisted, even in the most flourishing times, of gardens, parks, paradises, fields, and orchards.

With regard to the height and breadth of the walls there is nearly as much difference of statement as with regard to their extent. Herodotus makes the height 200 royal cubits, or 337½ feet; Ctesias, 50 fathoms, or 300 feet; Pliny and Solinus, 200 royal feet; Strabo, 50 cubits, or 75 feet. Here there is less appearance of independent measurements than in the estimates of length. The two original statements seem to be those of Herodotus and Ctesias, which only differ accidentally, the latter having omitted to notice that the royal scale was used. The later writers do not possess fresh data; they merely soften down what seems to them an exaggeration—Pliny and Solinus changing the cubits of Herodotus into feet, and Strabo the fathoms of Ctesias into cubits. We are forced, then, to fall back on the earlier authorities, who are also the only eye-witnesses; and, surprising as it seems, perhaps we must believe the statement that the vast enclosed space above mentioned was surrounded by walls which have well been termed "artificial mountains," being nearly the height of the dome of St. Paul's (see Grote's *Greece*, iii, 397; and, on the other side, Mure's *Lit. of Greece*, iv, 546). The ruined wall of Nineveh was, it must be remembered, in Xenophon's time, 150 feet high (*Anab.* iii, 4, 10), and another wall which he passed in Mesopotamia was 100 feet (*ib.* ii, 4, 12).

The estimates for the thickness of the wall are the following: Herodotus, 50 royal cubits, or nearly 85 feet; Pliny and Solinus, 50 royal, or about 60 common feet; and Strabo, 32 feet. Here again Pliny and Solinus have merely softened down Herodotus; Strabo, however, has a new number. This may belong properly to the inner wall, which, Herodotus remarks (i, 181), was of less thickness than the outer.

According to Ctesias, the wall was strengthened with 250 towers, irregularly disposed, to guard the weakest parts (Diod. Sic. ii, 7); and, according to Herodotus, it was pierced with a hundred gates, which were made of brass, with brazen lintels and side-posts (i, 179). The gates and walls are alike mentioned in Scripture, the height of the one and the breadth of the other being specially noticed (Jer. li, 58; comp. l, 15, and li, 53).

Herodotus and Ctesias both relate that the banks of the river, as it flowed through the city, were on each side ornamented with quays. The stream has probably often changed its course since the time of Babylonian greatness, but some remains of a quay or embankment on the eastern side of the stream still exist, upon the bricks of which is read the name of the last king. The two writers also agree as to the existence of a bridge, and describe it very similarly. Perhaps a remarkable mound which interrupts the long flat valley—evidently the ancient course of the river—closing in the principal ruins on the west, may be a trace of this structure.

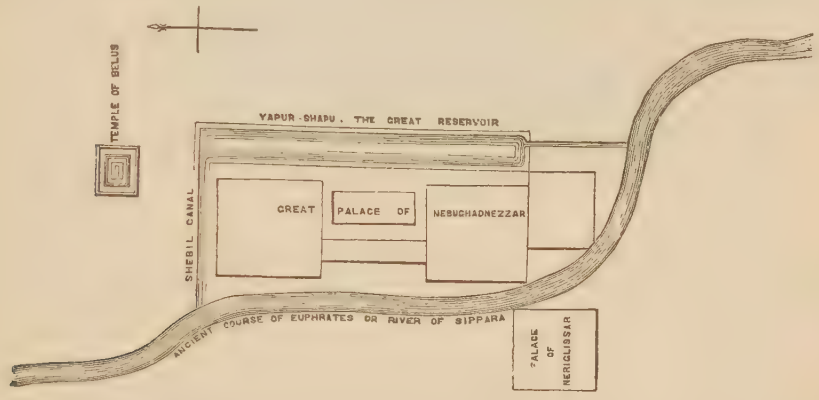
6. *Present Character and Extent of the Ruins of Babylon.*—The locality and principal structures of this once famous city are now almost universally admitted to be indicated by the remarkable remains near the modern village of *Hillah*, which lies on the W. bank of the Euphrates, about 50 miles directly S. of Bagdad.

Plan of part of the Ruins of Babylon, on the eastern bank of the Euphrates.

About five miles above Hillah, on the opposite bank of the Euphrates, occur a series of artificial mounds of enormous size, which have been recognised in all ages as probably indicating the site of the capital of southern Mesopotamia. They consist chiefly of three great masses of building—the high pile of unbaked brickwork called by Rich "*Mujellibe*," but which is known to the Arabs as "*Babil*;" the building denominated the "*Kasr*" or palace; and a lofty mound upon which

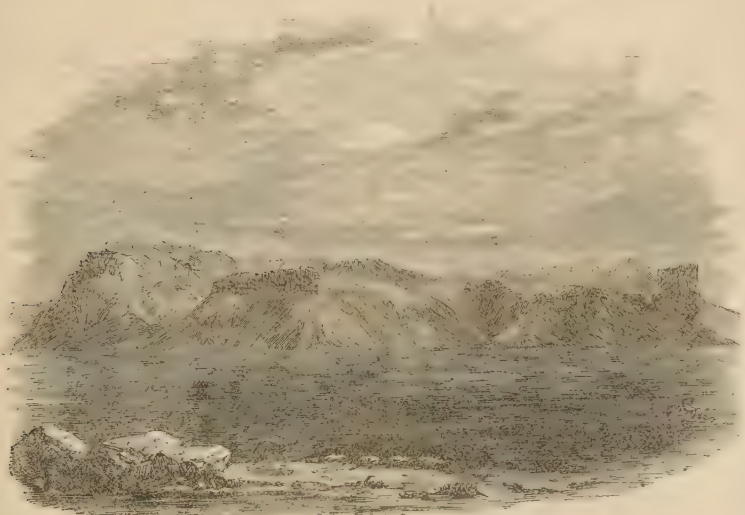
stands the modern tomb of *Amran ibn-Ali* (Loftus's *Chaldæa*, p. 17). Besides these principal masses the most remarkable features are two parallel lines of rampart bounding the chief ruins on the east, some similar but inferior remains on the north and west, an embankment along the river side, a remarkable isolated heap in the middle of a long valley, which seems to have been the ancient bed of the stream, and two long lines of rampart, meeting at a right angle, and with the river forming an irregular triangle, within which all the ruins on this side (except Babil) are enclosed. On the west, or right bank, the remains are very slight and scanty. There is the appearance of an enclosure, and of a building of moderate size within it, nearly opposite the great mound of *Amran*, but otherwise, unless at a long distance from the stream, this side of the Euphrates is absolutely bare of ruins. (See Rawlinson's *Herodotus*, ii, 473).

Scattered over the country on both sides of the Euphrates, and reducible to no regular plan, are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. Of these by far the most striking is the vast ruin called the *Birs Nimrud*, which many regard as the Tower of Babel, situated about six miles to the S.W. of H llah, and almost that distance from the Euphrates at the nearest point. This is a pyramidical mound, crowned apparently by the ruins of a tower, rising to the height of 153½ feet above the level of the plain, and in circumference somewhat more than 2000 feet. See BABEL (TOWER OF). There is considerable reason to believe from the inscriptions discovered on the spot, and from other documents of the time of Nebuchadnezzar, that it marks the site of Borsippa, and may thus have been beyond the limits of Babylon (Beros. *Fr.* 14).

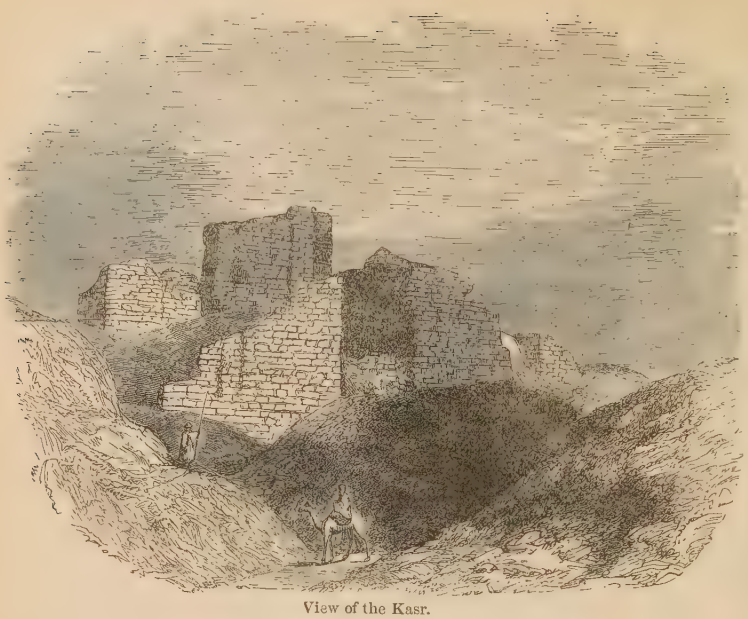


Portions of ancient Babylon distinguishable in the present Ruins.

7. *Identification of Sites.*—On comparing the existing ruins with the accounts of the ancient writers, the great difficulty which meets us is the position of the remains almost exclusively on the left bank of the river. All the old accounts agree in representing the Euphrates as running through the town, and the principal buildings as placed on the opposite sides of the stream. In explanation of this difficulty, it has been urged, on the one hand, that the Euphrates, having a tendency to run off to the right, has obliterated all trace of the buildings in this direction (Layard's *Nin. and Bab.* p. 420); on the other, that, by a due extension of the area of Babylon, it may be made to include the Birs Nimrud, and that thus the chief existing remains will really lie on the opposite banks of the river (Rich, *Second Memoir*, p. 32; Ker Porter, *Travels*, ii, 383). But the identification of the Birs with Borsippa seems to interfere with this latter theory; while the former is unsatisfactory, since we can scarcely suppose the abrasion of the river to have entirely removed all trace of such gigantic buildings as those which the ancient writers describe. Perhaps the most probable solution is to be found in the fact that a large canal (called *Shebil*) intervened in ancient times between the *Kasr* mound and the ruin now called Babil, which may easily have been confounded by Herodotus with the main stream. This would have had the two principal buildings upon opposite sides; while the real river, which ran down the long valley to the west of the Kasr and Amran mounds, would also have separated (as Ctesias related) between the greater and the lesser palace. If this explanation be accepted as probable, we may identify the principal ruins as follows: 1. The great mound of Babil will be the ancient temple of Belus. It is an oblong



View of Babil from the West.



View of the Kasr.

mass, composed chiefly of unbaked brick, rising from the plain to the height of 140 feet, flattish at the top, in length about 200, and in breadth about 140 yards. This oblong shape is common to the temples, or rather temple-towers of Lower Babylonia, which seem to have had nearly the same proportions. It was originally coated with fine burnt brick laid in an excellent mortar, as was proved by Mr. Layard (*Nin. and Bab.* p. 452); and was, no doubt, built in stages, most of which have crumbled down, but which may still be in part concealed under the rubbish. The statement of Berosus (*Fragm.* 14), that it was rebuilt by Nebuchadnezzar, is confirmed by the fact that all the inscribed bricks which have been found in it bear the name of that king. It formed the tower of the temple, and was surmounted by a chapel; but the main shrine, the altars, and no doubt the residences of the priests, were at the foot, in a sacred precinct. 2. The mound of the Kasr will mark the site of the great palace of Nebuchadnezzar. It is an irregular square of about 700 yards each way, and may be regarded as chiefly formed of the old palace platform (which resembles those at Nineveh, Susa, and elsewhere), upon which are still standing certain portions of the ancient residences to which the name of "*Kasr*" or "palace" especially attaches. The walls are composed of burnt bricks, of a pale yellow color, and of excellent quality, bound together by a fine lime cement, and stamped with the name and titles of Nebuchadnezzar. They contain traces of architectural ornament—piers, buttresses, pilasters, etc.; and in the rubbish at their base have been found slabs inscribed by Nebuchadnezzar, and containing an account of the building of the edifice, as well as a few sculptured fragments, and many pieces of enamelled brick of brilliant hues. On these last portions of figures are traceable, recalling the statements of Ctesias (ap.

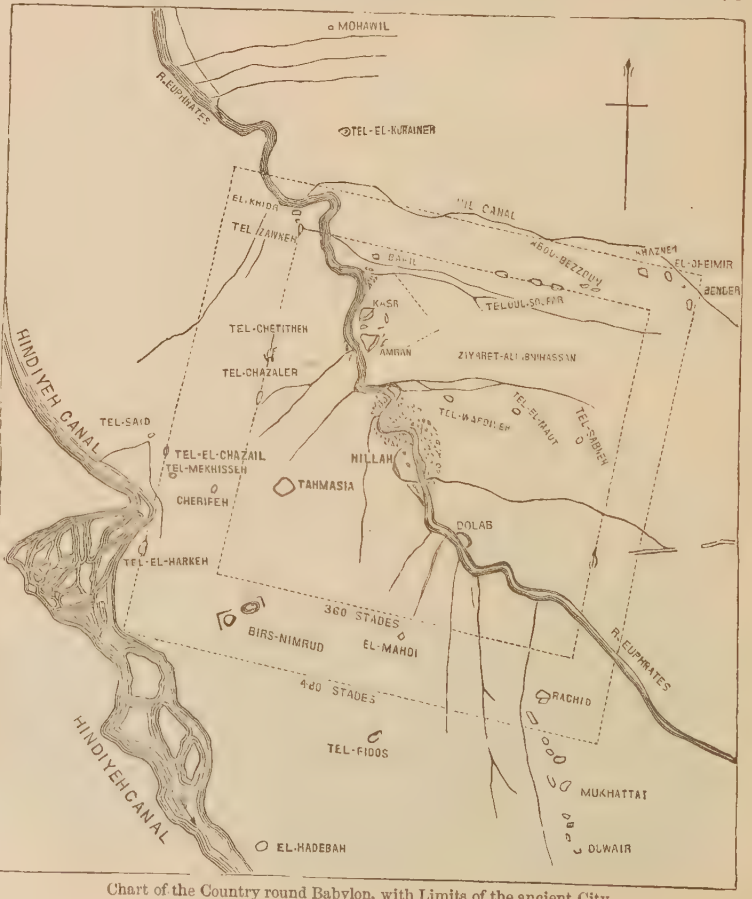


Chart of the Country round Babylon, with Limits of the ancient City.

Diodor. Sicul.) that the brick walls of the palace were colored, and represented hunting-scenes. No plan of the palace is to be made out from the existing remains, which are tossed in apparent confusion on the highest point of the mound. 3. The mound of *Amran* is thought by M. Oppert to represent the "hanging gardens" of Nebuchadnezzar; but this conjecture does not seem to be a very happy one. The mound is composed of poorer materials than the edifices of that prince, and has furnished no bricks containing his name. Again, it is far too large for the hanging gardens, which are said to have been only 400 feet each way. The Amran mound is described by Rich as an irregular parallelogram, 1100 yards long by 800 broad, and by Ker Porter as a triangle, the sides of which are respectively 1400, 1100, and 850 feet. Its dimensions therefore, very greatly exceed those of the curious structure with which it has been identified. Most probably it represents the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. It is the only part of the ruins from which bricks have been derived containing the names of kings earlier than Nebuchadnezzar, and is therefore entitled to be considered the most ancient of the existing remains. 4. The ruins near each side of the Euphrates, together with all the other remains on the west bank, may be considered to represent the lesser palace of Ctesias, which is said to have been connected with the greater by a bridge across the river, as well as by a tunnel under the channel of the stream (!). The old course of the Euphrates seems to have been a little east of the present one, passing between the two parallel ridges near it at the bend in the middle, and then closely skirting the mound of Amran, so as to have both the ruins just named upon its right bank. These ruins are of the same date and style. The bricks of that on the east bank bear the name of Neriglissar; and there can be little doubt that this ruin, together with those on the opposite side of the stream, are the remains of a palace built by him. Perhaps (as already remarked) the little mound immediately south of this point, near the east bank, may be a remnant of the ancient bridge. 5. The two long parallel lines of embankment on the east, which form so striking a feature in the remains as represented by Porter and Rich, but which are ignored by M. Oppert, may either be the lines of an outer and inner enclosure, of which Nebuchadnezzar speaks as defences of his palace, or they may represent the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoining his palace toward the east. 6. The southernmost embankment, near the east bank of the river, is composed of bricks marked with the name of Labynetus or *Nabunit*, and is undoubtedly a portion of the work which Berosus ascribes to the last king (*Fragm.* 14).

It must be admitted, however, that the foregoing scheme of identification (which is that proposed by Rawlinson, *Herodotus*, ii, Essay iv) involves the improbable supposition of a mistake on the part of the ancient authorities concerning the course of the Euphrates through the middle of the city; it seems also unduly to restrict the ancient limits, and thus excludes the Birs Nimrud; and it affords no explanation of the remarkable line of mounds meeting in a right angle on the east of the ruins, and most naturally thought by nearly all topographers (Rich, Ker Porter, Flandin, Layard, and Fergusson) to have been one of the corners of the city wall. Nor does it altogether agree with the recent conjectural restoration of the royal residence at Babylon on the bold plan of M. Oppert (in the *Altas* accompanying his *Expédition en Mésopotamie*, Par. 1858), who supposes the extant remains opposite Hillah to be those alone of the palace, with its accompanying structures, and gardens, and enclosing walls, the double line of city walls being of much larger extent. He appears, however, to have disregarded many details of the modern as well as ancient indication in his identification (see Rawlinson, *ut sup.* p. 487 sq.). Perhaps it will yet appear that, while Rawlinson's locations (as above) are correct so far as concerns the royal buildings themselves, the chart of Oppert (given above) truly represents the entire circuit of the city; and that the palace, with its appendages, was enclosed in an interior quadrangle, which the river likewise divided diagonally, its eastern half corresponding to the triangle embracing the modern ruins here described.

The most remarkable fact connected with the magnificence of Babylon is the poorness of the material with which such wonderful results were produced. The whole country, being alluvial, was entirely destitute of stone, and even wood was scarce and of bad quality, being only yielded by the palm-groves which fringed the courses of the canals and rivers. In default of these, the ordinary materials for building, recourse was had to the soil of the country—in many parts an excellent clay—and with bricks made from this, either sun-dried or baked, the vast structures were raised which, when they stood in their integrity, provoked comparison with the pyramids of Egypt, and which, even in their decay, excite the astonishment of the traveller. A modern writer has noticed, as the true secret of the extraordinary results produced, "the unbounded command of naked human strength" which the Babylonian monarchs had at their disposal (Grote's *Hist. of Greece*, ii, 401); but this alone will not account for the phenomena; and we must give the Babylonians credit for a genius and a grandeur of conception rarely surpassed, which led them to employ the labor whereof they had the command in works of so imposing a character. With only "brick for stone," and at first only "slime (חֵמָר) for mortar" (Gen. xi, 3), they constructed edifices of so vast a size that they still remain at the present day among the most enormous ruins in the world, impressing the beholder at once with awe and admiration.

8. *Literature.*—For the descriptive portions, Rich's *Two Memoirs on Babylon;* Ker Porter's *Travels*, ii, 238 sq.; Layard's *Nineveh and Babylon*, ch. xxii; Fresnel's *Two Letters to M. Mohl*, in the *Journal Asiatique*, June and July, 1853; Loftus's *Chaldæa*, ch. ii; Olivier, *Voyages*, ii, 436 sq.; Maurice, *Observ. on the Ruins of Bab.* (Lond. 1816); Wellsted, *Travels* (Lond. 1838); Ritter, *Erdkunde*, xi, 865 sq.; Mannert, *Geographie*, VI, i, 408 sq.; Ainsworth's *Researches* (Lond. 1838); Chesney, *Euphrates Exped.* (Lond. 1850); Buckingham, *Trav. in Mesopotamia* (Lond. 1828); Mignan, *Trav. in Chaldæa* (Lond. 1829); Fraser, *Travels in Kurdistan* (Lond. 1840). On the identification of the ruins with ancient sites, compare Rawlinson's *Herodotus*, vol. ii, Essay iv; Oppert's *Maps* and *Plans* (Paris, 1858); Rennell's Essay in Rich's *Babylon and Persepolis* (Lond. 1839); *Jour. Royal Asiatic Soc.* (Lond. 1855), xv, pt. 2. On the architecture, Hirt, *Gesch. d. Baukunst*, i, 145 sq.; Fergusson, *Palaces of Nineveh and Persepolis* (Lond. 1851). On the religion, language, arts, and customs, Münter, *Rel. d. Babylon.* (Copenh. 1829); Müller, *Archäol.* p. 283 sq.; Bötticher, *Vasengemälde*, i, 105 sq.; Heine, *De Babylon. mulier. in templo Veneris*, in the *Comment. Soc. Gotting.* xvi, 32 sq.; Bertholdt, *Ueb. d. Magier-Institut*, in his *3te Exc. zu Dan.*; Wahl, *Gesch. d. morg. Spr. ch.* p. 570 sq., Jahn, *Einleit.* i, 284; Grotefend, in the *Zeitschr. f. d. Kunde d. Morgenl.* i, 212 sq.; ii, 171 sq.; iii, 179 sq.; Rawlinson, *Cuneiform Inscriptions* (Lond. 1850); *Jour. Sac. Lit.* Jan. 1859. See BABYLONIA.

2. Another Babylon lay in Egypt, south of Heliopolis, on the east bank of the Nile (Strabo, xvii, 807); it was founded by Babylonians, who had emigrated to Egypt during the civil commotions between the two empires (Diod. Sic. i, 56; Josephus, *Ant.* ii, 15, 1). Its ruins are described by Hartmann (*Erdbeschr. v. Africa*, 1926), Prokesch (*Erinnerungen*, i, 59 sq.), and

Champollion (*L'Egypte*, ii, 33). It is now called *Baboul* (Smith's *Dict. of Class. Geogr.* s. v.).

3. The Babylon in 1 Pet. v, 13, is thought by some to be Rome, but by others (in accordance with a tradition of the Coptic Christians) to be the above place in Egypt. Baronius contradicts this last assertion by saying there is no mention of a *Bishop* of Babylon till 500 years after Peter's time, under Justin the Younger (see also Bertholdt, *Einl.* vi, 3063; Steiger, *Br. Pet.* p. 21 sq.). There is no good reason for supposing any other than ancient Babylon to be here meant, since it is known that this continued to be inhabited by Jews down to the Christian era (Gesen. *Jesa.* i, 470. Compare Neander, *Ch. Hist.* i, 79, 80; Davidson, *Introd. to N. T.* iii, 366. See PETER (EPISTLES OF).

4. In the Apocalypse (xiv, 8; xvi, 19; xvii, 5; xviii, 2) Babylon stands for Rome, symbolizing heathenism: "Babylon is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." This reference appears to have been derived from the practice of the Jews, who were accustomed to designate Rome, which they hated, by the opprobrious and not inappropriate name of Babylon (Schöttgen, *Hor. Hebr.* i, 1125). The literal Babylon was the beginner and supporter of tyranny and idolatry; first by Nimrod or Ninus, and afterward by Nebuchadnezzar; and therefore, in Isa. xlvii, 12, she is accused of magical enchantments from her youth or infancy, i. e. from her very first origin as a city or nation. This city and its whole empire were taken by the Persians under Cyrus; the Persians were subdued by the Macedonians, and the Macedonians by the Romans; so that *Rome succeeded to the power of Old Babylon.* And it was her method to *adopt the worship* of the false deities she had conquered; so that by her own acts she became the *heiress and successor* of all the Babylonian idolatry, and of all that was introduced into it by the intermediate successors of Babylon, and consequently of all the idolatry of the earth. See REVELATION.

Further, that Babylon is Rome is evident from the explanation given by the angel in Rev. xvii, 18, where it is expressly said to be "that great city which ruleth over the kings of the earth;" no other city but Rome being in the exercise of such power at the time when the vision was seen. That Constantinople is not meant by Babylon is plain also from what Mede has stated (*Works*, p. 922): "The seven heads of the beast (says he) are by the angel made a double type, both of the *seven hills* where the woman sitteth, and of the *seven sovereignties* with which in a successive order the beast should reign. This is a pair of fetters to tie both beast and whore to *Western Rome.*" Rome or Mystic Babylon (says the same author, p. 484) is called the "Great City," not from any reference to its extent, but because it was the queen of other cities. See ROME.

Babylonia (Βαβυλωνία), a name for the southern portion of Mesopotamia, constituting the region of which Babylon was the chief city. The latter name alone is occasionally used in Scripture for the entire region; but its most usual designation is CHALDÆA (q. v.). The Chaldæans proper, or *Chasdim*, however, were probably originally from the mountainous region farther north, now occupied by the *Kurds* (with which name, indeed, many find an etymological connection; see Golius, *ad Alfrag.* p. 17; Rödiger, in the *Zeitschr. f. d. Kunde d. Morgenl.* iii, 8), a portion of whom under the Assyrian sway may have migrated into Mesopotamia (see Isa. xxiii, 13), and thus eventually became masters of the rich plain of Shinar (see Vitringa, *ad Jesa.* i, 412 sq.; Gesenius, art. *Chaldäer*, in Ersch and Gruber's *Encycl.*). The original inhabitants nevertheless appear to have been of the Shemitic family (see Adelung, *Mithridat.* i, 314 sq.; Olshausen, *Emend. zum A. T.* p. 41 sq.); and their language belonged to the class of tongues spoken by that race, particularly to the Aramaic branch, and was indeed a dialect similar to that which is now called the Chaldee. See ARAMÆAN LANGUAGE; CUNEIFORM INSCRIPTIONS. The two words, Babylonia and Chaldæa, were, however, sometimes used in another signification; Babylonia, as containing in an extended sense Assyria also and Mesopotamia, nearly all the countries which Assyria in its widest meaning embraced; while Chaldæa indicated, in a narrower signification, the south-western part of Babylonia between the Euphrates and Babylon (Strabo, xvi; Ptol.). In Hebrew, Babylonia bore the name of SHINAR (q. v.), or "the land of Shinar;" while "Babylon" (Psa. cxxxvii, 1) and "the land of the Chaldæans" (Jer. xxiv, 5; Ezek. xii, 13) seem to signify the empire of Babylon. It is in the latter sense that we shall here treat it. See CHALDÆANS.

I. *Geography and general Description.*—This province of Middle Asia was bordered on the north by Mesopotamia, on the east by the Tigris, on the south by the Persian Gulf, and on the west by the Arabian Desert. On the north it began at the point where the Euphrates and Tigris approach each other, and extended to their common outlet in the Persian Gulf, pretty nearly comprising the country now designated *Irak Arabi.* The climate is temperate and salubrious. The country in ancient times was very prolific, especially in corn and palms. Timber-trees it did not produce. Many parts have springs of naphtha. As rain is infrequent, even in the winter months, the country owes its fruitfulness to the annual overflow of the Euphrates and the Tigris, whose waters are conveyed over the land by means of canals. Quintus Curtius (i, 5) declares that the country between the Euphrates and the Tigris was covered with so rich a soil that the cattle were driven from their pastures lest they should be destroyed by satiety and fatness. During the three great empires of the East, no tract of the whole appears to have been so reputed for fertility and riches as the district of Babylonia, which arose in the main from the proper management of the mighty river which flowed through it. Herodotus mentions that, when reduced to the rank of a province, it yielded a revenue to the kings of Persia which comprised half their income. The terms in which the Scriptures describe its natural as well as its acquired supremacy when it was the imperial city, evidence the same facts. They call it "Babylon, the glory of kingdoms; the beauty of the Chaldee excellency; the lady of kingdoms, given to pleasure; that dwelleth carelessly, and sayeth in her heart *I am*, and there is none else beside me." But now, in the expressive and inimitable language of the same book, may it be said, "She sits as a widow on the ground. There is no more a throne for thee, O daughter of the Chaldæans!" As for the abundance of the country, it has vanished as clean away as if "the besom of desolation" had swept it from north to south, the whole land, from the outskirts of Bagdad to the farthest reach of sight, lying a melancholy waste.

In order to defend the country against hostile attacks from its neighbors, northward from Babylonia, between the two rivers, a wall was built, which is known under the name of the Median Wall (Xen. *Anab.* ii, 4, 12).—The Babylonians were famous for the manufacture of cloth and carpets; they also excelled in making perfumes, in carving in wood, and in working in precious stones. They were a commercial as well as manufacturing people, and carried on a very extensive trade alike by land and by sea. Babylon was indeed a commercial depôt between the Eastern and the Western worlds (Ezek. xvii, 4; Isa. xliii, 14). See COMMERCE. Thus favored by nature and aided by art, Babylonia became the first abode of social order and the cradle of civilization. Here first arose a powerful empire—here astronomy was first cultivated—here measures and weights were first employed. He-

rodotus has noticed the Chaldæans as a tribe of priests (i, 28); Diodorus (i, 28) as a separate caste under Belus, an Egyptian priest; while the book of Daniel refers to them as astrologers, magicians, and soothsayers; but there can be little doubt, as laid down by Gesenius (*Jesa.* xxiii, 13), that it was the name of a distinct nation, if not, as Heeren (*Manual of Anc. Hist.* p. 28) has maintained, the name of the northern nomades in general. In connection with Babylonia, the Chaldæans are to be regarded as a conquering nation as well as a learned people; they introduced a correct method of reckoning time, and began their reign with Nabonassar, B.C. 747. There is a scriptural reference to the proud period in the history of the Chaldees when learned men filled the streets and the temples of Nineveh and Babel: "Behold the land of the Chaldæans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin" (Isa. xxiii, 13). Babylonia, during this period, was "the land of the Chaldæans," the same as that into which the children of Judah were carried away captive (Jer. xxiv, 5). See CAPTIVITY.

II. *History of the Babylonian Empire.*—The history of Babylon itself mounts up to a time not very much later than the Flood. See BABEL. The native historian seems to have possessed authentic records of his country for above 2000 years before the conquest by Alexander (Berosus, *Fragm.* 11); and Scripture represents the "beginning of the kingdom" as belonging to the time of Nimrod, the grandson of Ham, and the great-grandson of Noah (Gen. x, 6-10). Of Nimrod no trace has been found in the Babylonian remains, unless he is identical with the god Bel of the Babylonian Pantheon, and so with the Greek Belus, the hero-founder of the city. This identity is possible, and at any rate the most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, i. e. identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The seat of government at this early time was, as has been stated, in lower Babylonia, Erech (*Warka*) and Ur (*Mugheir*) being the capitals, and Babylon (if built) being a place of no consequence. The country was called *Shinar* (שִׁנְעָר), and the people the *Akkad'm* (comp. *Accad* of Gen. x, 10). Of the art of this period we have specimens in the ruins of Mugheir and Warka, the remains of which date from at least the 20th century before our era. We find the use of kiln-baked as well as of sun-dried bricks already begun; we find writing practised, for the bricks are stamped with the names and titles of the kings; we find buttresses employed to support buildings, and we have probable indications of the system of erecting lofty buildings in stages. On the other hand, mortar is unknown, and the bricks are laid either in clay or in bitumen (comp. Gen. xi, 3); they are rudely moulded, and of various shapes and sizes; sun-dried bricks predominate, and some large buildings are composed entirely of them; in these reed-matting occurs at intervals, apparently used to protect the mass from disintegration. There is no trace of ornament in the erections of this date, which were imposing merely by their size and solidity.

The first important change which we are able to trace in the external condition of Babylon is its subjection, at a time anterior to Abraham, by the neighboring kingdom of Elam or Susiana. Berosus spoke of a first Chaldæan dynasty consisting of eleven kings, whom he probably represented as reigning from B.C. 2234 to B.C. 1976. At the last mentioned date he said there was a change, and a new dynasty succeeded, consisting of 49 kings, who reigned 458 years (from B.C. 1976 to B.C. 1518). It is thought that this transition may mark the invasion of Babylonia from the East, and the establishment of Elamitic influence in the country, under Chedorlaomer (Gen. xiv), whose representative appears as a conqueror in the inscriptions. Amraphel, king of Shinar, and Arioch, king of Ellasar (*Larsa*), would be tributary princes whom Chedorlaomer had subjected, while he himself may have become the founder of the new dynasty, which, according to Berosus, continued on the throne for above 450 years. From this point the history of Babylon is almost a blank for above twelve centuries. Except in the mention of the plundering of Job by the Chaldæans (Job i, 17), and of the "goodly Babylonish garment" which Achan coveted (Josh. vii, 21), Scripture is silent with regard to the Babylonians from the time of Abraham to that of Hezekiah. Berosus covered this space with three dynasties; one (which has been already mentioned) of 49 Chaldæan kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years; but nothing beyond this bare outline has come down to us on his authority concerning the period in question. The monumental records of the country furnish a series of names, the reading of which is very uncertain, which may be arranged with a good deal of probability in chronological order, apparently belonging to the first of these three dynasties. Of the second no traces have been hitherto discovered. The third would seem to be identical with the Upper Dynasty of Assyria, of which some account has been given in the article ASSYRIA. It would appear, then, as if Babylon, after having a native Chaldæan dynasty which ruled for 224 years (Brandis, p. 17), and a second dynasty of Elamitic Chaldæans who ruled for a further period of 458 years, fell wholly under Semitic influence, becoming subject first to Arabia for two centuries and a half, and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. This is the conclusion which seems naturally to follow from the abstract which is all that we possess of Berosus; and doubtless it is to a certain extent true. But the statement is too broad to be exact; and the monuments show that Babylon was at no time absorbed into Assyria, or even for very many years together a submissive vassal. Assyria, which she had colonized during the time of the second or great Chaldæan dynasty, to which she had given letters and the arts, and which she had held in subjection for many hundred years, became in her turn (about B.C. 1270) the predominant Mesopotamian power, and the glory of Babylon in consequence suffered eclipse. But she had her native kings during the whole of the Assyrian period, and she frequently contended with her great neighbor, being sometimes even the agressor. Though much sunk from her former greatness, she continued to be the second power in Asia, and retained a vitality which at a later date enabled her to become once more the head of an empire.

The line of Babylonian kings becomes exactly known to us from the year B.C. 747. An astronomical work of the geographer Ptolemy has preserved to us a document, the importance of which for comparative chronology it is scarcely possible to exaggerate. The *Canon of Ptolemy*, as it is called, gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B.C. 747, when Nabonassar mounted the throne, to B.C. 331, when the last Persian king was dethroned by Alexander. This document, which, from its close accordance with the statements of Scripture, always vindicated to itself a high authority in the eyes of Christian chronologers, has recently been confirmed in so many points by the inscriptions that its authentic character is established beyond all possibility of cavil or dispute. As the basis of all accurate calculation for Oriental dates previous to Cyrus, it seems proper to transcribe the earlier portion of it in this place. [The accessions are given ac-

cording to the æra of Nabonassar, and dates B.C. are added for convenience sake.]

Kings	Years.	Æ.N	B.C.
Nabonassar	14	1	747
Nadius	2	15	733
Chinzinus and Porus	5	17	731
Elulæus	5	22	726
Mardocempalus	12	27	721
Arceanus	5	39	709
First interregnum	2	44	704
Belibus	3	46	702
Aparanadius	6	49	699
Regibelus	1	55	693
Mesesimordacus	4	56	692
Second interregnum	8	60	688
Asaridanus	13	68	680
Saosduchinus	20	81	667
Cinneladanus	22	101	647
Nabopolassar	21	123	625
Nebuchadnezzar	43	144	604
Illoarudamus	2	187	561
Nerigassolassarus	4	189	559
Nabonadius	17	193	555
Cyrus	9	210	538

Of Nabonassar, the first king in Ptolemy's list, nothing can be said to be known except the fact, reported by Berosus, that he destroyed all the annals of his predecessors for the purpose of compelling the Babylonians to date from himself (*Fragm.* 11 a). It has been conjectured that he was the husband or son of Semiramis, and owed to her his possession of the throne. But of this theory there is at present no proof. It rests mainly upon a synchronism obtained from Herodotus, who makes Semiramis a Babylonian queen, and places her five generations (167 years) before Nitocris, the mother of the last king. The Assyrian discoveries have shown that there was a Semiramis about this time, but they furnish no evidence of her connection with Babylon, which still continues uncertain. The immediate successors of Nabonassar are still more obscure than himself. Absolutely nothing beyond the brief notation of the canon has reached us concerning Nadius (or Nabius), Chinzinus (or Chinzirus), and Porus, or Elulæus, who certainly cannot be the Tyrian king of that name mentioned by Menander (ap. Joseph. *Ant.* ix, 14, 2). Mardocempalus, on the contrary, is a monarch to whom great interest attaches. He is undoubtedly the Merodach-Baladan, or Berodach-Baladan (q. v.) of Scripture, and was a personage of great consequence, reigning himself twice, the first time for 12 years, contemporaneously with the Assyrian king Sargon, and the second time for six months only, during the first year of Sennacherib; and leaving a sort of hereditary claim to his sons and grandsons, who are found to have been engaged in hostilities with Essarhaddon and his successor. His dealings with Hezekiah sufficiently indicate the independent position of Babylon at this period, while the interest which he felt in an astronomical phenomenon (2 Chron. xxxii, 31) harmonizes with the character of a native Chaldæan king which appears to belong to him. The Assyrian inscriptions show that after reigning 12 years Merodach-Baladan was deprived of his crown and driven into banishment by Sargon, who appears to have placed Arceanus (his son?) upon the throne as viceroy, a position which he maintained for five years. A time of trouble then ensued, estimated in the canon at two years, during which various pretenders assumed the crown, among them a certain Hagisa, or Acises, who reigned for about a month, and Merodach-Baladan, who held the throne for half a year (Polyhist. ap. Euseb.). Sennacherib, bent on re-establishing the influence of Assyria over Babylon, proceeded against Merodach-Baladan (as he informs us) in his first year, and having dethroned him, placed an Assyrian named *Belib*, or Belibus, upon the throne, who ruled as his viceroy for three years. At the end of this time, the party of Merodach-Baladan still giving trouble, Sennacherib descended again into Babylonia, once more overran it, removed *Belib*, and placed his eldest son—who appears in the canon as Aparanadius—upon the throne. Aparanadius reigned for six years, when he was succeeded by a certain Regibelus, who reigned for one year; after which Mesesimordacus held the throne for four years. Nothing more is known of these kings, and it is uncertain whether they were viceroys or independent native monarchs. They were contemporary with Sennacherib, to whose reign belongs also the second interregnum, extending to eight years, which the canon interposes between the reigns of Mesesimordacus and Asaridanus. In Asaridanus critical eyes long ago detected Esarhaddon, Sennacherib's son and successor; and it may be regarded as certain from the inscriptions that this king ruled in person over both Babylonia and Assyria, holding his court alternately at their respective capitals. Hence we may understand how Manasseh, his contemporary, came to be "carried by the captains of the king of Assyria *to Babylon*" instead of to Nineveh, as would have been done in any other reign. See ESARHADDON. Saosduchinus and Ciniladanus (or Cinneladanus), his brother (Polyhist.), the successors of Asaridanus, are kings of whose history we know nothing. *Probably* they were viceroys under the later Assyrian monarchs, who are represented by Abydenus (ap. Euseb.) as retaining their authority over Babylon up to the time of the last siege of Nineveh.

With Nabopolassar, the successor of Cinneladanus, and the father of Nebuchadnezzar, a new era in the history of Babylon commences. According to Abydenus, who probably drew his information from Berosus, he was appointed to the government of Babylon by the last Assyrian king, at the moment when the Medes were about to make their final attack; whereupon, betraying the trust reposed in him, he went over to the enemy, arranged a marriage between his son Nebuchadnezzar and the daughter of the Median leader, and joined in the last siege of the city. See NINEVEH. On the success of the confederates (B.C. 625) Babylon became not only an independent kingdom, but an empire; the southern and western portions of the Assyrian territory were assigned to Nabopolassar in the partition of the spoils which followed on the conquest, and thereby the Babylonian dominion became extended over the whole valley of the Euphrates as far as the Taurus range, over Syria, Phœnicia, Palestine, Idumæa, and (perhaps) a portion of Egypt. Thus, among others, the Jews passed quietly and almost without remark from one feudal head to another, exchanging dependency on Assyria for dependency on Babylon, and continuing to pay to Nabopolassar the same tribute and service which they had previously rendered to the Assyrians. Friendly relations seem to have been maintained with Media throughout the reign of Nabopolassar, who led or sent a contingent to help Cyaxares in his Lydian war, and acted as mediator in the negotiations by which that war was concluded (Herod. i, 74). At a later date hostilities broke out with Egypt. Necho, the son of Psamatik I, about the year B.C. 608 invaded the Babylonian dominions on the south-west, and made himself master of the entire tract between his own country and the Euphrates (2 Kings xxiii, 29, and xxiv, 7). Nabopolassar was now advanced in life, and not able to take the field in person (Beros. *Frag.* 14). He therefore sent his son, Nebuchadnezzar, at the head of a large army, against the Egyptians, and the battle of Carchemish, which soon followed, restored to Babylon the former limits of her territory (comp. 2 Kings xxiv, 7 with Jer. xlvi, 2–12). Nebuchadnezzar pressed forward and had reached Egypt, when news of his father's death recalled him, and hastily returning to Babylon, he was fortunate enough to find himself, without any struggle, acknowledged king (B.C. 604).

A complete account of the works and exploits of this great monarch—by far the most remarkable of

all the Babylonian kings—will be given in the article NEBUCHADNEZZAR. It is enough to note in this place that he was great both in peace and in war, but greater in the former. Besides recovering the possession of Syria and Palestine, and carrying off the Jews after repeated rebellions into captivity, he reduced Phœnicia, besieged and took Tyre, and ravaged, if he did not actually conquer, Egypt. But it was as the adorner and beautifier of his native land—as the builder and restorer of almost all her cities and temples—that this monarch obtained that great reputation which has handed down his name traditionally in the East on a par with those of Nimrod, Solomon, and Alexander, and made it still a familiar term in the mouths of the people. Probably no single man ever left behind him as his memorial upon the earth one half the amount of building that was erected by this king. The ancient ruins and the modern towns of Babylonia are alike built almost exclusively of his bricks. Babylon itself, the capital, was peculiarly the object of his attention. It was here that, besides repairing the walls and restoring the temples, he constructed that magnificent palace, which, with its triple enclosure, its hanging gardens, its plated pillars, and its rich ornamentation of enamelled brick, was regarded in ancient times as one of the seven wonders of the world (Strab. xvi, 1, § 5).

Nebuchadnezzar died B.C. 561, having reigned 43 years, and was succeeded by Evil-Merodach, his son, who is called in the *Canon* Illoarudamus. This prince, who, "in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison" (2 Kings xxv, 27), was murdered, after having held the crown for two years only, by Neriglissar, his brother-in-law. See EVIL-MERODACH. Neriglissar —the Nerigassolassar of the *Canon*—is (apparently) identical with the "Nergal-shar-ezer, Rab-Mag" of Jeremiah (xxxix, 3, 13, 14). He bears this title, which has been translated "chief of the Magi" (Gesenius), or "chief priest" (Col. Rawlinson), in the inscriptions, and calls himself the son of a "king of Babylon." Some writers have considered him identical with "Darius the Mede" (Larcher, Conringius, Bouhier); but this is improbable [see DARIUS THE MEDE], and he must rather be regarded as a Babylonian of high rank, who, having married a daughter of Nebuchadnezzar, raised his thoughts to the crown, and finding Evil-Merodach unpopular with his subjects, murdered him, and became his successor. Neriglissar built the palace at Babylon, which seems to have been placed originally on the west bank of the river. He was probably advanced in life at his accession, and thus reigned but four years, though he died a natural death, and left the crown to his son Laborosoarchod. This prince, though a mere lad at the time of his father's decease, was allowed to ascend the throne without difficulty; but when he had reigned nine months he became the victim of a conspiracy among his friends and connections, who, professing to detect in him symptoms of a bad disposition, seized him, and tortured him to death. Nabonidus (or Labynetus), one of the conspirators, succeeded; he is called by Berosus "a certain Nabonidus, a Babylonian" (ap. Joseph. *Ap.* i, 21), by which it would appear that he was not a member of the royal family; and this is likewise evident from his inscriptions, in which he only claims for his father the rank of "Rab-Mag." Herodotus seems to have been mistaken in supposing him (i, 188) the son of a great queen, Nitocris, and (apparently) of a former king, Labynetus (Nebuchadnezzar?). Indeed, it may be doubted whether the Babylonian Nitocris of Herodotus is really a historical personage. His authority is the sole argument for her existence, which it is difficult to credit against the silence of Scripture, Berosus, the Canon, and the Babylonian monuments. She may perhaps have been the wife of Nebuchadnezzar, but in that case she must have been wholly unconnected with Nabonidus, who certainly bore no relation to that monarch.

Nabonidus, or Labynetus (as he was called by the Greeks), mounted the throne in the year B.C. 555, very shortly before the war broke out between Cyrus and Crœsus. He entered into alliance with the latter of these monarchs against the former, and, had the struggle been prolonged, would have sent a contingent into Asia Minor. Events proceeded too rapidly to allow of this; but Nabonidus had provoked the hostility of Cyrus by the mere fact of the alliance, and felt at once that sooner or later he would have to resist the attack of an avenging army. He probably employed his long and peaceful reign of 17 years in preparations against the dreaded foe, executing the defensive works which Herodotus ascribes to his mother (i, 185), and accumulating in the town abundant stores of provisions (*ib.* c. 190). In the year B.C. 539 the attack came. Cyrus advanced at the head of his irresistible hordes, but wintered upon the Diyaleh or Gyndes, making his final approaches in the ensuing spring. Nabonidus appears by the inscriptions to have shortly before this associated with him in the government of the kingdom his son, Bel-shar-ezer or Belshazzar; on the approach of Cyrus, therefore, he took the field himself at the head of his army, leaving his son to command in the city. In this way, by help of a recent discovery, the accounts of Berosus and the book of Daniel—hitherto regarded as hopelessly conflicting—may be reconciled. See BELSHAZZAR. Nabonidus engaged the army of Cyrus, but was defeated and forced to shut himself up in the neighboring town of Borsippa (marked now by the *Birs-Nimrud*), where he continued till after the fall of Babylon (Beros. ap. Joseph. *Ap.* i, 21). Belshazzar guarded the city, but, over-confident in its strength, kept insufficient watch, and recklessly indulging in untimely and impious festivities (Dan. v), allowed the enemy to enter the town by the channel of the river (Herod. i, 191; Xen. *Cyrop.* vii, 7). Babylon was thus taken by a surprise, as Jeremiah had prophesied (li, 31)—by an army of Medes and Persians, as intimated 170 years earlier by Isaiah (xxi, 1 9), and, as Jeremiah had also foreshown (li, 39), during a festival. In the carnage which ensued upon the taking of the town, Belshazzar was slain (Dan. v, 30). Nabonidus, on receiving the intelligence, submitted, and was treated kindly by the conqueror, who not only spared his life, but gave him estates in Carmania (Beros. *ut sup.*; comp. Abyd. *Fragm.* 9).

Such is the general outline of the siege and capture of Babylon by Cyrus, as derivable from the fragments of Berosus, illustrated by the account in Daniel, and reduced to harmony by aid of the important fact, obtained recently from the monuments, of the relationship between Belshazzar and Nabonidus. It is scarcely necessary to remark that it differs in many points from the accounts of Herodotus and Xenophon; but the latter of these two writers is in his *Cyropædia* a mere romancer, and the former is very imperfectly acquainted with the history of the Babylonians. The native writer, whose information was drawn from authentic and contemporary documents, is far better authority than either of the Greek authors, the earlier of whom visited Babylon nearly a century after its capture by Cyrus, when the tradition had doubtless become in many respects corrupted.

According to the book of Daniel, it would seem as if Babylon was taken on this occasion, not by Cyrus, king of Persia, but by a Median king named Darius (v, 31). The question of the identity of this personage with any Median or Babylonian king known to us from profane sources will be discussed under DARIUS THE MEDE. It need only be remarked here that Scripture does not really conflict on this point with profane authorities, since there is sufficient indication, from the terms used by the sacred writer, that "Darius the Mede," whoever he may have been, was not the

real conqueror, nor a king who ruled in his own right, but a monarch intrusted by another with a certain delegated authority (see Dan. v, 31, and ix, 1).

With the conquest by Cyrus commenced the decay and ruin of Babylon. The "broad walls" were then to some extent "broken down" (Beros. *Fr.* 14), and the "high gates" probably "burnt with fire" (Jer. li, 58). The defences, that is to say, were ruined; though it is not to be supposed that the laborious and useless task of entirely demolishing the gigantic fortifications of the place was attempted or even contemplated by the conqueror. Babylon was weakened, but it continued a royal residence not only during the lifetime of Darius the Mede, but through the entire period of the Persian empire. The Persian kings held their court at Babylon during the larger portion of the year, and at the time of Alexander's conquests it was still the second, if not the first city of the empire. It had, however, suffered considerably on more than one occasion subsequent to the time of Cyrus. Twice in the reign of Darius (Behist. Ins.), and once in that of Xerxes (Ctes. *Pers.* § 22), it had risen against the Persians, and made an effort to regain its independence. After each rebellion its defences were weakened, and during the long period of profound peace which the Persian empire enjoyed from the reign of Xerxes to that of Darius Codomannus they were allowed to go completely to decay. The public buildings also suffered grievously from neglect. Alexander found the great temple of Belus in so ruined a condition that it would have required the labor of 10,000 men for two months even to clear away the rubbish with which it was encumbered (Strabo, xvi, 1, 5). His designs for the restoration of the temple and the general embellishment of the city were frustrated by his untimely death, and the removal of the seat of empire to Antioch under the Seleucidæ gave the finishing blow to the prosperity of the place. The great city of Seleucia, which soon after arose in its neighborhood, not only drew away its population, but was actually constructed of materials derived from its buildings (Plin. *H. N.* vi, 30). Since then Babylon has been a quarry from which all the tribes in the vicinity have perpetually derived the bricks with which they have built their cities, and (besides Seleucia) Ctesiphon, Al-Modain, Bagdad, Kufa, Kerbelah, Hillah, and numerous other towns, have risen from its ruins. The "great city," "the beauty of the Chaldees' excellency," has thus emphatically "become heaps" (Jer. li, 37)—she is truly "an astonishment and a hissing, without an inhabitant." Her walls have altogether disappeared—they have "fallen" (Jer. li, 44), been "thrown down" (l, 15), been "broken utterly" (li, 58). "A drought is upon her waters" (l, 39); for the system of irrigation, on which, in Babylonia, fertility altogether depends, has long been laid aside; "her cities" are everywhere "a desolation" (li, 43), her "land a wilderness;" "wild beasts of the desert" (jackals) "lie there," and "owls dwell there" (comp. Layard, *Nin. and Bab.* p. 484, with Isa. xiii, 21, 22, and Jer. l, 39): the natives regard the whole site as haunted, and neither will the "Arab pitch tent nor the shepherd fold sheep there."

After the exile many of the Jews continued settled in Babylonia; the capital even contained an entire quarter of them (comp. Susann. i, 5 sq.; 1 Pet. v, 13; Josephus, *Ant.* xx, 2, 2; xv, 3, 1; xviii, 9, 1; Philo, *Opp.* ii, 578, 587); and after the destruction of Jerusalem these Babylonian Jews established schools of considerable repute, although the natives were stigmatized as "Babylonians" by the bigoted Jewish population (Talm. Babyl. *Joma*, fol. 66). Traces of their learning exist not only in much rabbinical literature that emanated from these now extinct schools, but M. Layard has recently discovered several earthen bowls covered with their Hebrew inscriptions in an early character, copies and translations of which are given in his *Bab. and Nin.* p. 436 sq.

III. *Literature.*—On the history, see Niebuhr's *Geschichte Asshur's und Babel's;* Brandis's *Rerum Assyriarum Tempora Emendata;* Bosanquet's *Sacred and Profane Chronology;* and Rawlinson's Herodotus, vol. i, Essays vi and viii. Compare also the *Am. Biblical Repository*, April, 1836, p. 364–368; July, 1836, p. 158–185; *Jour. Sac. Literature*, July, 1860, p. 492 sq.; Rollin, *Anc. Hist.* ii, 54 etc.; Prideaux, *Connection*, i, 51 etc.; Heeren, *Ideen*, I, ii, 172 sq.; Cellarii *Notit.* ii, 746 sq.; Norberg, *Opusc. acad.* iii, 222 sq.; Kesler, *Historia excidii Babyl.* (Tubing. 1766); Bredow, *Untersuchungen üb. alt. Gesch.* (Altona, 1800); *Jour. Roy. As. Soc.* (Lond. 1855), xv, pt. 2, and *Maps* accompanying it. See BABYLON.

Babylo'nian (Heb. *Ben-Babel'*, בֶּן־בָּבֶל, *son of Babel* or *Babylon*, Ezek. xxiii, 15, 17, 23; Chald. *Bablay'*, בָּבְלַי, Ezra iv, 9; Gr. Βαβυλώνιος, Bel 3), an inhabitant of BABYLON or BABYLONIA.

Babylo'nian Captivity. See CAPTIVITY.

Babylo'nish Garment (אַדֶּרֶת שִׁנְעָר, *adde'reth Shinar'*; Sept. ψιλὴ ποικίλη, Vulg. *pallium coccineum*), a *Babylonish mantle* [see ATTIRE], i. e. a large robe variegated with the figures of men and animals interwoven in rich colors (comp. Pliny, *Hist. Nat.* viii, 48), such as were fabricated at Babylon (q. v.); hence a valuable piece of clothing in general (Josh. vii, 21). See EMBROIDERY.

Ba'ca, VALLEY OF (Heb. *E'mek hab-Baka'*, עֵמֶק הַבָּכָא, *vale of* [*the*] *weeping;* Sept. κοιλὰς τοῦ κλαυθμῶνος, Vulg. *Vallis lacrymarum*), a valley apparently somewhere in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Psa. lxxxiv, 6). The passage seems to contain a play, in the manner of Hebrew poetry, on the name of the trees (בָּכָאִים, *bekaïm'*; see MULBERRY) from which the valley probably derived its name, and the "tears" (בְּכִי, *beki'*) shed by the pilgrims in their joy at their approach to Zion. These tears are conceived to be so abundant as to turn the dry valley in which the *baka*-trees delighted (so Lengerke, *Kenaan*, p. 135) into a springy or marshy place (מְעָיָן). That a real locality was in the mind of the Psalmist is most probable, from the use of the definite article before the name (Gesen. *Thes.* p. 205). A valley of the same name (*Bekaa*) still exists in the Sinaitic district (Burckhardt, p. 619); but this, as well as the valley near Mecca (Niebuhr, *Beschr.* p. 339), is entirely out of the region demanded by the context. Some regard this as a valley (*el-Bekaa*) or plain in which Baalbek is situated. But this spot is far from possessing the dreariness and drought on which the point of the Psalmist's allusion depends. The rendering of the Targum is *Gehenna*, i. e. the Ge-Hinnom or ravine below Mount Zion. This locality agrees well with the mention of *bakaïm*-trees in 2 Sam. v, 23. To the majority of interpreters, however, it does not appear necessary to understand that there is any reference to a valley actually called by this name. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the Temple: "They knew the ways that lead thither; yea, though they must pass through rough and dreary paths, even a vale of tears; yet such are their hope and joy of heart, that all this is to them as a well-watered country, a land crowned with blessings of the early rain." Dr. Robinson (*Add.* to Calmet's *Dict.*) concludes that something like this is the sense of the passage; and it seems, on the whole, the most intelligible and forcible explanation of the passage to suppose that the sacred writer thus poetically describes some one of the many desolate valleys which the stated worshippers at Jerusalem were obliged

to traverse in their yearly visits to the solemn festivals.—Smith, s. v.; Kitto, s. v.

Baccalaureus (i. e. BACHELOR), one who takes a first degree in divinity, arts, medicine, or civil law. This degree was first introduced in the thirteenth century by Pope Gregory IX. Rhenanus maintains that the title is taken from the *Baculus* placed in the hand of the new graduate. The usual derivation is that given by Alciatus, viz. *bacca laurea*, a laurel berry; "but the Spanish *bachillir*, which means at once *a babbler* and a master of arts, taken in conjunction with the Portuguese *bacharel* and *bacillo*, a shoot or twig of the vine (from the Latin *baculus* or *baculum*, a stick or shoot), and the French *bachelette*, a damsel, seem to point to its original and generic meaning, which probably was a *person shooting or protruding from one stage of his career into another more advanced*. With this general signification, all the special meanings of the word given by Ducange (*Glossarium*, s. v.) seem to have some analogy. 1. It was used, he says, to indicate a person who cultivated certain portions of church lands called *baccalaria*—which he supposed to have been a corruption of *vasseleria*—a feu belonging to an inferior vassal, or to one who had not attained to a full feudal recognition. 2. It indicated ecclesiastics of a lower dignity than the other members of a religious brotherhood, i. e. monks who were still in the first stage of monkhood. 3. It was used by later writers to indicate persons in the first or probationary stage of knighthood; i. e. not esquires simply, but knights who, from poverty and the insufficient number of their retainers, from their possessing, perhaps, only the *baccalaria* above referred to, or from nonage, had not yet raised their banners in the field (*levé bannière*). 4. It was adopted to indicate the first grade or step in the career of university life. As an academical title, it was first introduced by Pope Gregory IX in the thirteenth century into the University of Paris to denote a candidate who had undergone his first academical trials, and was authorized to give lectures, but was not yet admitted to the rank of an independent master or doctor. At a later period it was introduced into the other faculties as the lowest academical honor, and adopted by the other universities of Europe." In the Middle Ages two kinds of bachelors were recognized in theological studies, viz. *Baccalaurei cursores* and *Baccalaurei formati*. The former were those who, after six years of study, were admitted to perform their courses. There were two *courses*, one in explaining the Bible for three years, and the other in explaining for one year the Master of the Sentences; consequently, those who performed the biblical course were called *Baccalaurei biblici;* the others, *Baccalaurei sententiarii;* while those who had finished *both* courses were known as *Baccalaurei formati.*—Chambers, *Encyclopædia*, s. v.; Herzog, *Real-Encyklopädie*, Suppl. i, 424; Hilscher, *De nomine Baccalaurei* (Lips. 1733); Gottsched, *De dignitate Bacc. Lipsiensis* (Lips. 1739); Landon, *Eccles. Dictionary*, s. v. See DEGREES; UNIVERSITIES.

Baccanarists, a society in the Church of Rome, founded in Italy by one Baccanari after the suppression of the Jesuits in 1773. Its object was to restore the order under a new name and form. Pius VI favored the organization, and it spread into Austria, Holland, and England. In 1814 its members were united with the re-established order of Jesuits. See JESUITS.

Bac'chidès (Βακχίδης, *son of Bacchus*), a friend of Antiochus Epiphanes (Josephus, *Ant.* xii, 10, 2) and governor of Mesopotamia (ἐν τῷ πέραν τοῦ ποταμοῦ, 1 Macc. vii, 8), who was commissioned by Demetrius Soter to investigate the charges which Alcimus (q. v.) preferred against Judas Maccabæus. He confirmed Alcimus in the high-priesthood; and, having inflicted signal vengeance on the extreme party of the Assidæans (q. v.), he returned to Antioch. After the expulsion of Alcimus and the defeat and death of Nicanor, he led a second expedition into Judea. Judas Maccabæus fell in the battle which ensued at Laisa (B.C. 161), and Bacchides re-established the supremacy of the Syrian faction (1 Macc. ix, 25, οἱ ἀσεβεῖς ἄνδρες; Joseph. *Ant.* xiii, 1, 1). He next attempted to surprise Jonathan, who had assumed the leadership of the national party after the death of Judas; but Jonathan escaped across the Jordan. Bacchides then placed garrisons in several important positions, and took hostages for the security of the present government. Having completed the pacification of the country (Joseph. *Ant.* xiii, 1, 5), he returned to Demetrius (B.C. 160). After two years he came back at the request of the Syrian faction, in the hope of overpowering Jonathan and Simon, who still maintained a small force in the desert; but, meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honorable retreat. When this was known by Jonathan he sent envoys to Bacchides and concluded a peace (B.C. 158) with him, acknowledging him as governor under the Syrian king, while Bacchides pledged himself not to enter the land again, a condition which he faithfully observed (1 Macc. ix. 70 sq.; Joseph. *Ant.* xii, 1, 6; xiii, 1; comp. 2 Macc. viii, 30).

He must have been a different person from the Bacchides, the general of Antiochus Epiphanes in charge of the fortresses of Judæa, whom the Asmonæan priest Matthias, with his sons, slew with their daggers (Joseph. *War*, i, 1, 2).

Bacchu'rus (Βακχοῦρος; Vulg. *Zaccarus*), given as one of the "holy singers" (τῶν ἱεροψαλτῶν) who had taken a foreign wife (1 Esdr. ix, 24); but no name corresponding with this is added in the genuine list (Ezra, x, 24).

Bac'chus, the Latinized form (in the Auth. Vers. at 2 Macc. vi, 7; xiv, 33) of the heathen deity called by the Greeks DIONYSUS (q. v.). The latter occurs also in (the so-called) 3 Macc. ii, 29. In all these instances this mythic deity is named in connection with circumstances which would indicate that he was an object of special abhorrence to the Jews; for in the first it is stated that the Jews were compelled to go in procession to Bacchus; in the second, the erection of a temple to him is threatened in order to compel the priests to deliver up Judas to Nicanor; and in the third, the branding with the ivy leaf, sacred to him, is reported as inflicted on them by way of punishment. This falls in with what Tacitus says, that it was a mistake to imagine that, because the priests of the Jews accompanied their singing with flute and cymbals, and had garlands of ivy, and a golden vine was found in the Temple, they worshipped Bacchus, for that this was not at all in accordance with their institutes (nequaquam congruentibus institutis, *Hist.* v, 5). As Bacchus was the god of wine, and in general of earthly festivity and jollity, and as his rites sanctioned the most frantic excesses of revelry and tumultuous excitement, he would necessarily be an object of abhorrence to all who believed in and worshipped Jehovah. Probably also the very fact that some things connected with the Jewish worship had, as mentioned by Tacitus, and still more fully by Plutarch (*Symposiac.* iv, qu. 6), led to the supposition that they reverenced Bacchus, may have produced in their minds a more determined recoil from and hatred of all pertaining to his name. In the pagan system Bacchus is the god of wine, and is represented as the son of Jupiter and Semele, the daughter of Cadmus. His mother perished in the burning embraces of the god, whom she persuaded to visit her with his attribute of royalty, the thunderbolt; the embryo child was sewn up in Jupiter's thigh, whence, in due time, he was produced to light. Mythology abounds with the adventures of Bacchus, the most noted of which are the transformation of the Tyrrhenian pirates, who carried him off to

sell for a slave, into dolphins; his revenge on the scoffing Pentheus, and his invasion and conquest of India. Bacchus was generally figured as a young man of effeminate appearance (Ἠλύμορφος, Eurip. *Bacch.* 353; Euseb. *Chron.* p. 29), with a garland of ivy binding his long hair (Strabo, xv, p. 1038); in his hand he bore a thyrsus, or rod wreathed with ivy, and at his feet lay his attendant panther. His companions were the Bacchantes, the Lenæ, the Naiads and Nymphs, etc., and especially Silenus. His worship seems to have arisen from that "striving after objectivity" (Wachsmuth, *Hellen. Alterthumsk.* ii, 2, p. 113), which is the characteristic of a primitive people. The southern coast of Thrace appears to have been the original seat of this religion, and it was introduced thence into Greece shortly after the colonization by the Æolians of the Asiatic coast of the Hellespont. The admission of the identity of Osiris and Dionysus by Plutarch and other mythological theorists, as well as Herodotus's simple statement of the assertions of the Egyptian priests to that effect, is no proof of the common origin of the worship of this divinity in Egypt and Greece; but there is no doubt that certain modifications of the Dionysiac rites took place after the commencement of the intercourse between the Ionians and the Egyptians (*Penny Cyclop.* s. v.). The worship of Bacchus was intimately connected with that of Demeter, and under the name of *Iacchus* he was adored along with that goddess at Eleusis. Virgil invokes them together (*Georg.* i, 5) as the lights of the universe. According to the Egyptians, they were the joint rulers of the world below (Herod. ii, 123). In a cameo he is represented as sitting with her in a chariot drawn by male and female centaurs. (For a fuller account of the mythological history and attributes of Bacchus, see Creuzer, *Symbolik und Mythologie*, pt. iii, bk. 3, ch. 2 of Moser's Abridgment.)

Bace'nor (Βακήνωρ; Vulg. *Bucenor*), apparently a captain of horse in the army of Judas Maccabæus, to whose detachment Dositheus belonged (2 Macc. xii, 35); or possibly it may have been only the title of one of the Jewish companies or squadrons.

Bachelor. See Baccalaureus.

Bach'rite (Heb. with the article *hab-Bakri'*, הַבַּכְרִי; Sept. omits, but some copies have ὁ Βεχερί; Vulg. *familia Becheritarum;* Auth. Vers. "the Bachrites"), the family name of the descendants of Becher (q. v.), the son of Ephraim (Num. xxvi, 35). See Beriah.

Bachuth. See Allon-bachuth.

Backbite (in Psa. xv, 3, רָגַל, *ragal'*, to *run about* tattling; in Prov. xxv, 23, סֵתֶר, *se'ther*, *secrecy* in tale-bearing; in Rom. i, 30, *κατάλαλος*, an *evil speaker;* in 2 Cor. xii, 20, *καταλαλιά*, *evil-speaking*), maliciously to defame an absent person. See Slander.

Backslide (in Prov. xiv, 14, סוג, *sug*, to *go back;* in Hos. iv, 16, סָרַר, *sarar'*, to *be refractory;* elsewhere in the O. T. שׁוּב, *shub*, to *return;* in Heb. x, 39, *ὑποστέλλω*, to "draw back"). See Apostasy.

1. This term popularly denotes a falling off or defection in matters of religion; an apostasy, Acts xxi, 21; 2 Thess. ii, 3; 1 Tim. iv, 1. This may be either partial or complete; partial, when it is in the heart, as Prov. xiv, 14; complete, as that described in Heb. vi, 4, etc.; x, 6, etc. On the latter passage Chrysostom observes: "When a house has a strong foundation, suppose an arch fall, some of the beams break, or a wall decline, while the foundation is good, these breaches may be repaired; so in religion, while a person maintains the true doctrines, and remains on the firm rock, though he fall, true repentance may restore him to the favor and image of God: but as in a house, when the foundation is bad, nothing can save the building from ruin; so, when heretical doctrines are admitted for a foundation, nothing can save the professor from destruction." It is important, in interpreting these passages, to keep it steadfastly in mind that the apostasy they speak of is not only *moral*, but *doctrinal*. See Falling away.

2. It is also used less accurately of a loss of fervor in religious feeling and of zeal in religious duty. In this sense it should be called *partial backsliding*, which must be distinguished from *hypocrisy*, as the former may exist where there are good intentions on the whole; but the latter is a studied profession of appearing to be what we are not. The *causes* of backsliding are — the cares of the world; improper connections; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations. A *backslidden state is manifested* by indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often by gross immorality. The *consequences* of this awful state are—loss of character; loss of comfort; loss of usefulness; and loss of a well-grounded hope of future happiness. To *avoid this state*, or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostasy, as Saul, Judas, Demas, etc.; the many warnings we have of it, Matt. xxiv, 13; Heb. x, 38; Luke ix, 62; how it grieves the Holy Spirit; and how wretched it makes us; above all things, our dependence should be on God, that we may always be directed by his Spirit, and kept by his power.—Watson, *Theol. Dictionary*, s. v.; Buck, *Theol. Dictionary*, s. v.; Clarke, *Theology* (by Dunn), p. 369. On the possibility of "falling from grace," see Perseverance.

Backus, Azel, D.D., president of Hamilton College, was born at Norwich, Conn., Oct. 13th, 1765. While yet a boy he imbibed infidel principles, but was reclaimed by the instructions of his uncle, the Rev. Charles Backus. He graduated A.B. at Yale in 1787. He was licensed in 1789, and succeeded Dr. Bellamy as pastor at Bethlem in 1791. Here he labored faithfully, both as pastor and as principal of a classical school, till 1812, when he was elected president of Hamilton College. After five years of successful administration, he died of typhus fever, Dec. 9, 1817. He was a man of good endowments and great industry.—Sprague, *Annals*, ii, 287.

Backus, Charles, D.D., an eminent Congregational minister, was born in Norwich, Conn., Nov. 5, 1749. He lost his parents in his childhood, but, as he early discovered a love of learning, his friends assisted him to obtain a liberal education. He graduated A.B. at Yale in 1769, and, after studying theology under Dr. Hart, of Preston, he was licensed in 1773. In 1774 he was ordained pastor of the Congregational Church in Somers, where he remained until his death, December 30, 1803. During the course of his ministry nearly fifty young men studied theology under his roof, and among them were Dr. Woods, of Andover, President Moore, of Amherst, and others. His reputation brought him invitations to the chair of theology at Dartmouth, and also at Yale, but he declined both calls. He published a number of occasional sermons. —Sprague, *Annals*, ii, 61.

Backus, Isaac, A.M., a distinguished Baptist minister, was born at Norwich, Conn., Jan. 9, 1724. In 1748 he was ordained pastor of a Congregational church in Titicut, Middleborough, Mass. In 1749 a number of the members of Mr. Backus's church altered their sentiments with regard to baptism, and he at length united with them in opinion. He was immersed in 1751. For some years he held to open communion, but afterward abandoned it. A Baptist church was

duly constituted in 1756, and he was installed its pastor. He faithfully discharged his pastoral duties till his death, Nov. 20, 1806. To his labors during this long period the Baptists of America owe much of their success. He was a voluminous writer, and published, among other works, a *History of the Baptists* (3 vols.), and also an *Abridgment* of the same (1 vol.). A list of his writings may be seen in Sprague, *Annals*, vi, 56. See also Hovey, *Life and Times of Backus* (Bost. 1858, 12mo); *Christian Review*, xiv, 197.

Bacon, Francis, Viscount St. Albans and Baron Verulam, one of the most celebrated philosophers of modern times, was born in London, Jan. 22, 1561. His father, Sir Nicholas Bacon, was keeper of the seal under Elizabeth, and a distinguished lawyer and statesman; his mother was a learned and pious woman, who had translated several ascetic works from Italian, and had taken part in the theological controversies of her time. Early in life he gave signs of extraordinary talent, and Queen Elizabeth used to call him playfully her young lord keeper. In his twelfth year he is said to have speculated on the laws of imagination, and in the next year he was matriculated at Trinity College, Cambridge, where he remained for three years and a half. After the termination of his studies in 1577, his father sent him to France, under the care of Sir Amyas Paulet, English ambassador at the French court. There he came in contact with a number of distinguished men, and laid out a plan for a reconstruction of the philosophical sciences. The death of his father recalled him to England in 1580, and, failing to get an office for which he applied, he devoted himself to the study of law. In 1582 he was called to the bar, in 1586 he was made a bencher, and in 1589, at the age of 28, counsel extraordinary to the queen. Still he could not rise under Elizabeth, who rejected his claims for preferment on the ground that he was "not very deep." As some compensation for his disappointment, Count Essex made him a present of Twickenham Court, worth about £1800, and so beautiful that Bacon called it the Garden of Paradise. Bacon, some years later, was charged with rewarding this disinterested kindness with ingratitude on the trial of Essex; but probably unjustly (see the *Penny Cyclopædia*, s. v.). In 1595 he was returned to Parliament as member for Middlesex, and greatly distinguished himself for parliamentary eloquence. After the accession to the throne of James I, he rapidly rose in dignities and influence. In 1603 he received the honor of knighthood, in 1604 he was appointed king's counsel, in 1607 solicitor general, in 1613 attorney general, in 1617 keeper of the great seal. In January of 1618 he was appointed lord high chancellor, and in the same year raised to the peerage as Baron of Verulam. Three years later the title of Viscount of St. Albans was conferred on him. From the same year, 1621, dates his fall. A committee of the House of Commons reported two cases of corruption against him, and before the close of the proceedings similar cases to the number of 24 were presented. When his case was referred to the House of Peers he abandoned all defence, confessed his guilt, and was sentenced, on May 3d, to a fine of £40,000, and to imprisonment in the Tower during the king's pleasure. The sentence proved to be little more than a form. He was released from imprisonment after two days, and the fine was subsequently remitted, but he never recovered his standing. Only once he was afterward summoned to attend Parliament, and the remainder of his life was spent in humble circumstances and among the few friends whom adversity left him. He died at Highgate, April 9, 1626.

Bacon was the author of a philosophical system which is called after him the Baconian philosophy, and which has had a marked influence on the subsequent development of philosophy and of literature in general. "The sciences," he says, "have hitherto been in a most sad condition. Philosophy, wasted in empty and fruitless logomachies, has failed during so many centuries to bring out a single work or experiment of actual benefit to human life. Logic hitherto has served more to the establishment of error than to the investigation of truth. Whence all this? Why this penury of science? Simply because they have broken away from their root in nature and experience. The blame of this is chargeable to many sources: first, the old and rooted prejudice that the human mind loses somewhat of its dignity when it busies itself much and continuously with experiments and material things; next, superstition and a blind religious zeal, which has been the most irreconcilable opposer to natural philosophy; again, the exclusive attention paid to morals and politics by the Romans, and since the Christian era to theology by every acute mind; still farther, the great authority which certain philosophers have exercised, and the great reverence given to antiquity; and, in fine, a want of courage, and a despair of overcoming the many and great difficulties which lie in the way of the investigation of nature. All these causes have contributed to keep down the sciences. Hence they must now be renewed, and regenerated, and reformed in their most fundamental principles; there must now be found a new basis of knowledge and new principles of science. Thus radical reformation of the sciences depends upon two conditions—objectively, upon the referring of science to experience and the philosophy of nature; and subjectively, upon the purifying of the sense and the intellect from all abstract theories and traditional prejudices. Both conditions furnish the correct method of natural science, which is nothing other than the method of induction. Upon a true induction depends all the soundness of the sciences." In these propositions the Baconian philosophy is contained. The historical significance of its founder is, therefore, in general this: that he directed the attention and reflection of his contemporaries again upon the given actuality, upon nature; that he affirmed the necessity of experience, which had been formerly only a matter of accident, and made it as in and for itself an object of thought. His merit consists in having brought up the principle of scientific empiricism, and only in this (Schwegler, *History of Philosophy*, transl. by Seelye, p. 166). The principles of his method are to be found in many writers before him, even in Aristotle; but it was Bacon's glory that he so set forth those principles as to bring mankind to act upon them. His plagiarisms, especially from his great namesake, Roger Bacon, are unquestionable (see De Maistre, *Soirées de St. Petersbourg; Methodist Quarterly*, Jan. and April, 1858; and Bacon, Roger).

So far as Bacon's own mind was concerned, he was a firm believer in divine revelation (see his *Confession of Faith; Prayers; Character of a Christian; Works*, ed. Montague, vol. vii). Theology, as science, he held to rest on data given by inspiration, just as metaphysics must rest on postulates. On this last point the following passage is pregnant: "Wherefore, whatever primitive matter is, together with its influence and action, it is sui generis, and admits of no definition drawn from perception, and is to be taken just as it is found, and not to be judged of from any preconceived idea. For the mode of it, if it is given to us to know it, cannot be judged of by means of its cause, seeing that it is, next to God, the cause of causes, itself without cause. For there is a certain real limit of causes in nature, and it would argue levity and inexperience in a philosopher to require or imagine a cause for the last and positive power and law of nature, as much as it would not to demand a cause in those that are subordinate" (*Fable of Cupid, Works*, ed. Montague, xv, 45). As to theology, his language is: "Omnis enim scientia duplicem sortitur informationem. Una inspiratur divinitus; alter oritur a sen-

su. Partiemur, igitur, scientiam in theologiam et philosophiam. Theologiam hic intelligimus inspiratam, non naturalem" (*De Augmentis*, iii, 1). In book ix of the same work he expressly sets religion in opposition, so far as its source is concerned, to the inductive sciences, inasmuch as in religion the first principles are independent and self-subsistent (*per se subsistentes*). "Let us conclude," he says, "that sacred theology ought to be drawn from the word and oracles of God, not from the light of nature or the dictates of reason. For it is written, *the heavens declare the glory of God*, but not *the heavens declare the will of God.*" See also his striking prayer in the preface to the *Instauratio Magna*. Bacon's own position, then, is clearly defined, although De Maistre, in his *Soirées de St. Petersbourg*, seeks to deprive him not only of all merit with regard to the science of induction, but also almost of the name of Christian. It is another question how far the influence of the Baconian system, confined as it is to the material sciences, has tended to generate a materialist and rationalist way of thinking. On this point, see RATIONALISM; PHILOSOPHY.

The greatest of the philosophical works of Bacon is the *Novum Organum* (Lond. 1620, translated in Bohn's *Scientific Library*, Lond.). The most important among the other works of Bacon are: (1) *Essays, or Counsels Civil and Moral* (Lond. 1597, augment. edit. 1612 and 1624), the best known and most popular of his works. A new edition, with an introduction and many valuable notes, has been published by archbishop Whately (Lond. 1857; Boston, 1860): — (2) A treatise *On the Advancement of Learning* (Lond. 1605). This work, revised and enlarged, was afterward translated by Ben Jonson, George Herbert, and other friends of Bacon, into Latin, and published under the title *De Augmentis Scientiarum* (Lond. 1623). The works *De Sapientia Veterum, Sylva Sylvarum, Nova Atlantis*, are likewise highly valued. Complete editions were published by Rawley (Amsterd. 1663, 6 vols.); Mallet (Lond. 1740); Stephens, Locker, and Birch (Lond. 1765, 5 vols. 4to); Basil Montagu (Lond. 1825-34, 17 vols. 8vo); Spedding, Ellis, and Heath (Lond. 1857 sq.); American ed., Boston, 1863 65. A biography of Bacon may be found at the head of every complete edition of his works; that by Montagu is especially valued (reprinted in Bacon's *Works*, Phila. 3 vols. 8vo). See also Bouillet, *Les Œuvres Philos. de B.* (Paris, 1834-35); De Maistre, *Examen de la Philos. de B.* (Paris, 1836, 2 vols.); Rémusat, *Bacon, sa Vie et son Influence* (Paris, 1857); Tenison, *Baconiana* (1679); Macaulay, in *Edinburgh Review*, July, 1837; *Methodist Quarterly*, Jan. 1848, p. 22; April, 1851, art. 1; Jan. 1859, art. 1; April, 1851, art. 1; *Princeton Review*, xii, 350; xv, 481; *Am. Bib. Repository*, 3d series, iii, 127; *Qu. Christian Spectator*, iv, 528; *Encyclop. Brit.* (1st and 3d Prelim. Diss. by Stewart and Playfair); K. Fisher, *Bacon von Verulam* (Leipz. 1856, tr. by Oxenford, Lond. 1857); Dixon, *Personal History of Bacon* (Lond. 1860); *English Cyclopædia*; Morell, *History of Philosophy*, pt. i, ch. i, § 1; Lewes, *Biog. Hist. of Philos.* vol. iii, epoch. 1.

Bacon, John, an English writer of the fourteenth century; born at Baconthorp, in Norfolk, and styled "the Resolute Doctor" (*Doctor Resolutus*). He took the degrees of doctor of canon and civil law and of divinity at Paris, and became so strongly attached to the opinions of the Averroists that he was looked upon as their head. In 1329 he was elected provincial of the Carmelite order, which he had entered in his youth, and died at London in 1346. He wrote *Commentaria super quatuor libros sententiarum* (Paris, 1484, fol., often reprinted), and many other works. See Dupin, *Hist. Eccl. Writers*, 14th cent.; Landon, *Eccl. Dict.* i, 192.

Bacon, Roger, the greatest of English philosophers before the time of his namesake, Lord Bacon, was born near Ilchester, in Somersetshire, about 1214. He was educated at Oxford, and, according to the custom of his day, proceeded to the university of Paris to study philosophy and theology. Here he received his doctor's degree. About 1240 (?) he returned to Oxford, and there (perhaps on the advice of Grossetête q. v.), he took the vows as a Franciscan, and applied himself closely in his convent to the study of languages, as well as to experimental philosophy. It was the mistake of his life that he joined the Franciscans; his brethren soon began to manifest a spirit of enmity, a prohibition being issued against Bacon's lectures in the university, as well as against the publication of any of his writings. He was charged with magic and diabolism, as was commonly the case at that time with those who studied the sciences, and particularly chemistry. Bacon was a true thinker, and, as such, was necessarily regarded as an innovator in such an age, although it was the age of Thomas Aquinas and Bonaventura. He complained of the absolute submission to authority. "I would burn all the books of Aristotle if I had them in hand" (*Comp. Theol.* pt. i, ch. 2). He was very severe upon the scholastic theology, even upon Alexander de Hales, Albert the Great, and Thomas Aquinas, whom he styles *vir erroneus et famosus*. It was not unnatural that the monks should suspect so plainspoken a man, especially one who kept cauldrons and crucibles at work, studied the stars, and made strange experiments of all sorts. Wadding, the historian of the Franciscans, says that Bacon was condemned *propter novitates quasdam suspectas*. From 1257 until 1267 he was continually persecuted; most of the time kept in prison, his studies hindered, and all intercourse with the outer world prohibited. In 1265 Clement IV (Guy Foulques, a Frenchman) became pope. He had been Bacon's friend when cardinal legate in England, had taken great interest in his studies, and had sought to get hold of his writings, but the strict watch kept on Bacon prevented him from sending them. Bacon managed to get letters conveyed to the new pope, stating his sad case, and asking help in the name of religion and good learning. Clement's answer required him to send his writings with haste, any command of his superiors or constitution of his order notwithstanding. Bacon at once prepared his *Opus Majus* from his materials on hand, with an account of his troubles and persecutions in the preface. The book was sent in the year 1267, but the pope did not venture to release him from prison till several months had elapsed, so great was the power of the Franciscan order. Clement died in November, 1268, and Bacon was thus again at the mercy of his enemies; but he still pursued his studies, and was allowed to remain free from open persecution up to 1278; but in that year Jerome of Ascoli, general of the Franciscan order, afterward pope under the title of Nicholas IV, was appointed legate to the court of France. Bacon, then sixty-four years old, was summoned to Paris, where a council of Franciscans, with Jerome at their head, condemned his writings, and committed him to close confinement. A confirmation of the proceeding was immediately obtained from the court of Rome. During ten years every effort made by him to procure his enlargement was without success; but, on the accession of Jerome (Nicholas IV), that which was not to be obtained from the justice of the pope was conceded to private interest, and Bacon was at last restored to liberty by the intercession of some powerful nobles. Some say he died in prison; but the best authorities unite in stating that he returned to Oxford, where he wrote his *Compendium Theologiæ*, and died June 11, 1291, or, as some say, a year and a half after Nicholas IV (who died April, 1292). The suspicion and fear of the monks followed the great man's books after his death; "the books were nailed to boards, so that they could not be read, and were left to rot amid dirt and damp."

Of the grandeur of Bacon's scientific intellect, and of the marvellous discoveries made by him, this is not the place to speak at length. Humboldt calls him the greatest apparition of the Middle Ages. In the depths of an age of tradition, he saw what *science* was, and devoted his life to its pursuit. In languages, he mastered Latin, Greek, Hebrew, and Arabic. He held, with Plato, that Mathematics is the mistress and key of all the sciences (*Opus Majus*, pt. iv). In twenty years he spent 2000 livres (a vast sum for that age) in books, apparatus, and experiments. As early as 1264 he sent the pope a proposal to rectify the Julian calendar—three centuries before the thing was done. "Roger Bacon, the vastest intellect that England has produced, studied nature as a natural philosopher rather than as a chemist, and the extraordinary discoveries he made in those branches of science are familiarly known: the rectification of the errors committed in the Julian calendar with regard to the solar year; the physical analysis of the action of lenses and convex glasses; the invention of spectacles for the aged; that of achromatic lenses; the theory and perhaps the first construction of the telescope. From the principles and laws laid down or partially apprehended by him, a system of unanticipated facts was sure to spring, as he himself remarked; nevertheless, his inquiries into chemical phenomena have not been without fruit for us. He carefully studied the properties of saltpetre, and if, in opposition to the ordinary opinion, he did not discover gunpowder, which had been explicitly described by Marcus Græcus fifty years before, he improved its preparation by teaching the mode of purifying saltpetre by first dissolving the salt in water and then crystallizing it. He also called attention to the chemical action of air in combustion" (Figuier, *L'Alchimie et les Alchimistes*, part i, ch. iv, p. 80, 81).

The history of Bacon's writings is among the curiosities of literature. A number of his smaller works were printed before the 18th century, but his greatest writings waited until that date. Among the former are his *Perspectiva* (Frank. 1614); *De Speculis* and *Specula Mathematica* (Frank. 1614, reprinted in 1671); *De Mirabili Potestate Artis et Naturæ* (Paris, 1542); Girard, *De l'admirable Pouvoir, etc., ou est traicté de la Pierre Philosophale* (translation of the preceding) (Paris, 1557, reprinted in 1629); *Scripta quædam de Arte Chemiæ* (Frank. 1603 and 1620); *Speculum Alchemiæ* and *De Secretis Operibus Artis et Naturæ, et de Nullitate Magiæ* (in vols. ii and v of Zetzner's *Theatrum Chemicum*, Strasb. 1659, transl. by Girard, under the title *Miroir d'Alquimie*, Lyon, 1557; Paris, 1612 and 1627); *De retardandis Senectutis Accidentibus* (Oxf. 1590, translated by Dr. R. Browne, Lond. 1683). The greatest of his works were not published until 1733. A number of Bacon's MSS. were known to exist in the libraries of the Continent and of England, especially in the Cottonian Library and in that of Dublin, and Dr. Samuel Jebb, at the request of Richard Mead (court physician), edited and printed the *Opus Majus* (Lond. 1733, fol.). It is carefully done, but yet omits ch. vii (the *Ethica*), and inserts other things not belonging to this book. Professor Ingram, of the University of Dublin, has discovered some of the missing part of the work, and a complete edition of his works is promised, as the British government intrusted the task to Professor Brewer, of King's College, who published vol. i in 1859, including the *Opus Minus*, *Opus Tertium*, *Compendium philosophiæ*, and *de Nullitate Magiæ* (large 8vo). The *Opus Minus* is an epitome and complement of the *Opus Majus;* the *Opus Tertium* is an enlargement of it. Cousin discovered a MS. of this last work in the library of Douai, and published an enthusiastic account of it and of Bacon in the *Journal des Savants*, 1848. Pursuing his researches, he found in the Amiens library a manuscript commenting on Aristotle. Cousin now appealed to England to vindicate the name of one of her greatest sons, and the result is seen in the edition announced above. A French scholar, M. Emile Charles, also devoted years of study and travel to Roger Bacon, and published *Roger Bacon, sa vie, ses œuvres, ses doctrines, d'après des textes inedits* (1862, 8vo).

Roger Bacon was the forerunner, in philosophy, of Lord Bacon, who borrowed largely from him, not only in method, but also even in details. The monk possessed, what the chancellor had not, the power of penetrating the secrets of nature. Lord Bacon promoted science by his method, but in actual application of the method he was a child. Roger Bacon anticipated him in the method, and was, at the same time, himself a great experimenter and successful inventor. On the relations between these two great men, see Professor Holmes's excellent articles in the *Methodist Quarterly*, January and April, 1858, where the subject is more ably and thoroughly treated than by any other writer. Professor Holmes sums up as follows: "That Lord Bacon was anticipated by Roger Bacon in nearly everything that was most distinctive in the double forms of the same identical philosophy cannot be doubted after the copious illustrations given in this essay. That he borrowed directly and consciously from him is our own private conclusion; and that the forced loan amounted to plagiarism, and was levied, like one of James I's voluntary gifts from his people, forcibly and without acknowledgment, is also our conviction, though we will not demand from the public an absolute verdict to this effect. But we do claim that the highest honors which have been assigned to Francis Bacon are due to Roger Bacon and his contemporaries, and we do assert that the friar has been as harshly and unjustly dealt with by the lord chancellor of nature as Aubrey, and Egerton, and the other suitors in the court of equity were handled by the lord high chancellor of England."

"Throughout the whole of his writings Bacon is a strict Roman Catholic; that is, he expressly submits matters of opinion to the authority of the church, saying (Cott. MSS. cited by Jebb) that if the respect due to the vicar of the Savior (*vicarius Salvatoris*) alone, and the benefit of the world, could be consulted in any other way than by the progress of philosophy, he would not, under such experiments as lay in his way, proceed with his undertaking for the whole Church of God, however much it might entreat or insist. His zeal for Christianity, in its Latin or Western form, breaks out in every page; and all science is considered with direct reference to theology, and not otherwise. But, at the same time, to the credit of his principles, considering the book-burning, heretic-hunting age in which he lived, there is not a word of any other force except that of persuasion. He takes care to have both authority and reason for every proposition that he advances; perhaps, indeed, he might have experienced forbearance at the hand of those who were his persecutors, had he not so clearly made out prophets, apostles, and fathers to have been partakers of his opinions. 'But let not your serenity imagine,' he says, 'that I intend to excite the *clemency* of your holiness, in order that the papal majesty should employ force against weak authors and the multitude, or that my unworthy self should raise any stumbling-block to study' (*Penny Cyclopædia*, s. v.). Indeed, the whole scope of the first part of the work is to prove, from authority and from reason, that philosophy and Christianity cannot disagree—a sentiment altogether of his own revival, in an age in which all philosophers, and mathematicians in particular, were considered as at best of dubious orthodoxy. The effect of his writings on theology was to introduce a freer spirit, and to prepare the way for Wickliffe, Huss, and the later reformers. He combated the one-sided supremacy of Aristotle, and even the authority of the fathers; he pointed out errors in their writings, and appealed to the original

sources of theological knowledge. He was distinguished for his knowledge of languages, and made himself familiar with the original Scriptures. In a treatise on the advantages of grammar, he endeavored to prove the necessity of linguistic studies, in order better to understand the Bible, which, he said, every layman ought to study in the original. He disputed the authority of the Vulgate, in which he detected mistakes. The Bible, according to his view, ought to be the supreme law, to which every department of life and knowledge must be subjected. A reformatory germ lay in this exaltation of the Bible above the authority of the church and tradition. Theology he placed at the head of all the sciences; revelation is the completion and perfecting of human reason; in all knowledge, including philosophical and theological, harmony necessarily reigns. "Theology develops immediately the contents of Scripture; speculation is the link between Scripture and natural reason. It receives what is true in earlier speculation, and connects with it those truths which reason might indeed know of itself, but which it would never have found without the impulse which revelation gives it. Christian philosophy can therefore be reconciled with faith, since it asserts rational truths which every wise man admits, although if left to himself he would not have known them. This corresponds not only to Christian philosophy, but also to the Christian consciousness, which must bring all truth to divine truth, to be subordinate to it and serve it. *Propter conscientiam Christianam, quæ valet omnem veritatem ducere ad divinam, ut ei subjiciatur et famuletur. Opus Majus*, p. 41." (Neander, *History of Dogmas*, ii, 554, 577.) See an essay by Saisset, in the *Revue des Deux Mondes*, also in Saisset's *Precurseurs et disciples de Descartes* (Paris, 1862; transl. by Howland, in *American Presb. Review*, Oct. 1863); and, besides the works cited in the course of this article, see Daunou and Leclerc, in *Hist. Litt. de la France*, xx, 230; Hoefer, *Histoire de la Chimie*, t. i. Hoefer, *Nouv. Biog. Générale*, iii, 91: Ritter, *Geschichte d. Christlichen Philosophie*, iv, 473 sq.; Gieseler, *Church Hist.* § 74; Neander, *Church Hist.* iv, 424: *Biographia Britannica*, iv, 616; Ingram, *On the Opus Majus of Roger Bacon* (Dublin, 1858, 8vo).

Bacon, Thomas, one of the early Episcopal ministers of America, was born in the Isle of Man about 1700, and was ordained deacon and priest 1744. He had previously been engaged in civil pursuits, and in 1737 published, by order of the chief commissioners and governors of the revenue of the kingdom, a volume entitled a "Complete System of Revenue in England." In 1745 he came to Maryland, and became pastor of the English church at Oxford, Talbot county. Here he labored faithfully both for whites and colored, and published in 1750 *Four Sermons on the Duties of Masters* (London, 12mo). They were republished in 1817 by the Rev. Dr. Meade (late bishop of Virginia), who, however, left out the title-page, the very valuable preface, and some other portions, in one place to the amount of six pages, and this, too, without a hint of any such omissions. In 1758 he was transferred to All Saints', Frederick county, a parish worth about £1000 per annum. In 1765 he published a *Collection of the Laws of Maryland* (1000 pp. fol.). He died May 24, 1768.—Sprague, *Annals*, v, 120, *Am. Quar. Church Review*, Oct. 1865.

Bacon, William, a Presbyterian (N. S.) minister, was born in Cherry Valley, N. Y., August, 1789, and graduated at Union College in 1815. He studied theology with Drs. Nott and Yates, and was ordained by the Presbytery of Buffalo in 1817. He served as pastor at Waterloo, Cayuga, Cortland, and Saratoga Springs, and as missionary in Troy, N.Y., and Philadelphia, Pa., and New Orleans, La. His later years were spent in retirement and affliction, but not in idleness; his time was taken up in writing for the press. Besides numerous contributions to periodicals, he published *Tracts on Episcopacy, Old and New School Presbyterianism, Salvation made Sure, Salvation in Earnest*, etc. He died April 2, 1863.—Wilson, *Presbyterian Hist. Almanac*, 1864, p. 283.

Baconthorp. See BACON, JOHN.

Baculariі, a sect of Anabaptists which sprung up in 1528, and was so called because its members believed that it was a sin to carry any other arms than a stick (*baculus*); and that it was forbidden to Christians to resist violence by violence, because our Lord orders him who is smitten on one cheek to offer the other; they also held it to be contrary to the spirit of Christianity to bring any one to justice. They are also called Steblevians.—Landon, *Eccl. Dict.* i, 693.

Bad. See LINEN.

Badby, JOHN, an English mechanic, born in the 14th century, and who fell a martyr in the persecution against the Lollards, whose principles he had adopted. He replied to Arundel, the archbishop of Canterbury, who was disputing with him on transubstantiation, that, were the Host the body of God, there would be some 20,000 gods in England, while he believed but in one. He was burnt at Smithfield in 1409, and remained steadfast to the end.

Badcock, SAMUEL, an English theologian, born at South Molton, Devonshire, in 1747, died at London in 1788. He was first a dissenting minister, but in 1787 took orders in the Church of England. He was a contributor to the *London Review*, *Monthly Review*, and several other periodicals. His review of Priestley's *History of the Corruptions of Christianity* (in *Monthly Review*, June and August, 1783) was generally regarded as the best refutation of Priestley's views. Priestley answered immediately ("*A Reply to the Animadversions, etc., in the Monthly Review for June*, 1783,"), and Badcock again replied by another article in the *Monthly Review* (Sept. 1783). He also published in the *Gentleman's Magazine*, 1785, some memoirs of the Wesleys, charging them with Jacobitism, which John Wesley refuted.—Allibone, *Dictionary of Authors*, i, 98; Jones, *Christ. Biography*, s. v.; Wesley, *Works*, N.Y. ed. vii, 256, 414.

Baden, GRAND-DUCHY OF, one of the minor German states. See GERMANY.

I. *Church History.*—We have no precise information as to the first introduction of Christianity into the country now forming the grand-duchy of Baden. The reports of the missionary labors of Fridolin (q. v.) in the 6th or 7th century, Trudprat in the Breisgau about 640, and Pirmins on the island of Reichenau, are largely mixed up with legends. Toward the beginning of the 8th century the majority of the population was converted, principally through the efforts of the bishops of Strasburg and Constance, which sees had been erected in the 7th century. The University of Heidelberg, in the Palatinate, was founded in 1386; that of Freiburg (then under Austrian rule) in 1456, both of which fostered a spirit of opposition to the corruptions in the Church. Under the influence of Tauler (q. v.) when preacher at Strasburg, and of the writings of Suso (q. v.), an association of pious mystics, the *Friends of God* (q. v.), labored zealously for evangelizing the lower classes of the people. Among other illustrious men who prepared, in this region, the way for the Reformation of the 16th century, we mention Jerome of Prague, John Wessel, Reuchlin, Agricola, and, later (1511), Wolfgang Capito. Of great influence was the visit of Luther and his disputation in April, 1518, and two years later he received assurances of the approbation of his writings from John von Botzheim in Constance, and Caspar Hedio (Heyd). Among the pioneers of evangelical preaching were Urban Regius, John Eberlin, Jacob Otter, Erhard Schnepf, etc.; among the first noblemen who embraced the doctrines of the Ref-

ormation, the Count von Wertheim and Goetz von Berlichingen. The bishops of Mentz, Wurzburg, and Spires, however, opposed the Reformation, especially after the promulgation of the Edict of Worms. In Freiburg some 2000 evangelical books were burnt in the presence of the minister, and many Protestants, both ministers and laymen, had to flee. In Constance, however, the citizens protected the works of Luther against the imperial edict, and John Wanner, a follower of Luther, became cathedral preacher. In the Austrian part of Baden, where Anabaptist and revolutionary movements mixed themselves up with the progress of the Reformation, the Austrian government succeeded in crushing out Protestantism altogether (Dec. 1525). After the Diet of Spires (1526) the Reformation made rapid progress in Wertheim, the Lowlands of Baden, Pforzheim, Durlach, and even in the Palatinate under the ministry of John Gailing. Yet the opposition continued in the upper countries, and in Freiburg Peter Speyler, preacher at Schlatt, was drowned in the Ill. In Constance, on the other hand, the Reformation was firmly established; clerical celibacy was abolished in 1525, and the bishops and chapter were compelled to leave. In 1530 Constance adopted the Tetrapolitan Confession, and joined the Schmalcaldian confederacy. After Margrave Philip's death, 1535, the northern half became altogether Protestant, while the southern remained Romish. In August, 1548, Constance was put under the ban of the empire for not accepting the Interim (q. v.), and the Romish worship was re-established, and persecutions commenced afresh, which did not end even at the peace of Augsburg (1555). Yet after that event, Margraves Charles II of Baden-Durlach, Philibert of Baden-Baden, and Duke Christopher of Würtemberg aided the progress of Protestantism. Under the Elector Frederick III Calvinism was more particularly favored. In 1561 the elector introduced the Heidelberg Catechism, which he himself had composed with the aid of Olevianus and Ursinus, in the place of the catechisms of Luther and Brentz. In his possessions Calvinism was established, but in the other districts of Baden Lutheranism maintained the ascendency. The Romish worship was for a time re-established in Baden-Baden by Duke Albrecht of Bavaria and Margrave Philip, successor of Philibert, who joined the Romish Church in his fifteenth year. The contest between the two evangelical confessions was renewed by the *Formula Concordiæ* (q. v.), till a union was effected in 1821 at a synod of the clergy and laity of both the churches. Since 1834, when the General Synod met again for the first time, this union has been confirmed by the introduction of a new catechism, a new *agenda* (q. v.), and a new hymn-book. In 1843 a supreme ecclesiastical council was created for the administration of ecclesiastical affairs. The greater portion of the clergy and people were pleased with the union: only a small body of Lutherans demanded the maintenance of the pure doctrines and practices of their church; and when they saw that their wishes could not be gratified in the State Church, they seceded. Several years of persecution, however, passed before they succeeded in obtaining legal recognition as a Lutheran Church. Within the State Church, in which, at the conclusion of this union, Rationalism prevailed, and was taught by men like Paulus (q. v.), a hot contest arose between the Rationalistic and evangelical parties. The General Synod of 1857 resolved to introduce after 1859 a new *agenda*, in which the liturgical part of divine service is considerably enlarged and the forms of prayer greatly changed (see Bähr, *Das Badische Kirchenbuch*, Carlsruhe, 1859). About the beginning of the 19th century, the more cultivated of the Roman clergy of Baden, under the guidance of such men as Wessenberg (q. v.), proposed many liberal reforms. Indeed a large portion of the priesthood demanded the abolition of celibacy, the introduction of the German language at divine service, the convocation of diocesan synods with lay delegations, and other reforms. The government desired to make Wessenberg the first archbishop of the newly-erected see of Freiburg, but could not obtain the papal confirmation. A reaction in favor of ultramontane views commenced under the Archbishop Vicari (1844), and in 1853 a violent contest began between State and Church. The priests received one class of directions from the archbishop, and another from the supreme ecclesiastical council of the state. Some priests were arrested for siding with the archbishop, others were suspended ecclesiastically for obeying the government. The archbishop excommunicated the members of the Catholic supreme ecclesiastical council, and was himself arrested in 1854. The Legislature unwaveringly supported the government, which, however, showed itself anxious to conclude a compromise with the archbishop. Negotiations with Rome concerning a convention (concordat) were eagerly pursued in 1855, but were not concluded before 1859. The convention with Rome created a great deal of dissatisfaction among the people: the Chambers in 1860 decidedly refused to ratify it, and it was at length abandoned by the government also. See CONCORDAT.

II. *Ecclesiastical Statistics.*—The number of Roman Catholics was, in 1864, 933,476; of members of the Evangelical Church, 472,258; of Mennonites and other dissidents, 2554; of Israelites, 25,263. The Evangelical Church is divided into 28 dioceses (deaneries) and 330 parishes. All the pastors of a diocese, with half the number of lay deputies of the local church councils, meet every third year in a synod. In the year after the meeting of a synod, all the clergymen of a diocese meet under the presidency of the dean for the discussion of moral questions; and in the third year a school convention is held in a similar manner for discussing the affairs of the primary schools, which in Baden, as in every German state, have a denominational character, and are subject to the control of the clergy. The General Synod meets regularly every seventh year, but may at any time be convoked by order of the grand-duke. Every two dioceses elect a clerical delegate, and every four dioceses a lay delegate. The grand-duke adds to this number of delegates two clerical and two lay members of the supreme ecclesiastical council, one professor of the theological faculty of Heidelberg, and a commissary who presides. A theological faculty is connected with the University of Heidelberg: it has counted among its members some of the most distinguished theologians of Germany, such as Rothe, Schenkel, Umbreit, and Ullmann. The two latter are known in the literary world as the founders of the best German theological quarterly, the *Studien und Kritiken*. Connected with the theological faculty is also an evangelical *Preachers' Seminary*, at which every native candidate for the ministry must spend one year. For the training of teachers there is a Protestant Normal School. The Roman Catholic Church, under the Archbishop of Freiburg, has 35 deaneries, with 747 parishes, 2 normal schools, and a theological faculty connected with the University of Freiburg. The liberal school among the Roman clergy is dying out. A theological quarterly was for some years published by the theological faculty of Freiburg, but is discontinued. The most celebrated Roman theologians in the present century have been Hug and Hirscher; a Romanist writer of great influence among the people is Alban Stolz. Some convents of nuns have been established since 1848. The Lutheran seceders from the State Church (old Lutheran Church) had, in 1859, three parishes with about 900 members. The principal work on the history of Protestantism in Baden is Vierordt, *Geschichte der Evangelischen Kirche in Baden*. See also Wiggers, *Kirchl. Statistik*, ii, 203, 207; Schem, *Eccles. Year-book*.

Bader, JOHANNES, one of the German reformers

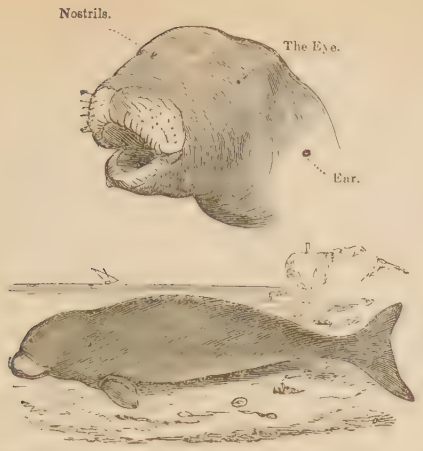
of the 16th century, was born about 1490. He was the tutor of Duke Ludwig II of Zweibrucken, and subsequently (after 1518) pastor of Landau, a town in the Bavarian Palatinate. He adhered to the Reformation in 1521, and worked for its introduction into Landau with such zeal and success, that at the time of his death only a few canons and monks of the Augustine convent remained in connection with the Roman Catholic Church. Bader was one of the first reformers who published an outline of the doctrines held by the reformed churches (*Ein Gespräch-Büchlein vom Anfange des christlichen Lebens*, Strasburg, 1526) several years before the appearance of Luther's catechisms. In 1527 he wrote a pamphlet against the Anabaptists, and especially against the learned Denck. His views on the Lord's Supper were nearly the same as those of Zuinglius and Bucer, and a tabular summary of them (*Summarium und Rechenschaft vom Abentmahl unseres Herrn J. C.*) was printed in 1533 at Strasburg on one side of a folio sheet. He was, in general, like his friend Bucer, for a reconciliation of the reformatory parties. In later years Bader was on friendly terms with Schwenkfeld, who visited him at Landau, and most of his friends at Strasburg and Zweibrucken were on this account greatly displeased with him. Bader died in August, 1545.—Herzog, *Real-Encyklopädie*, supplem. i, 160.

Badger is the interpretation in the Auth. Vers. of the word תַּחַשׁ, *tach'ash* (Ezek. xvi, 10; Sept. *δέρματα ὑακίνθινα*; Ald. ed. *ἰάνθινα*; Compl. *ὑάνθινα*, al. *πεπυρωμένα* in Exod. xxv, 5; Alex. *δέρματα ἅγια* in Exod. xxxv, 7; *ὑάκινθος*, Aq. and Sym. *ἰάνθινα* in Ezek. xvi, 10; Vulg. *pelles ianthinæ, ianthinus*); but many doubt its correctness, since the badger is not found in Southern Asia, and has not as yet been noticed out of Europe. The word occurs in the plural form in Exod. xxv, 5; xxvi, 14; xxxv, 7, 23; xxxvi, 19; xxxix, 34; Num. iv, 6, 8, 10, 11, 12, 14, 25; and, in connection with עֹרֹת, *oroth*, "skins," is used to denote the covering of the Tabernacle, of the Ark of the Covenant, and of other sacred vessels. In Ezek. xvi, 10, it indicates the material of which the shoes of women were made. Possibly the Latin *taxus* or *taxo*, the original of the Spanish *taxon*, Ital. *tasso*, Fr. *taisson*, Germ. *Dachs*, is the same word as *tachash*; and these designate the badger. This, however, appears to be the only support for the rendering "badger" (*meles taxus*) besides that of the Chaldee paraphrast (סַסְגוֹנָא, "*taxus*, sic dictus quia gaudet et superbit in coloribus multis," Buxtorf, *Lex. Rab.* s. v.). See Zoology.

The Badger.

The ancient interpreters understand by it a color given to leather, e. g. Sept. *ὑακίνθινα*: so Aquila, Symmachus, and the Syriac, which are followed by Bochart (*Hieroz.* ii, 387), Rosenmüller (*Schol. ad V. T.*, Exod. xxv, 5; Ezek. xvi, 10), Bynæus (*De Calceis Hebræorum*, lib. i, ch. 3), Scheuchzer (*Phys. Sacr.* in Exod. xxv, 5), and others. Parkhurst (*Heb. Lex.* s. v.), observes that "an outermost covering for the tabernacle of azure or sky-blue was very proper to represent the sky or azure boundary of the system." But this is mere conjecture. The Talmudists say that it is an animal like a *weasel*. Others, as Gesner and Harenberg (in *Musæo Brem.* ii, 312), have thought that some kind of wolf, known by the Greek name *θώς*, and the Arabic *Shaghul* is intended. Hasæus (in *Dissert. Philolog. Sylloge.* diss. ix, § 17) and Büsching, in his preface to the Epitome of Scheuchzer's *Physica Sacra*, are of opinion that *tachash* denotes a cetacean animal, the *Trichechus manatus* of Linnæus, which, however, is only found in America and the West Indies. Others, with Sebald Rau (*Comment. de iis quæ ex Arab. in usum Tabernac. fuerunt repetita*, Traj. ad Rhen. 1753, ch. ii), are in favor of *tachash* representing some kind of seal (*Phoca vitulina*, Lin.). Dr. Geddes (*Crit. Rem.* Exod. xxv, 5) is of the same opinion. Gesenius understands (*Heb. Lex.* s. v.) some "kind of seal or badger, or other similar (!) creature." Of modern writers Dr. Kitto (*Pict. Bibl.* on Exod. xxv, 5) thinks that *tachash* denotes some clean animal, as in all probability the skin of an unclean animal would not have been used for the sacred coverings. The corresponding Arabic word is not only *a dolphin*, but also *a seal*, and seals (?) were numerous on the shores of the peninsula of Sinai (Strab. xvi, 776). The etymology of the word in Heb. is favorable to this view, from the root חָשָׁה, *chashah'*, to *rest;* and seals no less than badgers are somnolent animals. (See Simonis *Exercitatio de* תַּחַשׁ, Hal. 1735.) Maurer, however (*Comment. in Exod.*), derives it from the root תָּחַשׁ, *tachash'*, to *penetrate*, a notion which suits the burrowing of the badger as well as the plunging of the seal. Pliny (ii, 56) mentions the use of the skins of seals as a covering for tents, and as a protection from lightning. (Comp. Plut. *Symp.* v, 9; Sueton. *Oct. iv.* 90; Faber, *Archæol. Hebr.* i, 115.) The *tachash* has also been identified with the *Trichechus marinus* of Linnæus, and with the sea-cow called *lamantin* or *dugong*. Others find it in an animal of the hyena kind, which is called by the Arabs *tahesh* (Botta's *Voyage in Yemen*, 1841). Robinson (*Researches*, i, 171) mentions sandals made of the thick skin of a fish which is caught in the Red Sea. It is a species of halicore, named by Ehrenberg (*Symb. Phys.* ii) *Halicora Hemprichii*. The skin is clumsy and coarse, and might answer very well for the external covering of the Tabernacle. According to Ehrenberg, the Arabs on the coast call this animal *Naka* and *Lottum*. Arabian naturalists applied the term *ensan alma*, "man of the sea," to this creature. Thevenot speaks of a kind of sea-man, which is taken near the port of Tor. "It is a great strong fish, and hath two hands, which are like the hands of a man, saving that the fingers are joined together with a skin, like the foot of a goose; but the skin of the fish is like the skin of a wild goat or chamois. When they spy that fish, they strike him on the back with harping irons, as they do whales, and so kill him. They use the skin of it for making bucklers, which are musket-proof." Niebuhr adds the information that "a merchant of Abushahr called *dahash* that fish which the captains of English ships call *porpoise*." The same traveler reports that he saw prodigious schools of these animals swimming. Professor Rüppell (*Mus. Senck.* i, 113, t. 6), who saw the creature on the coral banks of the Abyssinian coast, ascertained by personal examination that the creature in question was a sort of dugong, a genus of marine Pachydermata, to which he gave the name of *Halicore tabernaculi*, from a conviction that it was the *tachash* of Moses. It grows to eighteen feet in length. See Whale.

"In the present state of zoological knowledge, however, it is not necessary to refute the notions that *tachash* was the name of a mermaid or *homo-marinus*,



Halicore Tabernaculi, with enlarged drawing of the head.

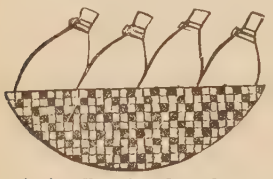
or of the walrus, a Polar animal, or of the *dugong* or seal, for neither of these is known in the Indian, Red, or Persian Seas, and there is little probability that in remote ages they frequented the south-east extremity of the Mediterranean, where the current sweeps all things northward; still less that they nestled in the lakes of the Delta, where crocodiles then abounded. But Niebuhr's hint respecting the name *tachash*, given, with some reference to colors, to a species of delphinus or porpoise, by the Arabs near Cape Mussendum, may deserve consideration, since the same people still make small rounded bucklers and soles of sandals of the *hout's* skin, which is a cetaceous animal, perhaps identical with Niebuhr's. This material might have been obtained from the caravan-traders of Yemen, or from the Ismaelites of Edom, but does not appear to have been fitted for other purposes than pack-saddles and sandal-soles. Considering *tachash*, therefore, not to indicate a color, but the skin of an animal, which may have derived its name from its color, probably deep gray, ash, or slaty (*hysginus*), we must look for the object in question to the zoology of the region around, or to places accessible by means of the traders and tribute importations of raw materials in Egypt, where we actually observe leopard or panther skins, and others of a smaller animal with a long fox-tail, represented in the triumphal procession of Thothmes III at Thebes (Wilkinson's *Anc. Egyptians*, i, pl. 4). These may have been of a canine genus, such as the agriodus, or megalotis Lalandii, which is actually iron-gray; or of a viverrous species, of which there are many in Africa both gray and spotted. Still these are unclean animals, and for this reason we turn to another view of the case, which may prove the most satisfactory that can now be obtained. Negroland and Central and

The Tachaitze (*Antilope Barbata*).

Eastern Africa contain a number of ruminating animals of the great antelope family; they are known to the natives under various names, such as *pacasse*, *empacasse*, *thacasse*, *facasse*, and *tachaitze*, all more or less varieties of the word *tachash*; they are of considerable size, often of slaty and purple-gray colors, and might be termed stag-goats and ox-goats. Of these one or more occur in the hunting-scenes on Egyptian monuments, and therefore we may conclude that the skins were accessible in abundance, and may have been dressed with the hair on for coverings of baggage, and for boots, such as we see worn by the human figures in the same processions. Thus we have the greater number of the conditions of the question sufficiently realized to enable us to draw the inference that *tachash* refers to a ruminant of the Aigocerine or Damaline groups, most likely of an iron-gray or slaty-colored species" See ANTELOPE.

Bag, a purse or pouch. The following words in the original are thus rendered in the English version of the Bible: 1. חֲרִיט, *charit'*, a *pocket* (Sept. θύλακος, Vulg. *saccus*), the "bags" in which Naaman bound up the two talents of silver for Gehazi (2 Kings v, 23), probably so called, according to Gesenius, from their long, cone-like shape. The word only occurs besides in Isa. iii, 22 (A. V. "crisping-pins"), and there denotes the reticules carried by the Hebrew ladies. 2. כִּיס, *kis* (Sept. μάρσιππος, μαρσύπιον, Vulg. *sacculus*, *saccellus*), a *bag* for carrying weights (Deut. xxv, 13; Prov. xvi, 11; Mic. vi, 11); also used as a *purse* (Prov. i, 14; Isa. xlvi, 6); hence a *cup* (Prov. xxiii, 31). 3. כְּלִי, *keli'* (Sept. κάδιον, Vulg. *pera*), translated "bag" in 1 Sam. xvii, 40. 49, is a word of most general meaning, and is generally rendered "vessel" or "instrument." In Gen. xlii, 25, it is the "sack" in which Jacob's sons carried the corn which they brought from Egypt, and in 1 Sam. ix, 7; xxi, 5, it denotes a bag or wallet for carrying food (A. V. "vessel;" compare Judg. x, 5; xiii, 10, 15). The shepherd's "bag" which David had seems to have been worn by him as necessary to his calling, and was probably, from a comparison of Zech. xi, 15, 16 (where A. V. "instruments" is the same word), for the purpose of carrying the lambs which were unable to walk or were lost, and contained materials for healing such as were sick and binding up those that were broken (comp. Ezek. xxxiv, 4, 16). 4. צְרוֹר, *tseror'* (Sept. ἔνδεσμος, δεσμός, Vulg. *sacculus*), properly a "bundle" (Gen. xlii, 35; 1 Sam. xxv, 29), appears to have been used by travellers for carrying money during a long journey (Prov. vii, 20; Hag. i, 6; compare Luke xii, 33; Tob. ix, 5). In such "bundles" the priests bound up the money which was contributed for the restoration of the Temple under Jehoiada (2 Kings xii, 10; A. V. "put up in bags"). 5. The "bag" (γλωσσόκομον, Vulg. *loculi*) which Judas carried was probably a small box or chest (John xii, 6; xiii, 29). The Greek word is the same as that used in the Sept. for "chest" in 2 Chron. xxiv, 8, 10, 11, and originally signified a box used by musicians for carrying the mouthpieces of their instruments. 6. The βαλάντιον, or *wallet* (Luke x, 4; xii, 33; xxii, 35, 36). Of these terms it will only be necessary here to discuss one application, which they all sustain, i. e. as a receptacle for money. The money deposited in the treasuries of Eastern princes, or intended for large payments, or to be sent to a government as taxes or tribute, is collected in long, narrow bags or purses, each containing a certain amount of money, and sealed with the official seal. As the money is counted for this purpose, and sealed with great care by officers properly appointed, the bag or purse passes current, as long as the seal remains unbroken, for the amount marked thereon. In the receipt and payment of large sums, this is a great and important convenience in countries where the manage-

ment of large transactions by paper is unknown, or where a currency is chiefly or wholly of silver; it saves the great trouble of counting or weighing loose money. This usage is so well established that, at this day, in the Levant, "a purse" is the very name for a certain amount of money (now twenty-five dollars), and all large payments are stated in "purses." The antiquity of this custom is attested by the monuments of Egypt, in which the ambassadors of distant nations are represented as bringing their tributes in sealed bags of money to Thothmes III; and we see the same bags deposited intact in the royal treasury (Wilkinson, i, 148, abridgm.). When coined money was not used, the seal must have been considered a voucher not only for the amount, but for the purity of the metal. The money collected in the Temple, in the time of Joash, seems to have been made up into bags of equal value after this fashion, which were probably delivered sealed to those who paid the workmen (2 Kings, xii, 10; comp. also 2 Kings v, 23; Tobit ix, 5; xi, 16). See MONEY.


Ancient Egyptian Money-bags.

Bagger, HANS OLESAN, a Danish theologian, born at Lund in 1646, became bishop of Zealand in 1675, and died at Copenhagen in 1693. He is the author of the Danish Church-Ritual, which was introduced in 1686, and of a revised altar-book, both of which are still in use in the Danish Church. Being consulted by the Danish government as to whether the interest of the Lutheran Church allowed the admission to Denmark of the French Calvinists, who had been expelled by Louis XIV, he answered in the negative, because such an admission "would expose the souls of the Lutherans to temptation and to the risk of everlasting damnation."—Pierer, *Universal-Lexikon*, s. v.

Ba'go (Βαγώ), the head of one of the Israelitish families ("sons"), to which is assigned the Uthi, son of Istalcuriorus, who returned from the captivity (1 Esdr. viii, 40); evidently the BIGVAI (q. v.) of the true text (Ezra viii, 14).

Bago'as (Βαγώας), the eunuch (or chamberlain) who had charge of the tent of Holofernes, and introduced Judith (Jud. xii, 11, 13, 15; xiii, 1, 3; xiv, 14). The name is said (Pott, *Etymol. Forsch.* I, xxxvii) to be equivalent to *eunuch* in Persian (Plin. *Hist. Nat.* xiii, 4, 9), and, as such, was probably a title of office rather than a personal appellation (see Quintil. v, 12; comp. Burmann ad *Ovid. Am.* ii, 2, 1). Accordingly, we find the name often recurring in Eastern history (see Smith's *Dict. of Class. Biog.* s. v.) even so late as that of the chief eunuch of Herod's harem, who was put to death for intriguing with the Pharisees (Josephus, *Ant.* xvii, 2, 4 ad fin.).

Bag'oï (Βαγοῖ), one of the Israelitish family heads, whose "sons" (to the number of 2066) returned from the exile (1 Esdr. v, 14); evidently the BIGVAI (q. v.) of the Heb. text (Ezra ii, 14).

Bagoses (Βαγώσης), the general of Artaxerxes (probably Mnemon; the text, as emended by Hudson, has τοῦ ἄλλου Ἀοταξέρξου v. r. τοῦ Ἄχου Ἀρτ.); he sacrilegiously entered the Temple at Jerusalem, and imposed oppressive taxes upon the Jews (Josephus, *Ant.* xi, 7, 1).

Bagot, LEWIS, a bishop of the Church of England, was born in 1740. He was a son of Lord Bagot. After studying at the University of Oxford, he became a canon, and later, successively bishop of Bristol, Norwich, and St. Asaph. He died in 1802. He is the author of numerous theological works, the most important of which is *Twelve Discourses on the Prophecies concerning the first Establishment and subsequent History of Christianity, preached at the Warburtonian Lecture, in Lincoln's Inn Chapel*, 1780.—Allibone, *Dictionary of Authors*, i, 99; Hoefer, *Biographie Générale*, iv, 168.

Bagshaw, WILLIAM, a Nonconformist minister, was born in 1628, and died in 1702. His zeal in the northern parts of Derbyshire acquired for him the title of "the Apostle of the Peak." He published *Water for a Thirsty Soul*, in several sermons on Rev. xxi, 6 (1653), and a number of other works. Some 50 of his works, upon various subjects, have never been printed. —Allibone, *Dictionary of Authors*, i, 99.

Baha'rumite (Heb. with the art. *hab-Bacharumi'*, הַבַּחֲרוּמִי; Sept. ὁ Βαρσαμί v. r. Βαρωμί), an epithet of Azmaveth, one of David's warriors (1 Chron. xi, 33); doubtless as being a native of BAHURIM (q. v.).

Bahat. See MARBLE.

Bahr, JOSEPH FRIEDRICH, a German theologian, was born in 1713, and died in 1775. He became, in 1739, deacon at Bischofswerda; in 1741, pastor at Schönfeld; and, after filling several other church positions, finally became superintendent. He wrote, among other works against the Socinians, *Abhandlung der reinen Lehre unserer evangelischen Kirche von der Sterblichkeit und dem leiblichen Tode des menschlichen Geschlechtes*: a life of Christ (*Lebensgeschichte Jesu Christi*), 1772.—Hoefer, *Biog. Générale*, iv, 172.

Bahrdt, KARL FRIEDRICH, a German Rationalist, notorious for his bold infidelity and for his evil life, was born Aug. 25, 1741, at Bischofswerda, Saxony. He studied at Pforta and at Leipzig, where his father was professor of theology. The old Lutheran faith was still taught there; but Ernesti was one of the professors, and a new era was dawning. Bahrdt first imbibed Crusius's (q. v.) philosophical orthodoxy. In 1761 he became master, and began to lecture, and did it fluently and with applause, on dogmatic theology. He soon became very popular, also, from his eloquence in the pulpit. In 1768 he was compelled to resign as professor ext. of theology on account of a charge of adultery, and it is clear that even thus early he was leading a very immoral life. Through the influence of Klotz, a man of kindred spirit, he was made professor of Biblical archæology at Erfurt; but he soon fell into ill repute there, and next obtained a chair at Giessen. Here he abandoned the doctrines of the Trinity and the Atonement, and published several books which brought down the wrath even of Semler (q. v.). After many wanderings to and fro in search of fame and wealth, of which he was always greedy, yet always poor, he returned to Halle in 1779. His career here for ten years was erratic and disgraceful; he wrote books, lectured when he could get hearers, and opened a tavern in a vineyard, with the assistance of his maid, who lived with him as his wife, though his own good wife was yet alive. In 1789 he was imprisoned. He died near Halle, April 23, 1792. He was the living type and illustration of the vulgar rationalism of his age. His writings were very numerous (nearly 150 in number), but are of no critical or theological value, and therefore need not be enumerated.—Kahnis, *German Protestantism*, ch. ii, p. 130; Hurst, *History of Rationalism*, p. 139–142.

Bahu'rim (Heb. *Bachurim'*, בַּחֻרִים, or [in 2 Sam. iii, 16; xix, 17] בַּחוּרִים, *low grounds*, otherwise *young men's* village; Sept. Βαουρίμ, but Βαχουρίμ [v. r. Βαρακίμ] in 2 Sam. iii, 16; Josephus Βαχουρής, *Ant.* vii, 9, 7, ed. Havercamp; for other var. readings, see Reland, *Palæst.* p. 614), a place not far from Jerusalem, of which the slight notices remaining connect it almost exclusively with the flight of David (q. v.) from his son Absalom (q. v.). It was apparently on or close to the road leading up from the Jordan valley to Jerusalem. Shimei, the son of Gera, resided here (2 Sam. xvii, 18; 1 Kings ii, 8), and from the village, when

David, having left the "top of the mount" behind him, was making his way down the eastern slopes of Olivet into the Jordan valley below, Shimei issued forth, and running along (Josephus διατρέχων) on the side or "rib" of the hill over against the king's party, flung his stones and dust, and foul abuse (xvi, 5), with a virulence which is to this day exhibited in the East toward fallen greatness, however eminent it may previously have been. Here in the court of a house was the well in which Jonathan and Ahimaaz eluded their pursuers (xvii, 18). In his account of the occurrence, Josephus (*Ant.* vii, 9, 7) distinctly states that Bahurim lay off the main road (παῖδες ἐκτραπέντες τῆς ὁδοῦ), which agrees well with the account of Shimei's behavior. Here Phaltiel, the husband of Michal, bade farewell to his wife on her return to king David at Hebron (2 Sam. iii, 16). Bahurim must have been near the southern boundary of Benjamin; but it is not mentioned in the lists in Joshua, nor is any explanation given of its being Benjamite, as, from Shimei's residing there, we may conclude it was. In the Targum Jonathan on 2 Sam. xvi, 5, we find it given as *Almon* (עַלְמוֹן); but the situation of Almon (see Josh. xxi, 18) will not at all suit the requirements of Bahurim. Dr. Barclay conjectures that the place lay where some ruins (apparently those called *Kubbeh* on Van de Velde's *Map*, near the remains of *Deir es-Sid*, as in Robinson's *Researches*, ii, 109) still exist close to a *Wady Ruwaby*, which runs in a straight course for three miles from Olivet toward Jordan, offering the nearest, though not the best route (*City of the Great King*, p. 563).

AZMAVETH "the Barhumite" (2 Sam. xxiii, 31), or "the Baharumite" (1 Chron. xi, 33), one of the heroes of David's guard, is the only native of Bahurim that we hear of except Shimei.—Smith, s. v.

Baier, JOHN WILLIAM, a Lutheran divine, born at Nuremberg in 1647. He was a member of several German universities, and rector and theological professor of the University of Halle, where he died in 1694. He wrote, *Compendium Theologiæ Positivæ* (Jena, 1686, 8vo, often reprinted):—*De Purgatorio* (Jena, 1677, 4to):—*De Aquâ lustrali Pontificiorum* (Jena, 1692, 4to):—*Collatio doctrinæ Quackerorum et Protestantium* (Jena, 1694, 4to).—*Biog. Univ.* iii, 223; Winer, *Theol. Literatur.*—Landon, *Eccles. Dictionary*, s. v.

Bail (Heb. עָרַב, *arab'*, to *become surety*; Gr. ἐγγυᾶσθαι), as a legal regulation, does not occur in the Mosaic civil polity, nor is the word found in the Auth. Vers. of the Scriptures; but the custom nevertheless prevailed among the (later) Hebrews, as is evident from the many allusions to it in the Book of Proverbs. Indeed, these maxims are evidence of great rigor in the enforcement of such obligations (Prov. xi, 15; xvii, 18; xxii, 26), and recommend great caution (vi sq.) in view of the fact that the security was treated quite as severely as the debtor (comp. the Mishna, *Baba Bathra*, x, 7) in whose stead he was held (Prov. xx, 16; xxii, 27). A somewhat milder sentiment is expressed in the Apocrypha (Sir. xxix, 17), yet not without a warning to prudence (viii, 16; xxix, 21 [24]). See SURETY.

Bailey, Jacob, a "frontier missionary" of the Protestant Episcopal Church, was born in Rowley, Mass., 1731. He graduated at Harvard in 1755, and in 1758 was licensed to preach by the Congregational Association at Exeter, N. H. In 1759 he left the Congregational Church, and embarked for England, to be ordained for the ministry in the Church of England. In March of the following year he was ordained, and appointed a missionary of the "Society for Propagating the Gospel in Foreign Parts" to Pownalboro', Me. He immediately returned and entered on his duties. Taking the side of England in the Revolution, he escaped to Halifax, N. S., in 1779, and labored as a missionary there and at Cornwallis until his death, July 26, 1808. See Bartlet, *Life of Rev. Jacob Bailey* (N. Y. 8vo).—Sprague, *Annals*, v, 204.

Bailey, John, Congregational minister, was born in Lancashire, England, Feb. 24, 1644, studied under Dr. J. Harrison, and entered the ministry at Chester, 1666. As a Nonconformist, he was imprisoned in Lancashire jail for some time, and after his release he went to Limerick, Ireland, where he labored faithfully as pastor for 14 years. The office of chaplain to the Duke of Ormond, with the promise of a deanery and bishopric, was tendered to him on condition of conforming to the Established Church, but he refused. He was finally imprisoned, and only released on a promise to leave the country. About 1684 he came to New England, and was ordained minister of the Congregational Society at Watertown, October 6, 1686, with his brother, Thomas Bailey, as his assistant. He removed to Boston in 1692, and became assistant to Mr. Allen, of the First Church, in 1693. Here he labored, as his failing health would allow, till his death, December 12, 1697. He was a man of eminent piety and exemplary life. A volume of his discourses was published in 1689.—Sprague, *Annals*, i, 201.

Baillet, ADRIAN, a Romanist writer of repute, was born at Neuville, near Beauvais, June 13th, 1649, and was educated at a Franciscan convent. He afterward studied at Beauvais, and in 1676 was admitted to holy orders. For a time he served a cure; but, feeling himself to be unsuited for this kind of life, he left it, and took the charge of the library of M. de Lamoignon, the advocate general, with whom he passed the remainder of his days, and died January 21st, 1706. His works are: *Jugement des Savans* (4 vols.). The work was to have consisted of seven parts; the first is a kind of preface to the other, and gives general rules for forming a sound judgment of a work; the other six parts were to have contained his own opinions and the judgments of others concerning works of every kind; but he only finished a small part of his design. This work was reprinted, revised, at Paris (7 vols. 4to, 1722); and Amsterdam (1725, 17 vols. 12mo):—*Life of Descartes* (1692):—*Treatise on Devotion to the Blessed Virgin Mary* (1693). This work was condemned at Rome in 1695, and denounced to the Sorbonne as soon as it appeared as derogating from the worship due to the Virgin:—*Les Vies des Saints*, his most celebrated work, printed in 1701, in 3 vols. fol. and in 12 vols. 8vo; and reprinted in 1704 and 1708 with the addition of the *Histoire des Fêtes Mobiles* and *Les Vies des Saints de l'Ancien Testament*, in 4 vols. fol. and 17 vols. 8vo. These last editions are the most highly esteemed. Baillet also published several less important works, and left thirty-five folio volumes in MS., containing the catalogue of the library of Lamoignon. During the twenty-six years that he was librarian to that gentleman, he only went out once a week; all the rest of his time he spent in reading or conversing with the savans. He slept only five hours, and most frequently in his clothes.—*Biog. Univ.* iii, 226; Landon, *Eccles. Dict.* s. v.

Baillie (or **Bailey**), ROBERT, a Scotch theologian, was born at Glasgow, April 30, 1602, and educated at the university of that town. During the rebellion he was an active opponent of Episcopacy, and he obtained much credit for his refusal in 1637 to preach before the General Assembly in favor of the liturgy and canons, which the king was desirous to introduce into Scotland. In 1638 he was appointed a member of the assembly held at Glasgow, where the *Covenant* was agreed upon, and in 1640 he was deputed to London to carry the accusations of the lords of the covenant against Laud. In 1642 he was appointed professor of divinity in the University of Glasgow. In 1643 he was sent as one of the commissaries of the Scotch Presbyterians to the assembly at Westminster. He execrated the murder of the king, and denounced

it as a horrible parricide, and was always faithful to the house of Stuart. Charles II would have made him bishop, but, true to his principles, Baillie refused this. He was said to know twelve or thirteen languages, and wrote very pure Latin. In 1661 he was appointed principal of the university. In 1662 he died. Of Baillie's works, the most important are, *Dissuasive from the Errors of the Time* (4to, Lond. 1645):—*Anabaptism, the true Fountain of Independency, Brownism, Antinomy, Familism*, etc. (a second part of the *Dissuasive*, 4to, Lond. 1647):—*Appendix Practica ad Joannis Buxtorfii Epitomen Grammaticæ Hebrææ* (8vo, Edinb. 1653):—*Operis Historici et Chronologici Libri Duo* (fol. Amst. 1663, and Basil, 1669). He also published several sermons and other short tracts. But of all the produce of his pen, by far the most interesting part consists of his *Letters*, written to various friends, which throw much light on the history of the times. A complete edition was produced under the care of David Laing, Esq. (in 3 vols. crown 8vo, Edinb. 1841–42), with annotations and a life of Baillie. See Hetherington, *Church of Scotland*, ii, 135.

Bainbridge or **Bambridge**, CHRISTOPHER, archbishop of York, and cardinal-priest of the Roman Church, was born at Hilton, in Westmoreland, and educated at Queen's College, Oxford, of which he became provost in 1495. He was afterward a liberal benefactor to his college. In 1503 he became dean of York; in 1505 dean of Windsor. In 1507 he was advanced to the see of Durham, and was translated the next year to the archbishopric of York. Bainbridge distinguished himself chiefly by his embassy from King Henry VIII to Pope Julius II, who created him cardinal of St. Praxede in March, 1511. His letter to King Henry VIII concerning the pope's bull, giving him the title of Most Christian King, is extant in Rymer's *Fœdera* (edit. 1704–1735, xiii, 376). Cardinal Bainbridge died at Rome, July 14, 1514. His death was caused by poison administered by Rinaldo de Modena, a priest whom he had employed in menial offices, and who, after confessing that he was suborned to this act by Sylvester de Giglis, bishop of Worcester, who was at that time envoy from King Henry VIII to Rome, committed suicide. See *Engl. Cyclop.* s. v.; *Biog. Britan.* ed. 1778, i, 515; Wood, *Athenæ Oxon.* ed. Bliss, ii, 702.

Baines, RALPH, was born in Yorkshire, and educated at St. John's College, Cambridge: he was eminent as a Hebraist, and was made regius professor of Hebrew at Paris. In 1554 he was made bishop of Lichfield and Coventry; in 1559 he was ejected by Queen Elizabeth, and very shortly after died at Islington. He wrote a *Commentary on the Proverbs*, 1555, and a few Hebrew works.—Godwin, *De Præs. Angliæ*, p. 324.

Baird, ROBERT, D.D., an eminent Presbyterian minister and philanthropist, was born in Fayette Co., Penn., October 6, 1798. After academical training at Uniontown, he entered Washington College, and passed thence to Jefferson College, where he graduated in 1818. After spending a year as a teacher in Bellefonte, where he was a frequent newspaper contributor, he entered the theological seminary at Princeton, where he studied for three years, officiating one year as tutor in the college. In 1822 he was licensed to preach by the Presbytery of New Brunswick, and in the same year took charge of an academy in Princeton, which position he held for five years. In 1828 he was ordained to the work of the Gospel ministry. In 1827 he entered upon the great field of all his subsequent labors—"the extension of Protestantism and the evangelization of the world, in connection with the great religious and benevolent societies." He took a leading part in the movement made by the New Jersey Bible Society to supply every destitute family in New Jersey with the Scriptures. This plan was carried into execution successfully. Next, as agent of the New Jersey Missionary Society, Dr. Baird did much to lay the foundation of public education in that state, and originated the first system of common schools established in the state, which, with few modifications, still remains in force. In 1829 he became agent of the American Sunday-school Union, and for five years he held meetings all over the country, doing much to advance the influence of the society, and adding largely to its funds. In 1835 Dr. Baird went to Europe, and resided in Paris and Geneva, with the exception of a few months, for the next eight years. His primary object was to ascertain what the American churches could do to revive the Protestant faith where it had lost its vitality, and to convert the Roman Catholics. Among the results of his labors was the formation of the Foreign Evangelical Society, since merged into the American and Foreign Christian Union, of which he was one of the founders. In the Scandinavian countries, in Russia and in Germany, he met with extraordinary success in giving an impulse to the temperance reform. His exertions in behalf of the Bible and Tract Societies were confined to no single country of Europe, while his intercessions for the persecuted were put forth alike in Protestant Sweden and in Roman Catholic France. The recent translation and publication of the Sacred Scriptures in the modern Russ, under the auspices of the imperial government, are believed to have been greatly attributable to Dr. Baird's strenuous personal efforts. To the cause of Protestantism, of temperance, and of education, Dr. Baird was enthusiastically devoted. Possessed of a fine personal appearance, an amiable disposition, and rare affability of manner, an accomplished linguist, and a man of broad information, Dr. Baird had a large personal acquaintance among the great and good men of America and Europe. He was admitted to interviews and discussions with all the monarchs that rule the destinies of the Old World. His thorough honesty and sincerity, his pure religious character, and his unbounded charity, stamped him as a man who could give counsel to kings, and who had access by right to every source of influence and power. In 1843 he returned to America, continuing to be corresponding secretary of the Foreign Evangelical Society and of the American and Foreign Christian Union (with slight interruption, and making several visits to Europe) to the time of his death, March 15, 1863.

This brief sketch suffices to show Dr. Baird as an indefatigable laborer. His sympathies were eminently catholic, and his activities were cosmopolitan. His name, and even his person, were known to all Protestant branches of the church throughout the United States and Europe. Amid his incessant missionary labors and travels he found time also for a large literary activity. Besides numerous reports for the benevolent societies with which he was connected, and many contributions to newspapers, magazines, and reviews, he wrote *A View of the Valley of the Mississippi* (Phila. 1832, 12mo); *Memoir of Anna Jane Linnard* (Phila. 1835, 18mo); *Memoir of the Rev. Joseph Sanford* (Phila. 1836, 12mo); *Histoire des Sociétés de Tempérance des Etats-Unis d'Amérique* (Paris, 1836, 12mo; translated into German, Dutch, Danish, Finnish, Russ, and Swedish—the latter translation by order of Bernadotte); *L'Union de l'Eglise et de l'Etat dans la Nouvelle Angleterre* (Paris, 1837, 18mo); *Visit to Northern Europe* (N. Y. 1841, 2 vols. 12mo); *Religion in America* (Glasgow and Edinburgh, 1842, 8vo; translated into German, Dutch, French, Swedish, etc.; revised ed. N. Y. 1844; enlarged and rewritten, N. Y. 1856); *Protestantism in Italy* (Boston, 1845, 12mo); 2d. ed. 1847); *Christian Retrospect and Register* (N. Y. 1851, 12mo, in part).—See *Life of Dr. Baird*, by his son, Prof. H. M. Baird (N. Y. 1866); Allibone, *Dict. of Authors*, i, 142; *Princeton Review*, 1843, p. 489; *Christian Intelligencer* (newspaper); Wilson, *Presb. Almanac*, 1864; Sprague, *Sermon on Dr. Baird* (Albany, 1863).

Baius, or **De Bay**, MICHAEL, a Romanist writer

of eminence, was born at Melin in 1513, and studied at Louvain. In 1551 he was appointed professor of theology at Louvain, as substitute for Professor Tapper, a delegate to the Council of Trent. The lectures which he delivered in this capacity gave great offence, and when Tapper and Ravenstein returned, they denounced eighteen propositions taken from his lectures and writings to the faculty of theology at Paris as heretical. In 1560 a censure was issued by that body, whereby three of these dogmas were declared to be erroneous, and fifteen either wholly or partly heretical. The following propositions and the corresponding censures may be cited:

"*Proposition* 4. Free-will is in itself sinful; and every act of the free-will, left to itself, is either mortal or venial sin.—*Censure.* This proposition is heretical in both its parts. *Proposition* 5. Man sins in every thing that depends on himself, and cannot avoid sinning.—*Censure.* This proposition is heretical. *Proposition* 7. Man's free-will cannot avoid sin without God's special grace; whence it follows that all the actions of unbelievers are sinful.—*Censure.* That the second part of this proposition is not properly deduced from the first, and is false. *Proposition* 9. A schismatic or a heretic, or a man who is not purely an infidel, may sometimes merit eternal life by merit of condignity.—*Censure.* This proposition is heretical. *Proposition* 11. Contrition does not remit sin without the sacrament of baptism or that of penance, except in cases of martyrdom or necessity.—*Censure.* This proposition is heretical. *Proposition* 12. If a sinner does all that is ordered him, neither his contrition nor his confession avail to the remission of his sin, unless the priest gives him absolution, even though the priest refuse absolution out of malice, or unreasonably.—*Censure.* This proposition is heretical. *Proposition* 14. Grace is never given to those who oppose it, and the same holds of the first justification; for justification is faith itself, and it is through faith that the sinner is made righteous.—*Censure.* The first two parts are heretical, and the last false. *Proposition* 16. No one is without original sin, save Jesus Christ only; and, accordingly, the Blessed Virgin died owing to the sin which she had contracted in Adam; and all her sufferings in this life were, like those of all the other righteous, the penalty of actual or original sin.—*Censure.* This proposition is heretical in all its parts, and injurious to the Blessed Virgin and all the saints."

The Franciscans appealed against the doctrines of Baius to the Cardinal Granvella, governor of the Low Countries, but he refused to receive the appeal, and enjoined silence on all parties. Baius and John Hessels were sent, in 1563, to the Council of Trent by Granvella as deputies of the University of Louvain. At the council the learning and talent of Baius gained him general admiration. On his return he published several works on the controverted points, viz. *De Meritis Operum* (1561):—*De Prima Hominis Justitia et Virtutibus Impiorum* (1565):—*De Sacramentis in Genere contra Calvinum* (1565):—*De Libero Hominis Arbitrio, de Charitate et Justificatione* (1566). The controversy was bitterly renewed, and on the 1st of October, 1567, Pius V issued a bull condemning seventy-six dogmas, but without naming Baius, for whom he had great regard; and to this Baius, after having written to the pope, was compelled to yield, which he did before Morillon, the grand vicar of the Cardinal Granvella, and afterward before Cardinal Tolet. In 1577 he was made inquisitor-general of Holland. He died September 16th, 1589. His doctrine (called *Baianism*) was afterward taken up by the Jansenists. His works were edited by Quesnel and Gerberon (Colon. 1696, 2 vols. 4to): the edition was condemned at Rome, 1697.—*Biog. Univ.* iii, 245; Duchesne, *Histoire du Bajanisme* (Douay, 1731); Bayle, *Dictionary*, s. v.; Kuhn (R. C.), *Dogmatik*, p. 480 sq.; answered by Schäzler (R. C.), *Dogma v. der Gnade* (Mainz, 1865, 8vo); Wetzer u. Welte, *Kirchen-Lexikon*, s. v. The bull of Pius V is given in Dens, *Theologia*, viii, 199.

Ba'jith (Heb. with the art. *hab-ba'yith*, הַבַּיִת, *the house*), taken by some to be the name of a city in Moab, where there may have been a celebrated idol temple. It occurs in the prophecy against Moab (Isa. xv, 2): "He is gone up to Bajith and to Dibon, the high places, to weep," which passage is thus interpreted by Bishop Lowth: "*He* is used for the people of Moab. Bajith and Dibon are in the Chaldee and Syriac versions made into the name of one place, *Beth-Dibon*. *Beth* [i. e. *Bajith*] may signify the house or temple of an idol." The Sept. has Ἀνπεῖσθε ἐφ' ἑαυτούς, Vulg. *Ascendit domus*. Gesenius (*Comment. zu Jesa.* in loc.) understands it as referring, not to a place of this name, but to the "temple" of the false gods of Moab, as opposed to the "high places" in the same sentence (comp. xvi, 12). The allusion has been supposed to be to Beth-Baalmeon, or Beth-diblathaim, which are named in Jer. xlviii, 22, as here, with Dibon and Nebo. In this view Henderson (*Comment.* in loc.) coincides. See BAMOTH.

Baka. See MULBERRY.

Bakar. See OX.

Bakbak'kar (Heb. *Bakbakkar'*, בַּקְבַּקַּר, prob. from בָּקַר reduplicated, *admirable* or *searcher*, perhaps i. q. בַּקְבַּק־הַר, *wasting of* the *mount*; Sept. Βακβακάρ), one of the Levites inhabiting the villages of the Netophathites, who were carried captive to Babylon (1 Chron. ix, 15). B.C. 588.

Bak'buk (Heb. *Bakbuk'*, בַּקְבֻּק, *a bottle*; Sept. Βακβούκ), the head of one of the families of the Nethinim that returned from Babylon (Ezra ii, 51; Neh. vii, 53). B.C. ante 536.

Bakbuki'ah (Heb. *Bakbukyah'*, בַּקְבֻּקְיָה, prob. *wasting of Jehovah*; Sept. Βακβακίας, Βακχίας, but other copies omit), a Levite, "second among his brethren," who dwelt at Jerusalem on the return from Babylon (Neh. xi, 17; xii, 9, 25, where the identity is proved by the associated names). B.C. post 536.

Bake (אָפָה, *aphah'*). This domestic operation was usually, among the ancient Israelites, committed to the females or slaves of the family (Gen. xviii, 6; Lev. xxvi, 26; 1 Sam. viii, 13; xxviii, 24; 2 Sam. xiii, 8; Matt. xiii, 33; comp. Jer. vii, 18; xliv, 19; see the Mishna, *Challah*, ii, 7; Thilo, *Cod. apocryph.* i, 96; Pliny, xviii, 28; Arvieux, *Voyages*, iii, 226; v, 418; Burckhardt, ii, 1003; Russell, *Aleppo*, i, 146; Robinson, ii, 180), but later they had regular bakers (אֹפִים, *ophim'*, Hos. vii, 4, 6; comp. Joseph. *Ant.* xv, 9, 2), and in Jerusalem (Jer. xxxvii, 21) there was a special "Bakers' Street" (*bazaar*, forum pistorium). See MECHANIC. The dough (בָּצֵק, *batsek'*, Sept. σταῖς) was made of wheat, barley, or spelt flour (Mishna, *Shebuoth*, iii, 2), and every family took care to bake their own supply in small quantities fresh daily (comp. Arvieux, i, 69; iii, 227; Tavernier, ii, 280; Harmer, iii, 474), prepared in a wooden bowl or trough (מִשְׁאֶרֶת, *mishe'reth*, Exod. xii, 28; comp. Shaw, *Trav.* p. 231; Rosenmüller, *Morgenl.* i, 303 sq.), leavened (an act denoted by the verb חָמֵץ, *chamets'*) properly (Plin. xviii, 26), and kneaded (an operation designated by לוּשׁ, *lush*). The ferment was omitted whenever it was necessary to bake in haste (Gen. xix, 3; Exod. xii, 34 sq., 39; Judg. vi, 19; 1 Sam. xxviii, 24; comp. Plin. xviii, 27), and the modern Bedouins scarcely use leaven at all (Arvieux, iii, 227; Robinson, iii, 76); and even in cities, for the most part, bread is baked unfermented in the East (Rüppell, *Abyss.* i, 199). See PASSOVER; LEAVEN. The bread is made in the form of long or round cakes (כִּכָּרוֹת לֶחֶם, *kikkeroth' le'chem*, Exod. xxix, 23; 1 Sam. ii, 36; Judg. viii, 5; Sept. κολλυρὶς ἄρτου), of the size of a plate and the

thickness of the thumb (Korte, *Reis.* p. 436; Russell, *Aleppo*, i, 146; Harmer, *Obs.* iii, 60 sq.; Robinson, ii, 496); hence in eating they were not cut, but broken (Isa. lvii, 7; Matt. xiv, 19; xxvi, 26; Acts xx, 11; comp. Xenoph. *Anab.* vii, 3, 22; Plaut. *Pœn.* iii, 5, 19; Curt. iv, 2, 14; Robinson, ii, 497). See MEAL. The proper oven (תַּנּוּר, *tannur'*, comp. Hos. vii, 4, 6), which in Oriental cities is sometimes public (Shaw, *Trav.* p. 202; Harmer, i, 246), differs little from ours (Arvieux, iii, 229). But, besides these, use was principally made of large stone jars, open at the mouth, about three feet high, with a fire made inside (regularly with wood, comp. Isa. xliv, 15, but on occasion also of dry dung, Ezek. iv, 12; comp. Arvieux, iii, 228 sq.; Korte, p. 438; see FUEL), for baking bread and cakes, as soon as the sides were sufficiently heated, by applying the thin dough to the exterior (according to others, to the interior surface likewise), the opening at the top being closed (comp. Arvieux, iii, 227; Niebuhr, *Beschr.* p. 57; Tavernier, i, 280; Rüppell, *ut sup.*). Such a pot is still called *tanur* by the Arabs (Michaelis, *Orient. Bibl.* vii, 176). Another mode of baking, which is still very common in the East, consists either in filling a shallow pit with red-hot gravel-stones, which, as soon as they have imparted their heat to the hole, are taken out and the cakes of dough laid in their place (Tavernier, i, 64); or a jar is half filled with hot pebbles and the dough spread on the surface of these (Arvieux, iii, 229). This preparation of bread is probably denoted by the עֻגּוֹת רְצָפִים, *uggoth' retsaphim'* ("cakes baken on the coals"), of 1 Kings xix, 6. That baked regularly in the oven, on the other hand, is call-

Ancient Egyptian Bakery.

Fig. 1, 2, Kneading the dough with their feet; 3, 4, Carrying it to the confectioner (5), who rolls out the paste, which is afterward made into cakes of various forms, *d*, *e*, *f*, *g*, *h*; 6, 7, Making a sort of macaroni (*l*, *n*, *n*, *n*), on a pan over the fire, *m*; 8, Preparing the oven; 9, Cooking lentils, which are in the baskets, *p*, *p*; 11, 12, Making cakes of bread sprinkled with seeds, *z*; 15, 16, Kneading paste with the hands; 19, Carrying the cakes to the oven, *y*, which is now lighted. At *a*, *b*, the dough is probably left to ferment in a basket, as is now done at Cairo.

ed מְאָפָה תַּנּוּר, *maapheh' tannur'* ("baken in the oven," Lev. ii, 4). Still another kind was baked in the ashes (comp. Robinson, ii, 496). See ASH-CAKE. The Israelites doubtless became early acquainted with the finer method of preparing bread practised among the Egyptians (comp. Rossellini, II, ii, 464). See COOK. The operations are delineated on the annexed cut, taken from the representations on the tombs of Rameses III at Thebes (Wilkinson's *Anc. Egyptians*, abridgm. i, 174 sq.). See BREAD.

Bake-meats (מַאֲכַל מַעֲשֵׂה אֹפֶה, *maäkal' maäseh' opheh'*, *food* the *work of* the *baker*), baked provisions (Gen. xl, 17). See BAKE.

Baker. See BAKE.

Baker, Charles, a minister of the Methodist Episcopal Church, was born in Scituate, R. I., April 7, 1798. In 1821 he was received into the New England Conference on probation, and subsequently labored for thirty-six consecutive years chiefly in Maine and Massachusetts. After eight years of superannuation, he died, in triumph, at Somerville, Mass., August 16, 1864.—*Minutes of Conferences*, 1865, p. 61.

Baker, Daniel, D.D., a Presbyterian minister, was born in Midway, Ga., Aug. 17, 1791, and studied at Hampden Sidney College, and at Princeton, where he graduated A.B. in 1815. He studied theology with Mr. Hill, pastor of the Presbyterian church in Winchester, Va., and was ordained pastor of the church in Harrisburg, Va., March 5, 1818. Finding himself called to a missionary career, he resigned his charge in 1821; and from 1822 to 1828 was pastor in Washington, D. C. Here John Quincy Adams was one of his hearers, and several acts of great kindness on the part of that eminent man are recorded in his life. Here he wrote *A Scriptural View of Baptism*, afterward expanded into a work with the quaint title, *Baptism in a Nutshell*. In 1830, his great success as a revivalist having been noised abroad, he began to travel among the churches, and the remainder of his life was chiefly spent in this way. His travels extended throughout the Southern States, and even to Texas, where he finally settled. Here, among other labors, he founded Austin College, of which he was the first president. He died at Austin, Dec. 10, 1857.—*Memoirs of Daniel Baker, by his Son* (Philadelphia, 1859, 12mo).

Bakers, one of the scurrilous names given by the heathen to the early Christians. In Minucius Felix (*Octavius*, c. 14), the heathen interlocutor calls the Christians *Plautinæ prosapiæ homines et pistores*, "men of the race of Plautus, bakers." Jerome says that Plautus was so poor that, in a time of famine, he was compelled to hire himself out to a baker to grind in his mill (*Chron.* an. 1. Olymp. 145). Such sort of men Cæcilius says the Christians were in the dialogue above cited from Minucius.—Bingham, *Orig. Eccles.* bk. i, ch. ii, § 12.

Baking. See BAKE.

Ba'laäm (Heb. *Bilam'*, בִּלְעָם; Sept. and N. T. and Philo, Βαλαάμ, Josephus, Βάλαμος). The name is derived by Vitringa from בַּעַל and עָם, q. d. *lord of the people;* but by Simonis from בָּלַע and עָם, *destruction of the people*—an allusion to his supposed supernatural powers; Gesenius derives it from בְּלִי, *not*, and עָם, in the sense of *foreigner;* Fürst does not decide which etymology to prefer. His father's name, *Beor*, comes likewise from a root which means *to consume* or *devour*. It is deserving of notice that Bela (q. v.), the first king of the Edomites, was also the son of a *Beor* (Gen. xxxvi, 32). In 2 Peter ii, 15, Balaam is called the son of *Bosor*, which Gesenius attributes to an early corruption of the text; but Lightfoot considers it to be a Chaldaism, and infers from the apostle's use of it that he was then resident at Babylon (*Works*, vii, 80; *Sermon on the way of Balaam*). See BILEAM. In the other passage of the New Testament (Rev. ii, 14, 15), the sect of the Nicolaitans is described as following the doctrine or teaching of Balaam; and it appears not improbable that this name is employed symbolically, as Nicolaus (Νικόλαος, *people-conquering*) is equivalent in meaning to Balaam.

The first mention of this remarkable person is in Numbers xxii, 5, where we are informed that Balak "sent messengers unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people." B.C. 1619. He belonged to the Midianites, and perhaps, as the prophet of his people, possessed the same authority that Moses did among the Israelites. At any rate, he is mentioned in conjunction with the five kings of Midian, apparently as a person of the same rank (Num. xxxi, 8; cf. xxxi, 16). He seems to have lived at Pethor, which is said at Deut. xxiii, 4, to have been a city of Mesopotamia (אֲרַם נַהֲרַיִם). He himself speaks of being "brought from Aram out of the mountains of the East" (Num. xxiii, 7). The reading, therefore, בְּנֵי עַמּוֹן, instead of בְּנֵי עַמּוֹ, which at Num. xxii, 5, is found in some MSS., and is adopted by the Samaritan, Syriac, and Vulgate versions, need not be preferred, as the Ammonites do not appear to have ever extended so far as the Euphrates, which is probably the river alluded to in this place. If the received reading be correct, it intimates that Pethor was situated in Balaam's native country, and that he was not a mere sojourner in Mesopotamia, as the Jewish patriarchs were in Canaan. In Josh. xiii, 22, Balaam is termed "the Soothsayer," קוֹסֵם, a word which, with its cognates, is used almost without exception in an unfavorable sense. Josephus calls him *an eminent diviner* (*μάντις ἄριστος*, *Ant.* iv, 6, 2); and what is to be understood by this appellation may be perhaps best learned from the following description by Philo: "There was a man at that time celebrated for divination who lived in Mesopotamia, and was an adept in all the forms of the divining art; but in no branch was he more admired than in augury; to many persons and on many occasions he gave great and astounding proofs of his skill. For to some he foretold storms in the height of summer; to others drought and heat in the depth of winter; to some scarcity succeeding a fruitful year, and then again abundance after scarcity; to others the overflowing and the drying up of rivers; and the remedies of pestilential diseases, and a vast multitude of other things, each of which he acquired great fame for predicting" (*Vita Moysis*, § 48). Origen speaks of Balaam as famous for his skill in magic, and the use of noxious incantations, but denies that he had any power to bless, for which he gives the following reason: "*For magic, like dæmons, is unable to bless*" (*In Num. Hom.* xiii). Balak's language, "I wot he whom thou blessest is blessed" (Num. xxii, 6), he considers as only designed to flatter Balaam, and render him compliant with his wishes. (See Berr, *La prophétie de Balaam*, Par. 1832.)

Balaam is one of those instances which meet us in Scripture of persons dwelling among heathens, but possessing a certain knowledge of the one true God. He was endowed with a greater than ordinary knowledge of God; he was possessed of high gifts of intellect and genius; he had the intuition of truth, and could see into the life of things—in short, he was a poet and a prophet. Moreover, he confessed that all these superior advantages were not his own, but derived from God, and were his gift. And thus, doubtless, he had won for himself, among his contemporaries far and wide, a high reputation for wisdom and sanctity. It was believed that he whom he blessed was blessed, and he whom he cursed was cursed. Elated, however, by his fame and his spiritual elevation, he had begun to conceive that these gifts *were* his own, and that they might be used to the furtherance of his own ends. He could make merchandise of them, and might acquire riches and honor by means of them. A

custom existed among many nations of antiquity of devoting enemies to destruction before entering upon a war with them. At this time the Israelites were marching forward to the occupation of Palestine; they were now encamped in the plains of Moab, on the east of Jordan by Jericho. Balak, the king of Moab, having witnessed the discomfiture of his neighbors, the Amorites, by this people, entered into a league with the Midianites against them, and despatched messengers to Balaam with the rewards of *divination* in their hands. We see from this, therefore, that Balaam was in the habit of using his wisdom as a trade, and of mingling with it devices of his own by which he imposed upon others and perhaps partially deceived himself. When the elders of Moab and Midian told him their message, he seems to have some misgivings as to the lawfulness of their request, for he invited them to tarry the night with him, that he might learn how the Lord would regard it. These misgivings were confirmed by the express prohibition of God upon his journey. Balaam reported the answer, and the messengers of Balak returned. The King of Moab, however, not deterred by this failure, sent again more and more honorable princes to Balaam, with the promise that he should be promoted to very great honor upon complying with his request. The prophet again refused, but, notwithstanding, invited the embassy to tarry the night with him, that he might know what the Lord would say unto him farther; and thus, by his importunity, he extorted from God the permission he desired, but was warned at the same time that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. The words of the Psalmist, "Be ye not like to horse and mule which have no understanding, whose mouths must be held with bit and bridle, otherwise they will not come near unto thee" (Psa. xxxii, 9), had they been familiar to Balaam, would have come home to him with most tremendous force; for never have they received a more forcible illustration than the comparison of Balaam's conduct to his Maker with his treatment of his ass affords us. The wisdom with which the tractable brute was allowed to "speak with man's voice," and "forbid" the untractable "madness of the prophet," is palpable and conspicuous. He was taught, moreover, that even she had a spiritual perception to which he, though a prophet, was a stranger; and when his eyes were opened to behold the angel of the Lord, "he bowed down his head and fell flat on his face." It is hardly necessary to suppose, as some do, that the event here referred to happened only in a trance or vision, though such an opinion might seem to be supported by the fact that our translators render the word נֹפֵל in xxiv, 4, 16, "*falling into a trance*," whereas no other idea than that of simple *falling* is conveyed by it. The Apostle Peter refers to it as a real historical event: "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii, 16). We are not told *how* these things happened, but that they *did* happen, and that it pleased God thus to interfere on behalf of His elect people, and to bring forth from the genius of a self-willed prophet, who thought that his talents were his own, strains of poetry bearing upon the destiny of the Jewish nation and the Church at large, which are not surpassed throughout the Mosaic records. It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him; but he seems to have thought also that these sacrifices would be of some avail to change the mind of the Almighty, because he pleads the merit of them (xxiii, 4), and after experiencing their impotency to effect such an object, "he went no more," we are told, "to seek for enchantments" (xxiv, 1). His religion, therefore, was probably such as would be the natural result of a general acquaintance with God not confirmed by any covenant. He knew Him as the fountain of wisdom; how to worship Him he could merely guess from the customs in vogue at the time. Sacrifices had been used by the patriarchs; to what extent they were efficient could only be surmised. There is an allusion to Balaam in the Prophet Micah (vi, 5), where Bishop Butler thinks that a conversation is preserved which occurred between him and the King of Moab upon this occasion. But such an opinion is hardly tenable, if we bear in mind that Balak is nowhere represented as consulting Balaam upon the acceptable mode of worshipping God, and that the directions found in Micah are of quite an opposite character to those which were given by the son of Beor upon the high-places of Baal. The prophet is recounting "the righteousness of the Lord" in delivering His people out of the hand of Moab under Balak, and at the mention of his name the history of Balaam comes back upon his mind, and he is led to make those noble reflections upon it which occur in the following verse. "The doctrine of Balaam" is spoken of in Rev. ii, 14, where an allusion has been supposed to the founder of the sect of the Nicolaitans, mentioned in v. 15. See NICOLAITANS. Though the utterance of Balaam was overruled so that he could not curse the children of Israel, he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in ch. xxv. A battle was afterward fought against the Midianites, in which Balaam sided with them, and was slain by the sword of the people whom he had endeavored to curse (Num. xxxi, 8). B.C. 1618. (Comp. Bishop Butler's *Sermons*, serm. vii; Ewald, *Gesch. des Volkes Israel*, ii, 277; Stanley, *Jewish Ch.* i, 209 sq.)

Of the numerous paradoxes which we find in "this strange mixture of a man," as Bishop Newton terms him, not the least striking is that with the practice of an art expressly forbidden to the Israelites ("there shall not be found among you one that useth divination" [Deut. xviii, 10], "for all that do these things are an abomination to the Lord," ver. 12) he united the knowledge and worship of Jehovah, and was in the habit of receiving intimations of his will: "I will bring you word again as the Lord (Jehovah) shall speak unto me" (Num. xxii, 8). The inquiry naturally arises, by what means did he become acquainted with the true religion? Dr. Hengstenberg suggests that he was led to renounce idolatry by the reports that reached him of the miracles attending the Exodus; and that, having experienced the deceptive nature of the soothsaying art, he hoped, by becoming a worshipper of the God of the Hebrews, to acquire fresh power over nature, and a clearer insight into futurity. Yet the sacred narrative gives us no reason to suppose that he had any previous knowledge of the Israelites. In Num. xxii, 11, he merely repeats Balak's message, "Behold, there is a people come out of Egypt," etc., without intimating that he had heard of the miracles wrought on their behalf. The allusion in Num. xxiii, 22, might be prompted by the divine afflatus which he then felt. And had he been actuated in the first instance by motives of personal aggrandizement, it seems hardly probable that he would have been favored with those divine communications with which his language, in Num. xxii, 8, implies a familiarity. Since, in the case of Simon Magus, the offer to "purchase the gift of God with money" (Acts viii, 20) called forth an immediate and awful rebuke from the apostles, would not Balaam's attempt to obtain a similar gift, with a direct view to personal emolument and fame, have met with a similar repulse? Dr. Hengstenberg supposes, indeed, that there was a mixture of a higher order of sentiments, a sense of the wants of his moral nature, which led him to seek Jehovah, and laid a foundation

for intercourse with him. In the absence of more copious and precise information, may we not reasonably conjecture that Jacob's residence for twenty years in Mesopotamia contributed to maintain some just ideas of religion, though mingled with much superstition? To this source, and the existing remains of patriarchal religion, Balaam was probably indebted for that truth which he unhappily "restrained by unrighteousness" (Rom. i, 18). (See Onder, *De Bileamo*, Jen. 1715.)

On the narrative contained in Num. xxii, 22-35, a difference of opinion has long existed, even among those who fully admit its authenticity. The advocates for a literal interpretation urge that, in a historical work and a narrative bearing the same character, it would be unnatural to regard any of the occurrences as taking place in vision, unless expressly so stated: that it would be difficult to determine where the vision begins and where it ends; that Jehovah's "opening the mouth of the ass" (Num. xxii, 28) must have been an external act; and, finally, that Peter's language is decidedly in favor of the literal sense: "The dumb ass, speaking with a man's voice, reproved the madness of the prophet" (2 Pet. ii, 16). Those who conceive that the speaking of the ass and the appearance of the angel occurred in vision to Balaam (among whom are Maimonides, Leibnitz, and Hengstenberg) insist upon the fact that dreams and visions were the ordinary methods by which God made himself known to the prophets (Num. xii, 6); they remark that Balaam, in the introduction to his third and fourth prophecies (xxiv, 3, 4, 15), speaks of himself as "the man who had his eyes shut," and who, on falling down in prophetic ecstasy, had his eyes opened; that he expressed no surprise on hearing the ass speak; and that neither his servants nor the Moabitish princes who accompanied him appear to have been cognizant of any supernatural appearance. Dr. Jortin supposes that the angel of the Lord suffered himself to be seen by the beast, but not by the prophet; that the beast was terrified, and Balaam smote her, and then fell into a trance, and in that state conversed first with the beast and then with the angel. The angel presented these objects to his imagination as strongly as if they had been before his eyes, so that this was still a miraculous or preternatural operation. In dreaming, many singular incongruities occur without exciting our astonishment; it is therefore not wonderful if the prophet conversed with his beast in vision without being startled at such a phenomenon (see Jortin's *Dissertation on Balaam*, p. 190–194). See Ass (*of Balaam*).

The limits of this article will not allow of an examination of Balaam's magnificent prophecies, which, as Herder remarks (*Geist der Ebräischen Poesie*, ii, 221), "are distinguished for dignity, compression, vividness, and fulness of imagery. There is scarcely any thing equal to them in the later prophets, and" (he adds, what few readers, probably, of Deut. xxxii, xxxiii, will be disposed to admit) "nothing in the discourses of Moses." Hengstenberg has ably discussed the doubts raised by De Wette and other German critics respecting the antiquity and genuineness of this portion of the Pentateuch. A full discussion of the *Character and Prophecies of Balaam* may be found in the *Bib. Sac.* 1846, p. 347 sq.

See generally Moebius, *Hist. Bileami* (in his *Dissertt. theol.* p. 286 sq.); Benzel, *Dissertt.* ii, 37 sq.; Richter, *De Bil. incantatore* (Viteb. 1739); Lüderwald, *Gesch. Bil. erklärt* (Helmst. 1781); Geer, *Diss. de Bileamo* (Utrecht, 1816); Tholuck, in the *Lit. Anzeig.* 1832, No. 78–80; 1833, 1 (also in his *Verm. Schrift.* i); Hoffmann, in the *Hall. Encyclop.* x, 184 sq.; Steudel, in the *Tübing. Zeitschr.* 1831, ii, 66 sq.; Hengstenberg *Gesch. Bileams* (Berl. 1842; *History and Prophecies of Balaam*, transl. by Ryland, in Clark's ed. of his *Authenticity of Dan.* Edinb. 1847); Wolff, *De modo vaticinandi Bileam* (Lips. 1741); Niemeyer, *Charakt.* iii, 373 sq.; Less, *Verm. Schrift.* i, 130 sq.; Justi, *Diss. de Bileami asina* (Marb. 1774); Bauer, *Hebr. Mythologie*, i, 306 sq.; Hartmann, *Exc. zu Micha*, p. 255 sq.; also Kjerner, *Circa hist. Bileami* (Gryph. 1786); Rungius, *Abhandl. f. Freunde d. Bibel* (Lpz. 1786–1789), ii; Geer, *De Bileamo* (Traj. a. R. 1816); Jortin, *Hist. and Character of Balaam* (in the *Brit. Theol. Mag.* I, i, 72 sq.; also in his *Dissertations*, p. 127); Ward, *Character of Balaam* (*ib.* iv, 574 sq.); Butler, *id.* (*ib.* I, ii, 36 sq.); Benner, *D. Esel Bileams* (Giess. 1759); Schutte, *Vaticin. Bileami* (in the *Bibl. Hagan.* I, i, 2); Origen, *Opp.* ii, 316, 325; Saurin, *Dissert.* p. 597; Deyling, *Observatt.* iii, 102; Sherlock, *Works*, v; *Essays* (Lond. 1753); Newton, *Prophecies*, i, 66; Bryant, *Observations*, i; Hunter, *Sacred Biog.* iii, 226; Horsley, *Bib. Criticism*, ii, 407, 449; Robinson, *Script. Characters*, i; Evans, *Script. Biog.* ii, 28; Williams, *O. T. Characters*, p. 136; Simeon, *Works*, ii, 131, 136, 141; Cowie, *Hulsean Lect.* (1853), p. 25; Noel, *Hist. Eccles.* ii, 413; Collyier, *Script. Prophecy*, p. 172; Kitto, *Daily Bible Illust.* ii, 201, 206; Buddæi *Hist. V. T.* i, 753; Witsii *Miscell.* i, 143 sq.; Wolf, *De exemplis Bibl.* ii, 13 sq.; De Wette, *Kritik*, i, 363, 365; Vater, *Comment. üb. Pentat.* iii, 119; Ranke, *Pentat.* ii, 234; Jahn, *Einleit.* ii, 132; Hävernick, *Einleit.* I, ii, 505; comp. Mosch. *Idyll.* ii, 149 sq.; Plutarch, *Fluv.* i, 6; Ælian, *Anim.* xii, 3; Val. Max. i, 6, 5; *Jour. Asiatique* (1843), i, 216; Bochart, *Hieroz.* i, 161; Fabricii *Cod. Pseudepigr. V. T.* i, 801; Thilo, *Apocr.* p. 307; Talmud, *Pirke Aboth*, v, 19; *Targum* of Jonathan, in loc.; Wetstein, *N. T.* ii, 707.

Ba'lac (Βαλάκ), another method of Anglicizing (Rev. ii, 14) the name BALAK (q. v.).

Bal'adan (Heb. *Baladan'*, בְּלַאדָן, *Bel* is his *lord;* Sept. Βαλαδάν), a name used in a double capacity. Fürst observes (*Heb. Handw.* s. v.) that, if of Shemitic origin, it corresponds to the Phœnician *Baal-Adonis* (בַּעַל אָדֹן, *Ba'al-Adon'* of coins, Numid. v, 1); but as the associate name Merodach (q. v.) is prob. not Shemitic, we may perhaps better derive Baladan from the Sanscrit *bala* (*strength*) and *dhana* (*riches*), with the sense of *valiant and wealthy*.

1. The father of the Babylonian king Merodach-baladan (2 Kings xx, 12; Isa. xxxix, 1). B.C. ante 711. See MERODACH-BALADAN.

2. A surname of MERODACH-BALADAN (Isa. xxxix, 1), or BERODACH-BALADAN (2 Kings xx, 12) himself (q. v.).

Ba'lah (Heb. *Balah'*, בָּלָה, a contraction of the name *Baalah* or *Bilhah;* Sept. Βαλά v. r. Βωλά), a city in the tribe of Simeon, mentioned in connection with Hazar-shual and Azem (Josh. xix, 3). It seems to have been the same with that elsewhere called BILHAH (1 Chron. iv, 29) or BAALAH (Josh. xv, 29), and, if so, it must have been transferred to Judah, or so accounted in later times, like many other cities of this region. See BIZJOTHJAH.

Ba'lak (Heb. *Balak'*, בָּלָק, *empty;* Sept. and N. T. Βαλάκ, Josephus, Βάλακος, *Ant.* iv, 6, 2), son of Zippor, and king of the Moabites (Num. xxii, 2, 4); he was so terrified at the approach of the victorious army of the Israelites, who, in their passage through the desert, had encamped near the confines of his territory, that he applied to Balaam, who was then reputed to possess great influence with the higher spirits, to curse them. B.C. 1618. But his hostile designs (Josh. xxiv, 9) were frustrated. See BALAAM. From Judg. xi, 25, it is clear that Balak was so certain of the fulfilment of Balaam's blessing, "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiv, 9), that he never afterward made the least military attempt to oppose the Israelites (comp. Mic vi, 5; Rev. ii, 14).

Bal'amo (rather *Bel'amon*, Βελαμών, v. r. *Bal'amon*, Βαλαμών), a place named in the Apocrypha (Jud. viii, 3) as not far from Dothaim (Dothar), and usually supposed to be the same as the *Belmen* of Judith

iv, 4, and the ABEL-MAIM (q. v.) of Scripture. Reland (*Palæst.* p. 615, 622) inclines, however, to identify it with the *Belemoth* (Βελεμώθ) stated by Epiphanius (*Vit. Prophetarum*, p. 244) to have been the native place of the prophet Hosea, and called *Belemon* (Βελεμών) in the *Pachal Chronicle*.

Balances (Heb. in the dual מֹאזְנַיִם, *mozena'yim*, i. e. *two poisers;* and so the Chald. equivalent, מְאֹזְנַיָּן, *mozena'yin*, Dan. v, 27; once the Heb. קָנֶה, *kaneh'*, prop. a *branch*, as of "cane," used in the sing. Isa. xlvi, 6, the rod or beam of a *steel-yard;* in Rev. vi, 5, ζύγος, a *yoke*, hence a "*pair* of balances"). In the early periods of the world gold and silver were paid by weight, so that persons employed in traffic of any kind carried with them a pair of scales or balances and different weights (generally stones of different sizes) in a pouch or bag. Fraudulent men would carry two sorts of weights, the lighter to sell with and the other to buy with (Mic. vi, 11). Balances or scales of various forms are frequently seen upon the most ancient Egyptian monuments, and were also used for dividing the spoil by the ancient Assyrian warriors (Bonomi, *Nineveh*, p. 163, 268); they bear a general resemblance to those now in use, and most likely they are similar to those used by the ancient Hebrews (Lev. xix, 36).

Among the Egyptians large scales were generally a flat wooden board, with four ropes attached to a ring at the extremity of the beam; and those of smaller size were of bronze, one and a half inch in diameter, pierced near the edge in three places for the strings. The principle of the common balance was simple and ingenious: the beam passed through a ring suspended from a horizontal rod, immediately above and parallel to it, and when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other scale. To the lower part of the ring a small plummet was fixed, and this being touched by the hand, and found to hang freely, indicated, without the necessity of looking at the beam, that the weight was just. The figure of a baboon was sometimes placed upon the top, as the emblem of the god Thoth, the regulator of measures, of time, and of writing, in his character of the moon; but there is no appearance of the goddess of justice being connected with the balance, except in the judgment scenes of the dead. The pair of scales was the ordinary and, apparently, only kind of balance used by the Egyptians, no instance of the steel-yard being met with in the paintings of Thebes or of Beni Hassan; and the introduction of the latter is confined to a Roman era. The other kind of balance, whose invention has been ascribed by Pliny to Dædalus, is shown to have been known and applied in Egypt at least as early as the time of the Osirtasens. One kind of balance used for weighing gold [see GOLDSMITH] differed slightly from those of ordinary construction, and was probably more delicately formed. It was made, as usual, with an upright pole, rising from a broad base or stand, and a cross-beam turning on a pin at its summit; but instead of strings suspending the scales was an arm on either side, terminating in a hook, to which the gold was attached in small bags (Wilkinson, *Anc. Egypt.* abridg. ii, 151, 152). See WEIGHT.

Ancient Egyptian weighing Rings of Metal, with Weights in the form of a seated Animal.

A pair of scales is likewise a well-known symbol of a strict observation of justice and fair dealing. It is thus used in several places of Scripture, as Job xxxi, 6; Psa. lxii, 9; Prov. xi, 1, and xvi, 11. But *balance*, joined with symbols denoting the sale of corn and fruits by weight, becomes the symbol of scarcity; *bread by weight* being a curse in Lev. xxvi, 26, and in Ezek. iv, 16, 17. So in Rev. vi, 5, "He that sat upon him had a pair of balances in his hand." Here the balance is used to weigh corn and the necessaries of life, in order to signify great want and scarcity, and to threaten the world with famine. See SCALES.

Balas. See ALEXANDER.

Balas'amus (or rather *Baal'samus*, Βαάλσαμος; comp. *Belsamen* in the art. BAAL-), the last named of those that stood at the right hand of Ezra while reading the law (1 Esdr. ix, 43); but the corresponding name in the true text (Neh. viii, 4) is MAASEIAH (q. v.).

Bald (prop. קָרֵחַ, *kare'ach*, naturally bare of hair on the top or *back* of the head; Sept. φαλακρός; different was the גִּבֵּחַ, *gibbe'ach*, diseased loss of hair on *forehead*, Lev. xiii, 41; Sept. ἀναφάλαντος). There are two kinds of baldness, viz., artificial and natural. The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2 Kings ii, 23; Isa. iii, 24, "instead of well-set hair, baldness, and burning instead of beauty." Isa. xv, 2; Jer. xlvii, 5; Ezek. vii, 18, etc.). For this reason it seems to have been included under the "scab" and "scurf" (Lev. xxi, 20, perhaps i. q. *d'mdruf*), which were disqualifications for priesthood (Mishna, *Berachoth*, vii, 2). In Lev. xiii, 29 sq., very careful directions are given to distinguish the *scall* (בֹּהַק, *bohak'*, "freckled spot," ver. 39), described as "a plague (נֶגַע, *ne'ga*, *stroke*) upon the head and beard" (which probably is the *Mentagra* of Pliny, and is a sort of leprosy), from mere natural baldness which is pronounced to be clean, v, 40 (Jahn, *Bibl. Arch.* 189). See LEPROSY. But this shows that even natural baldness subjected men to an unpleasant suspicion. It was a defect with which the Israelites were by no means familiar, since the Egyptians were very rarely subject to it, according to Herodotus (iii, 12); an immunity which he attributes to their constant shaving. They adopted this practice for purposes of cleanliness, and generally wore wigs, some of which have been found in the ruins of Thebes. Contrary to the general practice of the East, they only let the hair grow as a sign of mourning (Herod. ii, 36), and shaved themselves on all joyous occasions; hence in Gen. xli, 44, we have an undesigned coincidence. The same custom obtains in China and among the modern Egyptians, who shave off all the hair except the *shoosheh*, a tuft on the forehead and crown of the head (Wilkinson, *Anc. Egypt.* iii, 359 sq.; Lane, *Mod. Egypt.* i, ch. 1). Baldness was despised both among Greeks and Romans. In Homer (*Il.* ii, 219) it is one of the defects of Thersites; Aristophanes (who was probably bald himself, *Pax*, 767; *Eq.* 550) takes pride in not joining in the ridicule against it (*Nub.* 540). Cæsar was said to have had some deformity of this sort, and he generally endeavored to conceal it (Suet. *Cæs.* 45; comp. *Dom.* 18).

Artificial baldness marked the conclusion of a Nazarite's vow (Acts xviii, 18; Num. vi, 9), and was a sign of mourning (Cic. *Tusc. Disp.* iii, 26). It is often alluded to in Scripture, as in Mic. i, 16; Amos viii, 10; Jer. xlvii, 5, etc.; and in Deut. xiv, 1, the reason for its being forbidden to the Israelites is their being "a holy and peculiar people" (comp. Lev. xix, 27, and Jer. ix, 26, marg.). The practices alluded to in the latter passages were adopted by heathen nations (e. g. the Arabs, etc.) in honor of various gods. The Abantes and other half-civilized tribes shaved off the forelocks, to avoid the danger of being seized by them in battle (Herod. ii, 36; i, 82). See HAIR.

Baldachin or **Baldaquin** (*umbraculum*), (1.) the *ciborium*, or canopy, overhanging the altar, imitating a roof supported by pillars. (2.) The canopy which is borne over the host, or over the head of the pope, on days of ceremony. The name itself is an ancient French term, signifying the richest kind of silks and tissues, especially of gold thread; so called, perhaps, because imported from Baldak, the mediæval name of Babylon in Persia.—Ducange, *Gloss.* s. v.

Balde, JOHANN JACOB, surnamed by his contemporaries "the German Horace," was born at Ensisheim, near Colmar, Alsace, in 1603, and was educated at the University of Ingolstadt. He entered the order of Jesuits in 1624, became in 1638 court preacher at Munich, and afterward confessor of Philip William, duke of Bavaria. He died Aug. 9th, 1668. His principal writings, all of which are written in classic Latin, are—*Carmina lyrica libri IV, Epodon liber, Sylvæ lyricæ, De vanitate mundi*:—*Solatium podagricorum* (Cologne, 1660):—*Opera poëtica* (Munich, 1726, 8 vols.), etc. His *Uranie victorieuse* was rewarded by Alexander VII with a gold medal. A selection of his works was published by Orelli (Zurich, 2d ed. 1818) and by Cleska (Augsbg. 1829, 2 vols.); a biography by Cleska (Nurnb. 1842).

Bald Locust. See LOCUST.

Baldness. See BALD.

Baldwin (styled *Thomas Devonius*), was born at Exeter, where he received a liberal education. He became archdeacon of Exeter, but soon resigned, and became a monk in the Cistercian abbey of Ford, in Devonshire, of which in a few years he was elected abbot. In 1181 he was made bishop of Worcester, and in 1184 Henry II translated him to the see of Canterbury. Urban III afterward made Baldwin his legate for the diocese of Canterbury. On September, 3, 1189, Baldwin performed the ceremony of crowning Richard I at Westminster; and in the same year, when that king's natural brother, Geoffrey, was translated from the see of Lincoln to York, he successfully asserted the pre-eminence of the see of Canterbury, forbidding the bishops of England to receive consecration from any other than the Archbishop of Canterbury. In 1190 he made a progress into Wales to preach the Crusade; and in the same year, having held a council at Westminster, he followed King Richard I to the Holy Land. He embarked at Dover March 25, 1191, abandoning the important duties of his station, and, after suffering many hardships on his voyage, arrived at Acre during the siege, where he died, November 20, in the same year, and where his body was interred. Bishop Tanner has given a list of a great many treatises by Archbishop Baldwin, which remain in manuscript, and has noticed the different libraries in which they are deposited. The most important were collected by Bertrand Tissier, and published, in 1662, in the fifth volume of the "Scriptores Biblioth. Cisterciensis." See *Engl. Cyclopædia*; Godwin, *De Præs. Ang.* p. 79; Collier, *Eccl. Hist.* ii, 374 sq.

Baldwin, Ebenezer, a Congregational minister, was born at Norwich, Conn., July 3, 1745. He graduated at Yale in 1763, and became tutor there in 1766. In 1770 he was ordained minister of the first Cong. church in Danbury. In the Revolution he was an ardent Whig, and, as chaplain in the army, contracted the disease of which he died, Oct. 1, 1776.—Sprague, *Annals*, i, 645.

Baldwin, Elihu Whittlesey, D.D., a Presbyterian minister, born in Greene Co., N. Y., Dec. 25, 1789, and educated at Yale and Andover, was licensed to preach in 1817, and by his labors established the Seventh Presb. Church in New York, of which he became pastor in 1820. In 1835 he became president of Wabash College, at that time a very arduous post, on account of the pecuniary difficulties in which the institution was involved. In 1839 Mr. Baldwin received the degree of D.D. from Indiana College. He died Oct. 15, 1840, having published several tracts and sermons.—Sprague, *Annals*, iv, 572.

Baldwin, Thomas, D.D., a Baptist minister, was born at Bozrah, Conn., Dec. 23, 1753, and died at Waterville, Me., Aug. 29, 1826. Though educated among Pædobaptists, he adopted Baptist views, and was baptized by immersion in 1781. In the following year he began to preach, and was ordained in 1783 pastor of the Baptist church in Canaan, N. H., where he was residing. In 1790 he removed to Boston, taking charge of the Second Baptist Church in that place. In 1794 he received the degree of A.M. from Brown University, and in 1803 that of D.D. from Union College. From the latter year till his death he was the chief editor of the "Mass. Bapt. Miss. Magazine," published in Boston. Dr. Baldwin published several pamphlets on baptism and communion, besides "A Series of Letters in Answer to the Rev. Samuel Worcester," published in 1810, and various tracts and sermons.—Sprague, *Annals*, vi, 208; *Mass. Bapt. Miss. Mag.* v.

Bale, JOHN (*Balæus*), bishop of Ossory, an English historian and theologian, was born at Cove Hithe, in Suffolk, Nov. 21, 1495, and was educated at Jesus College, Cambridge, where he early gained a reputation for letters and opposed the Reformation. He attributes his conversion to Lord Wentworth, and soon began to write against Romanism; and although protected for a time by the Earl of Essex, he was, after the death of Cromwell, obliged to retire into Flanders. He returned under Edward VI, and received the living of Bishopstoke, in Hampshire. On Feb. 2, 1553, he was made bishop of Ossory. When Edward died he took refuge at Basle, where he remained till 1559, when he returned into England, and, refusing to resume his bishopric (which he at first did not desire), he was made prebend of the Church of Canterbury, and died there, Nov. 1563. His chief work is his *Illustrium majoris Britanniæ Scriptorum Summarium*, first printed at Ipswich in 1549. This edition contained only five centuries of writers; but an enlarged edition was published at Basle in 1557, etc., containing nine centuries, under the following title: *Scriptorum Illustrium M. Britanniæ, quam nunc Angliam et Scotiam vocant, Catalogus, a Japheto per* 3618 *annos usque ad annum hunc Domini* 1557, *ex Beroso, Gennad'o, Beda, etc. . . . . collectus;* and in 1559 a third edition appeared, containing five more centuries. He was a very voluminous writer; a long list of his printed works is given by Fuller, and also in the *Engl. Cyclopædia* (s. v. *Bale*). His works were placed on the prohibitory *Index*, printed at Madrid in 1667, as those of a heretic of the first class. No character has been more variously represented than Bale's. Gesner, in his *Bibliotheca*, calls him a writer of the greatest diligence, and Bishop Godwin gives him the character of a laborious inquirer into British antiquities. Similar praise is also bestowed upon him by Vogler (*Introd. Universal. in Notit. Scriptor.*). Anthony à Wood, however, styles him "the foul-mouthed Bale." Hearne (*Pref. to Heming.*) calls him "Balæus in multis mendax." And even Fuller (*Worthies*, last edit. ii, 332) says "Biliosus Balæus passeth for his true character."

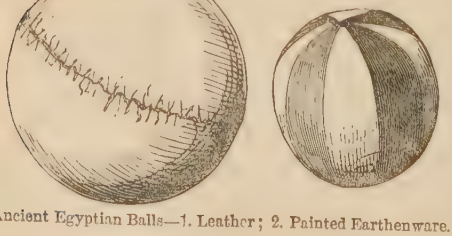
He inveighed with much asperity against the pope and papists, and his intemperate zeal, it must be acknowledged, often carried him beyond the bounds of decency and candor. Fuller, in his *Church History* (cent. ix, p. 68), pleads for Bale's railing against the papists. "Old age and ill usage," he says, "will make any man angry. When young, he had seen their superstition; when old, he felt their oppression." The greatest fault of Bale's book on the British writers is its multiplication of their works by frequently giving the heads of chapters or sections of a book as the titles of distinct treatises. A selection from his works was published by the *Parker Society* (Cambridge, 1849, 8vo). See Strype, *Memorials of Cranmer*, p. 206, 360; Collier, *Eccl. Hist.* v, 500; *Penny Cyclop.* s. v.

Balfour, Walter, was born at St. Ninian's, Scotland, 1776, and educated in the Scotch Church at the expense of Mr. Robert Haldane. After some years' preaching he came to America, and became a Baptist about 1806. In 1823 he avowed himself a Universalist, and labored, both as preacher and writer, in behalf of Universalism until his death at Charlestown, Mass., Jan. 3, 1852. He published *Essays on the intermediate State of the Dead* (Charlestown, 1828, 12mo). See Whittemore, *Memoir of Rev. W. Balfour* (Bost. 1830).

Balguy, John, an English divine, was born at Sheffield in 1686, and educated at Cambridge, where he passed M.A. in 1726. In the Bangorian controversy (q. v.) he maintained the views of Bishop Hoadley, and wrote, in 1718, 1719, several tracts on the dispute. In 1726, in view of the infidel principles of Lord Shaftesbury, he published *A Letter to a Deist*, and *The Foundation of Moral Virtue*. These, with others, are given in *A Collection of Tracts*, by the Rev. J. Balguy (Lond. 1734, 8vo). His *Sermons* (2 vols. 8vo) had reached a third edition in 1790. Balguy was a "latitudinarian" (q. v.) in theology. He died in 1748.—Allibone, s. v.

Balguy, Thomas, D.D., son of John, was born in Yorkshire in 1716, and educated at St. John's College, Cambridge, where in 1741 he became M.A., and in 1758 D.D. In 1757, under the patronage of Hoadley, he was made prebendary of Winchester, and afterward archdeacon of Salisbury and Winchester. He abandoned Hoadley's "latitudinarianism," and brought his sound scholarship to the "defence of the Christian religion and of the English Church." He wrote a number of excellent sermons and charges, which may be found in his *Discourses on various Subjects*, edited by Drake, with a Memoir of Balguy (Cambridge, 1822, 2 vols. 8vo). He wrote, also, *Divine Benevolence vindicated from the Reflections of Sceptics* (Lond. 2d ed. 1803, 12mo). He died unmarried, Jan. 19, 1795. See Hook, *Eccl. Biog.* i, 477; Rose, *Biog. Dict.* s. v.

Ball (כַּדּוּר, *dur*), well known as being used in various sports and games from the earliest times, several kinds of which are depicted on the Egyptian monuments (Wilkinson, i, 198 sq. abridg.). The word occurs in this sense in Isa. xxii, 18, but in a subsequent chapter (xxix, 3) it is employed of a ring or circle, and translated "round about" in the prophecy of the siege of Jerusalem. In Ezek. xxiv, 5, in the symbol of the same event, it is translated "burn," but probably means *heap*, as in the margin.



Ancient Egyptian Balls—1. Leather; 2. Painted Earthenware.

Among the Egyptians the balls were made of leather or skin, sewed with string, crosswise, in the same manner as our own, and stuffed with bran or husks of corn; and those which have been found at Thebes are about three inches in diameter. Others were made of string, or of the stalks of rushes platted together so as to form a circular mass, and covered, like the former, with leather. They appear also to have a smaller kind of ball, probably of the same materials, and covered, like many of our own, with slips of leather of an elliptical shape, sewed together longitudinally, and meeting in a common point at both ends, each alternate slip being of a different color; but these have only been met with in pottery (Wilkinson, i, 200).

Ball, John, a Roman priest, who seems to have imbibed Wickliffe's doctrines, and who was (previously to 1366) excommunicated repeatedly for preaching "errors, and schisms, and scandals against the pope, archbishops, bishops, and clergy." He preached in favor of the rebellion of Wat Tyler, and was executed at Coventry in 1381. See Collier, *Eccl. Hist.* iii, 148 sq.

Ball, John, a Puritan divine, was born in 1585, at Cassington, in Oxfordshire. He studied at Brazennose College, Oxford, and was admitted to holy orders, and passed his life in poverty on a small cure at Whitmore, Staffordshire, to which was united the care of a school. He died in 1640. His *Catechism* had gone through fourteen editions before the year 1632, and has had the singular lot of being translated into Turkish. His *Treatise on Faith* (Lond. 1632, 4to) also passed through many editions. He published also *The Power of Godliness and other treatises* (Lond. 1657, fol.) See Rose, *Biog. Dict.* s. v.; Allibone, i, 108.

Balle, Nikolai Edinger, a distinguished Lutheran theologian of Denmark, was born in 1744 in Zealand, became in 1772 Professor of Theology at Copenhagen, and in 1783 bishop of Zealand. He died in 1816. He wrote, *Theses theologicæ* (Copenh. 1776), and *A Manual of Religious Doctrines* (Copenh. 1781); he was also the editor of a magazine for modern church history of Denmark (*Magazin for den nyere danske Kirkehistorie*, Copenh. 1792-94, 2 vols.).

Ballerini, Peter and Jerome, brothers, priests of Verona, distinguished for their learning. Peter was born in 1698, Jerome in 1702. They lived and studied together, and published, in conjunction and separately, many important works on jurisprudence and theology. Among these were, *The Works of Cardinal Norris*, containing, among other matters, a Life of the Writer; a History of the various Congregations held for the Reform of the Calendar, at which the cardinal presided; a History of the Donatists, in 2 parts, Supplements, and an Appendix (Verona, 1732, 4 vols. fol.); *Sancti Antonini Archiep. Florentini Summa Theologiæ*, etc. (Verona, 1740-41, 2 vols. fol.); *S. Raimundi de Pennaforte Summa Theologicalis*, etc. (Verona, 1744). Among the works edited by them may be mentioned the Sermons of Zeno, bishop of Verona, 1739; the works of John Mathew Gibert, bishop of Verona, 1736; the works of Pope St. Leo, in 3 vols. folio, containing works of that pope which are not to be found in Quesnel's edition. Peter wrote several treatises in behalf of the papacy, especially *De Potestate s. Pontif.* etc. (1765), and *De Vi ac ratione primatus Pontif.* (1766).—*Biog. Universelle.*

Ballimathiæ (*wanton dances*, from βαλλίζειν), is generally understood to refer to those wanton dances which were practised at marriage festivals, but sometimes indicates the practice of playing on cymbals and other musical instruments. The word βαλλίζειν means to throw the legs and feet about rapidly; hence to dance a certain lively dance peculiar to Magna Græcia and Sicily. The words *ballet* and *ball* are from this root. The Council of Laodicea, and the third Council of Toledo, forbade the promiscuous and lasciv-

ious dancing of men and women together under this name, which is generally interpreted *wanton* dances associated with lascivious songs. Ambrose, Chrysostom, and others of the fathers, are faithful in condemning the practices which were adopted in their day at marriage ceremonies, many of which were highly disgraceful. See Bingham, *Orig. Eccles.* bk. xvi, ch. xi, § 16.

Ballou, Hosea, a Universalist minister, was born April 30th, 1771, at Richmond, N. H. At an early age he joined the Baptist Church, of which his father was a minister, but was soon after expelled on account of his embracing Universalist and Unitarian opinions. At the age of twenty-one he became an itinerant preacher of the then new doctrines he had adopted. His ability and eloquence attracting attention, he was invited in 1794 to a permanent charge at Dana, Mass., which he accepted. In 1802 he removed to Barnard, Vt.; in 1807, to Portsmouth, N. H.; and in 1815, to Salem, Mass. Two years later he accepted the charge of the Second Universalist Society at Boston, which he held till his death, June 7th, 1852. Mr. Ballou was an industrious writer. In 1819 he commenced the *Universalist Magazine*, and in 1831 the *Universalist Expositor* (now the *Universalist Quarterly*). He published *The Doctrine of future Retribution* (1834), and numerous other controversial works, besides *Notes on the Parables; A Treatise on the Atonement;* and several volumes of *Sermons*. See Whittemore, *Life of the Rev. H. Ballou.*

Balm (for the original term, see below), a production more particularly ascribed to Gilead (Gen. xxxvii, 25; Jer. viii, 22). *Balm* or *balsam* is used as a common name for many of those oily, resinous substances which flow spontaneously or by incision from certain trees or plants, and are of considerable use in medicine and surgery. Kimchi and some of the modern interpreters understand the Heb. word rendered "balm" to be that particular species called opobalsamum, or balm of Gilead, so much celebrated by Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, and others, for its costliness, its medicinal virtues, and for being the product of Judæa only; and which Josephus says grew in the neighborhood of Jericho, the tree, according to tradition, having been originally brought by the Queen of Sheba as a present to King Solomon. On the other hand, Bochart strongly contends that the balm mentioned Jer. viii, 22, could not possibly be that of Gilead, and considers it as no other than the resin drawn from the terebinth or turpentine tree. Pliny says, "The trees of the opobalsamum have a resemblance to fir-trees, but they are lower, and are planted and husbanded after the manner of vines. On a particular season of the year they sweat balsam. The darkness of the place is, besides, as wonderful as the fruitfulness of it; for, though the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess of the air." Mr. Buckingham observes upon this passage, that "the situation, boundaries, and local features of the valley of Jericho are accurately given in these details, though darkness, in the sense in which it is commonly understood, would be an improper term to apply to the gloom. At the present time there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes to be seen, but the complete desolation is undoubtedly rather to be attributed to the cessation of the usual agricultural labors, and to the want of a proper distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, rather than to any radical change in the climate or the soil." The balsam, carried originally, says Arab tradition, from Yemen by the Queen of Sheba, as a gift to Solomon, and planted by him in the gardens of Jericho, was brought to Egypt by Cleopatra, and planted at Ain-Shemesh, now Matara, in a garden which all the old travellers, Arab and Christian, mention with deep interest. The balsam of Jericho, or true balm of Gilead, has long been lost (De Sacy).

Balsam, at present, is procured in some cases from the fruit of a shrub which is indigenous in the mountains between Mecca and Medina. This shrub was cultivated in gardens in Egypt in the sixteenth and seventeenth centuries, and that this was also the case in Palestine, in very early times, appears from the original text in Gen. xliii, 11, and Jer. xlvi, 11. The balsam of Mecca has always been deemed a substance of the greatest value; though it is not the only one possessing medicinal properties, yet it is, perhaps, more eminently distinguished for them than other balsamic plants of the same genus, of which sixteen are enumerated by botanists, each exhibiting some peculiarity. There are three species of this balsam, two of which are shrubs, and the other a tree. In June, July, and August they yield their sap, which is received into an earthen vessel. The fruit, also, when pierced with an instrument, emits a juice of the same kind, and in greater abundance, but less rich. The sap extracted from the body of the tree or shrub is called the opobalsamum; the juice of the balsam fruit is denominated carpobalsamum, and the liquid extracted from the branches when cut off, the xylobalsamum (Jahn, *Bibl. Archæol.* i, § 74). According to Bruce, "The balsam is an evergreen shrub or tree, which grows to about fourteen feet high, spontaneously and without culture, in its native country, Azab, and all along the coast to Babelmandeb. The trunk is about eight or ten inches in diameter, the wood light and open, gummy, and outwardly of a reddish color, incapable of receiving a polish, and covered with a smooth bark, like that of a young cherry-tree. It is remarkable for a penury of leaves. The flowers are like those of the acacia, small and white, only that three hang upon three filaments or stalks, where the acacia has but one. Two of these flowers fall off, and leave a single fruit. After the blossoms follow yellow fine-scented seed, inclosed in a reddish-black pulpy nut, very sweet, and containing a yellowish liquor like honey." A traveller, who assumed the name of Ali Bey, says that "there is no balsam made at Mecca; that, on the contrary, it is very scarce, and is obtained principally in the territory of Medina. As the repute of the balsam of Mecca rose, the balm of Gilead disappeared; though in the era of Galen, who flourished in the second century, and trav-

"Balm of Gilead" (*Balsamodendron Gileadense*).

elled into Palestine and Syria purposely to obtain a knowledge of this substance, it grew in Jericho and many other parts of the Holy Land. The cause of its total decay has been ascribed, not without reason, to the royal attention being withdrawn from it by the distractions of the country. In more recent times its naturalization seems to have been attempted in Egypt; for Prosper Alpinus relates that forty plants were brought by a governor of Cairo to the garden there, and ten remained when Belon travelled in Egypt, nearly two hundred and fifty years ago; but, whether from not agreeing with the African soil or otherwise, only one existed in the last century, and now there appears to be none. (See also Thomson, *Land and Book*, ii, 193, 457.) See GILEAD, BALM OF.

The word *balm* occurs frequently in the Authorized Version, as in Gen. xxxvii, 25; xliii, 11; Jer. viii, 22; xlvi, 11; li, 8; and Ezek. xxviii, 17. In all these passages the Hebrew text has צֳרִי or צֳרִי (*tsorí'* or *tserí'*, Sept. ῥητίνη), which is generally understood to be the true balsam, and is considered a produce of Gilead, a mountainous district, where the vegetation is that of the Mediterranean region and of Europe, with few traces of that of Africa or of Asia. Lee (*Lex.* p. 520) supposes it to be *mastich*, a gum obtained from the *Pistaccia Lentiscus;* but Gesenius defends the common rendering, balsam. It was the gum of a tree or shrub growing in Gilead, and very precious. It was one of the best fruits of Palestine (Gen. xliii, 11), exported (Gen. xxxvii, 25; Ezek. xxvii, 17), and especially used for healing wounds (Jer. viii, 22; xlvi, 11; li, 8). The balsam was almost peculiar to Palestine (Strab. xvi, 2, p. 763; Tac. *Hist.* v, 6; Plin. xii, 25, § 54; 32, § 59), distilling from a shrub like the vine and rue, which in the time of Josephus was cultivated in the neighborhood of Jericho and of the Dead Sea (*Ant.* xiv, 4, 1; xv, 4, 2), and still grows in gardens near Tiberias (Burckhardt, *Syria*, p. 323). In Ezek. xxvii, 17, the Auth. Vers. gives in the margin *rosin*. The fact that the *tsori* grew originally in Gilead does not forbid us to identify it with the shrub mentioned by Josephus as cultivated near Jericho. The name *balsam* is no doubt derived from the Arabic *balasan*, which is probably also the origin of the βάλσαμον of the Greeks. Forskal informs us that the balsam-tree of Mecca is there called *abusham*, i. e. "very odorous." The word *bashm*, given by him, is the name of a fragrant shrub growing near Mecca, with the branches and tufts of which they clean the teeth, and is supposed to refer to the same plant. These names are very similar to words which occur in the Hebrew text of several passages of Scripture, as in the Song of Solomon, v, 1, "I have gathered my myrrh with my spice" (*basam*); ver. 13, "His cheeks are as a bed of spices" (*basam*); and in vi, 2, "gone down into his garden to the beds of spices" (*basam*). The same word is used in Exod. xxxv, 28, and in 1 Kings x, 10, "There came no more such great abundance of spices (*basam*) as those which the Queen of Sheba gave to King Solomon." In all these passages *basam'* or *bo'sem* (בָּשֶׂם and בֹּשֶׂם), though translated "spices," would seem to indicate the balsam-tree, if we may infer identity of plant or substance from similarity in the Hebrew and Arabic names. But the word may indicate only a fragrant aromatic substance in general. The passages in the Song of Solomon may with propriety be understood as referring to a plant cultivated in Judæa, but not to spices in the general sense of that term. Queen Sheba might have brought balsam or balsam-trees, as well as spices, for both are the produce of southern latitudes, though far removed from each other. (On the balsams of modern commerce, see the *Penny Cyclopædia*, s. v. Balsamineæ et sq.) See BALSAM.

Balmes, JAIME LUCIO, a Spanish theologian, born Aug. 28, 1810, at Vich in Catalonia, died there July 9, 1848. He was for some time teacher of mathematics at Vich, was exiled under the regency of Espartero, and founded in 1844, at Madrid, a political weekly, *El Pensamiento de la Nacion*, as an organ of the Conservative or Catholic party. In 1847 a pamphlet in favor of the political reforms of Pius IX (*Pio IX*, Madrid and Paris, 1847) brought him into conflict with his party. His principal works are a comparison of the relation of Protestantism and Roman Catholicism to European civilization (*El Protestantismo comparado con el Catolicismo en sus relaciones con la civilisacion Europea*, 3 vols. 8vo, Madrid, 1848; Engl. transl. London, 1849, 8vo); a *Filosofia fondamental* (Barcelona, 1846, 4 vols.; translated into French, 3 vols. 1852; into English, by H. F. Brownson, 2 vols. New York, 1857); and a *Curso de Filosofia Elemental* (Madrid, 1837). See A. de Blanche-Raffin, *Jacques Balmès, sa vie et ses ouvrages* (Paris, 1850); *North British Review*, May, 1852, art. iv.

Balnu'us (Βαλνοῦος), one of the "sons" of Addi that divorced his Gentile wife after the exile (1 Esdr. ix, 31); evidently the BINNUI (q. v.) of the true text (Ezra x, 30).

Balsac. See BOLSEC.

Balsam (Gr. βάλσαμον, i. e. *opobalsamum*, Arab. *balasan*), the fragrant resin of the balsam-tree, possessing medicinal properties; according to Pliny (xii, 54), indigenous only to Judæa, but known to Diodorus Sic. (iii, 46) as a product of Arabia also. In Palestine, praised by other writers also for its balsam (Justin, xxxvi, 3; Tacit. *Hist.* v, 6; Plutarch, *Vita Anton.* c. xxxvi; Florus, iii, 5, 29; Dioscor. i, 18), this plant was cultivated in the environs of Jericho (Strabo, xvi, 763; Diod. Sic. ii, 48; xix, 98), in gardens set apart for this use (Plin. xii, 54; see Joseph. *Ant.* xiv, 4, 1; xv, 4, 2; *War*, i, 6, 6); and after the destruction of the state of Judæa, these plantations formed a lucrative source of the Roman imperial revenue (see Diod. Sic. ii, 48). Pliny distinguishes three different species of this plant; the first with thin, capillaceous leaves; the second a crooked scabrous shrub; and the third with smooth rind and of taller growth than the two former. He tells us that, in general, the balsam plant, a shrub, has the nearest resemblance to the grape-vine, and its mode of cultivation is almost the same. The leaves, however, more closely resemble those of the rue, and the plant is an evergreen. Its height

Balsam-twigs. From Bruce.

does not exceed two cubits. From slight incisions made very cautiously into the rind (Joseph. *Ant.* xiv, 4, 1; *War*, i, 6, 6) the balsam trickles in thin drops, which are collected with wool into a horn, and then preserved in new earthen jars. At first it is whitish and pellucid, but afterward it becomes harder and reddish. That is considered to be the best quality which

trickles before the appearance of the fruit. Much inferior to this is the resin pressed from the seeds, the rind, and even from the stems (see Theophrast. *Plantt.* ix, 6; Strabo, xvi, 763; Pausan. ix, 28, 2). This description, which is not sufficiently characteristic of the plant itself, suits for the most part the Egyptian balsam-shrub found by Belon (Paulus, *Samml.* iv, 188 sq.) in a garden near Cairo (the plant, however, is not indigenous to Egypt, but the layers are brought there from Arabia Felix; Prosp. Alpin. *De balsamo*, iii; *Plant. Æg.* xiv, 30, with the plate; Abdullatif, *Memoirs*, p. 58). Forskal found between Mecca and Medina a shrub, *abusham* (Niebuhr, *Reis.* i, 351), which he considered to be the genuine balsam-plant, and he gave its botanical description under the name *Amyris opobalsamum*, in his *Flora Ægypt. Arab.* p. 79 sq., together with two other varieties, *Amyris kataf* and *Amyris kafal*. There are two species distinguished in the Linnæan system, the *Amyris Gileadensis* (Forsk. "A. opobals.") and *A. opobals.* (the species described by Belon and Alpin); see Linné's *Vollst. Pflanzensyst.* i, 473 sq., plates; Plenck, *Plantt. Med.* pl. 155; *Berlin. Jahrb. d. Pharmac.* 1795, pl. i; Ainslie, *Mater. Indica*, i, 26 sq. More recent naturalists have included the species *Amyris Gilead.* in the genus *Protium*; see Wight and Walker (Arnott), *Prodrom. floræ peninsulæ Indiæ Orient.* (London, 1834), i, 177; Lindley, *Flora Medica* (London, 1838, 8vo), p. 169. This tree, from which the Mecca balsam is gained in very small quantity (Plin. xii, 54, "succus e plaga manat . . . . . sed tenui gutta plorata"), which never reaches us unadulterated, grows only in a single district of Yemen; of late, however, it was discovered in the East Indies also. See generally Prosp. Alpin. *Dial. de balsamo* (Venet. 1591; as also, in several editions of his work *De Plantt. Æg.* p. 1592; and in Ugolini, *Thesaur.* xi, with plates); Vesling, *Opobalsami veterib. cogniti vindiciæ*, p. 217 sq.; Bochart, *Hieroz.* i, 628 sq.; Michaelis, *Suppl.* 2142 sq.; Le Moyne, *Diss. Opobalsam. declaratum* (Upsal. 1764); Wildenow, in the *Berl. Jahrb. d. Pharmac.* 1795, p. 143 sq., with plates; Oken, *Lehrb. d. Botanik*, II, ii, 681 sq.; Martius, *Pharmakogn.* p. 343 sq.; Sprengel, *Zu Dioscor.* ii, 355 sq.—Winer.

Our only reason for mentioning all this is of course the presupposition that the Palestinian balsam is named in the Bible also, and, indeed, the *bosem* (בֹּשֶׂם, Cant. v, 13), also *basam* (בָּשָׂם, v, 1; comp. Arab. *bashaum*), which in both passages appear to be names of garden-plants, must be taken for the balsam-shrub (the ancient translators consider the word as a name). It is more difficult to determine whether the resin of the balsam-tree is mentioned also in the books of the O. T. The *tseri* or *tsori* (צֳרִי or צֳרִי) is commonly taken for such. This name is given to a precious resin found in Gilead (Gen. xxxvii, 25; Jer. xlvi, 11), and circulated as an article of merchandise by Arab and Phœnician merchants (Gen. xxxvii, 25; Ezek. xxvii, 17). It was one of the principal products of Palestine which was thought to be worthy to be offered as a gift even to Egyptian princes (Gen. xliii, 11), and was considered a powerful salve (Jer. viii, 22; xlvi, 11; li, 8). Hebrew commentators understand, in fact, balsam by *tseri*. The ancient translators render it mostly by *gum*. Others, however (Oedmann, *Samml.* iii, 110 sq.; Rosenmüller, *Alterth.* IV, i, 168 sq.), take it to be the oil of the *Myrobalanus* of the ancients (Plin. xii, 46 sq.) or the *Elæagnus angustifolia* of Linnæus. The fruit of this plant resembles the olive, and is of the size of a walnut. It contains a fat, oily kernel, from which the Arabs press an oil highly esteemed for its medicinal properties, especially for open wounds (Maundrell, in Paulus, *Samml.* I, 110; Mariti, *Trav.* p. 415; Troilo, *Trav.* p. 107). That this tree grows in Palestine, especially in the environs of Jericho, we are told not only by modern travellers (Hasselquist, *Voyages*, p. 150; Arvieux, ii, 155; Pococke, *East*, ii, 47 sq.; Volney, *Voyages*, ii, 240; Robinson, ii, 291), but even by Josephus (*War*, iv, 8, 3). We must admit, however, that the Hebrew name *tseri* seems to imply rather a resin trickling from some plant than a pressed oil, and that the arguments of Rosenmüller in favor of his statement, that the Mecca balsam is a mere perfume and not a medicine, have not much weight (see Gesenius, *Thes.* iii, 1185). Our physicians make, indeed, no medicinal use of it; but we can never obtain the genuine Mecca balsam. The ancients certainly ascribed medicinal powers to the balsam (see Dioscor. ut sup.), and it is considered even at present as a medicine of well-attested quality, especially if applied externally (Prosp. Alpin. *Rer. Æg.* iii, 15, p. 192; Hasselquist, p. 565, "rescivi quod vulnerarium Turcis sit excellentissimum et palmarium, dum in vulnera recens inflicta guttas aliquot infundunt quo continuato brevissimo tempore vulnera maximi momenti persanant"). The *tseri*, therefore, *might* have been the balsam, and if so, the shrub, which originally grew in Gilead, may have been transplanted and cultivated as a garden-plant on the plains of Jericho, and preserved only there. We greatly doubt, however, whether the balsam shrub ever grew wild anywhere but in Arabia, and it seems to us more probable that it was brought from Arabia to Palestine, though, perhaps, not by the Queen of Sheba (Josephus, *Ant.* viii, 6, 6). Besides the *tseri* (צֳרִי), another word, *nataph* (נָטָף), mentioned in Exod. xxx, 34, as an ingredient of the holy incense, is taken by Hebrew commentators for opobalsamum; this, however, is perhaps rather STACTE (q. v.). See MASTICK; AROMATICS.

Balsamon, THEODORE, an eminent canonist of the Greek Church, was born at Constantinople in the twelfth century; was made chancellor and librarian of the church of St. Sophia, and about 1186 became patriarch of Antioch, without, however, being able to go there to discharge the functions of the office, since the city was occupied by the Latins, who had intruded a bishop of their own. He died about 1200. His first work (which he undertook at the wish of the Emperor Manuel Comnenus and the patriarch Michael Anchialius) was *Photii Nomocanon Canones SS. Apostolorum*, etc. (with a Commentary on the Canons of the Apostles and the general and particular Councils, and on the Canonical Epistles of the Fathers), printed at Paris, 1615, fol.; also a Commentary on the *Syntagma of Photius*, given in Beveridge, *Synodicon, sive Pandectæ Canonum* (Oxon. 1672-82, 2 vols. fol.). For an account of Balsamon and his works, see Beveridge's *Synodicon*, Prolegomena to vol. i.—Cave, *Hist. Lit.* anno 1180; Hoefer, *Biog. Générale*, iv, 311.

Baltha'sar (Βαλτάσαρ), a Græcized form (Baruch i, 11, 12) of the name of the Babylonian king BELSHAZZAR (q. v.).

Balthasar, the name given in the Romish legends, without any foundation, to one of the magi who came to adore our Lord Jesus Christ. See MAGI.

Baltus, JEAN FRANÇOIS, a Jesuit, born at Metz, June 8th, 1667. He became a Jesuit in 1682, and in 1717 was called to Rome to examine the books written by the members of his company. Returning to France, he was, in succession, rector of several colleges of his order, and died at Rheims, librarian of the college, March 19th, 1743. He wrote, *Réponse à l'Histoire des Oracles de M. Fontenelle* (Strasb. 1707 and 1709, 8vo):—*Défense des Saints Pères accusés de Platonisme* (Paris, 1711, 4to); new ed. under the title *Pureté du Christianisme* (Paris, 2 vols. 8vo, 1838):—*Défense des Prophéties de la Religion Chrétienne* (1737, 3 vols. 12mo), with other works.—*Biog. Universelle.*

Baluze, ÉTIENNE, an eminent canonist and historian, was born at Tulle, in Limousin, December 24th, 1630. He studied first among the Jesuits at Tulle, and in 1646 was sent to the college of the company at

Toulouse, where he remained for eight years. He soon acquired a high reputation in ecclesiastical history and the canon law. Not wishing to serve as a priest, but desirous of opportunity to pursue his studies quietly, he received the tonsure, and put himself under the patronage of Peter de Marca, who brought him to Paris in 1656, and made him the associate of his labors. Upon the death of De Marca in 1662, the chancellor of France, Le Tellier, took Baluze under his protection; but in 1667 he attached himself to Colbert, who made him his librarian, and it was by his care that the library of that eminent man acquired its richest treasures, and attained to such great celebrity among the learned. He left the family of Colbert in 1670, and afterward Louis XIV made him director of the royal college, with a pension. This situation he held until his eightieth year, when he was banished for having published the "Genealogical History of the House of Auvergne," in 2 vols. fol. (1708), by order of the Cardinal de Bouillon, who had fallen into disgrace at court. He obtained a recall in 1713, after the peace of Utrecht, without, however, recovering his appointments, and died July 28th, 1718. His library, when it was sold after his death, contained 1500 MSS., which were purchased for the Bibliothèque Royale. Baluze left as many as forty-five published works, of which the most important are—*Regnum Francorum Capitularia* (1677, 2 vols. fol.; also, edited by Chiniac in 1780, 2 vols. fol. a superb edition):—*Epistolæ Innocentii Papæ III* (1682, 2 vols. fol. This collection is incomplete, owing to the unwillingness of the Romans at the time to give him free access to the pieces in the Vatican library. Brequiny and De la Porte du Theil, in their *Diplomata, Charta*, etc., 1791, have given the letters which Baluze could not obtain):—*Conciliorum Nova Collectio* (1683, vol. i, fol. This work was intended to embrace all the known councils which Labbe has omitted in his collection, and would have filled many volumes; but Baluze abandoned his first design, and limited himself to one volume):—*Vitæ Paparum Avinionensium* ("Vies des Papes d'Avignon," 1693, 2 vols. 4to, an admirable refutation of the ultramontane pretensions. He maintains that the holy see is not necessarily fixed at Rome):—*Miscellanea* (7 vols. 8vo. A new edition, considerably enlarged and improved, was published by Mansi at Lucca in 1761, in 4 vols. fol.). A complete list of his works may be found at p. 66 of the *Capitularia*. See Dupin, *Eccl. Writers*, 17th cent.; *Vie de Baluze*, written by himself, and continued by Martin.

Ba'mah (Heb. *Bamah'*, בָּמָה, a *height;* Sept. Ἀβαμά), an eminence or high-place, where the Jews worshipped their idols, occurs as a proper name, Ezek. xx, 29. In other passages it is usually translated "high place;" and in Ezek. xxxvi, 2, such spots are termed "ancient high places," or ancient heights. See Bamoth. On such high places the Hebrews made oblations to idols, and also to the Lord himself, before the idea obtained that unity of place for the divine worship was indispensable. The Jewish historians, therefore, for the most part, describe this as an unlawful worship, in consequence of its being so generally associated with idolatrous rites. See High-place. The above passage in Ezekiel is very obscure, and full of the paronomasia so dear to the Hebrew poets, so difficult for us to appreciate: "What is the high place (הַבָּמָה) whereunto ye hie (הַבָּאִים)? and the name of it is called Bamah (בָּמָה) unto this day." Ewald (*Propheten*, p. 286) pronounces this verse to be an extract from an older prophet than Ezekiel. The name here, however, seems to refer, not to a particular spot, but to any such locality individualized by the term (see Henderson, *Comment.* in loc.).

Bambas, Neophytos, an archimandrite of the Greek Church, and one of the principal prose writers of modern Greece, was born upon the island of Chios, and died at Athens in Feb. 1855. He studied at the College of Chios and at the University of Paris, reorganized, after his return from Paris, the College of Chios, and remained its president until the war of independence in 1821. In 1824 he became Professor of Philosophy at the University of Corfu, afterward director of the college at Syra, and, at last, Professor of Philosophy and Rhetoric at the University of Athens. On account of his extensive learning, the British and Foreign Bible Society confided to him the task of translating, in union with Rev. Mr. Lowndes, and Mr. Nicolaides of Philadelphia in Asia Minor, the Bible into modern Greek. During the latter years of his life, Mr. Bambas attached himself, however, to the Russian or Napæan party, which is hostile to the reformation of the Church. He wrote a manual of sacred eloquence (Ἐγχειρίδιον τῆς τοῦ ἱεροῦ ἀμβῶνος ῥητορικῆς, Athens, 1851), a manual of ethics (Ἐγχειρίδιον τῆς ἠθικῆς, Athens, 1853), and other works on philosophy, ethics, and rhetoric, and several Greek grammars. See Baird, *Modern Greece*, p. 80, 330 (N. Y. 1856).

Bambino, the name of the swaddled figure of the infant Saviour, which, surrounded by a halo, and watched over by angels, occasionally forms the subject of altar-pieces in Roman Catholic churches. The *Santissimo Bambino* in the church of the Ara Cœli at Rome is held in great veneration for its supposed miraculous power of curing the sick. It is carved in wood, painted, and richly decorated with jewels and precious stones. The carving is attributed to a Franciscan pilgrim, out of a tree that grew on Mount Olivet, and the painting to the evangelist Luke. The festival of the *Bambino*, which occurs at the Epiphany, is attended by great numbers of country people, and the Bambino is said to draw more in the shape of fees than the most successful medical practitioner in Rome. —Chambers's *Encyclopædia*, s. v.

Bambridge. See Bainbridge.

Ba'môth (Heb. *Bamoth'*, בָּמוֹת, *heights;* Sept. Βαμώθ), the forty-seventh station of the Israelites, on the borders of Moab (Num. xxi, 19, 20); according to Eusebius and Jerome (*Onomast.* s. v. Βαβώθ, Bamoth), a city near the river Arnon. As it was the next encampment before reaching Pisgah (usually identified with Jebel Attarûs [see Nebo]), it may not improbably be identified with Jebel-*Humeh*, immediately east, a position which seems to agree with the circumstances of all the notices. Kruse, however (in Seetzen's *Reise*, iv, 225), thinks it the place now called *Waleh*, on the wady of the same name. It is probably the same place elsewhere called Bamoth-Baal (Josh. xiii, 17).

Ba'môth-ba'ăl (Heb. *Bamoth'-Ba'ăl*, בָּמוֹת בָּעַל, *heights of Baal;* Sept. Βαμὼθ Βάαλ v. r. Βαμων Βάαλ, and αἱ στέλαι τοῦ Βάαλ), or, as the margin of our version reads, "the high places of Baal" [see Baal], a place given to the tribe of Reuben, and situated on the river Arnon, or in the plain through which that stream flows, east of the Jordan (Josh. xiii, 17; comp. Num. xxi, 28; xxii, 41; not Jer. xxxii, 35). It is probably the same place elsewhere (Num. xxi, 19) called simply Bamoth (q. v.). Knobel (*Comment.* in loc.) identifies it with the modern *Jebel Attarus*, a site marked by stone-heaps observed both by Seetzen (ii, 342) and Burckhardt (*Syria*, p. 370); but this is rather the summit of Nebo.

Bampton Lectures, a course of eight sermons preached annually at the University of Oxford, under the will of the Rev. John Bampton, canon of Salisbury, who died in 1751. According to the directions in his will, they are to be preached upon any of the following subjects: To confirm and establish the Christian faith, and to confute all heretics and schismatics; upon the divine authority of the holy Scriptures; upon the authority of the writings of the primitive fathers as to the faith and practice of the primitive Church; upon the divinity of our Lord and Saviour Jesus

Christ; upon the divinity of the Holy Ghost; upon the articles of the Christian faith, as comprehended in the Apostles' and Nicene Creeds. For the support of this lecture he bequeathed his lands and estates. The lecturer must have taken the degree of master of arts in Oxford or Cambridge, and must never preach the sermons twice. When the lectures were commenced in 1780, the income of the estate was £120 per annum. A list of the Bampton Lectures, as far as published in 1854, is given by Darling, *Cyclopædia Bibliographica*, i, 166. More than seventy volumes (8vo) of the Bampton lectures are now before the public, and one is added annually. The most remarkable are the following: Those delivered in 1784, on Christianity and Mohammedanism, by Dr. White, who was accused of having obtained assistance in their composition from Dr. Parr and Dr. Badcock; those by Dr. Tatham in 1790, on the Logic of Theology; those of Dr. Nott in 1802, on Religious Enthusiasm—this series was directed against Wesley and Whitefield; those of Dr. Mant in 1812; those of Reginald Heber in 1815; Whately in 1822; Milman in 1827; Burton in 1829, on the Heresies of the Apostolic Age; Soames in 1830, on the Doctrines of the Anglo-Saxon Church. But of the whole series, none have caused greater controversy than those by Dr. Hampden in 1832, on *The Scholastic Philosophy considered in its Relation to Christian Theology*. They were attacked on all sides, but especially by the leaders of the Oxford Tract Association. When Hampden was appointed Regius Professor of Divinity in 1836, a petition against his appointment was sent up to the throne, and upon this being rejected, a censure was passed upon him in convocation by a large majority, declaring his teaching to be unsound, and releasing undergraduates from attendance at his lectures. In spite of this clerical persecution, he was raised to the see of Hereford in 1847. A recent course of Bampton Lectures, delivered by Mansel in 1858, on *The Limits of Religious Thought*, has caused a less bitter, but scarcely less interesting controversy. The main position which he takes up is, "That the human mind inevitably, and by virtue of its essential constitution, finds itself involved in self-contradictions whenever it ventures on certain courses of speculation," i. e. on speculations concerning the infinite nature of God. He maintains that all attempts to construct an objective or metaphysical theology must necessarily fail, and that the attainment of a philosophy of the infinite is utterly impossible, under the existing laws of human thought—the practical aim of the whole course being to show the "right use of reason in religious questions." Mr. Mansel has been accused by his critics of condemning *all* dogmatic theology (e. g. all creeds and articles), and of making revelation itself impossible. The Bampton Lectures for 1859 were delivered by Geo. Rawlinson, the subject being *The Historical Evidences of the Truth of the Scripture Records, stated anew, with Special Reference to the Doubts and Discoveries of Modern Times*. The volume for 1862 was Farrar's *Critical History of Free Thought* (N. Y. 1863, 12mo).—Chambers, *Encyclopædia*, s. v.; *Methodist Quarterly*, 1863, p. 687.

Ban (*bannus, bannum*), in ancient jurisprudence, a declaration, especially a declaration of outlawry; in ecclesiastical law, a declaration of excommunication (q. v.). According to the canon law of the Roman Church the authority to decree the *ban* lies in the pope for the whole church, in the bishop for his diocese, in the apostolic legate for his legation, and in the prior of an order for his subordinates. Priests had formerly an independent right of excommunication, but can now exercise that right only by authority of the bishop. The ban covers all Christians, whether heretics or not, under the jurisdiction of the administrator (*Conc. Trident.* Sess. xxv, cap. 3). See Excommunication.

For *Banns of Marriage*, see Banns.

Ban (τοῦ Βάν v. r. Βαενάν; Vulg. *Tubal*), given as the name of one of the priestly families that had lost their pedigree after the exile in a very corrupt passage (1 Esdr. v, 37); it doubtless stands for Tobiah (q. v.), i. e. בְּנֵי־טֹבִיָּה, in the parallel lists of Ezra (ii, 60) and Nehemiah (vii, 62).

Banaï'as (Βαναίας), the last named of the "sons of Ethma" among the Israelites who had taken foreign wives after the captivity (1 Esdr. ix, 35); evidently the Benaiah (q. v.) of the genuine list (Ezra, x, 43).

Bancroft, Aaron, D.D., was born at Reading, Penn., 1755, and graduated at Harvard College. In 1785 he became pastor of the Congregational Church of Worcester, Mass., where he remained until his death. He was educated a Calvinist, but became an Arian in middle life. In 1808 he published a *Life of Washington*, which was well received, and has been often reprinted (last ed. N. Y., 2 vols. 12mo). In 1822 he published a volume of *Sermons*.—Allibone; *New Am. Encycl.*

Bancroft, Richard, archbishop of Canterbury, was born at Farnworth in 1544, and entered at Christ's College, Cambridge. In 1584 he was made rector of St. Andrew's in Holborn. When chaplain to Archbishop Whitgift, he delivered a sermon at St. Paul's Cross, in which he strongly warned the Parliament against the Puritans. In 1597 he was made bishop of London through the influence of the archbishop, and was sent by Queen Elizabeth in 1600 to Embden, to put an end to the differences which existed between the English and Danes, but his mission was unsuccessful. He attended the Hampton Court Conference in 1604, and in March in that year was appointed by the king's writ president of convocation, the see of Canterbury being vacant. In the eleventh session, held May 2d, he presented the Book of Canons now in force, which he had selected out of the articles, injunctions, and synodical acts passed in the two previous reigns. After this he was promoted to the see of Canterbury, and his primacy is distinguished for the commencement of the now authorized version of the Scriptures. He was a strenuous High-Churchman, and a bitter opponent of the Puritans. He was the first Anglican divine who publicly maintained the *divine right* of bishops. This was in a sermon preached at St. Paul's Cross, February, 1588-9, in which he maintained that "bishops were, as an order, superior to priests and deacons; that they governed by divine appointment; and that to deny these truths was to deny a portion of the Christian faith." On the effect produced by this sermon, see Heylin, *Aerius Redivivus*, p. 284. He died at Lambeth in 1610, leaving his books to his church. His principal published works were, *Discovery of the Untruths and Slanders against Reformation* (sermon preached February, 1588):—*Survey of the pretended Holy Discipline* (Lond. 1593, 4to):—*Dangerous Positions and Proceedings published under the Pretence of Reformation, for the Presbyterial Discipline* (Lond. 1595, 8vo). See *Biog. Brit.* vol. i; Neal, *Hist. of Puritans*, i, 449; Lathbury, *Hist. of Convocation* (Lond. 1842, 8vo); Hook, *Eccles. Biography*, i, 506.

Band, the representative of several Heb. and Gr. words, and in the N. T. especially of σπεῖρα, a cohort (q. v.).

Band, a part of clerical dress, said to be a relic of the ancient *amice* (q. v.). It belongs to the full dress of the bar and university in England. "In Scotland it distinguishes ordained ministers from licentiates or probationers, and is said to be a remnant of the old cravat worn universally by the clergy a hundred years ago."—(*Eadie.*) It is worn in the Church of England, in the Protestant Episcopal Church in America, and by the Protestant ministers of the Continental churches of Europe generally. See Clergy, *Dress of the.*

Band (Societies). See Bands.

Bandinel, James, D.D., was educated at Jesus College, Oxford; became M.A. in 1758, D.D. in 1777, and died at Winchester in 1804. He was rector of Netherby, Dorsetshire, for many years. He published *Eight Sermons on the peculiar Doctrines of Christianity*, being the Bampton Lectures for 1780 (Oxford, 1780, 8vo), which are marked by ingenuity and critical talent.

Bands, small societies instituted by Wesley to promote personal holiness and good works among the early Methodists. The first "rules of the band societies," drawn up December 25, 1738, may be found in Emory, *History of the Methodist Discipline*, p. 200. These societies were more select than class-meetings (q. v.), and admitted only persons of the same sex, all married or all single, who were put in charge of a "band-leader." They have nearly gone out of use in America, the article relating to them in the Discipline having been struck out by the General Conference of 1856. They still may be found in England, though not very numerous. See Emory, *History of the Discipline*, p. 200 sq.; Grindrod, *Compendium of Laws of Methodism*, 174 sq.; Porter, *Compendium of Methodism*, 50, 460; Stevens, *History of Methodism*, i, 122; ii, 455; Wesley, *Works*, v, 183.

Banduri Manuscript. See Montfaucon's Manuscript.

Bangius or **Bang**, Peter, a Swedish theologian, was born at Helsingfors in 1633, was made professor of theology in the University of Abo, and bishop of Wiborg. He died in 1696, having published a *Commentarius in Hebræos*, and a *Historia Ecclesiastica*.

Bangor (*Bangertium*), an episcopal see in Wales, in Caernarvonshire. The foundation of this see is altogether involved in obscurity. The cathedral is dedicated to St. Daniel, its first bishop, and the chapter consists of a dean, treasurer, precentor, two archdeacons, five canons, and two minor canons. The diocese comprises Anglesea, and parts of Caernarvonshire, Denbigh, Montgomery, and Merionethshire, containing one hundred and seventy parishes, of which thirty-seven are impropriated. The present (1889) incumbent is James Colquhoun Campbell, D.D., consecrated in 1859.

Bangorian Controversy, a title derived from the bishop of Bangor (Hoadley), who, in the reign of George I, wrote "A Preservative against the Principles and Practices of Non-Jurors;" and afterward preached and published a sermon from the passage, "My kingdom is not of this world" (John xviii, 36), in which he maintained the supreme authority of Christ as king in his own kingdom; and that he had not delegated his power, like temporal lawgivers during their absence from their kingdom, to any persons as his vicegerents and deputies. The publication of this sermon by order of the king led to the controversy above named, in which Dr. Snape and Dr. Sherlock, the king's chaplains, took a prominent part as the opponents of Hoadley, maintaining that there were certain powers distinctly vested in the church by Christ, its king, of which the ministers of the church were the constitutionally-appointed executive. This controversy lasted many years, and led to the discontinuance of the Convocation. The pamphlets on the subject are very numerous; one of the most important is, William Law, *Three Letters to Bishop Hoadley*, to be found in Law's *Scholar Armed*, i, 279, and also in Law's *Complete Works* (Lond. 1762), vol. i. See England, Church of; Hoadley.

Bangs, John, a Methodist Episcopal minister, was born in Stratford, Conn., in 1781, commenced preaching in 1806, entered the itinerant ministry in N. Y. Conference in 1819, became supernumerary in 1835, and died in great peace, Feb. 4, 1849. His youth was vain and profane, but from his conversion he was full of holy zeal and love for souls. "He preached holiness to others, and enjoyed its exalted felicity himself," and about three thousand conversions were the fruit of his labors.—*Minutes of Conferences*, iv, 328.

Bangs, Nathan, D.D., an eminent minister of the Methodist Episcopal Church, was born May 2, 1778, near Bridgeport, Conn. When he was about thirteen, the family removed to Stamford, Delaware Co., N. Y., and here, on the home farm, the boy grew up, receiving the common school education of the time, by which he profited so well that at eighteen he was capable of teaching such a school himself. In 1799 he went to Canada, and spent three years there in teaching and in surveying land. In 1800 he was converted, and in 1802 was admitted into the New York Conference of the Methodist Episcopal Church, which then embraced Canada. The next six years he spent in arduous labors in Canada, going from village to village as an itinerant minister, often through virgin forests, guided only by the "marks" of the wood-cutter or the hunter. In 1808 he was returned to the state of New York, being appointed by the bishop to Delaware Circuit. Such had been his rapid rise in influence that his brethren sent him to the General Conference of this year, and so commanding were his subsequent services that he was a delegate in every session after, except that of 1848, down to 1856, when his advanced years justified his release from such responsibilities. In 1810 he was sent to New York City, which was ever after the headquarters of his labors and influence for his denomination. Methodism here was then still in its youthful struggles; it consisted of one circuit, with five preaching-places. The city population was below one hundred thousand. The city and its suburbs now (1865) comprise a million of people, and more than twice as many Methodist preachers as the whole Conference then reported, though it swept over much of Connecticut, Massachusetts, Vermont, and over Eastern New York, up the Hudson into Canada to even Montreal and Quebec! What a history for one life! In 1813 he was appointed presiding elder of the Rhinebeck District; from 1817 to 1820 he was pastor in New York; and in 1820 he was elected "Book Agent," and assumed the charge of the Methodist Book Concern, then a small business, and deeply involved in debt. Under his skilful management (from 1820 to 1828) the Concern rapidly recovered from its embarrassments, and its business was immensely extended. In 1826 the "Christian Advocate" was established, and the editorial matter from 1826 to 1828 was chiefly furnished by Dr. Bangs, though he was still discharging the arduous duties of senior book-agent. During the whole period of his agency (1820-1828) he was also editor of the *Methodist Magazine*. Such an amount of labor would have worn out any man not endowed with great intellectual and bodily vigor—qualities which, in Dr. Bangs, were supplemented by indomitable industry and perseverance. In 1828 he was appointed editor of the *Advocate*, including, also, the editorial labors of the *Magazine*. In 1832 the General Conference appointed him editor of the *Methodist Quarterly Review*, a new form of the *Methodist Magazine*. His office comprised also the editorial charge of the books of the general catalogue. He had no paid assistance in the labors of the two periodicals, no appropriation being made for contributions; but the variety and vigor of his own articles imparted continued freshness and power to their pages.

His services to the missionary cause were perhaps the most important of all his vast and varied labors. He was one of the founders of the Methodist Missionary Society; he framed its original Constitution; he wrote its first "Circular Address" to the church. During sixteen years prior to the organization of the secretaryship as a special and salaried function, he labored indefatigably and gratuitously for the society as its vice-president, secretary, or treasurer. He wrote in these years all its annual reports. In 1836 he was

appointed "Missionary Secretary." He now devoted his entire energies to the Missionary Society, conducting its correspondence, seeking missionaries for it, planning its mission-fields, pleading for it in the pulpits, and representing it in the Conferences until 1841, when he accepted the presidency of the Wesleyan University at Middletown, Conn. In 1842 he returned to pastoral work in New York, and remained in active service until 1852. The remainder of his life was passed in quiet literary labor, with occasional preaching as his health served. Much of the literary labor of his later years was devoted to the exposition of the doctrine of entire sanctification. In his eightieth year he preached with vigor, and his writings of that period are luminous and powerful. His last sermon was on the certain triumph of the Gospel. He died in great peace May 3, 1862.

Dr. Bangs was a man of vigor and force—a fighter, when need be, to the last. "No man could show a nobler indignation against anything unrighteous or mean; no man could speak more unflinchingly or directly to the very face and teeth of a pretentious, an evasive, or disingenuous disputant, but no man ever had a more genial heart, a more instinctive sympathy with whatever is generous, heroic, or tender. His friendships were as steadfast as adamant. Unlike most old men, he was, to the last, progressive in his views. He sympathized with all well-considered measures for the improvement of his church, but its old honor was dearer to him than life, and woe to the man that dare impeach it in his presence. To him its history was all providential, and the very necessity of changes was the gracious summons of Providence for it to arise and shine still brighter. This hearty, resolute love of his friends and his cause, was one of the strongest, noblest traits of the war-worn old hero. It made him lovable as he was loving. His old age seemed to mellow rather than wither his generous dispositions. He was always deeply devout, but with advanced years he seemed to attain advanced heights of Christian experience and consolation. The Pauline doctrine of sanctification, as defined by Wesley, became his habitual theme of interest and conversation. He delighted to attend social gatherings for prayer on this subject, and during several late years he presided over one of the most frequented assemblies of this kind in New York. He seemed to take increasingly cheerful views of life, and of the prospects of the kingdom of God in the world, as he approached the end of his career. There was no querulousness in his temper, no repining in his conversation, at the changes which were displacing him from public view."

His writings alone would have made him an historical character of his church. His editorial productions in the *Advocate*, the *Magazine*, and the *Quarterly Review* would fill scores of volumes. His Annual Missionary Reports would make no small library of missionary literature. His more substantial publications are more numerous than those of any other American Methodist. As early as 1809 he began his career as an author by a volume against "Christianism," an heretical sect of New England. Three years later the General Conference appointed him chairman of a committee to collect the historical materials of the denomination, and thus began the researches which resulted in his *History of the Methodist Episcopal Church*. Before the appearance of this, his most important production, he published *Errors of Hopkinsianism* (1815, 12mo); *Predestination examined* (1817, 12mo); *Reformer Reformed* (1818, 12mo); *Methodist Episcopacy* (1820, 12mo); *Life of the Rev. Freeborn Garrettson*, one of the best of our biographies, and an essential collection of data for the history of the church. In 1832 appeared his *Authentic History of the Missions under the care of the Methodist Episcopal Church*, a volume which has aided much the missionary enterprise of the denomination. In 1835 he published *Letters to a Young Preacher*, full of excellent counsels on ministerial habits, on books, study, preaching, etc.; and in 1836, *The Original Church of Christ* (12mo). In 1839 appeared the first volume of his *History of the M. E. Church*. In three years the remaining three volumes were issued. It was a book for the times, if not for all time. His other publications are an *Essay on Emancipation* (1848, 8vo); *State and Responsibilities of the Methodist Episcopal Church* (1850, 12mo); *Letters on Sanctification* (1851, 12mo); *Life of Arminius* (18mo); and numerous occasional sermons. His scheme of "Emancipation" is substantially that recommended in the message of the President of the United States to Congress, 1862. "Let Congress," he says, "make a proposition to the several slave states that so much per head shall be allowed for every slave that shall be emancipated, leaving it to the state Legislatures respectively to adopt their own measures to effect the object." Thus did this sagacious old man anticipate by several years the best suggestion which our national leaders were able to utter on our greatest national problem before its final solution by the sword. It is elaborated with skilful and intrepid ability, and fortified by decisive proofs from facts and figures. It has been said of his concluding "array of motives to emancipation," that they "are strong enough, one would think, to rouse all but the dead to the importance of the task." See Stevens, *Life and Times of Nathan Bangs, D.D.* (N. Y. 1863, 12mo); *Ladies' Repository*, June, 1859; *The Methodist*, May 10, 1862; *Methodist Quarterly*, January, 1864, p. 172.

Bangs, Stephen Beekman, a prominent young Methodist preacher, son of the Rev. Heman Bangs, was born in New York, March 25, 1823, graduated at the N. Y. University in 1843, and was licensed to preach in the following year, joining the N. Y. Conference. His style of preaching excited strong anticipations of great usefulness, which were, however, disappointed by his early death, March 20, 1846.—Magruder, *Memoir of S. B. Bangs* (New York, 1853); *Minutes of Conferences*, iv, 31.

Bangs, William M'Kendree, son of the Rev. Nathan Bangs, D.D., was born in New York, December 15, 1810, and graduated at 19 years of age at the University of Ohio with the highest honors. He was immediately offered a professorship in Augusta College, Ky., which he held for only one year, being impressed with the duty of entering the Christian ministry. In 1831 he entered the N. Y. Conference of the M. E. Church, and continued to labor, except when his feeble health compelled him to desist, till his death, Sept. 5, 1852. His logical powers were of the highest order, and his command of language rarely equalled. "Whether conversing familiarly with his friends, discussing some difficult abstract question, or preaching to a congregation, his style was remarkably adapted to the subject and the occasion. His sermons were clear, systematic, easy to be understood, neither encumbered by extraneous matter, nor disfigured by learned pedantry. They were characterized by a beautiful simplicity, and always bore the impress of a great mind." As a controversial writer he excelled greatly; his articles in the Methodist Quarterly Review, especially those of 1836 and 1837, in reply to the "Christian Spectator," and his reviews of Watson's *Theological Institutes*, are fine specimens of analytical as well as comprehensive thinking.—*Minutes of Conferences*, v, 211; Sprague, *Annals*, vii, 773.

Ba'ni (Heb. *Bani'*, בָּנִי, *built;* Sept. usually Bανί, sometimes Βουνί or Βανουί, etc.), the name of at least five men.

1. A Levite, son of Shamer, and father of Amzi, of the family of Merari (1 Chron. vi, 46). B.C. long ante 1043.

2. A Gadite, one of David's thirty-seven warriors (2 Sam. xxiii, 36). B.C. 1046.

3. A descendant of Pharez, and father of Imri, one of whose descendants returned from Babylon (1 Chron. ix, 4). B.C. long ante 536.

4. One of the heads of families whose retainers to the number of 642 returned from Babylon with Zerubbabel (Ezra ii, 10; x, 29, 34; Neh. x, 14; 1 Esdr. v, 12). He is elsewhere (Neh. vii, 15) called Binnui (q. v.). See also Banid. He was himself one of those who divorced their heathen wives (Ezra x, 38). Others consider this last a different person, and identify him with some of those referred to below. B.C. 536–410.

5. A Levite, whose son Rehum repaired a portion of the (branch) wall of Jerusalem skirting the brow of Mount Zion on the east (Neh. iii, 17). Apparently the same Bani was among those who were conspicuous in all the reforms on the return from Babylon (Neh. viii, 7; ix, 4 twice, 5; x, 13). He had another son named Uzzi, who was appointed overseer of the Levites at Jerusalem; his own father's name was Hashabiah (Neh. xi, 22). B.C. 446–410. See Chenani.

Ba'nid (Βανίας v. r. Βανί; Vulg. *Bania*), the ancestor or family-head of one of the parties (that of Assalimoth, son of Josa, with 160 retainers) that returned from Babylon with Ezra (1 Esd. viii, 36). This represents a name, Bani (q. v.), which has apparently escaped from the present Hebrew text (Ezra viii, 10).

Banish (found in the Auth. Vers. only in the forms "banished," Heb. נָדַח, *niddach'*, 2 Sam. xiv, 13, 14, *outcast*, as elsewhere; and "banishment," Heb. מַדּוּחִים, *madduchim'*, "causes of ban.," Lam. ii, 14, rather *seductions*; Chald. שְׁרֵשׁוּ or שְׁרֵשֵׁי, *sheroshu'* or *sheroshi'*, lit. a *rooting out*, Ezra vii, 26). This was not a punishment enjoined by the Mosaic law; but after the captivity, both exile and forfeiture of property were introduced among the Jews; and it also existed under the Romans, by whom it was called *diminutio capitis*, because the person banished lost the rights of a citizen, and the city of Rome thereby lost a head. But there was another description of exile termed *disportatio*, which was a punishment of greater severity. The party banished forfeited his estate, and, being bound, was put on board ship and transported to some island specified by the emperor, there to be confined in perpetual banishment (see Smith's *Dict. of Class. Antiq.* s. v. Banishment). In this manner the apostle John was exiled to the little island of Patmos (Rev. i, 9). See Exile.

Bank. In Luke xix, 23, the Greek word τράπεζα, *table*, is rendered "bank" in the modern sense of the term, which, by a similar appropriation, is derived from the same root as *bench*. In Matt. xxi, 12; Mark xi, 15; and John ii, 15, it is employed literally, and denotes the "table" of the money-changer (q. v.), at which he sat in the market-place, as is still the custom in the East, and also in the outer court of the Temple. In other passages it denotes an ordinary table for food.

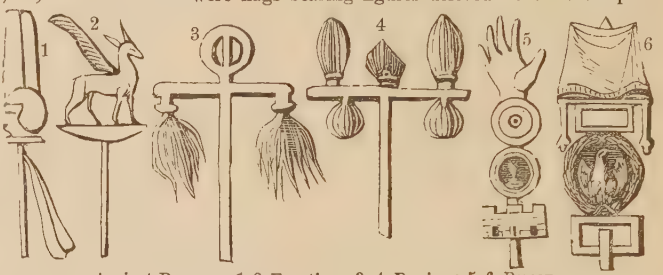
The term "bank," סֹלְלָה, *solelah'*, also occurs in 2 Sam. xx, 15; 2 Kings xix, 32; Isa. xxxvii, 33, as the name of the *mound* raised against a besieged city; it is elsewhere rendered "mount" in the same sense. See Siege.

The "bank" or *shore* of a river or sea is designated by the Heb. term גְּדָה or גְּדֵרָה, *gadah'* or *gidyah'*, and שָׂפָה, *saphah'*, a *lip*.

Bann. See Banns.

Bannaï'a (Σαβανναῖος v. r. Βανναίος, Vulg. *Bannus*), one of the "sons of Asom" that renounced their Gentile wives after the captivity (1 Esdr. ix, 33); apparently a corruption for Zabad (q. v.) of the genuine text (Ezra x, 33).

Banner, or Standard, or Ensign, or Signal (q. v. severally). These words are probably used indiscriminately by the sacred writers. Some of the rabbins suppose that the ancient Hebrew tribe-standards were flags bearing figures derived from the compari-



Ancient Banners—1, 2, Egyptian; 3, 4, Persian; 5, 6, Roman.

sons used by Jacob in his final prophetic blessing on his sons. Thus they have Judah represented by a lion, Dan by a serpent, Benjamin by a wolf, etc. (Gen. xlix, 1–28). Sir Thomas Brown, indeed, observes (*Vulgar Errors*, v, 10), "The escutcheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses when about to die." However, there may be some truth in the rabbinical notion after all. And as the tribe of Judah was represented by a lion, may not its motto have been, "Who shall rouse him up?" Thus the banner of the royal tribe would be an interesting prediction of the appearance and universal triumph of Christ, who is called "the lion of the tribe of Judah" (Hos. v, 14; Rev. v, 5). The four following Hebrew words signify banner, standard, ensign, flag, or signal:

1. Deˊgel (דֶּגֶל, as being *conspicuous*), *flag*, *banner*, or *standard* of a larger kind, serving for three tribes together, one of which pertained to each of the four general divisions. The four standards of this name were large, and ornamented with colors in white, purple, crimson, and dark blue. The Jewish rabbins assert (founding their statement on Gen. xlix, 3, 9, 17, 22, which in this case is very doubtful authority) that the first of these standards, that of Judah, bore a *lion;* the second, or that of Reuben, bore a *m n;* that of Ephraim, which was the third, displayed the figure of a *bull;* while that of Dan, which was the fourth, exhibited the representation of *cherubim*. The standards were worked with embroidery (Num. i, 52; ii, 2, 3, 10, 18, 25; Sol. Song ii, 4; vi, 4, 10). See Camp.

2. Oth (אוֹת, a *sign*), an *ensign* or *flag* of a smaller kind. It belonged to each single tribe, and perhaps to the separate classes of families. Most likely it was originally merely a pole or spear, to the end of which a bunch of leaves was fastened, or something similar. Subsequently it may have been a shield suspended on the elevated point of such pole or spear, as was sometimes done among the Greeks and Romans. The Targumists, however, believe that the banners were distinguished by their colors, the color for each tribe being analogous to that of the precious stone for that tribe in the breast-plate of the high-priest; and that the great standard (*degel*) of each of the four camps combined the three colors of the tribes which composed it. They add that the names of the tribes appeared on the standards, together with a particular sentence from the law, and were moreover charged with appropriate representations, as of the lion for Judah, etc. Most modern expositors seem to incline to the opinion that the ensigns were flags distinguished by their colors, or by the name of the tribe to which each belonged (Num. ii, 2, 34). See Flag.

3. Nes (נֵס, from its *loftiness*), a *lofty signal*, a *standard*. This standard was not, like the others, borne from place to place. It appears from Num. xxi, 8, 9, that it was a long pole fixed in the earth; a flag was fastened to its top, which was agitated by the wind, and seen at a great distance. In order to render it visible as far as possible, it was erected on lofty mountains, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous. It no sooner made its appearance on such an elevated position than the war-cry was uttered, and the trumpets were blown (Psa. lx, 4; Isa. v, 26; xi, 12; xiii, 2; xviii, 3; xxx, 17; xlix, 22; lxii, 10; Jer. iv, 6, 21; li, 12, 27; Ezek. xxvii, 7; in this last passage it is the standard or flag of a ship, not the sail). See War.

4. Maseth' (מַשְׂאֵת, from its *elevation*), a *sign*, a *signal* given by fire. Some writers have supposed that this signal was a long pole, on the top of which was a grate not unlike a chafing-dish, made of iron bars, and supplied with fire, the size, height, and shape of which denoted the party or company to whom it belonged (Jer. vi, 1). See Beacon.

There appear to be several allusions in Scripture to the banners, standards, or ensigns of ancient nations; a proper knowledge of them might aid us in understanding more clearly many of the sacred predictions. In Daniel, the various national symbols or standards are probably referred to instead of the names of the nations, as the he-goat with one horn was the symbol of Alexander the Great and the Macedonian people, and the ram with two horns Media and Persia, etc. (Dan. viii, 3-9). See Macedon. The banners and ensigns of the Roman army had idolatrous, and, therefore, abominable images upon them, hence called "the abomination (q. v.) of desolation;" but their principal standard was an *eagle*. Among the evils threatened to the Hebrews in consequence of their disobedience, Moses predicted one in the following terms: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth" (Deut. xxxviii, 49; compare also Jer. iv, 13). In Matt. xxiv, 28; Luke xvii, 37, the Jewish nation, on account of its iniquity, is compared to a dead body, exposed in the open field, and inviting the Roman army, whose standard often bore the figure of an eagle, to come together and devour it. See Eagle.

It was customary to give a defeated party a banner as a token of protection, and it was regarded as the surest pledge of fidelity. God's lifting or setting up a banner is a most expressive figure, and imports his peculiar presence, protection, and aid in leading and directing his people in the execution of his righteous will, and giving them comfort and peace in his service (Psa. xx, 5; lx, 4; Sol. Song ii, 4; see the dissert. on the latter passage by Löwe, in Eichhorn's *Bibl.* ii, 184 sq.). See Standard-bearer.

Banns of Matrimony (*bannum nuptiale*), a phrase that has been for many ages used to signify the public announcement in church of the intention of two parties to become united in matrimony. Ignatius, in his *Ep. to Polycarp*, cap. 5, says that it becomes those who marry to do so with the consent or direction of the bishop. And Tertullian (*ad Uxorem*, lib. ii, cap. 2 and 9; *De Pudicitia*, cap. 4) implies that the Church, in the primitive ages, was forewarned of marriages. The earliest existing canonical enactment on the subject in the English Church is that in the 11th canon of the synod of Westminster, A.D. 1200, which enacts that "no marriage shall be contracted without banns thrice published in the church." It is supposed by some that the practice was introduced into France as early as the ninth century; and it is certain that Odo, bishop of Paris, ordered it in 1176. The council of Lateran, in 1215, prescribed it to the whole Latin Church; and the 62d canon of the synod of London, 1603 4, forbids the celebration of marriage "except the banns of matrimony have been first published three several Sundays or holy-days in the time of divine service in the parish churches or chapels where the parties dwell," on pain of suspension for three years. Marriage without the publication of banns is valid in England, but the parties so married offend against the spirit of the laws. The principal motives which led to the order for the publication of banns were to prevent clandestine marriages, and to discover whether or no the parties have any lawful hinderance. The Church of England enacts that the banns shall be published in church immediately before the sentences for the offertory. If the parties dwell in different parishes, then banns must be published in both. In the Roman Church the banns are ordered to be published at the parochial mass, at sermon-time, upon some three Sundays or festivals of observance. With regard to dispensations of banns, the council of Lateran speaks of nothing of the kind. The council of Trent (*De Reform.* sess. xxiv, cap. 1) permits them in certain cases. Such dispensations have been granted by bishops in England ever since Archbishop Meopham's time at least, who died in 1333, which power of dispensing was continued to them by the statute law, viz. the Act xxv Hen. VIII, cap. 21, by which all bishops are allowed to dispense as they were wont to do. Before publishing the banns it was the custom for the curate anciently to affiance the two persons to be married in the name of the Blessed Trinity; and the banns were sometimes published at vespers, as well as during the time of mass. See Bingham, *Or. Eccl.* lib. xxii, cap. ii, § 2; Martene, *De Ant. Rit.* lib. ii, cap. ix, art. v, p. 135, 136; Landon, s. v.

Ban'nus (Βαννούς), one of the "sons of Maani" who renounced his Gentile wife after the return from Babylon (1 Esdr. ix, 34); apparently either the Bani or Binnui (q. v.) of the true text (Ezra x, 38).

Banquet (מִשְׁתֶּה, *mishteh'*, a *feast;* and so rendered except on the formal occasions in Esther v, vi, vii; in 1 Pet. iv, 3, πότος, from the *drinking* prevalent among the heathen on such occasions). The entertainments spoken of in Scripture, however large and sumptuous, were all provided at the expense of one individual; the ἔρανος, *pic-nic*, of the Greeks, to which every guest present contributed his proportion, being apparently unknown to the Jews, or at least practised only by the humbler classes, as some suppose that an instance of it occurs in the feast given to our Lord, shortly before his Passion, by his friends in Bethany (Matt. xxvi, 2; Mark xiv, 1; comp. with John xii, 2). Festive meetings of this kind were held only toward the close of the day, as it was not till business was over that the Jews freely indulged in the pleasures of the table; and although, in the days of Christ, these meals were, after the Roman fashion, called *suppers*, they corresponded exactly to the dinners of modern times, the hour fixed for them varying from five to six o'clock P.M., or sometimes later. See Meal.

On occasions of ceremony the company were invited a considerable time previous; and on the day and at the hour appointed, an express by one or more servants, according to the number and distance of the expected guests, was dispatched to announce that the preparations were completed, and that their presence was looked for immediately (Matt. xxii, 8; Luke xiv, 17). (Grotius, *in loc.*; also Morier's *Journey*, p. 73.) This custom obtains in the East at the present day; and the second invitation, which is always verbal, is delivered by the messenger in his master's name, and frequently in the very language of Scripture (Matt. xxii, 4). It is observable, however, that this after-summons is sent to none but such as have been already invited, and have declared their acceptance; and as, in these circumstances, people are bound by every feeling of honor and propriety to postpone all other engagements to the duty of waiting upon their entertainer, it is manifest that the vehement resent-

ment of the grandee in the parable of the great supper (Luke xiv, 16 sq.), where each of the guests is described as offering to the bearer of the express some frivolous apology for absence, was, so far from being harsh and unreasonable, as infidels have characterized it, fully warranted and most natural according to the manners of the age and country. By accepting his invitation they had given a pledge of their presence, the violation of which on such trivial grounds, and especially after the liberal preparations made for their entertainment, could be viewed in no other light than as a gross and deliberate insult.

At the small entrance-door a servant was stationed to receive the tablets or cards of those who were expected; and as curiosity usually collected a crowd of troublesome spectators, anxious to press forward into the scene of gayety, the gate was opened only so far as was necessary for the admission of a single person at a time, who, on presenting his invitation-ticket, was conducted through a long and narrow passage into the receiving-room; and then, after the whole company was assembled, the master of the house shut the door with his own hands—a signal to the servant to allow himself to be prevailed on neither by noise nor by importunities, however loud and long-continued, to admit the by-standers. To this custom there is a manifest reference in Luke xiii, 24, and Matt. xxv. 10 (see Morier's *Journey*, p. 142).

One of the first marks of courtesy shown to the guests, after saluting the host, was the refreshment of water and fragrant oil or perfumes; and hence we find our Lord complaining of Simon's omission of these customary civilities (Luke vii, 44; see also Mark vii, 4). See ANOINTING. But a far higher, though necessarily less frequent attention paid to their friends by the great was the custom of furnishing each of the company with a magnificent habit of a light and showy color, and richly embroidered, to be worn during the festivity (Eccles. ix, 8; Rev. iii, 4, 5). The loose and flowing style of this gorgeous mantle made it equally suitable for all; and it is almost incredible what a variety of such sumptuous garments the wardrobes of some great men could supply to equip a numerous party. In a large company, even of respectable persons, some might appear in a plainer and humbler garb than accorded with the taste of the voluptuous gentry of our Lord's time, and where this arose from necessity or limited means, it would have been harsh and unreasonable in the extreme to attach blame, or to command his instant and ignominious expulsion from the banquet-room. But where a well-appointed and sumptuous wardrobe was opened for the use of every guest, to refuse the gay and splendid costume which the munificence of the host provided, and to persist in appearing in one's own habiliments, implied a contempt both for the master of the house and his entertainment, which could not fail to provoke resentment; and our Lord therefore spoke in accordance with a well-known custom of his country when, in the parable of the marriage of the king's son, he describes the stern displeasure of the king on discovering one of the guests without a wedding garment, and his instant command to thrust him out (Matt. xxii, 11).

At private banquets the master of the house of course presided, and did the honors of the occasion; but in large and mixed companies it was anciently customary to elect a governor of the feast (John ii, 8; see also Ecclus. xxxii, 1), who should not merely perform the office of chairman, *ἀρχιτρίκλινος*, in preserving order and decorum, but take upon himself the general management of the festivities. As this office was considered a post of great responsibility and delicacy, as well as honor, the choice, which among the Greeks and Romans was left to the decision of dice, was more wisely made by the Jews to fall upon him who was known to be possessed of the requsite qualities—a ready wit and convivial turn, and at the same time firmness of character and habits of temperance. See

Ancient Egyptian Party of Guests, to whom Wine, Ointment, and Garlands are brought.

Fig. 1, A maid-servant presenting a cup of wine to a gentleman and lady, 2, 3, seated on chairs with cushions, probably of leather: 4, Another holding a vase of ointment and a garland; 5, Presents a lotus-flower, and 9, a necklace or garland, which he is going to tie round the neck of the guest, 10; 12, A female attendant offering wine to a guest; in her left hand is a napkin, *l*, for wiping the mouth after drinking. The tables, *a*, *f*, have cakes of bread, *c*, *r*; meat, *d*, *q*; geese, *n*; and other birds, *m*; figs, *e*, *k*; grapes in baskets, *h*; flowers, *p*; and other things prepared for the feast; and beneath them are glass bottles of wine, *b*, *g*.

ARCHITRICLINUS. The guests were scrupulously arranged either by the host or governor, who, in the case of a family, placed them according to seniority (Gen. xlii, 33), and in the case of others, assigned the most honorable (comp. 1 Sam. ix, 22) a place near his own person; or it was done by the party themselves, on their successive arrivals, and after surveying the company, taking up the position which appeared fittest for each. It might be expected that among the Orientals, by whom the laws of etiquette in these matters are strictly observed, many absurd and ludicrous contests for precedence must take place, from the arrogance of some and the determined perseverance of others to wedge themselves into the seat they deem themselves entitled to. Accordingly, Morier informs us "that it is easy to observe, by the countenances of those present, when any one has taken a higher place than he ought." "On one occasion," he adds, "when an assembly was nearly full, the Governor of Kashan, a man of humble mien, came in, and had seated himself at the lowest place, when the host, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat, which he desired him to take" (*Second Journey*). As a counterpart to this, Dr. Clarke states that "at a wedding feast he attended in the house of a rich merchant at St. Jean d'Acre, two persons who had seated themselves at the top were noticed by the master of ceremonies, and obliged to move lower down" (see also Joseph. *Ant.* xv, 24.) The knowledge of these peculiarities serves to illustrate several passages of Scripture (Prov. xxv, 6, 7; Matt. xxiii, 6; and especially Luke xiv, 7, where we find Jesus making the unseemly ambition of the Pharisees the subject of severe and merited animadversion).

In ancient Egypt, as in Persia, the tables were ranged along the sides of the room, and the guests were placed with their faces toward the walls. Persons of high official station were honored with a table apart for themselves at the head of the room; and in these particulars we trace an exact correspondence to the arrangements of Joseph's entertainment to his brethren. According to Lightfoot (*Exercit. on John* xiii, 23), the tables of the Jews were either wholly uncovered, or two thirds were spread with a cloth, while the remaining third was left bare for the dishes and vegetables. In the days of our Lord the prevailing form was the triclinium, the mode of reclining at which is described elsewhere. See ACCUBATION. This effeminate practice was not introduced until near the close of the Old Testament history, for among all its writers prior to the age of Amos, יָשַׁב, *to sit*, is the word invariably used to describe the posture at table (1 Sam. xvi, margin, and Psa. cxxviii, 3, implying that the ancient Israelites sat round a low table, cross-legged, like the Orientals of the present day), whereas ἀνακλίνω, signifying a recumbent posture, is the word employed in the Gospels. And whenever the word "sit" occurs in the New Testament, it ought to be translated "lie," or *recline*, according to the universal practice of that age.

The convenience of spoons, knives, and forks being unknown in the East, or, where known, being a modern innovation, the hand is the only instrument used in conveying food to the mouth; and the common practice, their food being chiefly prepared in a liquid form, is to dip their thin, wafer-like bread in the dish, and, folding it between their thumb and two fingers, enclose a portion of the contents. It is not uncommon to see several hands plunged into one dish at the same time. But where the party is numerous, the two persons near or opposite are commonly joined in one dish; and accordingly, at the last Passover, Judas, being close to his master, was pointed out as the traitor by being designated as the person "dipping his hand with Jesus in the dish." The Apostle John, whose advantageous situation enabled him to hear the minutest parts of the conversation, has recorded the fact of our Lord, in reply to the question, "Who is it?" answering it by "giving a sop to Judas when he had dipped" (John xiii, 27.) It is not the least among the peculiarities of Oriental manners that a host often dips his hand into a dish, and, lifting a handful of what he considers a dainty, offers the ψωμίον or sop to one of his friends, and to decline it would be a violation of propriety and good manners (see Jowett's *Christian Researches*). In earlier ages, a double or a more liberal portion, or a choice piece of cookery, was the form in which a landlord showed his respect for the individual he delighted to honor (Gen. xliii, 34; 1 Sam. i, 4; ix, 23; Prov. xxxi, 15; see Voller's *Grec. Ant.* ii, 387; Forbes, *Orient. Mem.* iii, 187.)

While the guests reclined in the manner described above, their feet, of course, being stretched out behind, were the most accessible parts of their person, and accordingly the woman with the alabaster box of ointment could pay her grateful and reverential attentions to Jesus without disturbing him in the business of the table. Nor can the presence of this woman, uninvited and unknown even as she was to the master of the house, appear at all an incredible or strange circumstance, when we consider that entertainments are often given in gardens, or in the outer courts, where strangers are freely admitted, and that Simon's table was in all likelihood accessible to the same promiscuous visitors as are found hovering about at the banquets and entering into the houses of the most respectable Orientals of the present day (Forbes, *Orient. Mem.*). In the course of the entertainment servants are frequently employed in sprinkling the head and person of the guests with odoriferous perfumes, which, probably to counteract the scent of too copious perspiration, they use in great profusion, and the fragrance of which, though generally too strong for Europeans, is deemed an agreeable refreshment (see Psa. xlv, 8; xxiii, 5; cxxxiii, 2).

The various items of which an Oriental entertainment consists, bread, flesh, fish, fowls, melted butter, honey, and fruits, are in many places set on the table at once, in defiance of all taste. They are brought in upon trays—one, containing several dishes, being assigned to a group of two, or at most three persons, and the number and quality of the dishes being regulated according to the rank and consideration of the party seated before it. In ordinary cases four or five dishes constitute the portion allotted to a guest; but if he be a person of consequence, or one to whom the host is desirous of showing more than ordinary marks of attention, other viands are successively brought in, until, if every vacant corner of the tray is occupied, the bowls are piled one above another. The object of this rude but liberal hospitality is, not that the individual thus honored is expected to surfeit himself by an excess of indulgence in order to testify his sense of the entertainer's kindness, but that he may enjoy the means of gratifying his palate with greater variety; and hence we read of Joseph's displaying his partiality for Benjamin by making his "mess five times so much as any of theirs" (Gen. xliii, 34). The shoulder of a lamb, roasted, and plentifully besmeared with butter and milk, is regarded as a great delicacy still (Buckingham's *Travels*, ii, 136), as it was also in the days of Samuel. But according to the favorite cookery of the Orientals, their animal food is for the most part cut into small pieces, stewed, or prepared in a liquid state, such as seems to have been the "broth" presented by Gideon to the angel (Judg. vi, 19). The made-up dishes are "savory meat," being highly seasoned, and bring to remembrance the marrow and fatness which were esteemed as the most choice morsels in ancient times. As to drink, when particular attention was intended to be shown to a guest, his cup was filled with wine till it ran over (Psa. xxiii, 5), and it is said that the ancient Persians began their feasts with wine, whence it was called "a banquet of wine" (Esther

Ancient Assyrian Guests drinking a Toast.

v, 6). See Rinck, *De apparatu convivii regis Persarum* (Regiom. 1755); Köhler, *Observatt.* (Lips. 1763), p. 1 sq.

The hands, for occasionally both were required, besmeared with grease during the process of eating, were anciently cleaned by rubbing them with the soft part of the bread, the crumbs of which, being allowed to fall, became the portion of dogs (Matt. xv, 27; Luke xvi, 21). But the most common way now at the conclusion of a feast is for a servant to go round to each guest with water to wash, a service which is performed by the menial pouring a stream over their hands, which is received into a strainer at the bottom of the basin. This humble office Elisha performed to his master (2 Kings iii, 11). See Ewer.

People of rank and opulence in the East frequently give public entertainments to the poor. The rich man in the parable, whose guests disappointed him, dispatched his servants on the instant to invite those that might be found sitting by the hedges and the highways—a measure which, in the circumstances, was absolutely necessary, as the heat of the climate would spoil the meats long before they could be consumed by the members of his own household. But many of the great, from benevolence or ostentation, are in the habit of proclaiming set days for giving feasts to the poor; and then, at the time appointed, may be seen crowds of the blind, the halt, and the maimed bending their steps to the scene of entertainment. This species of charity claims a venerable antiquity. Our Lord recommended his wealthy hearers to practice it rather than spend their fortunes, as they did, on luxurious living (Luke xiv, 12); and as such invitations to the poor are of necessity given by public proclamation, and female messengers are employed to publish them (Hasselquist saw ten or twelve thus perambulating a town in Egypt), it is probably to the same venerable practice that Solomon alludes in Prov. ix, 3.—Kitto, s. v. See Feast.

Among the Hebrews banquets were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals, when all the males appeared before the Lord, the family also had its domestic feast, as appears from the place and the share in it to which "the widow, the fatherless, and the stranger" were legally entitled (Deut. xvi, 11). Probably, when the distance allowed and no inconvenience hindered, both males and females went up (e. g. to Shiloh; 1 Sam. i, 9) together to hold the festival. These domestic festivities were doubtless to a great extent retained, after laxity had set in as regards the special observance by the male sex (Neh. viii, 17). Sacrifices, both ordinary and extraordinary, as among heathen nations (Exod. xxxiv, 15; Judg. xvi, 23), included a banquet, and Eli's sons made this latter the prominent part. The two, thus united, marked strongly both domestic and civil life. It may even be said that some sacrificial recognition, if only in pouring the blood solemnly forth as before God, always attended the slaughter of an animal for food. The firstlings of cattle were to be sacrificed and eaten at the sanctuary if not too far from the residence (1 Sam. ix, 13; 2 Sam. vi, 19; Exod. xxii, 29, 30; Lev. xix, 5, 6; Deut. xii, 17, 20, 21; xv, 19–22). From the sacrificial banquet probably sprang the Agapæ; as the Lord's Supper, with which it for a while coalesced, was derived from the Passover. Besides religious celebrations, such events as the weaning a son and heir, a marriage, the separation or reunion of friends, and sheep-shearing, were customarily attended by a banquet or revel (Gen. xxi, 8; xxix, 22; xxxi, 27, 54; 1 Sam. xxv, 2, 36; 2 Sam. xiii, 23). At a funeral, also, refreshment was taken in common by the mourners, and this might tend to become a scene of indulgence, but ordinarily abstemiousness seems on such occasions to have been the rule. The case of Archelaus is not conclusive, but his inclination toward alien usages was doubtless shared by the Herodianizing Jews (Jer. xvi, 5–7; Ezek. xxiv, 17; Hos. ix, 4; Eccl. vii, 2; Josephus, *War*, ii, 1). Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xl, 20; Matt. xiv, 6). A leading topic of prophetic rebuke is the abuse of festivals to an occasion of drunken revelry, and the growth of fashion in favor of drinking-parties. Such was the invitation typically given by Jeremiah to the Rechabites (Jer. xxxv, 5). The usual time of the banquet was the evening, and to begin early was a mark of excess (Isa. v, 11; Eccl. x, 16). The slaughtering of the cattle, which was the preliminary of a banquet, occupied the earlier part of the same day (Prov. ix, 2; Isa. xxii, 13; Matt. xxii, 4). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix, 2; Cant. viii, 2), were garlands or loose flowers, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Isa. xxviii, 1; Wisd. ii, 6; 2 Sam. xix, 35; Isa. xxv, 6; v, 12; Judg. xiv, 12; Neh. viii, 10; Eccl. x, 19; Matt. xxii, 11; Amos vi, 5, 6; Luke xv, 25). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Tob. viii, 19; Gen. xxix, 27; Judg. xiv, 12); but if the bride were a widow, three days formed the limit (Buxtorf, *De Conviv. Hebr.*). The reminder sent to the guests (Luke xiv, 17) was probably only usual in princely banquets on a large scale, involving protracted preparation. There seems no doubt that the Jews of the O. T. period used a common table for all the guests. In Joseph's entertainment a ceremonial separation prevailed, but there is no reason for supposing a separate table for each, as is distinctly asserted in the Talmud (*Tosephot Berach.* c. vi) to have been usual. The latter custom certainly was in use among the ancient Greeks and Germans (Hom. *Od.* xxiii, xvii, 74; Tac. *Germ.* 22), and perhaps among the Egyptians (Wilkinson, ii, 202, engravings). But the common phrase to "sit at table," or "eat at any one's table," shows the originality of the opposite usage. The separation of the woman's banquet was not a Jewish custom (Esth. i, 9). Portions or messes were sent from the entertainer to each guest at table, and a special part was sometimes reserved for a late comer (1 Sam. i, 5; Gen. xliii, 34; 1 Sam. ix, 23, 24). Portions were similarly sent to poorer friends direct from the banquet-table (Neh. viii, 10; Esth. ix, 19, 22). The kiss on receiving a guest was a point of friendly courtesy (Luke vii, 45). It was strictly enjoined by the rabbins to wash both before and after eating, which

they called the "first water" and the "last water" (מַיִם רִאשׁוֹנִים and מַיִם אַחֲרוֹנִים); but washing the feet seems to have been limited to the case of a guest who was also a traveller. See ABLUTION.

In religious banquets the wine was mixed, by rabbinical regulation, with three parts of water, and four short forms of benediction were pronounced over it. At the Passover four such cups were mixed, blessed, and passed round by the master of the feast (ἀρχιτρίκλινος). It is probable that the character of this official varied with that of the entertainment; if it were a religious one, his office would be quasi-priestly; if a revel, he would be the mere symposiarch (συμποσιάρχης) or *arbiter bibendi*. (See Smith's *Dict. of Class. Ant.* s. v. Symposium; Comissatio.)—Smith, s v. See ENTERTAINMENT; EATING; HOSPITALITY, etc.

Ban'uas (Βάννος, Vulg. *Bamis*), a name of a Levite occurring in the lists of those who returned from captivity (1 Esdr. v, 26); this, with the following name, answers to HODAVIAH (q. v.) or Hodevah in the parallel lists of Ezra (ii, 40) and Nehemiah (vii, 43).

Baphomet (Βαφὴ Μήτεως, *baptism of Metis*, or of *fire*, the Gnostic baptism), is the name given to certain symbolic figures, half male and half female, carved in stone, etc., which are said by some to have belonged to the insignia of the Knight Templars. Specimens of them are to be found in the collections of antiquities of Weimar and Vienna. These figures have generally two heads or faces, one of which is bearded; they are surrounded by serpents, and bear various inscriptions and representations of the sun, moon, truncated crosses (otherwise called Egyptian key of life and death), etc. Some have considered them as images of the devil, others as representing *Mete* (Wisdom), the Gnostic divinity, and others, seeing in them busts of Mohammed, considered them as proofs of the apostasy of the Templars. It seems more probable, however, that they were merely some alchemico-theosophical symbols. See Joseph von Hammer, *Fundgruben d. Orients* (6 vols.); Von Nell, *Baphometische Actenstücke*, etc. (Vienna, 1819); Same, *Essay on a Cosmological Interpretation of the Phœnician Worship of the Cabiri*, etc.

Baptism, a rite of purification or initiation, in which water is used; one of the sacraments (q. v.) of the Christian Church. The word *baptism* is simply an Anglicized form of the Greek βαπτισμός, a verbal noun from βαπτίζω (likewise Anglicized "baptize"), and this, again, is a derivative from βάπτω, the predominant signification of which latter is to *whelm* or "dye," Lat. *tingo*. Not being a verb implying motion, βαπτίζω is properly followed in Greek by the preposition ἐν, denoting the *means* or method (with the "instrumental dative"), which has unfortunately, in the Auth. Engl. Vers., often been rendered by the ambiguous particle "in," whereas it really (in this connection) signifies only *with* or *by*, or at most merely designates the locality where the act is performed. The derivative verb and noun are sometimes used with reference to ordinary lustration, and occasionally with respect to merely secular acts; also in a figurative sense. In certain cases it is followed by the preposition εἰς, with the meaning "to," "for," or "unto," as pointing out the *design* of the act, especially in phrases (comp. πιστεύειν εἰς) expressive of the covenant or relation of which this rite was the seal. (In Mark i, 9, the εἰς depends upon ἦλθεν preceding; and in Mark xiv, 20, there is a *constructio prægnans* by which some other verb of motion is to be supplied before the preposition.) On these and other applications of the Greek word, see Robinson's *Lex. of the N. T.* s. v.; where, however (as in some other Lexicons), the statement that the primary force of the verb is "to dip, immerse," etc., is not sustained by its actual usage and grammatical construction. This would always require εἰς, "into," after it; which occurs in 15 examples only out of the exhaustive list (175) adduced by Dr. Conant (*Meaning and Use of Baptizein*, N. Y. 1860); and a closer and more critical examination will show that it is only the context and association of the word that in any case *put* this signification upon it, and it is therefore a mere gloss or inference to assign this as the proper sense of the term. The significations "plunge," "submerge," etc., are here strictly *derived*, as cognates, from the more general and primitive one of that complete envelopment with a liquid which a thorough wetting, saturation, or dyeing usually implies. In like manner, Dr. E. Beecher (in a series of articles first published in the *Am. Bib. Repos.* during 1840 and 1841) has mistaken the allied or inferential signification of *purification* for the primitive sense of the word, whereas it is only the result expected or attendant in the act of washing. See further below.

As preliminary to the theological discussion of this subject, it will be proper here to discuss, more fully than can be conveniently done elsewhere, the classical and Biblical uses of the word, and some subordinate topics, reserving the controverted points for later consideration.

I. *Philological Usage of the Word βαπτίζειν.*—1. *By Classical Writers.*—No instance occurs in these writers of the use of *βάπτισμα*, and only one in a very late author (Antyllus) of the use of its equivalent *βαπτισμός*; but the verb occurs frequently, especially in the later writers. It is used to designate:

(1.) *The washing of an object by dipping it into water, or any other fluid, or quasi-fluid, for any purpose whatever:* as *βάπτισον σεαυτὸν εἰς θάλασσαν*, "bathe yourself by going into the sea" (Plut. *Mor.* p. 166 A.); *βαπτίζειν τὸν Διώνυσον πρὸς τὴν θάλατταν* (*Ibid.* p. 914).

(2.) *The plunging or sinking of an object:* as *Οὐδὲ γὰρ τοῖς ἀκολύμβοις βαπτίζεσθαι συμβαίνει ξύλων τρόπον ἐπιπολάζουσι*, where *βαπτίζεσθαι*, in the sense of "submerged," is contrasted with *ἐπιπολάζουσι*, in the sense of "float;" *ἐν ὕδασι γενέσθαι τὴν πορείαν συνέβη, μέχρι ὀμφαλοῦ βαπτιζομένων*, being in water up to the navel (Strabo, *Geogr.* xiv, p. 667); *μόλις ἕως τῶν μαστῶν ὅι πεζοὶ βαπτιζόμενοι διέβαινον* (*Polyb.* iii). So Pindar says (*Pyth.* ii, 145), *ἀβάπτιστός εἰμι, φελλὸς ὥς*, where the cork of the fisherman is styled unbaptized, in contrast with the net which sinks into the water. From this, by metonomy of cause for effect, is derived the sense *to drown*, as *ἐβάπτισ' εἰς τὸν οἶνον*, "I whelmed him in the wine" (Julian Ægypt. *Anacreont.*).

(3.) *The covering over of any object by the flowing or pouring of a fluid on it;* and metaphorically (in the passive), the *being overwhelmed or oppressed:* thus the Pseudo-Aristotle speaks of places full of bulrushes and sea-weeds, which, when the tide is at the ebb, are not baptized (i. e. covered by the water), but at full tide are flooded over (*Mirabil. Auscult.* § 137, p. 50, in Westermann's edit. of the *Script. Rer. Mir. Gr.*); Diodorus Siculus (bk. i) speaks of land animals being destroyed by the river overtaking them (*διαφθείρεται βαπτιζόμενα*); Plato and Athenæus describe men in a state of ebriety as baptized (*Sympos.* p. 176 B.; and *Deipnos.* v.); and the former says the same of a youth overwhelmed with sophistry (*Euthyd.* 277 D.); Plutarch denounces the forcing of knowledge on children beyond what they can receive as a process by which the soul is baptized (*De Lib. educ.*); and he speaks of men as baptized by debts (*Galbæ*, c. 21); Diodorus Siculus speaks of baptizing people with tears (bk. i, c. 73); and Libanius says, "He who hardly bears what he now bears, would be baptized by a little addition" (*Epist.* 310), and "I am one of those baptized by that great wave" (*Ep.* 25).

(4.) *The complete drenching of an object, whether by aspersion or immersion;* as *Ἀσκὸς βαπτίζῃ, δῦναι δὲ*

τοι οὐ θέμις ἐστι, "As a bladder thou shalt be washed (i. e. by the waves breaking over thee), but thou canst not go down" (*Orac. Sibyll. de Athenis*, ap. Plutarch, *Theseï*).

From this it appears that in classical usage βαπτίζειν is not fixed to any special mode of applying the baptizing element to the object baptized; all that is implied by the term is, that the former is closely in contact with the latter, or that the latter is wholly in the former.

2. *By the Septuagint.*—Here the word occurs only four times, viz. 2 Kings v, 14: "And Naaman went down and baptized himself (ἐβαπτίσατο) seven times in the river Jordan," where the original Hebrew is וַיִּטְבֹּל, from טָבַל, to *dip, plunge, immerse;* Isa. xxi, 4, "Iniquity baptizes me" (ἡ ἀνομία με βαπτίζει), where the word is plainly used in the sense of *overwhelm*, answering to the Heb. בִּעֲתָ, *to come upon suddenly, to terrify;* Judith xii, 7, "She went out by night . . . and baptized herself (ἐβαπτίζετο) at the fountain;" and Ecclus. xxxi [xxxiv], 30, "He who is baptized from a corpse" (βαπτιζομένος ἀπὸ νεκροῦ), etc. In these last two instances the word merely denotes *washed*, without indicating any special mode by which this was done, though in the former the circumstances of the case make it improbable that the act described was that of *bathing* (comp. Num. xix, 19).

In the Greek, then, of the Sept., βαπτιζειν signifies *to plunge, to bathe*, or *to overwhelm*. It is never used to describe the act of one who dips another object into a fluid, or the case of one who is dipped by another.

3. *In the New Testament.*—Confining our notice here simply to the philology of the subject, the instances of this usage may be classified thus:

(1.) *The verb or noun alone, or with the object baptized merely:* as βαπτισθῆναι, Matt. iii, 13, 14; βαπτισθείς, Mark xvi, 16; βαπτίζων, Mark i, 4; βαπτίσωνται, vii, 4; βαπτίζεις, John i, 25; ἐβάπτισα, 1 Cor. i, 14, etc.; βάπτισμα αὐτοῦ, Matt. iii, 7; ἐν βάπτισμα, Eph. iv, 5; βάπτισμα, Col. ii, 12; 1 Pet. iii, 21, etc.; βαπτισμοὺς ποτηρίων, Mark vii, 4, 8; βαπτισμῶν διδαχῆς, Heb. vi, 2; διαφόροις βαπτισμοῖς, ix, 10.

(2.) *With addition of the element of baptism:* as ἐν ὕδατι, Mark i, 8, etc.; ἐν πνεύματι ἁγίῳ καὶ πυρί, Matt. iii, 11, etc.; ὕδατι, Luke iii, 16, etc. The force of ἐν in such formulæ has by some been pressed, as if it indicated that the object of baptism was *in* the element of baptism; but by most the ἐν is regarded as merely the *nota dativi*, so that ἐν ὕδατι means no more than the simple ὕδατι, as the ἐν πλοίῳ of Matt. xiv, 13, means no more than the πλοίῳ of Mark vi, 32. (See Matthiæ, sec. 401, obs. 2; Kühner, sec. 585, Anm. 2.) Only in one instance does the accusative appear in the N. T., Mark i, 9, where we have εἰς τὸν Ἰορδάνην, and this can hardly be regarded as a real exception to the ordinary usage of the N. T., because εἰς here is local rather than instrumental. In connection with this may be noticed the phrases καταβαίνειν εἰς τὸ ὕδωρ, and ἀποβαίνειν ἐκ or ἀπὸ τοῦ ὕδατος. According to some, these decisively prove that the party baptized, as well as the baptizer, went down *into* the water, and came up *out* of it. But, on the other hand, it is contended that the phrases do not necessarily imply more than that they went to (i. e. to the margin of) the water and returned thence.

(3.) *With specification of the end or purpose for which the baptism is effected.* This is usually indicated by εἰς: as βαπτίζοντες εἰς τὸ ὄνομα, Matt. xxviii, 19, and frequently; ἐβαπτίσθημεν εἰς Χριστόν . . . εἰς τὸν θάνατον αὐτοῦ, Rom. vi, 3, al.; εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν, 1 Cor. x, 3; εἰς ἓν σῶμα ἐβαπτίσθημεν, xii, 13; βαπτισθήτω ἕκαστος . . . εἰς ἄφεσιν ἁμαρτιῶν, Acts ii, 38, etc. In these cases εἰς retains its proper significancy, as indicating the *terminus ad quem*, and tropically, that *for* which, or *with a view to* which the thing is done, modified according as this is a person or a thing. Thus, to be baptized for Moses, means to be baptized with a view to following or being subject to the rule of Moses; to be baptized for Christ means to be baptized with a view to becoming a true follower of Christ; to be baptized for his death means to be baptized with a view to the enjoyment of the benefits of his death; to be baptized for the remission of sins means to be baptized with a view to receiving this; to be baptized for the name of any one means to be baptized with a view to the realization of all that the meaning of this name implies, etc. In one passage Paul uses ὑπὲρ to express the end or design of baptism, βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, 1 Cor. xv, 29; but here the involved idea of *substitution* justifies the use of the preposition. Instead of a preposition, the genitive of object is sometimes used, as βάπτισμα μετανοίας, Luke iii, 3, al. = βάπτισμα εἰς μετανοίαν, the baptism which has μετανοία as its end and purpose.

(4.) *With specification of the ground or basis on which the baptism rests.* This is expressed by the use of ἐν in the phrases ἐν ὀνόματι τίνος, and once by the use of ἐπί with the dative, Acts ii, 38: "to be baptized on the name of Christ, i. e. so that the baptism is grounded on the confession of his name" (Winer, p. 469). Some regard these formulæ as identical in meaning with those in which εἰς is used with ὄνομα, but the more exact scholars view them as distinct.

The two last-mentioned usages are peculiar to the N. T., and arise directly from the new significancy which its writers attached to baptism as a rite.

II. *Non-ritual Baptisms mentioned in the N. T.*—These are:

1. The baptism of *utensils and articles of furniture*, Mark vii, 4, 8.

2. The baptism of *persons*, Mark vii, 3, 4; Luke xi, 38, etc.

These are the only instances in which the verb or noun is used in a strictly *literal* sense in the N. T., and there may be some doubt as to whether the last instance should not be remanded to the head of ritual baptisms. These instances are chiefly valuable as bearing on the question of the *mode* of baptism; they show that no special mode is indicated by the mere use of the word baptize, for the washing of cups, of couches, and of persons is accomplished in a different manner in each case: in the first by dipping, or immersing, or rinsing, or pouring, or simply wiping with a wet cloth; in the second by aspersion and wiping; and in the third by plunging or stepping into the bath.

3. *Baptism of affliction*, Mark x, 38, 39; Luke xii, 50. In both these passages our Lord refers to his impending sufferings as a baptism which he had to undergo. Chrysostom, and some others of the fathers, understand this objectively, as referring to the purgation which his sufferings were to effect (see the passages in Suicer, *Thes.* s. v. βάπτισμα, i, 7); but this does not seem to be the idea of the speaker. Our Lord rather means that his sufferings were to come on him as a mighty overwhelming torrent (see Kuinöl on Matt. xx, 22, 23; Blomfield, *ibid.*). Some interpreters suppose there is an allusion in this language to submersion as essential to baptism (see Olshausen *in loc.*; Meyer on Mark x, 38); but nothing more seems to be implied than simply the being overwhelmed in a figurative sense, according to what we have seen to be a common use of the word by the classical writers.

4. *Baptism with the Spirit*, Matt. iii, 11; Mark i, 8; Luke iii, 16; John i, 33; Acts i, 5; xi, 16; 1 Cor. xii, 13. In the first of these passages it is said of our Lord that he shall baptize with the Holy Spirit and with fire. Whether this be taken as a hendiadys = the Spirit as fire, or as pointing out two distinct baptisms, the one by the Spirit, the other by fire; and whether, on the latter assumption, the baptism by fire means the destruction by Christ of his enemies, or the miraculous endowment of his apostles, it does not concern us at present to inquire. Respecting the intent of baptism

by the Spirit, there can be little room for doubt or difference of opinion; it is obviously a figurative mode of describing the agency of the Divine Spirit given through and by Christ, both in conferring miraculous endowments and in purifying and sanctifying the heart of man. By this Spirit the disciples were baptized on the day of Pentecost, when "there appeared unto them cloven tongues of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and they began to speak with tongues as the Spirit gave them utterance" (Acts ii, 3, 4); by this Spirit men are saved when they are "born again of water and of the Spirit" (John iii, 5); when they receive "the washing of regeneration and renewing of the Holy Ghost" (Tit. iii, 5); and when there is the putting away from them of the filth of the flesh, and they have the answer of a good conscience toward God (1 Pet. iii, 21); and by this Spirit believers are baptized for one body, when through his gracious agency they receive that Spirit, and those impulses by which they are led to realize their unity in Christ Jesus (1 Cor. xii, 13). Some refer to the Spirit's baptism also, the apostle's expression, *ἐν βάπτισμα*, Eph. iv, 5; but the common and more probable opinion is that the reference here is to ritual baptism as the outward sign of that inner unity which the *εἷς Κύριος* and the *μια πίστις* secure and produce (see Alford, Ellicott, Meyer, Matthies, etc. etc. *in loc.*). In this figurative use of the term "baptism" the *tertium comparationis* is found by some in the Spirit's being viewed as the element *in* which the believer is made to live, and in which he receives the transforming influence; while others find it in the biblical representation of the Spirit as coming upon men, as poured upon them (Isa. xxxii, 15; Zech. xii, 10; Joel ii, 28; Acts ii, 17), and as sprinkled on them like clean water (Ezek. xxxvi, 25).

5. *Baptism for Moses.*—In 1 Cor. x, 2, the apostle says of the Israelites, "And they all received baptism ('the middle voice is selected to express a *receptive* sense,' Meyer) for Moses (*εἰς τὸν Μωυσῆν ἐβαπτίσαντο*) in (or by, *ἐν*) the cloud, and in (or by) the sea." In the Syr. *εἰς τ.* M. is translated "by the hand of Moses;" and this is followed by Beza and others. Some render *una cum Mose;* others, *auspiciis Mosis;* others, *in Mose*, i. e. "sub ministerio et ductu Mosis" (Calvin), etc. But all these interpretations are precluded by the proper meaning of *εἰς*, and the fixed significance of the phrase *βαπτίζειν εἰς* in the N. T. The only rendering that can be admitted is "for Moses," i. e. with a view to him, in reference to him, in respect of him. "They were baptized for Moses, i. e. they became bound to fidelity and obedience, and were accepted into the covenant which God then made with the people through Moses" (Rückert *in loc.;* see also Meyer and Alford on the passage).

III. *The Types of Baptism.*—1. The apostle Peter (1 Pet. iii, 21) compares the deliverance of Noah in the Deluge to the deliverance of Christians in baptism. The apostle had been speaking of those who had perished "in the days of Noah when the ark was a-preparing, in which few, that is eight souls, were saved by water." According to the A. V., he goes on, "The like figure whereunto baptism doth now save us." The Greek, in the best MSS., is "Ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει *βάπτισμα*. Grotius well expounds *ἀντίτυπον* by *ἀντίστοιχον*, "accurately corresponding." The difficulty is in the relative *ὅ*. There is no antecedent to which it can refer except *ὕδατος*, "water;" and it seems as if *βάπτισμα* must be put in apposition with *ὅ*, and as an explanation of it. Noah and his company were saved by water, "which water also, that is, the water of baptism, correspondingly saves us." Even if the reading were *ᾧ*, it would most naturally refer to the preceding *ὕδατος*. Certainly it could not refer to *κιβωτοῦ*, which is feminine. We must, then, probably interpret that, though water was the instrument for destroying the disobedient, it was yet the instrument ordained of God for floating the ark, and so for saving Noah and his family; and it is in correspondence with this that water also, viz. the water of baptism, saves Christians. Augustine, commenting on these words, writes that "the events in the days of Noah were a figure of things to come, so that they who believe not the Gospel, when the church is building, may be considered as like those who believed not when the ark was preparing; while those who have believed and are baptized (i. e. are saved by baptism) may be compared to those who were formerly saved in the ark by water" (*Epist.* 164, tom. ii, p. 579). "The building of the ark," he says again, "was a kind of preaching." "The waters of the deluge presignified baptism to those who believed—punishment to the unbelieving" (*ib.*).

It would be impossible to give any definite explanation of the words "baptism doth *save* us" without entering upon the theological question of baptismal regeneration. The apostle, however, gives a caution which no doubt may itself have need of an interpreter, when he adds, "not the putting away the filth of the flesh, but the answer (*ἐπερώτημα*) of a good conscience toward God." Probably all will agree that he intended here to warn us against resting on the outward administration of a sacrament, with no corresponding preparation of the conscience and the soul. The connection in this passage between baptism and "the resurrection of Jesus Christ" may be compared with Col. ii, 12.

2. In 1 Cor. x, 1, 2, the passage of the Red Sea and the shadowing of the miraculous cloud are treated as types of baptism. In all the early part of this chapter the wanderings of Israel in the wilderness are put in comparison with the life of the Christian. The being under the cloud and the passing through the sea resemble baptism; eating manna and drinking of the rock are as the spiritual food which feeds the church; and the different temptations, sins, and punishments of the Israelites on their journey to Canaan are held up as a warning to the Corinthian Church. It appears that the Rabbins themselves speak of a baptism in the cloud (see Wetstein in loc., who quotes Pirke R. Eliezer, 44; see also Schöttgen in loc.). The passage from the condition of bondmen in Egypt was through the Red Sea, and with the protection of the luminous cloud. When the sea was passed the people were no longer subjects of Pharaoh, but were, under the guidance of Moses, forming into a new commonwealth, and on their way to the promised land. It is sufficiently apparent how this may resemble the enlisting of a new convert into the body of the Christian Church, his being placed in a new relation, under a new condition, in a spiritual commonwealth, with a way before him to a better country, though surrounded with dangers, subject to temptations, and with enemies on all sides to encounter in his progress.

3. Another type of, or rather a rite analogous to, baptism was circumcision. Paul (Col. ii, 11) speaks of the Colossian Christians as having been circumcised with a circumcision made without hands, when they were buried with Christ in baptism, in which they were also raised again with him (*ἐν ᾧ περιετμήθητε . . . . συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι.* "The aorist participle, as often, is contemporary with the preceding past verb."—Alford in loc.). The obvious reason for the comparison of the two rites is that circumcision was the entrance to the Jewish Church and the ancient covenant, baptism to the Christian Church and to the new covenant; and perhaps also that the spiritual significance of circumcision had a resemblance to the spiritual import of baptism, viz. "the putting off the body of the sins of the flesh," and the purification of the heart by the grace of God. Paul therefore calls baptism the circumcision made without hands, and speaks of the putting off of the sins of the flesh by Christian circumcision (*ἐν τῇ περιτομῇ τοῦ Χριστοῦ*), i. e. by baptism.

4. Before leaving this part of the subject, we ought perhaps to observe that in more than one instance *death* is called a baptism. In Matt. xx, 22; Mark x, 39, our Lord speaks of the cup which he had to drink, and the baptism that he was to be baptized with; and again, in Luke xii, 50, "I have a baptism to be baptized with." It is generally thought that baptism here means an inundation of sorrows; that, as the baptized went down in the water, and water was to be poured over him, so our Lord meant to indicate that he himself had to pass through "the deep waters of affliction" (see Kuinöl on Matt. xx, 22; Schleusner, s. v. *βαπτίζω*). In after times martyrdom was called a baptism of blood. But the metaphor in this latter case is evidently different; and in the above words of our Lord baptism is used without any qualification, whereas in passages adduced from profane authors we always find some words explanatory of the mode of the immersion. Is it not then probable that some deeper significance attaches to the comparison of death, especially of our Lord's death, to baptism, when we consider, too, that the connection of baptism with the death and resurrection of Christ is so much insisted on by Paul?

IV. *Names of Baptism.*—1. "Baptism" (*βάπτισμα*: the word *βαπτισμός* occurs only three times, viz. Mark vii, 8; Heb. vi, 2; ix, 10). The verb *βαπτίζειν* (from *βάπτειν*, to wet) is the rendering of טָבַל, to *plunge*, by the Sept. in 2 Kings v, 14; and accordingly the Rabbins used טְבִילָה for *βάπτισμα*. The Latin fathers render *βαπτίζειν* by *tingere* (e. g. Tertull. *adv. Prax.* c. 26, "Novissimè mandavit ut tingerent in Patrem Filium et Spiritum Sanctum"); by *mergere* (as Ambros. *De Sacramentis*, lib. ii, c. 7, "Interrogatus es, Credis in Deum Patrem Omnipotentem? Dixisti Credo; et mersisti, hoc est sepultus es"); by *mergitare* (as Tertullian, *De Coronâ Militis*, c. 3, "Dehinc ter mergitamur"); see Suicer, s. v. *ἀναδυω*. By the Greek fathers the word *βαπτίζειν* is often used figuratively for overwhelming with sleep, sorrow, sin, etc. Thus *ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον*, buried in sleep through drunkenness. So *μυρίαις βαπτιζόμενος φρόντισιν*, absorbed in thought (Chrysost.). *Ταῖς βαρυτάταις ἁμαρτίαις βεβαπτισμένοι*, steeped in sin (Justin M.). See Suicer, s. v. *βαπτίζω*.

2. "The Water" (*τὸ ὕδωρ*) is a name of baptism which occurs in Acts x, 47. After Peter's discourse, the Holy Spirit came visibly on Cornelius and his company; and the apostle asked, "Can any man forbid the water, that these should not be baptized, who have received the Holy Ghost?" In ordinary cases the water had been first administered, after that the apostles laid on their hands, and then the Spirit was given. But here the Spirit had come down manifestly, before the administration of baptism; and Peter argued that no one could then reasonably withhold baptism (calling it "the water") from those who had visibly received that of which baptism was the sign and seal. With this phrase, *τὸ ὕδωρ*, "the water," used of baptism, compare "the breaking of bread" as a title of the Eucharist, Acts ii, 42.

3. "The Washing of Water" (*τὸ λουτρὸν τοῦ ὕδατος*, "the bath of the water") occurs Eph. v, 26. There appears clearly in these words a reference to the bridal bath; but the allusion to baptism is clearer still, baptism of which the bridal bath was an emblem, a type, or mystery, signifying to us the spiritual union betwixt Christ and his church. For as the bride was wont to bathe before being presented to the bridegroom, so washing in the water is that initiatory rite by which the Christian Church is betrothed to the Bridegroom, Christ.

There is some difficulty in the construction and interpretation of the qualifying words, *ἐν ῥήματι*, "by the word." According to the more ancient interpretation, they would indicate that the outward rite of washing is insufficient and unavailing without the added potency of the Word of God (comp. 1 Pet. iii, 21), "Not the putting away the filth of the flesh," etc.); and as the *λουτρὸν τοῦ ὕδατος* had reference to the bridal bath, so there might be an allusion to the *words* of betrothal. The bridal bath and the words of betrothal typified the water and the words of baptism. On the doctrine so expressed the language of Augustine is famous: "Detrahe verbum, et quid est aqua nisi aqua? Accedit verbum ad elementum, et fit sacramentum" (*Tract.* 80 *in Johan.*). Yet the general use of *ῥῆμα* in the New Testament and the grammatical construction of the passage seem to favor the opinion that the Word of God preached to the church, rather than the words made use of in baptism, is that accompaniment of the laver without which it would be imperfect (see Ellicott, in loc.).

4. "The washing of regeneration" (*λουτρὸν παλιγγενεσίας*) is a phrase naturally connected with the foregoing. It occurs Tit. iii, 5. All ancient and most modern commentators have interpreted it of baptism. Controversy has made some persons unwilling to admit this interpretation; but the question probably should be, not as to the significance of the phrase, but as to the degree of importance attached in the words of the apostle to that which the phrase indicates. Thus Calvin held that the "bath" meant baptism; but he explained its occurrence in this context by saying that "Baptism is to us the seal of salvation which Christ hath obtained for us." The current of the apostle's reasoning is this. He tells Titus to exhort the Christians of Crete to be submissive to authority, showing all meekness to all men: "for we ourselves were once foolish, erring, serving our own lusts; but when the kindness of God our Saviour and His love toward man appeared, not by works of righteousness which we performed, but according to His own mercy He saved us by (through the instrumentality of) the bath of regeneration, and the renewing of the Holy Ghost (*διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου*), which He shed on us abundantly through Jesus Christ our Saviour, that, being justified by His grace, we might be made heirs of eternal life through hope (or according to hope, *κατ' ἐλπίδα*)." The argument is, that Christians should be kind to all men, remembering that they themselves had been formerly disobedient, but that by God's free mercy in Christ they had been transplanted into a better state, even a state of salvation (*ἔσωσεν ἡμᾶς*), and *that* by means of the bath of regeneration and the renewal of the Holy Spirit. If, according to the more ancient and common interpretation, the laver means baptism, the whole will seem pertinent. Christians are placed in a new condition, made members of the Church of Christ by baptism, and they are renewed in the spirit of their minds by the Holy Ghost.

There is so much resemblance, both in the phraseology and in the argument, between this passage in Titus and 1 Cor. vi, 11, that the latter ought by all means to be compared with the former. Paul tells the Corinthians that in their heathen state they had been stained with heathen vices; "but," he adds, "ye were washed" (lit. ye washed or bathed yourselves, *ἀπελούσασθε*), "but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the Spirit of our God." It is generally believed that here is an allusion to the being baptized in the name of the Lord Jesus Christ; though some connect "sanctified" and "justified," as well as "washed," with the words "in the name," etc. (see Stanley, in loc.). But, however this may be, the reference to baptism seems unquestionable.

Another passage containing very similar thoughts, clothed in almost the same words, is Acts xxii, 16, where Ananias says to Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (*ἀναστὰς βάπτισαι καὶ ἀπόλουσαι*

τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ). See Calvin's *Commentary* on this passage.

5. "Illumination" (φωτισμός). It has been much questioned whether φωτίζεσθαι, "enlightened," in Heb. vi, 4; x, 32, be used of baptism or not. Justin M., Clement of Alexandria, and almost all the Greek fathers, use φωτισμός as a synonym for *baptism*. The Syriac version, the most ancient in existence, gives this sense to the word in both the passages in the Epistle to the Hebrews. Chrysostom, Theodoret, Theophylact, and other Greek commentators so interpret it; and they are followed by Ernesti, Michaelis, and many modern interpreters of the highest authority (Wetstein cites from *Orac. Sibyll.* i, ὕδατι φωτίζεσθαι). On the other hand, it is now very commonly alleged that the use is entirely ecclesiastical, not scriptural, and that it arose from the undue esteem for baptism in the primitive church. It is impossible to enter into all the merits of the question here. If the usage be scriptural, it is to be found only in the two passages in Hebrews above mentioned; but it may perhaps correspond with other figures and expressions in the New Testament. The patristic use of the word may be seen by referring to Suicer, s. v. φωτισμός, and to Bingham (*E. A.* bk. xi, ch. i, § 4). The rationale of the name, according to Justin Martyr, is, that the catechumens, before admission to baptism, were instructed in all the principal doctrines of the Christian faith, and hence "this laver is called illumination, because those who learn these things are illuminated in their understanding" (*Apol.* ii, 94). But if this word be used in the sense of baptism in the Epistle to the Hebrews, as we have no mention of any training of catechumens in the New Testament, we must probably seek for a different explanation of its origin. It will be remembered that φωταγωγία was a term for admission into the ancient mysteries. Baptism was without question the initiatory rite in reference to the Christian faith (comp. τρια βαπτίσματα μιᾶς μνήσεως, *Can. Apost.* i). Now that Christian faith is more than once called by Paul the Christian "mystery." The "mystery of God's will" (Eph. i, 9), "the mystery of Christ" (Col. iv, 3; Eph. iii, 4), "the mystery of the Gospel" (Eph. vi, 19), and other like phrases, are common in his epistles. A Greek could hardly fail to be reminded by such language of the religious mysteries of his own former heathenism. But, moreover, seeing that "in Him are hid all the treasures of wisdom and knowledge," it seems highly probable that in three memorable passages Paul speaks, not merely of the Gospel or the faith, but of Christ himself as the great Mystery of God or of godliness. (1) In Col. i, 27, we read, "the glory of this mystery, which is Christ in you," τοῦ μυστηρίου τούτου, ὅς ἐστιν Χριστὸς ἐν ὑμῖν. (2) In Col. ii, 2, Lachmann, Tregelles, and Ellicott, as we think on good grounds, adopt the reading τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ, rightly compared by Bp. Ellicott with the preceding passage occurring only four verses before it, and interpreted by him "the mystery of God, even Christ." (3) It deserves to be carefully considered whether the above usage in Colossians does not suggest a clear exposition of 1 Tim. iii, 16, τὸ τῆς εὐσεβείας μυστήριον ὃς ἐφανερώθη κ. τ. λ For, if Christ be the "Mystery of God," he may well be called also the "Mystery of godliness;" and the masculine relative is then easily intelligible, as being referred to Χριστός understood and implied in μυστηριον; for, in the words of Hilary, "Deus Christus est Sacramentum."

But, if all this be true, as baptism is the initiatory Christian rite admitting us to the service of God and to the knowledge of Christ, it may not improbably have been called φωτισμός, and afterward φωταγωγία, as having reference, and as admitting to the *mystery* of the Gospel, and to Christ himself, who is the *Mystery* of God.

V. We pass to a few of the more prominent passages, not already considered, in which baptism is referred to.

1. John iii, 5—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—has been a well-established battle-field from the time of Calvin. Hooker states that for the first fifteen centuries no one had ever doubted its application to baptism (*Eccl. Pol.* v, lix). Zuinglius was probably the first who interpreted it otherwise. Calvin understood the words "of water and of the Spirit" as ἓν διὰ δυοῖν, "the washing or cleansing of the Spirit" (or rather perhaps "by the Spirit"), "who cleanses as water," referring to Matt. iii, 11 ("He shall baptize you with the Holy Ghost and with fire"), as a parallel usage. Stier (*Words of the Lord Jesus*, in loc.) observes that Lücke has rightly said that we may regard this interpretation by means of a *hendiadys*, which erroneously appealed to Matt. iii, 11, as now generally abandoned. Stier, moreover, quotes with entire approbation the words of Meyer (on John iii, 5): "Jesus speaks here concerning a spiritual baptism, as in chap. vi, concerning a spiritual feeding; in both places, however, with reference to their visible auxiliary means." That our Lord probably adopted expressions familiar to the Jews in this discourse with Nicodemus may be seen by reference to Lightfoot, *Hor. Heb.* in loc.

2. The prophecy of John the Baptist just referred to, viz. that our Lord should baptize with the Holy Ghost and with fire (Matt. iii, 11), has usually been interpreted by that rhetorical figure (*hendiadys*) which designates one thing by a double expression. Bengel thus paraphrases it: "*The Holy Spirit*, with which Christ baptizes, has a fiery force, and this was once even manifest to human sight" (Acts ii, 3). The fathers, indeed, spoke of a threefold baptism with fire: first, of the Holy Ghost in the shape of fiery tongues at Pentecost; secondly, of the fiery trial of affliction and temptation (1 Pet. i, 7); thirdly, of the fire which at the last day is to try every man's works (1 Cor. iii, 13). It is, however, very improbable that there is any allusion to either of the last two in Matt. iii, 11. There is an antithesis in John the Baptist's language between his own lower mission and the divine authority of the Saviour. John baptized with a mere earthly element, teaching men to repent, and pointing them to Christ; but He that should come after, ὁ ἐρχόμενος, was empowered to baptize with the Holy Ghost and with fire. The water of John's baptism could but wash the body; the Holy Ghost, with which Christ was to baptize, should purify the soul as with fire. See Baptism with Fire.

3. Gal. iii, 27: "For as many as have been baptized into Christ have put on Christ." In the whole of this very important and difficult chapter Paul is reasoning on the inheritance by the Church of Christ of the promises made to Abraham. Christ—i. e. Christ comprehending his whole body mystical—is the true seed of Abraham, to whom the promises belong (ver. 16). The law, which came afterward, could not annul the promises thus made. The law was fit to restrain (or perhaps rather to *manifest*) transgression (ver. 23). The law acted as a pedagogue, keeping us for and leading us on to Christ, that he might bestow on us freedom and justification by faith in him (ver. 24). But after the coming of faith we are no longer, like young children, under a pedagogue, but we are free, as heirs in our Father's house (ver. 25; comp. ch. iv, 1–5). "For ye all are God's sons (filii emancipati, not παῖδες, but υἱοί, Bengel and Ellicott) through the faith in Christ Jesus. For as many as have been baptized into Christ have put on (clothed yourselves in) Christ (see Schöttgen on Rom. xiii, 14). In him is neither Jew nor Greek, neither bond nor free, neither male nor female; for all ye are one in Christ Jesus" (ver. 26–28). The argument is plain. All Christians are God's sons through union with the Only-begotten. Before the faith in him came into the world, men were

held under the tutelage of the law, like children, kept as in a state of bondage under a pedagogue. But after the preaching of the faith, all who are baptized into Christ clothe themselves in him; so they are esteemed as adult sons of his Father, and by faith in him they may be justified from their sins, from which the law could not justify them (Acts xiii, 37). The contrast is between the Christian and the Jewish Church: one bond, the other free; one infant, the other adult. The transition point is naturally when by baptism the service of Christ is undertaken and the promises of the Gospel are claimed. This is represented as putting on Christ and in him assuming the position of full-grown men. In this more privileged condition there is the power of obtaining justification by faith, a justification which the law had not to offer.

4. 1 Cor. xii, 13: "For by one Spirit (*or* in one spirit, ἐν ἑνὶ πνεύματι) we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." The resemblance of this passage to the last is very clear. In the old dispensation there was a marked division between Jew and Gentile; under the Gospel there is one body in Christ. As in Gal. iii, 16, Christ is the seed (τὸ σπέρμα), so here he is the body (τὸ σῶμα) into which all Christians become incorporated. All distinctions of Jew and Gentile, bond and free, are abolished. By the grace of the same Spirit (or perhaps "in one spirit" of Christian love and fellowship (comp. Eph. ii, 18), without division or separate interests) all are joined in baptism to the one body of Christ, his universal church. Possibly there is an allusion to both sacraments. "We were baptized into one body, we were made to drink of one Spirit" (Ἓν Πνεῦμα ἐποτίσθημεν: Lachm. and Tisch. omit εἰς). Both our baptism and our partaking of the cup in the communion are tokens and pledges of Christian unity. They mark our union with the one body of Christ, and they are means of grace, in which we may look for one Spirit to be present with blessing (comp. 1 Cor. x, 3, 17; see Waterland *on the Eucharist*, ch. x, and Stanley on 1 Cor. xii, 13).

5. Rom. vi, 4, and Col. ii, 12, are so closely parallel that we may notice them together. As the apostle in the two last-considered passages views baptism as a joining to the mystical body of Christ, so in these two passages he goes on to speak of Christians in their baptism as buried with Christ in his death, and raised again with him in his resurrection. As the natural body of Christ was laid in the ground and then raised up again, so his mystical body, the church, descends in baptism into the waters, in which also (ἐν ᾧ, sc. βαπτίσματι, Col. ii, 12) it is raised up again with Christ, through "faith in the mighty working of God, who raised him from the dead." Probably, as in the former passages Paul had brought forward baptism as the symbol of Christian unity, so in those now before us he refers to it as the token and pledge of the spiritual death to sin and resurrection to righteousness; and moreover of the final victory over death in the last day, through the power of the resurrection of Christ. It is said that it was partly in reference to this passage in Colossians that the early Christians so generally used trine immersion, as signifying thereby the three days in which Christ lay in the grave (see Suicer, s. v. ἀναδύω, II. *a*).—Smith, *Append.* s. v.

1. Jewish Baptism.—Purifications by washing (q. v.) were very common among the Jews. See Ablution. In the language of the prophets, cleansing with water is used as an emblem of the purification of the heart, which in the Messianic age is to glorify the soul in her innermost recesses, and to embrace the whole of the theocratic nation (Ezek. xxxvi, 25 sq.; Zech. xiii, 1). Of the antiquity of lustrations by water among the Jews there is no question, but it is still a disputed point whether baptism was practised, *as an initiatory rite*, in connection with circumcision, before the coming of Christ. It is well established that, as early as the second century of the Christian æra, this *proselyte baptism* was an established rite among the Jews; and their writers, as well as many Christian theologians (e. g. Lightfoot, Wetstein, Wall, and others), claim for it a much greater antiquity. But this opinion is hardly tenable, for, as an act which strictly gives *validity* to the admission of a proselyte, and is no mere *accompaniment* to his admission, baptism certainly is not alluded to in the New Testament; while, as to the passages quoted in proof from the classical (profane) writers of that period, they are all open to the most fundamental objections. Nor is the utter silence of Josephus and Philo on the subject, notwithstanding their various opportunities of touching on it, a less weighty argument against this view. It is true that mention is made in the Talmud of that regulation as already existing in the first century A.D.; but such statements belong only to the traditions of the Gemara, and require careful investigation before they can serve as proper authority. This Jewish rite was probably originally only a purifying ceremony; and it was raised to the character of an initiating and indispensable rite, co-ordinate with that of sacrifice and circumcision, only *after* the destruction of the Temple, when sacrifices had ceased, and the circumcision of proselytes had, by reason of public edicts, become more and more impracticable. See Proselyte.

2. John's Baptism.—"It was the principal object of John the Baptist to combat the prevailing opinion that the performance of external ceremonies was sufficient to secure participation in the kingdom of God and his promises; he required repentance, therefore, as a preparation for the approaching kingdom of the Messiah. That he may possibly have baptized *heathens* also seems to follow from his censuring the Pharisees for confiding in their descent from Abraham, while they had no share in his spirit; yet it should not be overlooked that this remark was drawn from him by the course of the argument (Matt. iii, 8, 9; Luke iii, 7, 8). We must, on the whole, assume that John considered the existing Judaism as a stepping-stone by which the Gentiles were to arrive at the kingdom of God in its Messianic form. The general point of view from which John contemplated the Messiah and his kingdom was that of the Old Testament, though closely bordering on Christianity. He regards, it is true, an alteration in the mind and spirit as an indispensable condition for partaking in the kingdom of the Messiah; still, he looked for its establishment by means of conflict and external force, with which the Messiah was to be endowed; and he expected in him a Judge and Avenger, who was to set up outward and visible distinctions. It is, therefore, by no means a matter of indifference whether baptism be administered in the name of that Christ who floated before the mind of John, or of the suffering and glorified One, such as the apostles knew him; and whether it was considered a preparation for a political, or a consecration into a spiritual theocracy. John was so far from this latter view, so far from contemplating a purely spiritual development of the kingdom of God, that he even began subsequently to entertain doubts concerning Christ (Matt. xi, 2). John's baptism had not the character of an immediate, but merely of a preparatory consecration for the glorified theocracy (John i, 31). The apostles therefore, found it necessary to rebaptize the disciples of John, who had still adhered to the notions of their master on that head (Acts xix). To this apostolic judgment Tertullian appeals, and in his opinion coincide the most eminent teachers of the ancient church, both of the East and the West."—Jacobi, *in Kitto's Cyclop.* s. v. See John (the Baptist).

The *Baptism of Jesus by John* (Matt. iii, 13; Mark i, 9; Luke iii, 21; comp. John i, 19), as the first act of Christ's public career, is one of the most important events recorded in the evangelical history. We might

be apt to infer from Luke and Matthew that there had been an acquaintance between Christ and John prior to the baptism, and that hence John declines (Matt. iii, 14) to baptize Jesus, arguing that he needed to be baptized by him. This, however, has been thought to be at variance with John i, 31, 33. Lücke (*Comment.* i, 416 sq., 3d edit.) takes the words "I knew him not" in their strict and exclusive sense. John, he says, could not have spoken in this manner if he had at all known Jesus; and had he known him, he could not, as a prophet, have failed to discover, even at an earlier period, the but too evident "glory" of the Messiah. On the other hand, the narrative of the first three Gospels presupposes John's personal acquaintance with him, since, although the herald of the Messiah, he could not otherwise have given that refusal (Matt. iii, 14) to the Messiah alone; for his own language necessarily implies that Jesus was not a stranger to him. See Messiah.

With regard to the *object of Christ in undergoing baptism*, we find, in the first instance, that he ranked this action among those of his Messianic calling. This object is still more defined by John the Baptist (John i, 31), which passage Lücke interprets in the following words: "Only by entering into that community which was to be introductory to the Messianic, by attaching himself to the Baptist like any other man, was it possible for Christ to reveal himself to the Baptist, and through him to others." Christ himself never for a moment could doubt his own mission, or the right period when his character was to be made manifest by God; but John needed to receive that assurance, in order to be the herald of the Messiah who was actually come. For all others whom John baptized, either before or after Christ, this act was a mere preparatory consecration to the kingdom of the Messiah; while for Jesus it was a direct and immediate consecration, by means of which he manifested the commencement of his career as the founder of the new theocracy, which began at the very moment of his baptism, the initiatory character of which constituted its general principle and tendency. See Jesus.

Baptism of the Disciples of Christ.—Whether our Lord ever baptized has been doubted. (See Schenk, *De lotione a Christo administrata*, Marb. 1745.) The only passage which may distinctly bear on the question is John iv, 1, 2, where it is said "that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." We necessarily infer from it that, as soon as our Lord began his ministry, and gathered to him a company of disciples, he, like John the Baptist, admitted into that company by the administration of baptism. Normally, however, to say the least of it, the administration of baptism was by the hands of his disciples. Some suppose that the first-called disciples had all received baptism at the hands of John the Baptist, as must have pretty certainly been the case with Andrew (see John i, 35, 37, 40), and that they were not again baptized with water after they joined the company of Christ. Others believe that Christ himself baptized some few of his earlier disciples, who were afterward authorized to baptize the rest. But in any case the words above cited seem to show that making disciples and baptizing them went together; and that baptism was, even during our Lord's earthly ministry, the formal mode of accepting his service and becoming attached to his company.

After the resurrection, when the church was to be spread and the Gospel preached, our Lord's own commission conjoins the making of disciples with their baptism. The command, "Make disciples of all nations by baptizing them" (Matt. xxviii, 19), is merely the extension of his own practice, "Jesus made disciples and baptized them" (John iv, 1). The conduct of the apostles is the plainest comment on both; for so soon as ever men, convinced by their preaching, asked for guidance and direction, their first exhortation was to repentance and baptism, that thus the convert should be at once publicly received into the fold of Christ (see Acts ii, 38; viii, 12, 36; ix, 18; x, 47; xvi, 15, 33, etc.). (See Zimmermann, *De Baptismi origine et usu*, Gott. 1816.) See Disciple.

3. Christian Baptism is a sacrament instituted by Christ himself. When he could no longer personally and immediately choose and receive members of his kingdom, when at the same time all had been accomplished which the founder thought necessary for its completion, he gave power to the spiritual community to receive, in his name, members by *baptism*. The authority and obligation of baptism as a universal ordinance of the Christian Church is derived from the commission of Christ, "Go ye therefore, and teach all nations, baptizing them in (to, εἰς) the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii, 19). See II *below*.

I. *Design and Benefits of Baptism.*—As to the design and benefits of baptism there are various views held. The principal are the following: 1. *That it is a direct instrument of grace;* the application of water to the person by a properly qualified functionary being regarded as the appointed vehicle by which God bestows regenerating grace upon men. This is the view of the Roman and Eastern churches, and of one (the "High-Church") party in the Protestant Episcopal and the Lutheran churches. Nearly the same view is held by the Disciples of Christ (Campbellites), who regard baptism as the remitting ordinance of the Gospel, or the appointed means through which the penitent sinner obtains the assurance of that remission of sins procured by the death of Christ. See Regeneration. 2. *That it is neither an instrument nor a seal of grace, but simply a ceremony of initiation into church membership.* This is the Socinian view of the ordinance. 3. *That it is a token of regeneration*, to be received only by those who give evidence of being really regenerated. This is the view adopted by the Baptists. 4. *That it is a symbol of purification*, the use of which simply announces that the religion of Christ is a purifying religion, and intimates that the party receiving the rite assumes the profession, and is to be instructed in the principles of that religion. This opinion is extensively entertained among the Congregationalists of England. 5. *That it is the rite of initiation into the visible church, and that, though not an instrument, it is a seal of grace*, divine blessings being thereby confirmed and obsignated to the individual. This is the doctrine of the Confessions of the majority of the Reformed churches. The Augsburg Confession states, Art. 9: "Concerning baptism, our churches teach that it is a necessary ordinance; that it is a means of grace, and ought to be administered also to children, who are thereby dedicated to God, and received into his favor. They condemn the Anabaptists who reject the baptism of children, and who affirm that infants may be saved without baptism." The Westminster Confession, Art. 28: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel lawfully called thereunto. Dipping of the person into water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to

be baptized. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. The sacrament of baptism is but once to be administered to any person." In the 17th article of the Methodist Episcopal Church it is declared that "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church." The same formula appears in the Articles of the Church of England and of the Protestant Episcopal Church in the United States, with certain additions, as follows: "Art. 27. Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ." The following excellent summary of the benefits of baptism is given by Watson (*Institutes*, ii, 646): "Baptism introduces the adult believer into the covenant of grace and the Church of Christ, and is the seal, the pledge to him on the part of God of the fulfilment of all its provisions in time and in eternity, while on his part he takes upon himself the obligations of steadfast faith and obedience. To the infant child it is a visible reception into the same covenant and church—a pledge of acceptance through Christ—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable of receiving it, and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys, also, the present 'blessing' of Christ, of which we are assured by his taking children in his arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Ghost in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected, and which are a seed of life in those who are spared, to prepare them for instruction in the Word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both as to infants and to adults, the sign and pledge of that inward grace which, though modified in its operations by the difference of their circumstances, has respect to, and flows from, a covenant relation to each of the three persons in whose one name they are baptized—acceptance by the *Father*, union with *Christ* as the head of his mystical body, the church, and the communion of the *Holy Ghost*. To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested, as well as in that solemn engagement of the parents which the rite necessarily implies to bring up their children in the nurture and admonition of the Lord."

Exaggerated ideas of the necessity and efficacy of baptism developed themselves as early as the second and third centuries (see references in Hagenbach, *History of Doctrines*, § 72). It became the custom to defer baptism as long as possible (a practice recommended, e. g. by Tertullian, *De Bapt.* c. 18). Many would not be baptized until just before death; e. g. Constantine. They supposed that baptism removes all previous sins in a sort of magical way; but that sins after baptism are remitted with difficulty, or not at all. Hence the baptism of new converts was delayed, entirely contrary to the spirit and practice of the apostles, who baptized converts immediately (Acts ii, 41; xvi, 15). See Baumgarten, *De Procrastinatione Baptismi ap. Veteres*, Halle, 1747. After Augustine, through whom the doctrine of "no salvation out of the church" came to be received, it began to be held that infants dying without baptism were lost, and the baptism of very young infants became the common rule, while the baptism of adult converts was hastened (Knapp, *Theology*, § 141).

The Church of Rome continues to teach that original sin is *effaced* by the sacrament of baptism. The Anglican Church holds that "this infection of nature doth remain in them that are regenerated." The Russian Catechism declares that in holy baptism the believer "dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy;" which is the doctrine of the Greek Church generally. See GRACE; REGENERATION; SACRAMENTS.

II. *Obligation and Perpetuity of Baptism.*—That baptism is obligatory is evident from the example of Christ, who by his disciples baptized many that, by his miracles and discourses, were brought to profess faith in him as the Messiah; from his command to his apostles after his resurrection (Matt. xxviii, 19); and from the practice of the apostles themselves (Acts ii, 38). But the Quakers assert that water baptism was never intended to continue in the Church of Christ any longer than while Jewish prejudices made such an external ceremony necessary. They argue from Eph. iv, 5, in which *one* baptism is spoken of as necessary to Christians, that this must be a baptism of the Spirit. But, from comparing the texts that relate to this institution, it will plainly appear that water baptism was instituted by Christ in more general terms than will agree with this explication. That it was administered to all the Gentile converts, and not confined to the Jews, appears from Matt. xxviii, 19, 20, compared with Acts x, 47; and that the baptism of the Spirit did not supersede water baptism appears to have been the judgment of Peter and of those that were with him; so that the one baptism spoken of seems to have been that of water, the communication of the Holy Spirit being only called baptism in a figurative sense. As for any objection which may be drawn from 1 Cor. i, 17, it is sufficiently answered by the preceding verses, and all the numerous texts in which, in epistles written long after this, the apostle speaks of *all* Christians as baptized, and argues from the obligation of baptism in such a manner as we could never imagine he would have done if he had apprehended it to have been the will of God that it should be discontinued in the church (compare Rom. vi, 3, etc.; Col. ii, 12; Gal. iii, 27).—Doddridge, *Lectures on Divinity*, Lect. 201. For a clear view of the obligation of baptism, see Hibbard on *Christian Baptism*, pt. ii, ch. x. See ANTI-BAPTISTS; QUAKERS.

III. *Mode of Baptism.*—The *ceremonies* used in baptism have varied in different ages and countries; a brief account of them is given below (VIII). Among Protestants baptism is performed with great simplicity; all that is deemed *essential* to the ordinance being the application of water by sprinkling, pouring, or immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

1. The *Baptists* (q. v.) maintain, however, that im-

mersion is the *only valid baptism*, in this point separating themselves from all the rest of Christendom. They rely for their justification chiefly upon the following arguments: (1.) That the word βαπτίζω means, *literally*, to "immerse," and nothing else; while its *figurative* uses always include the idea of "burying" or "overwhelming;" (2.) that the terms *washing, purifying, burying in baptism*, so often mentioned in the Scriptures, allude to this mode; (3.) that the *places* selected for baptism in the New Test. imply immersion; (4.) that immersion *only* was the practice of the apostles, the first Christians, and the church in general for many ages, and that it was only laid aside from the love of novelty and the coldness of climate. These positions, they think, are so clear from Scripture and the history of the church that they stand in need of but little argument for their support. (5.) Farther, they also insist that all positive institutions depend entirely upon the will and declaration of the institutor; and that, therefore, reasoning by analogy from previously abrogated rites is to be rejected, and the express command of Christ respecting baptism ought to be our rule. See IMMERSION.

2. The *Christian Church* generally, on the other hand, denies that immersion is *essential* to the ordinance of baptism, and admits any of the three modes, sprinkling, pouring, or immersion. The *Greek* Church requires trine immersion in its rubrics, but in Russia baptism by sprinkling or affusion is regarded as equally valid. The *Roman* ritual favors affusion thrice repeated, but admits also of immersion. In the "Office for the Public Baptism of Infants" in the *Church of England* it is directed that the "priest shall dip the child in the water if the sponsors shall certify him that the child may well endure it;" but "if they certify that the child is weak, it shall suffice to pour water upon it." In the "Office for the Private Baptism of Infants" it is directed that the baptism shall be by affusion, the infant in such cases being always certified to be weak. In the "Office for the Baptism of Adults," it is left altogether to the discretion of the minister to dip the person to be baptized in the water or to pour water upon him. The framers of the Office evidently, by the discretionary power left to the officiating minister, have decided that the mode in this respect is immaterial. The ritual of the *Methodist Episcopal Church*, in like manner, leaves the administrator free; and he is so, in fact, in most (but not all) Protestant Churches. The substantial question, therefore, between the Baptists and the Christian Church generally, is whether *immersion is essential to baptism* or not. The negative is maintained by the following arguments (besides others for which we have not space), viz.:

(1.) As to the *meaning* of βαπτίζω, it is allowed, on all hands, that it is (at least sometimes) applied to acts involving the process of immersion both by profane and sacred writers (see above). But the best lexicographers agree that this is not its exclusive meaning, and none but a daring controversialist would assert that it is. The word βαπτίζω is derived from βαπτός, the verbal adjective of βάπτω, *to wet thoroughly*, and its etymological meaning is to *put into a drenched or imbued condition* (*Meth. Quar. Rev.* 1850, p. 406). In the New Testament it generally means to *purify* by the application of water. (See Beecher on *Baptism*; Murdock, in *Bib. Sac.* Oct. 1850, on the Syriac words for baptism.) "As the word βαπτίζω is used to express the various ablutions among the Jews, such as sprinkling, pouring, etc. (Heb. ix, 10), for the custom of washing before meals, and the washing of household furniture, pots, etc., it is evident from hence that it does not express the manner of doing a thing, whether by immersion or affusion, but only the thing done—that is, washing, or the application of water in some form or other. It nowhere signifies *to dip*, but in denoting a mode of, and in order to, washing or cleansing; and the mode or use is only the ceremonial part of a positive institute, just as in the Lord's Supper the time of day, the number and posture of the communicants, the quantity and quality of bread and wine, are circumstances not accounted essential by any part of Christians. If in baptism there be an expressive emblem of the descending influence of the Spirit, pouring must be the mode of administration, for that is the scriptural term most commonly and properly used for the communication of divine influences (Matt. iii, 11; Mark i, 8, 10; Luke iii, 16–22; John i, 33; Acts i, 5; ii, 38, 39; viii, 12, 17; xi, 15, 16). The term *sprinkling*, also, is made use of in reference to the act of purification (Isa. lii, 15; Ezek. xxxvi, 25; Heb. ix, 13, 14), and therefore cannot be inapplicable to baptismal purification" (Watson). So far, then, as the word βαπτίζω is concerned, there is no foundation for the exclusive theory of the Baptists.

(2.) As for the fact that John baptized "*in* Jordan,' it is enough to reply that to infer always a plunging of the whole body in water from this particle would, in many instances, be false and absurd. Indeed, if immersion were intended, the preposition should be εἰς and not ἐν. The same preposition, ἐν, is used when it is said they should be "baptized with fire," but few will assert that they should be plunged into it. The apostle, speaking of Christ, says he came not, ἐν, "by water only," but, ἐν, "by water and blood." There the same word, ἐν, is translated *by;* and with justice and propriety, for we know no good sense in which we could say he came *in* water. Jesus, it is said, came up *out of* the water, but this is no proof that he was immersed, as the Greek term ἀπό properly signifies *from;* for instance, "Who hath warned you to flee *from*," not *out of*, the "wrath to come?" with many others that might be mentioned. Again, it is urged that Philip and the eunuch went down both into the water. To this it is answered that here also is no proof of immersion; for if the expression of their going down *into* the water necessarily includes dipping, then Philip was dipped as well as the eunuch. The preposition εἰς, translated *into*, often signifies no more than *to* or *unto*, see Matt. xv, 24; Rom. x, 10; Acts xxviii, 14; Matt. iii, 11; xvii, 27; so that from none of these circumstances can it be proved that there was one person of all the baptized who went into the water ankle deep. As to the apostle's expression, "buried with him in baptism," that has no force in the argument for immersion, since it does not allude to a custom of dipping, any more than our baptismal crucifixion and death has any such reference. It is not the sign, but the thing signified, that is here alluded to. As Christ was buried and rose again to a heavenly life, so we by baptism signify that we are separated from sin, that we may live a new life of faith and love. (See above.)

(3). It is urged further against immersion that it carries with it too much of the appearance of a burdensome rite for the Gospel dispensation; that it is unfit publicly for so solemn an ordinance; that it has a tendency to agitate the spirits, often rendering the subject unfit for the exercise of proper thoughts and affections, and, indeed, utterly incapable of them; that in many cases the immersion of the body would, in all probability, be instant death; that in other situations it would be impracticable for want of water: hence it cannot be considered as necessary to the ordinance of baptism, and there is the strongest improbability that it was universally practised in the times of the New Testament, or in the earliest periods of the Christian Church; indeed, the allegation of the *exclusiveness* of this mode is far from being adequately supported by ancient testimony, while in many instances (e. g. that of the Philippine jailer, Acts xvii, 33) this theory involves the most unlikely suppositions. See above (I–V).

IV. *Subjects of Baptism.*—The Christian churches generally baptize infants as well as adult believers, and this is believed to have been the practice of the

church from the apostolical age. The Roman and Lutheran churches teach that baptism admits children into the church and makes them members of the body of Christ. The Reformed churches, generally, teach that the children of believers are included in the covenant, and are therefore entitled to baptism. The Methodist Church holds that all infants are redeemed by Christ, and are therefore entitled to baptism, wherever they can receive the instruction and care of a Christian church or family.

(i.) As to the *antiquity* of infant baptism, it is admitted by Baptist writers themselves that it was practiced in Tertullian's time (A.D. 200); but they insist that beyond that date there is no proof of any other baptism than that of adult believers. The principal passages cited in the controversy are from Origen, Tertullian, Irenæus, and Justin Martyr.

1. *Origen* (A.D. 185–253) speaks in the most unequivocal terms of the baptism of infants, as the general practice of the church in his time, and as having been received from the apostles. His testimony is as follows: "According to the usage of the church, baptism is given even to infants; when, if there were nothing in infants which needed forgiveness and mercy, the grace of baptism would seem to be superfluous" (*Homil. VIII in Levit.* ch. xii). Again: "Infants are baptized for the forgiveness of sins. Of what sins? Or, when have they sinned? Or, can there be any reason for the laver in their case, unless it be according to the sense which we have mentioned above, viz. that no one is free from pollution, though he has lived but one day upon earth? And because by baptism native pollution is taken away, therefore infants are baptized" (*Homil. in Luc.* xiv). Again: "For this cause it was that the church received a tradition *from the apostles* (παράδοσις ἀποστολική) to give baptism even to infants" (*Comm. on Rom.* lib. v, cap. 9). Neander (*Ch. Hist.* i, 514) depreciates this testimony, but without any real ground. On any ordinary subject it would be taken as decisive, at least as to the prevalence of infant baptism in Origen's time, and *long before*.

2. *Tertullian* (A.D. 160–240), in his treatise *De Baptismo* (c. 18), opposes infant baptism on the ground (1) "that it is too important; not even earthly goods are intrusted to infants;" (2) that "sponsors are imperilled by the responsibility they incur." Tertullian adopted the superstitious idea that baptism was accompanied with the remission of all past sins, and that sins committed after baptism were peculiarly dangerous. He therefore advised that not merely infants, but young men and young women, and even young widows and widowers, should postpone their baptism until the period of their youthful appetite and passion should have passed. In short, he advised that, in all cases in which death was not likely to intervene, baptism be postponed until the subjects of it should have arrived at a period of life when they would be no longer in danger of being led astray by youthful lusts. And thus, for more than a century after the age of Tertullian, we find some of the most conspicuous converts to the Christian faith postponing baptism till the close of life. Further, if he *could* have said that infant baptism was "an innovation," he would; no argument was surer or weightier in that age; and he constantly appeals to it on other subjects. All attempts to invalidate this testimony have failed. If any fact in history is certain, it is that infant baptism was practised in Tertullian's time, and long before. For the Baptist view, however, on this point, see an able article in the *Christian Review*, xvi, 510. See also *Bibliotheca Sacra*, iii, 680; v, 307.

3. *Irenæus* (circ. A.D. 125–190) has the following passage (lib. ii, cap. 39): "Omnes venit per semetipsum salvare; omnes, inquam, qui per eum *renascuntur* in Deum, *infantes* et parvulos et pueros," etc.; i. e. "He came to save all by himself; all, I say, who, by him, *are born again* unto God, *infants*, and little children, and youth," etc. All turns here on the meaning attached by Irenæus to the word *renascī*; and this is clear from a passage (lib. iii, c. 19) in which he speaks of the Gospel commission. "When," says he, "[Christ] gave this commission of *regenerating to God* [renasci], he said, 'Go, teach all nations, *baptizing* them, etc.'" Neander (whose loose admissions as to the entire question are eagerly made use of by Baptists) remarks of this passage that "it is difficult to conceive how the term regeneration can be employed in reference to this age (i. e. infancy), to denote any thing else than baptism" (*Ch. Hist.* i, 314).

4. *Justin Martyr*, who wrote his "Apology" about A.D. 138, declares that there were among Christians, in his time, "many persons of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy" (οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ, *Apol.* 2), and who must therefore have been baptized during the lifetime of some of the apostles. In his *Trypho* he says, "We are circumcised by baptism, with Christ's circumcision." If ἐκ παίδων means *from infancy*, which is probable, but not absolutely certain, this passage is conclusive.

These citations seem clearly to carry back the practice of infant baptism to a date very near the apostles' time. If it were then "an innovation," we should have had *some* indication of so great a change; but there is none. Up to the rise of the Anabaptists in the 16th century, the practice of infant baptism existed in the church without opposition, or with only here and there an occasional word of question.

(ii.) At the present day the Greek Church, the Roman Church, and all Protestant churches (except the Baptists) hold to infant baptism. The usage rests on the following grounds (among others), viz.:

1. If the practice of infant baptism prevailed at the early period above mentioned, and all history is silent as to the time of its introduction, and gives no intimation of any excitement, controversy, or opposition to an innovation so remarkable as this must have been had it been obtruded on the churches without apostolical authority, we may fairly conclude, even were Scripture silent on the subject, that infant baptism has invariably prevailed in the church as a new Testament institution.

2. From the very nature of the case, the first subjects of the baptism of Christ and his apostles were adults converted from Judaism or heathenism. But although there are no express examples in the New Testament of Christ and his apostles baptizing infants, there is no proof that they were excluded. Jesus Christ actually blessed little children; and it is difficult to believe that such received his blessing, and yet were not to be members of the Gospel church. If Christ received them, and would have us "receive" them, how can we keep them out of the visible church? Besides, if children were not to be baptized, it is reasonable to expect that they would have been expressly forbidden. As whole households were baptized, it is also probable there were children among them.

3. Infants are included in Christ's act of redemption, and are entitled thereby to the benefits and blessings of his church. Moreover, they are specifically embraced in the Gospel covenant. The covenant with Abraham, of which circumcision was made the sign and seal, is not to be regarded wholly, nor even chiefly, as a political and national covenant. The engagement was, (1.) That God would bless Abraham. This included justification, and the imputation of his faith for righteousness, with all spiritual blessings. (2.) That he should be the father of many nations. This refers quite as much to his *spiritual* seed as to his *natural* descendants. (3.) The promise of Canaan; and this included the higher promise of the eternal inheritance (Heb. xi, 9, 10). (4.) God would be "a God to Abraham and to his seed after him," a promise connected with the highest spiritual blessing, and which

included the justification of all believers in all nations. See Gal. iii, 8, 9. Now of this spiritual covenant, circumcision was the *sign* and the *seal*, and, being enjoined on all Abraham's posterity, was a constant *publication* of God's covenant grace among the descendants of Abraham, and its repetition a continual *confirmation* of that covenant. Baptism is, in like manner, the initiatory sign and seal of the same covenant, in its new and perfect form in Christ Jesus; otherwise the new covenant has no initiatory rite or sacrament. The argument that baptism has precisely the same federal and initiatory character as circumcision, and that it was instituted for the same ends, and in its place, is clearly established in several important passages of the New Testament. To these we can only refer (Col. ii, 10–12; Gal. iii, 27, 29; 1 Pet. iii, 21).

"The ultimate authority for infant baptism in the bosom of a regular Christian community and under a sufficient guarantee of pious education—for only on these terms do we advocate it—lies in the universal import of Christ's person and work, which extends as far as humanity itself. Christ is not only able, but willing to save mankind of all classes, in all circumstances, of both sexes, and at all stages of life, and consequently to provide for all these the necessary means of grace (comp. Gal. iii, 28). A Christ able and willing to save none but adults would be no such Christ as the Gospel presents. In the significant parallel, Rom. v, 12 sq., the apostle earnestly presses the point that the reign of righteousness and life is, in its divine intent and intrinsic efficacy, fully as comprehensive as the reign of sin and doubt, to which children among the rest are subject—nay, far more comprehensive and availing; and that the blessing and gain by the second Adam far outweigh the curse and the loss by the first. When the Lord, after solemnly declaring that all power is given to him in heaven and earth, commands his apostles to make all nations disciples (*μαθητεύειν*) by baptism and instruction, there is not the least reason for limiting this to those of maturer age. Or do nations consist only of men, and not of youth also, and children? According to Ps. cxvii, 1, 'all nations,' and according to Ps. cl, 6, 'every thing that hath breath,' should praise the Lord; and that these include babes and sucklings is explicitly told us in Ps. viii, 2, and Matt. xxi, 16. With this is closely connected the beautiful idea, already clearly brought out by Irenæus, the disciple of Polycarp, and the faithful medium of the apostolical tradition descending from John's field of labor—the idea that Jesus Christ became for children a child, for youth a youth, for men a man; and by thus entering into the various conditions and stages of our earthly existence, sanctified every period of life, infancy as well as manhood. The Baptist view robs the Saviour's infancy of its profound and cheering significance."—Schaff, *Apost. Ch.*, § 143.

(iii.) The BAPTISTS reject infant baptism, and maintain that the ordinance is only to be administered to persons making a profession of faith in Christ. The arguments by which they seek to maintain this view are substantially as follows, viz.:

1. The commission of Christ to the disciples (Mark xvi, 15, 16) fixes instruction in the truths of the Gospel and belief in them as prerequisites to baptism.

2. The instances of baptism given in the N. T. are adduced as confirming this view. "Those baptized by John *confessed their sins* (Matt. iii, 6). The Lord Jesus Christ gave the command to *teach* and baptize (Matt. xxviii, 19; Mark xvi, 15, 16). At the day of Pentecost, they who *gladly received the word* were baptized, and they afterward continued steadfastly in the apostles' doctrine and fellowship (Acts ii, 41, 42, 47). At Samaria, those who *believed* were baptized, both men and women (Acts viii, 12). The eunuch openly avowed his faith (in reply to Philip's statement, If thou believest with all thine heart thou mayest), and went down into the water and was baptized (Acts viii, 35, 39). Saul of Tarsus, after his sight was restored, and he had received the Holy Ghost, arose and was baptized (Acts ix, 17, 18). Cornelius and his friends heard Peter, received the Holy Ghost, and were baptized (Acts x, 44–48). Lydia heard Paul and Silas; the Lord opened her heart, and she was baptized, and her household."

3. The Baptists farther assert that the N. T. affords no single example of infant baptism. They explain the baptisms of "households" by the assumption that none of their members were infants.

4. They argue that if infant baptism be a Christian ordinance, it must be expressly enjoined in Scripture, which is not the case.

5. They argue, finally, that as "Christian faith is a *personal* matter, its profession ought to be a matter of free conviction and choice, which cannot be the case with infants." See PÆDOBAPTISM.

V. *The Minister of Baptism.*—The administration by baptism is a function of the ministerial office (Matt. xxviii, 16 20). But it is the *general* opinion, both of the Roman and Protestant churches, that the presence of an ordained minister is not absolutely *essential* to the ordinance, and that, in extreme cases, it is lawful for lay persons to baptize. At the present day, not only lay baptism, but baptism administered by heretics, schismatics, and even *women*, is held to be valid by the Greek and Roman churches. The Lutherans also hold the same view. Baptism by midwives was admitted by the Church of England in extreme cases down to the Great Rebellion. Not that it was believed that laymen have the *right* to baptize, but that, the baptism having been once performed, it is valid to such an extent that rebaptism is improper. See BAPTISM (LAY).

VI. *Repetition of Baptism.*—In the third century the question arose whether the baptism of heretics was to be accounted valid, or whether a heretic who returned to the Catholic Church was to be rebaptized. In opposition to the usage of the Eastern and African churches, which was defended by Cyprian, the principle was established in the Roman Church under Stephen, that the right of baptism, if duly performed, was always valid, and its repetition contrary to the tradition of the church. In the next age Basil and Gregory of Nazianzen followed Cyprian's view, but by the influence of Augustine the Roman view became the prevalent one; but the Donatists maintained that heretics must be rebaptized. See DONATISTS (Hagenbach, *Hist. of Doct.* § 72 and 137, and references there). After the Reformation, the Roman Church, compelled by its old usage and principle, continued to acknowledge the validity of Protestant baptisms, while Protestants, in turn, admit the validity of Roman Catholic baptism.

VII. *Sponsors or Godfathers.*—Sponsors (called also godfathers and godmothers) are persons who, at the baptism of infants, answer for their future conduct, and solemnly promise that they will renounce the devil and all his works, and follow a life of purity and virtue; and by these means lay themselves under an indispensable obligation to instruct them and watch over their conduct. In the Roman Church the number of godfathers and godmothers is reduced to two; in the Church of England, to three; formerly the number was not limited. It is prohibited, in the Roman Church, to sponsors to marry their godchildren, or each other, or either parent of their godchild; nor may the baptizer marry the child baptized or its parent. The custom of having sponsors is not in use among the dissenting denominations in England, nor among the evangelical churches in America. The parents are held to be the proper persons to present their children for baptism, and to train them up afterward; indeed, while they live, no other persons can possibly take this duty from them. In the early church the parents were commonly the sponsors of infants. The duty of those who undertook the office of sponsor for *adult* persons was

not to answer in their names, but to admonish and instruct them, both before and after baptism. In many churches this office was chiefly imposed upon the deacons and deaconesses. The only persons excluded from this office by the ancient Church were catechumens, energumens, heretics, and penitents; also persons not *confirmed* are excluded by some canons. Anciently one sponsor only was required for each person to be baptized, who was to be of the same sex as the latter in the case of adult persons; in the case of infants the sex was indifferent. The origin of the prohibition of sponsors marrying within the forbidden degrees of spiritual relationship appears to have been a law of Justinian, still extant in the Codex (lib. v, tit. 4, *De Nuptiis, Leg.* xxvi), which forbade a godfather to marry the woman for whom he had stood sponsor at baptism. The council *in Trullo* extended this prohibition to the marrying the *mother* of the baptized infant (can. 53); and it was subsequently carried to such an extent that the council of Trent (Sess. xxiv, *De Reform. Matrimon.* cap. ii) was compelled to relax it in some degree.—Bingham, xi, viii. See SPONSORS.

VIII. *Ceremonies, Places, and Times of Baptism.*—1. In the earlier ages of the Church there were several peculiarities in the mode of baptism which have now fallen into disuse, except, perhaps, in the Roman Catholic and Greek churches. Among these usages were *trine* immersion (i. e. dipping three times, once at the naming of each person in the Trinity, Tertull. *Cont. Prax.* xxvi), anointing with oil, giving milk and honey to the baptized person, etc. After the council of Nice, Christians added to baptism the ceremonies of exorcism and adjuration, to make evil spirits depart from the persons to be baptized. They made several signings with the cross, they used lighted candles, they gave salt to the baptized person to taste, and the priest touched his mouth and ears with spittle, and also blew and spat upon his face. At that time also baptized persons wore white garments till the Sunday following.

Three things were required of the catechumens immediately before their baptism: (1.) A solemn renunciation of the devil; (2.) A profession of faith in the words of some received creed; and (3.) An engagement to live a Christian life. The form of renunciation is given in the *Const. Apost.* lib. vii, cap. 41.

The time of administering the rite was subject to various changes; at first it was without limitation. Soon Easter and Whitsuntide were considered the most appropriate seasons, and Easter-eve deemed the most sacred; afterward, Epiphany and the festivals of the apostles and martyrs were selected in addition. From the tenth century the observance of the stated seasons fell into disuse, and children were required to be baptized within a month of their birth (Bingham, *Orig. Eccles.* bk. xi, ch. vi; Coleman, *Ancient Christianity*, ch. xix). See IMPOSITION OF HANDS.

Until the time of Justin Martyr there appears to have been no fixed place for baptism, which was administered wherever it best suited; but in after times baptisteries were built near the churches, in which alone baptism might be administered. Baptism was not permitted to be conferred in private houses without the bishop's express license, and persons so baptized could never be received into priest's orders (*Council of Neocesarea*, can. 2). Such private baptisms were called παραβαπτίσματα. Afterward the font appears to have been set up in the church porch, and thence was removed into the church itself. See BAPTISTERY.

2. The following are the baptismal ceremonies of the Church of Rome, though not all of universal obligation: (1.) The child is held without the Church, to signify an actual exclusion from heaven, which is symbolized by the Church. (2.) The priest blows three times in the face of the child, signifying thereby that the devil can be displaced only by the Spirit of God. (3.) The sign of the cross is made on the forehead and bosom of the child. (4.) The priest, having exorcised the salt (to show that the devil, until God prevents, avails himself of every creature in order to injure mankind), puts it into the mouth of the infant, signifying by it that wisdom which shall preserve him from corruption. (5.) The child is exorcised. (6.) The priest touches his mouth and ears with saliva, pronouncing the word *Ephphatha*. (7.) The child is unclothed, signifying the laying aside the old man. (8.) He is presented by the sponsors, who represent the Church. (9.) The renunciation of the devil and his works is made. (10.) He is anointed with oil. (11.) The profession of faith is made. (12.) He is questioned whether he will be baptized. (13.) The name of some saint is given to him, who shall be his example and protector. (14.) He is dipped thrice, or water is poured thrice on his head. (15.) He receives the kiss of peace. (16.) He is anointed on the head, to show that by baptism he becomes a king and a priest. (17.) He receives the lighted taper, to mark that he has become a child of light. (18.) He is folded in the alb, to show his baptismal purity (Elliott, *Delineation of Romanism*, i, 241).

The practice of *exorcising water* for baptism is kept up in the Roman Church to this day. It exhibits a thoroughly pagan spirit. The following formula, taken from the *Rituale Romananum*, is used at the ceremony of exorcising the water: "I exorcise thee, creature of water, by God + the living, by God + the true, by God + the holy; by God who, in the beginning, separated thee by a word from the dry land, whose Spirit over thee was borne, who from Paradise commanded thee to flow." Then follows the rubric: "*Let him with his hand divide the water, and then pour some of it over the edge of the font toward the four quarters of the globe, and then proceed thus:* I exorcise thee also by Jesus Christ his only Son, our Lord, who, in Cana of Galilee, changed thee by his wonderful power into wine; who walked upon thee on foot, and who was baptized in thee by John in Judæa, etc.; . . . . that thou mayest be made water holy, water blessed, water which washes away our filth, and cleanses our guilty stain. Thee therefore I command—every foul spirit—every phantasm—every lie—be thou eradicated, and put to flight from the creature of water; that, to those who are to be baptized in it, it may become a fountain of water springing up into life eternal, regenerating them to God the Father, and to the Son, and to the Holy Ghost, in the name of the same our Lord Jesus Christ, who shall come again to judge the living and the dead, and the whole world by fire, Amen." Then follows a prayer, in which the priest supplicates the Almighty to send down the "ANGEL OF SANCTITY" over the waters thus prepared for the purpose of purification. Afterward the rubric directs that "*he shall* BLOW THREE TIMES *upon the water, in three different directions, according to a prescribed figure,* Ψ. *In the next place, he is to deposit the incense upon the censer, and to incense the font. Afterward, pouring of the Oil of the Catechumens into the water after the form of a* CROSS, *he says, with a loud voice,* Let this font be sanctified, and made fruitful by the Oil of salvation for those who are born again thereby unto life eternal in the name of the Father +, and of the Son +, and of the Holy Ghost +, Amen." Then follows another rubric: "*Next, he pours in of the* CHRISM *after the manner above mentioned, saying,* Let this infusion of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the sacred Trinity, Amen." Again: "*Afterward he takes the two vessels of the before-mentioned holy Oil and Chrism, and in pouring from each in the form of a Cross, he says,* Let this mixture of the Chrism of Sanctification, of the Oil of Unction, and of the Water of Baptism, be made together in the name of the Father +, and of the Son +, and of the Holy Ghost +, Amen." Finally, the rubric again directs as follows: "*Then the vessel being put aside, he mingles with his right*

hand the holy Oil and the infused Chrism with the water, and sprinkles it all over the font. Then he wipes his hand upon (what is termed) medulla panis; and if any one is to be baptized, he baptizes him as above. But if there is no one to be baptized, he is forthwith to wash his hands, and the water of ablution must be poured out into the sacrarium (see *Rit. Rom.* p. 58.—Elliott, *Delineation of Romanism*, bk. ii, ch. ii).

3. The ceremonies of baptism in the Protestant churches are generally very simple, consisting, as has been said, in the application of water, by sprinkling, pouring, or immersion, in the name of the Father, and of the Son, and of the Holy Ghost. Ritual services are fixed in the Church of England, and the same (or nearly the same) are used in the Protestant Episcopal Church in America (see Prayer-book, *Ministration of Baptism*). The same forms, omitting the sign of the cross, and those parts which imply baptismal regeneration (*ex opere*) and the use of sponsors, is used in the Methodist Episcopal Church (*Discipline*, pt. iv, ch. i). The Presbyterian Church prescribes no complete ritual, but gives certain rules in the *Directory for Worship*, ch. vii. The Reformed Dutch Church prescribes a simple and scriptural form (*Constitution* of R. D. Church, ed. Mentz, p. 93). The German Reformed Church admits sponsors, but they must be "in full communion with some Christian church (*Constitution*, pt. iv); and a form approaching to that of the Methodist Episcopal Church is given in the *Provisional Liturgy* of 1858, p. 204. The Lutheran Church prescribes forms of baptism (*Liturgy*, § 4), and admits sponsors, who may be the parents of the child.

The *sign of the cross* is used in baptism in the Greek and Roman churches, and in the Church of England; it is optional in the Protestant Episcopal Church. See Cross in Baptism.

IX. *Works on Baptism.*—The literature of the subject is very ample. Besides the works cited in the course of this article, and the writers on systematic theology, see Baxter, *Plain Proof of Infants' Church Membership* (1656); Wall, *History of Infant Baptism, with Gale's Reflections and Wall's Defence*, edited by Cotton (Oxford, 1836 and 1844, 4 vols. 8vo); Matthies, *Baptismatis Expositio Bibl.-Hist.-Dogmatica* (Berlin, 1831, 8vo); Lange, *Die Kindertaufe* (Jena, 1834, 8vo); Walch, *Historia Pædobaptismi* (Jenæ, 1739); Williams, *Antipedobaptism examined* (1789, 2 vols. 12mo); *Facts and Evidences on Baptism*, by the editor of Calmet's Dictionary (London, 1815, 2 vols. 8vo; condensed into one vol., entitled *Apostolic Baptism*, N. Y. 1850, 12mo); Towgood, *Dissertations on Christian Baptism* (Lond. 1815, 12mo); Ewing, *Essay on Baptism* (Glasgow, 1823); Bradbury, *Duty and Doctrine of Baptism* (Lond. 1749, 8vo); Woods, *Lectures on Infant Baptism* (Andover, 1829, 12mo); Slicer, *On Baptism* (N. Y. 1841, 12mo); Wardlaw, *Dissertation on Infant Baptism* (Lond. 12mo); Neander, *History of Doctrines*, i, 229 sq.; Beecher, *Baptism, its Import and Modes* (N. Y. 1849, 12mo); Coleridge, *Works* (N. Y. ed., v, 187); Hibbard, *Christian Baptism, its Subjects, Mode, and Obligation* (N. Y. 1845, 12mo); Höfling, *Sacrament der Taufe* (Erlang. 1846, 2 vols.); Rosser, *Baptism, its Nature, Obligation*, etc. (Richmond, 1853, 12mo); Gibson, *The Fathers on Nature and Effects of Baptism* (Lond. 1854); Cunningham, *Reformers and Theology of Reformation*, Essay v; Summers, *On Baptism* (Richmond, 1853, 12mo); Hall, *Law of Baptism* (N. Y. 1846, 12mo); *Studien u. Kritiken*, 1861, p. 219; Litton, *On the Church*, 243 sq. One of the best *tracts* on infant baptism is Dr. Miller's, No. VIII of the Tracts of the Presbyterian Board. On early history, doctrines, and usages, Coleman, *Ancient Christianity*, ch. xix; Schaff, *Apostolical Church*, § 142; Palmer, *Origines Liturgicæ*, ii, 166 sq.; Procter *On Common Prayer*, 361 sq.; Mosheim, *Commentaries*; Dorner, *Doctrine of the Person of Christ*, i, 168 sq.

On the *Baptist* side: Gale, *Reply to Wall* (bound in Cotton's edition of Wall); Booth, *Apology for the Baptists* (*Works*, vol. ii); Booth, *Pædobaptism Examined* (Lond. 1829, 3 vols. 8vo); Gill, *Divine Right of Infant Baptism* and other Essays (in "Collection of Sermons and Tracts," Lond. 1773, 2 vols. 4to); Hinton, *History of Baptism* (Phil. 1849, 12mo); Robinson, *History of Baptism* (Lond. 1790, and later editions, 4to); Carson, *Baptism in its Mode and Objects* (Lond. 1844, 8vo; Phila. 5th ed. 1857, 8vo); Noel, *Essay on Christian Baptism* (N. Y. 1850, 12mo); Orchard, *Concise History of Foreign Baptists*, etc. (Lond. 1838); Curtis, *Progress of Baptist Principles* (Boston, 1856); Pengilly, *Scripture Guide to Baptism* (Phila. 1849, 12mo); J. T. Smith, *Arguments for Infant Baptism examined* (Phila. 1850, 12mo); Haynes, *The Baptist Denomination* (N. Y. 1856, 12mo); Jewett *On Baptism* (Bapt. Pub. Soc.); Conant, *Meaning and Use of Baptizein* (N. Y. 1860, 4to). On sacramental grace and regeneration by baptism, see Grace; Sacraments; Regeneration (Baptismal).

BAPTISM, LAY, baptism administered by *unordained* persons. In ordinary practice, the Christian Church has always held that baptism should be performed by ordained ministers (see above, *Ministers of Baptism*). Nevertheless, in case of necessity, baptism may be performed by any Christian, and is valid if performed according to Christ's order in Matt. xxviii, 19. It would be clearly wrong to assert that lay baptism is, under all circumstances, as regular as that by a minister; but it is also very difficult to decide that lay baptism is invalid where the services of a minister cannot be procured. The principle upon which this view of the case rests has been thus fairly stated by Hooker (*Eccl. Polity*, bk. v, lxii, 19): "The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special men, it is for order's sake in his church, and not to the end that their authority might give being, or add force to the sacrament itself. That infants have right to the sacrament of baptism we all acknowledge. Charge them we cannot as guileful and wrongful possessors of that whereunto they have right, by the manifest will of the donor, and are not parties unto any defect or disorder in the manner of receiving the same. And, if any such disorder be, we have sufficiently before declared that, 'delictum cum capite semper ambulat,' men's own faults are their own harms." From this reasoning (which appears to be just), the inference is, that in the case of lay baptism, infants are not deprived of whatever benefits and privileges belong to that sacrament, the administrator, in any instance, being alone responsible for the urgency of the circumstances under which he performs the rite. By the rubrics of the second and of the fifth of Edward VI it was ordered thus: "The pastors and curates shall often admonish the people, that without great cause and necessity they baptize not children at home in their houses; and when great need shall compel them so to do, that then they minister it in this fashion: First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer; and then one of them shall name the child and dip him in the water, or pour water upon him, saying these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." But in the revision of the Prayer-book after the Hampton Court Conference (1604), the rubrics were altered so as to exclude entirely this authority for lay baptism. Still, such baptism is not decided to be invalid. The Romanists admit its validity. See Procter *On Common Prayer*, p. 378, 382; Bingham, *Orig. Eccl.* bk. xvi, ch. i, § 4. On the practice of the Church of England with regard to lay baptism, see Bingham, *Scholastical History of Lay Baptism* (1712, 2 vols.), ch. iii, § 5, extracted in Henry, *Compendium of Christian Antiquities, Appendix*. See also Waterland, *Letters on Lay Baptism* (*Works*, vol. x); Hagenbach, *History of Doctrines*, § 137; Summers *On Baptism*, ch. iv. The Presbyte-

rian Directory for Worship declares that "baptism is not to be unnecessarily delayed; nor to be administered, in any case, by any private person, but by a minister of Christ, called to be the steward of the mysteries of God" (ch. vii, § 1). The Reformed Confessions, so far as they speak on this point, generally oppose lay baptism: see *Conf. Helvet.* ii, 20; *Conf. Scotica*, xxii. Comp. also Calvin, *Institutes*, bk. iv, ch. xv, § 20.

BAPTISM FOR THE DEAD (*ὑπὲρ τῶν νεκρῶν*, 1 Cor. xv, 29). This difficult passage has given rise to multitudinous expositions. Among them are the following (see also *Am. Presb. Rev.* Jan. 1863):

1. The Corinthians (according to Suicer), and after them the Marcionites and other heretics, practised a sort of *vicarious* baptism in the case of those who had died unbaptized; that is, they caused a relation or friend of the dead person to be baptized in his stead, in the belief that such baptism would operate to obtain the remission of the sins of the deceased in the other world (Chrysostom, *Hom.* xl *in* 1 *Cor.*, and Tertullian *contra Marcion*, lib. v, cap. 10). The apostle then drew an argument from the heretical practice to prove their belief in the resurrection.

2. Chrysostom, however, declares that Paul refers to the declaration made by each catechumen at his baptism, of his belief in the resurrection of the dead, meaning to say this: "If there is, in fact, no resurrection of the dead, why, then, art thou baptized for the dead, i. e. the body?" An improvement, perhaps, upon this interpretation would be to consider the ancient martyrs to be referred to, *over* whose remains the churches were often built (probably, however, not as yet), in which such vows were taken.

3. Among the best interpretations is that of Spanheim (see Wolf, *Cur. in N. T.* in loc.), which considers "the dead" to be martyrs and other believers, who, by firmness and cheerful hope of resurrection, have given in death a worthy example, *by which* others were also animated to receive baptism. Still, this meaning would be almost too briefly and enigmatically expressed, when no particular reason for it is known, while also the allusion to the exemplary death of many Christians could chiefly apply to the martyrs alone, of whom there were as yet none at Corinth. This interpretation, however, may perhaps also be improved if *Christ* be considered as prominently referred to among these deceased, by *virtue of* whose resurrection all his followers expect to be likewise raised.

4. Olshausen's interpretation is of a rather doubtful character. The meaning of the passage he takes to be, that "all who are converted to the church are baptized *for the good* of the dead, as it requires a certain number (Rom. xi, 12-25), a 'fulness' of believers, before the resurrection can take place. Every one, therefore, who is baptized is for the good of believers collectively, and of those who have already died in the Lord." Olshausen is himself aware that the apostle could not have expected that such a difficult and remote idea, which he himself calls "a mystery," would be understood by his readers without a further explanation and development of his doctrine. He therefore proposes an explanation, in which it is argued that the miseries and hardships Christians have to struggle against in this life can only be compensated by resurrection. Death causes, as it were, vacancies in the full ranks of the believers, which are again filled up by other individuals. "What would it profit those who are baptized *in the place* of the dead (to fill up their place in the community) if there be no resurrection?"—Kitto, s. v.

5. None of these explanations, however, well suits the signification of *ὑπέρ*, "for," i. e. *in behalf of, on account of*, and is, at the same time, consistent in other respects. Dr. Tregelles (*Printed Text of the Gr. Test.* p. 216) has proposed a slight emendation of the text that appears to obviate the difficulty almost entirely. It consists simply in the following punctuation: "Else what shall they do which are baptized? [It is] for the dead, if the dead rise not at all," i. e. we are baptized merely in the name of (for the sake of, out of regard to) dead persons, namely, Christ and the prophets who testified of him. This interpretation renders No. 3 above more easy of adoption.

Treatises entitled *De baptismo ὑπὲρ τῶν νεκρῶν* have been written by Schmidt (Argent. 1656), Calon (Viteb. 1684), Deutsch (Regiom. 1698), Grade (Gryph. 1690), Hasæus (Brem. 1725), Müller (Rost. 1665), Olearius (Lips. 1704), Reichmann (Viteb. 1652), Schenck (Franeq. 1667), Zeutschner (Fcft. a. V. 1706), Facius (Col. 1792), Neumann (Jen. 1740), Nöbling (Sus. 1784), Richter (Zwic. 1803), Heumann (Isen. 1710, Jen. 1740), Streccius (Jen. 1736).

BAPTISM OF THE DEAD, a superstitious custom which anciently prevailed among the people in Africa of baptizing the dead. The third council of Carthage (canon vi) speaks of it as a matter of which ignorant Christians were fond, and forbids "to believe that the dead can be baptized." Gregory Nazianzen also observes that the same superstitious opinion prevailed among some who delayed to be baptized. It is also mentioned by Philastrius (*De Hæres.* cap. 2) as the general error of the Montanists or Cataphrygians, that they baptized men after death. The practice seems to be founded on a vain opinion that when men had neglected to receive baptism during their life, some compensation might be made for this default by receiving it after death. See Burton, *Bampton Lectures*, art. 78; Bingham, *Orig. Eccl.* bk. xi, ch. iv, § 3.

BAPTISM OF FIRE. The words of John the Baptist (Matt. iii, 11), "He that cometh after me shall baptize you with the Holy Ghost and with fire," have given occasion to various interpretations. Some of the fathers (e. g. John Damascenus) hold it to mean the everlasting fire of hell. Others of the fathers (as Chrysostom, *Hom.* 11 *in Matt.*) declare that by *fire* in this passage the Baptist means the Holy Spirit, who, as fire, should destroy the pollutions of sin in the regeneration conferred by holy baptism. Others again, as Hilary and Ambrose, as well as Origen, believe it to mean a purifying fire through which the faithful shall pass before entering Paradise, thus giving rise to the Romish doctrine of purgatory. Others think that it means the fire of tribulations and sorrows; others, the abundance of graces; others, the fire of penitence and self-mortification, etc. (Suicer, *Thesaurus*, p. 629). Some old heretics, as the Seleucians and Hermians, understood the passage literally, and maintained that material fire was necessary in the administration of baptism; but we are not told either how, or to what part of the body they applied it, or whether they obliged the baptized to pass through or over the flames. Valentinus rebaptized those who had received baptism out of his sect, and drew them through the fire; and Heraclion, who is cited by Clemens Alexandrinus, says that some applied a red-hot iron to the ears of the baptized, as if to impress on them some mark.

The simplest and most natural view is that the passage is not to be interpreted of any separate form of baptism from that "with the Holy Ghost;" but the expression "with fire" is epexegetical, or explanatory of the words "with the Holy Ghost." Such a mode of expression, in which the connecting particle *and* only introduces an amplification of the former idea, is very common in the Scriptures. The sense will therefore be, "He shall baptize you with the Holy Ghost, through the outward symbol of fire," viz. the "cloven tongues like as of fire" (Acts ii, 3). See PENTECOST; HOLY GHOST. It must be admitted, however, against this view, that "fire" elsewhere is the symbol of vengeance or destruction, and that in all the parallel passages it has this import (see Kuinöl in loc.). It would therefore be more appropriate to understand the fiery

baptism to be the temporal and eternal punishments to which the Jews were exposed, in contrast with the spiritual baptism offered as the other alternative (comp. the context in Matt. and Luke; also the parallel passages in Acts). See FIRE.

Baptismal Formula (Matt. xxviii, 19). See BAPTISM; TRINITY; SACRAMENT.

Baptismal Regeneration. See BAPTISM; REGENERATION.

Baptist, JOHN THE. See JOHN (THE BAPTIST).

Baptist DENOMINATION. See BAPTISTS.

Baptistery, a place or room set apart for performing baptism. We have no account in the New Testament of any such separated places. John and the disciples of our Lord Jesus Christ baptized in the Jordan. But baptism could be administered in other places (see Acts viii, 36, 37; xvi, 13–16). There was a public baptism of three thousand converts on the day of Pentecost (Acts ii, 41), but no account is given of the place. Examples also occur in the Acts of the Apostles of baptism in private houses. Passages in the writings of Justin Martyr, Clement, and Tertullian show that, during their time, there were no baptisteries. In later times the baptistery was one of the *exedræ*, or buildings distinct from the church itself, and consisted of the porch, where the person about to be baptized made the confession of faith, and an inner room, where the ceremony was performed. Thus it remained till the sixth century, when the baptistery was taken into the church porch, and afterward into the church itself. The ancient baptisteries were sometimes called *φωτιστήρια* (*illuminatoria*), either because baptism was sometimes called *φωτισμός*, *illumination*, or because they were places of illumination or instruction, preceding baptism, where the catechumens were taught the first principles of the Christian faith. We occasionally meet with the word *κολυμβήθρα*, or *piscina* (the font). The octagonal or circular form was adopted, surmounted with a dome, and the baptistery was situated at the entrance to the principal or western gate. These edifices are of considerable antiquity, since one was prepared for the ceremonial of the baptism of Clovis. It is not possible to decide at what period they began to be multiplied, and at length united to, or changed into parish churches; yet it appears that the alteration took place when stated seasons of baptism ceased, and the right of administration was ceded to all presbyters and deacons. The word *baptistery* is now applied also to the baptismal font.—Bingham, *Orig. Eccles.* bk. viii, ch. vii, § 1–4.

Baptists, a name given to those Christian denominations which reject the validity of infant baptism, and hold that the ordinance of baptism can be administered only to those who have made a personal profession of faith in Christ. The Baptist churches also, in general, maintain that the entire immersion of the body is the only scriptural mode of baptism; yet the Mennonites, who are generally regarded as Baptists, use sprinkling. The name *Baptist*, as assumed by the Baptist denominations, of course implies that they *alone* maintain the Christian doctrine and practice of baptism; and in this sense their right to this *distinctive* name is denied by all other Christian denominations, as well as the similar claims of the Unitarians and (Roman) Catholics to their respective names. But, as established by usage, without having regard to its original signification, it is now generally adopted. The name *Anabaptist* is rejected by the Baptists as a term of reproach, because they protest against being identified with the Anabaptists of Munster and as also incorrect, because most of their members receive the rite for the first time on their admission to a Baptist church.

I. *History.*—1. *Before the sixteenth Century.*—All Baptists, of course, claim that the apostolic church was essentially Baptist, and that infant baptism is an innovation. But Baptist writers differ concerning the time of the introduction of infant baptism, and also as to the question whether it is possible to trace an *uninterrupted succession* of Baptist churches from the apostles' time down to the present. Some Baptist writers have attempted to trace this succession, as Orchard (*History of Foreign Baptists*, Lond. 1838), who gives, as the summing up of his researches, that "all Christian communities during the first three centuries were of the Baptist denomination in constitution and practice. In the middle of the third century the Novatian Baptists established separate and independent societies, which continued until the end of the sixth age, when these communities were succeeded by the Paterines, which continued until the Reformation (1517). The Oriental Baptist churches, with their successors, the Paulicians, continued in their purity until the tenth century, when they visited France, resuscitating and extending the Christian profession in Languedoc, where they flourished till the crusading army scattered, or drowned in blood, one million of unoffending professors. The Baptists in Piedmont and Germany are exhibited as existing under different names down to the Reformation. These churches, with their genuine successors, the Mennonites of Holland, are connectedly and chronologically detailed to the present period."

This view is, however, far from being shared by all Baptists. The leading Baptist Quarterly of America, *The Christian Review* (Jan. 1855, p. 23), remarks as follows: "We know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist from the time of the apostles down to our own." Thus also Cutting (*Historic Vindications*, Boston, 1859, p. 14) remarks on such attempts: "I have little confidence in the results of any attempt of that kind which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such a demonstration."

The non-Baptist historians of the Christian Church almost unanimously assert that infant baptism was practised from the beginning of Christianity [see BAPTISM], and generally maintain that no organized body holding Baptist principles can be found before the rise of the Anabaptists (q. v.), about 1520. See PAULICIANS; LOLLARDS; WALDENSES. Soon after the Anabaptists, Menno (q. v.) renounced the doctrines of the Roman church, and organized (after 1536) a Baptist denomination, which spread widely, especially in Germany and Holland, and still exists. See MENNONITES.

2. *Great Britain.*—Whether and to what extent Baptist principles were held in Great Britain before the sixteenth century is still a matter of historic controversy. In 1535 Henry VIII ordered sixteen Dutchmen to be put to death for being Anabaptists, and in 1539, 30 persons were exiled because they rejected infant baptism. The general pardon of 1550 excepted the Baptists. Elizabeth commanded all Anabaptists to depart out of the kingdom within 21 days. King James refused all concessions to Baptists, as well as to Nonconformists in general. At the beginning of the seventeenth century, Mr. Smyth (1610), a leading minister among the Baptists, published a work against persecution, but it called forth a new proclamation against the Baptists and their books, and in 1611, another Baptist, Mr. Wightman, was burned. Cromwell protected the Baptists, but they were again persecuted under Charles II and James II. The Toleration Act of William III, 1689, recognised them as the third dissenting denomination. The first Baptist churches were Arminian; a Calvinistic Baptist church was established about 1633. In 1640 there were 7 Baptist congregations in London, and about 40 more in the country. Those who held Arminian views received the name *General*, those who held Calvinistic views,

the name *Particular* Baptists. Many General Baptists adopted Arianism and Socinianism; and in 1770, the orthodox portion seceded, and formed what is known as the "*New Connection of General Baptists.*" In 1792 William Carey prevailed on the Nottingham Association to found the *Baptist Missionary Society*, an event of the utmost importance in the history of the Christian church in general, for from it dates the awakening of a new zeal in the European and American churches for the conversion of the pagan world. In 1842 the Baptist Missionary Society reported at its "Jubilee" that it had translated the Scriptures, wholly or in part, into forty-four languages or dialects of India, and printed, of the Scriptures alone, in foreign languages nearly half a million.

Among the earliest writers of the Baptist denomination in England were Edward Barker, Samuel Richardson, Christopher Blackwood, Hansard Knollys, Francis Cornwell, and in the latter half of the seventeenth century, Jeremiah Ives, John Tombes, John Norcott, Henry D'Anvers, Benjamin and Elias Keach, Edward Hutchinson, Thomas Grantham, Nehemiah Cox, D.D., Thomas de Launne, and Dr. Russell Collins. But by far the most celebrated of all Baptist writers is John Bunyan. John Milton also is claimed by the Baptists, though not as a member of their denomination, at least as a professor of their distinctive principles; for they say he "composed his two most elaborate, painstaking volumes to prove from the Scriptures the divine origin and authority of the distinguishing principles of Baptists." Among the Baptist writers in the early part of the eighteenth century were Samuel Ewen, John Brine, Benjamin Beddome, the three Stennetts (Joseph Stennett, Joseph Stennett, jun., D.D., Samuel Stennett, D.D.), John Evans, LL.D., J. H. Evans, Dr. Gale, the famous Dr. Gill, Joseph Burroughs, William Zoat, Caleb Evans, D.D., Abraham Booth, and Joseph Jenkins. Toward the close of the last and the beginning of the present century, the Baptist denomination had a large number of writers, among whom were William Jones, Thomas Llewellyn, William Richards, Robert Hall, John Foster, Andrew Fuller, Christopher Anderson, and Joseph Ivimey. The Rev. F. A. Cox (a Baptist writer) states (*Encyc. Metrop.*), however, that, "till of late years, Baptist literature must be regarded as, on the whole, somewhat inferior." Cox enumerates among the great men of the English Baptists, "Gale and Carson for Greek scholarship; Gill for Hebrew knowledge and rabbinical lore; Carey for Oriental research; Fuller for theological wisdom and controversial acuteness; Hughes for the union of elegant taste and public zeal in the formation of the Bible and Tract Societies; Foster for the reach and profundity of his mind; and Hall as the most chaste and beautiful of writers, and, perhaps, the greatest of English preachers." More recently, the Rev. C. H. Spurgeon acquired the reputation of being one of the most popular preachers of the nineteenth century. Sir Morton Peto has become a prominent member of the House of Commons. See Crowell, *Literature of American Baptists in Missionary Jubilee* (p. 400, 405).

3. *United States.*—The Baptist churches in the United States owe their origin to Roger Williams (q. v.), who, before his immersion, was an Episcopalian minister. He was persecuted for opposing the authority of the state in ecclesiastical affairs and for principles which "tended to Anabaptism." In 1639 he was immersed by Ezekiel Holliman, and in turn immersed Holliman and ten others, who with him organized a Baptist Church at Providence, Rhode Island. A few years before (1635), though unknown to Williams, a Baptist preacher of England, Hansard Knollys, had settled in New Hampshire and taken charge of a church in Dover; but he resigned in 1639 and returned to England. Williams obtained in 1644 a charter for the colony which he and his associates had founded in Rhode Island, with full and entire freedom of conscience. Rhode Island thus became the first Christian state which ever granted full religious liberty. In the other British colonies the persecution against the Baptists continued a long time. Massachusetts issued laws against them in 1644, imprisoned several Baptists in 1651, and banished others in 1669. In 1680 the doors of a Baptist meeting-house were nailed up. In New York laws were issued against them in 1662, in Virginia in 1664. With the beginning of the eighteenth century the persecution greatly abated. They were released from tithes in 1727 in Massachusetts, in 1729 in New Hampshire and Connecticut, but not before 1785 in Virginia. The spread of their principles was greatly hindered by these persecutions, especially in the South, where in 1776 they counted about 100 societies. After the Revolution they spread with extraordinary rapidity, especially in the South and South-west, and were inferior in this respect only to the Methodists. In 1817 a triennial general convention was organized, which, however, has since been discontinued. In 1845 the discussion of the slavery question caused alienation between the Northern and Southern Baptists. The destruction of slavery, in consequence of the failure of the Great Rebellion and the adoption of the constitutional amendment in 1865, led to efforts to reunite the societies of the Northern and the Southern States. The Northern associations generally expressed a desire to co-operate again with their Southern brethren in the fellowship of Christian labor, but they demanded from the Southern associations a profession of loyalty to the United States government, and they themselves deemed it necessary to repeat the testimony which, during the war, they had, at each annual meeting, borne against slavery. The Southern associations that met during the year 1865 were unanimous in favor of continuing their former separate societies, and against fraternization with the Northern societies. They censured the American Baptist Home Missionary Society for proposing, without consultation or co-operation with the churches, associations, conventions, or organized boards of the Southern States, to appoint ministers and missionaries to preach and raise churches within the bounds of the Southern associations. Some of the Southern associations, like that of Virginia, consequently advised the churches "to decline any co-operation or fellowship with any of the missionaries, ministers, or agents of the American Baptist Home Mission Society." A number of negro Baptist churches in the Southern States separated from the Southern associations, and either connected themselves with those of the North, or organized, with the co-operation of the Northern missionaries, independent associations. Divisions among the American Baptists commenced early to take place; see SIX-PRINCIPLE BAPTISTS; SEVENTH-DAY BAPTISTS; SEVENTH-DAY GERMAN BAPTISTS; OLD-SCHOOL BAPTISTS; FREE-WILL BAPTISTS; DISCIPLES; CHURCH OF GOD. Some divisions have become extinct, as the *Rogerenes*, organized in 1680 in Connecticut, and called after Jonathan Rogers. They observed the seventh day instead of Sunday, and believed in spiritual marriages. The *Free* or *Open Communion Baptists*, who were organized about 1810, united in 1841 with the Free-will Baptists.

The Baptist literature of the United States begins in the seventeenth century with the pleas of Roger Williams and his companion, John Clarke, for religious liberty. Contributions to the denominational literature were also made by the Wightmans, of Connecticut (Valentine, Timothy, and John Gano), the two Abel Morgans, John Callender, and Benjamin Griffith. The first Baptist book on Systematic Theology was published in 1700 by the Rev. John Watts. About the middle of the eighteenth century the Rev. Isaac Backus commenced his literary career. He was followed by the Rev. Dr. Stillman, Rev. Morgan Edwards,

Samuel Shepard, Rev. William Rogers, Rev. Richard Furman, and the eccentric John Leland. Fruitful authors at the beginning of the present century were Thomas Baldwin, D.D., Rev. Henry Holcombe, James Manning, D.D., Rev. Dr. Stanford, Rev. Dr. Mercer, Rev. A. Broaddus, Rev. Jonathan Maxey, D.D., and Rev. William Staughton, D.D. The literature of the last fifty years is very numerous. We give below (from Crowell, Literature of the American Baptists during the last fifty years, in *Missionary Jubilee*, N. Y. 1865, p. 405-465) a list of the most important denominational works of Baptist authors, and of the most important contributions of Baptist authors to religious and general literature.

A. *Denominational Literature.* — *a. Didactic.* — Jesse Mercer, of Georgia (on Ordination; Church Authority; Lord's Supper); Andrew Broaddus, Va. (Church Discipline); W. Crowell, Ill. (Church Members' Manual); Warham Walker, N. Y. (Church Discipline); E. Savage (Church Discipline); J. L. Reynolds (Church Order); Th. F. Curtis (Progress of Baptist Principles; Communion); Fr. Wayland (Principles and Practices of Baptist Churches); D. C. Haynes (The Baptist Denomination); E. T. Hiscox (Church Directory); W. Jewell, S. W. Lynd, Mill, R. Fuller, T. L. Davidson, N. M. Crawford, E. Turney, W. C. Duncan, M. G. Clarke (Baptism); A. N. Arnold (Communion); J. L. Dagg (Church Order). *b. Historical.*—Benedict (Hist. of Baptists, the standard American work); Duncan (Early Baptists); W. Gammell (American Baptist Missions); W. Hague (Baptist Church transplanted from the Old to the New World); J. Newton Brown (Hist. of Bapt. Publication Society; Baptist Martyrs; Simon Menno); F. Dennison (Baptists and their Principles); S. S. Cutting (Provinces and Uses of Baptist History). *c. Polemic* (against other denominations) —S. Wilcox, D. Hascall, Th. Baldwin, G. Foote, J. T. Hinton, W. Hague, J. Richards, J. J. Woolsey, C. H. Hosken, R. B. C. Howell, E. Turney, G. W. Anderson, J. T. Smith, T. G. Jones, S. Henderson, A. C. Dayton (the latter two specially against Methodism). *d. Apologetic* (in defence of Baptist principles). — Among those who wrote in defence of the Baptists respecting the Lord's Supper were T. Baldwin, J. Mercer, D. Sharp, Spencer C. Cone, A. Broaddus, D. Merrill, G. F. Davis, H. J. Ripley, Barnas Sears, J. B. Taylor, T. F. Curtis, J. Knapp, A. N. Arnold, W. Crowell, H. Harvey, John L Waller, A. Hovey, C. H. Pendleton, M. V. Kitz Miller, Willard Judd, James Pyper, J. M. C. Breaher, M. G. Clarke, J. Wheaton Smith. Among the writers defending the denominational view of Baptism are D. Merrill, H. Holcomb, Irah Chase, H. J. Ripley, Adoniram Judson, W. Judd, A. Bronson, J. T. Smith, W. Hague, T. G. Jones, Richard Fuller, J. Bates, J. Dowling. *e. Hymn-books* —The principal writers of lyric poetry are S. F. Smith, S. Dyer, S. D. Phelps, S. P. Hill, H. S. Washburn, James D. Knowles, J. R. Scott, Miss M. A. Collier, Mill, L. H. Hill, J. N. Brown, R. Turnbull.

B. *Contributions of Baptist Authors to Religious Literature.*—*a. Didactic.*—Broaddus (Hist. of the Bible); W. Collier (Gospel Treasury); H. Holcombe (Primitive Theology); J. Newton Brown (Encyclopædia of Religious Knowledge; Obligations of the Sabbath); Howard Malcom (Bible Dictionary; Extent of Atonement); Francis Wayland (The Ministry; Human Responsibility); W. R. Williams (The Lord's Prayer; Religious Progress); H. C. Fish (History of Pulpit Eloquence). *b. Critical and Exegetical.*—Irah Chase (Constitutions and Canons of the Apostles; Daniel); H. J. Ripley (Four Gospels; Acts; Romans); H. B. Hackett (Chaldee and Hebrew Grammars; Acts; Philemon); A. C. Kendrick (Olshausen's Commentary); Th. C. Conant (Gesenius's Hebrew Grammar; Job; the word Βαπτίζειν); Mrs. H. C. Conant (Neander's Commentaries); R. E. Pattison (Ephesians); J. T. Hinton (Daniel); A. Hovey (Miracles of Christ); E. Hutchinson (Syriac Grammar); A. Sherwood (Notes on New Testament). *c. Polemical.*—Against Universalism, by E. Andrews, J. Tripp, J. Russell, W. C. Rider, R. R. Coon; against Roman Catholicism, by J. Dowling and R. Fuller. *d. Historical.*—Benedict (Hist. of all Religions); J. O. Choules (Hist. of Missions); Mrs. H. C. Conant (Popular Hist. of the Bible).

4. *Continent of Europe.*—After the extirpation of the Anabaptists, the Baptist principles were represented on the European continent almost exclusively by the Mennonites (q. v.). In 1834 a Baptist society was organized in Hamburg by Oncken, a native German, who was immersed in the Elbe in 1833 by Dr. Sears, since which time the Baptists have spread rapidly in Northern Europe. In several states, as Sweden and Mecklenburg, they met with cruel persecution, but in Hamburg they were recognised by the state in 1859. Besides the independent churches organized by them, Baptist doctrine, or at least the rejection of pædobaptism, has found some adherents in several other churches, e. g. some pastors in the *Free Evangelical churches of France*, in the *Reformed State Church of France*, and in the *Free Apostolic Church*, founded in 1856 in Norway. Among the missions established by the Baptists in Asia, Africa, and Australasia, those in India, especially those among the Karens in Burmah (q. v.), have been the most successful. The Karen mission not only counts numerous congregations, but is already the nucleus of a Christian nation.

II. *Doctrines and Government.*—The Baptists have no standard Confession of Faith. As their churches are independent, each adopts its own articles of religion. In England, as has been stated above, the "Old Connection" are chiefly Socinians; the "New Connection," evangelical Arminians; the "Particular Baptists," Calvinists of various shades. In the United States, the regular Baptists are for the most part Calvinists, perhaps of a stricter order than their British brethren. The Baptists generally form "Associations," which, however, exercise no jurisdiction over the churches. They recognise no higher church officers than pastors and deacons. Elders are sometimes ordained as evangelists and missionaries. Between clergy and laity they recognise no other distinction but that of office.

Though Regular Baptists accept of no authority other than the Bible for their faith and practice, yet nearly all of the societies have a confession of faith in pamphlet form for distribution among its members. The following form, generally known as the "New Hampshire Confession of Faith," is perhaps in more general use among the societies in the North and East, while the "Philadelphia Confession of Faith" is that generally adopted in the South. We give both:

Confession of Faith of Regular Baptists (Northern).

1. *The Scriptures.*—We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

2. *The True God.*—We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. *The Fall of Men.*—We believe the Scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin, without defence or excuse.

4. *The Way of Salvation.*—We believe the Scriptures teach that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who, by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that, having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

5. *Justification.*—We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood, by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. *Salvation.*—We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the Gospel, which rejection involves him in an aggravated condemnation.

7. *Regeneration.*—We believe the Scriptures teach that in order to be saved sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

8. *Repentance and Faith.*—We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God, whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest, and king, and relying on him alone as the only and all-sufficient Saviour.

9. *God's Purpose of Grace.*—We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that, being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

10. *Sanctification.*—We believe the Scriptures teach that sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness, and prayer.

11. *Perseverance of Saints.*—We believe the Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

12. *The Law and Gospel.*—We believe the Scriptures teach that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

13. *A Gospel Church.*—We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by His word; that its only scriptural officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

14. *Baptism and the Lord's Supper.*—We believe the Scriptures teach that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

15. *The Christian Sabbath.*—We believe the Scriptures teach that the first day of the week is the Lord's day, or Christian Sabbath; and it is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreation, by the devout observance of all the means of grace, both private and public, and by preparation for that rest which remaineth for the people of God.

16. *Civil Government.*—We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

17. *Righteous and Wicked.*—We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are, in his sight, wicked and under the curse; and this distinction holds among men both in and after death.

18. *The World to Come.*—We believe the Scriptures teach that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

19. *Covenant.*—Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to him, we do now solemnly and joyfully covenant with each other TO WALK TOGETHER IN HIM, WITH BROTHERLY LOVE, to his glory as our common Lord. We do therefore, in his strength, engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort, and admonish each other as occasion may require:

That we will not forsake the assembling of ourselves together, but will uphold the public worship of God and the ordinances of his house:

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children and those under our care for the service of Christ and the enjoyment of heaven:

That, as we are the light of the world and salt of the earth, we will seek divine aid to enable us to deny ungodliness, and even worldly lust, and to walk circumspectly in the world, that we may win the souls of men:

That we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of a faithful and evangelical ministry among us, for the support of the poor, and to spread the Gospel over the earth:

That we will in all conditions, even till death, strive to live to the glory of him who hath called us out of darkness into his marvellous light.

"And may the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. AMEN."

Confession of Faith of Baptist Churches (Southern).

1. *Holy Scripture.*—The holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience; the supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest.

2. *God the Trinity.*—The Lord our God is but one only living and true God, infinite in being and perfection. In this divine and infinite being there are three subsistencies, the Father, the Word (or Son), and Holy Spirit, of one substance, power, and eternity.

3 *God's Decree.*—Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chose in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto. As God hath appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith by Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation.

4. *The Fall of Man and Sin.*—Although God created man upright and perfect, and gave to him a righteous law, yet he did not long abide in this honor, but did wilfully transgress the command given unto him in eating the forbidden fruit; which God was pleased, according to his wise and holy *counsel*, to permit, having purposed to order it to his own glory. Our first parents, by this *sin*, fell from their original righteousness and communion with God, whereby death came upon all;

all becoming dead in *sin*, and wholly defiled in all the faculties and parts of soul and body. They being the root, corrupted nature was conveyed to all their posterity, descending from them by ordinary generation, being now conceived in *sin*, and by nature children of wrath.

5. *God's Covenant.*—Man having brought himself under the curse of the law by his fall, it pleased the Lord to reveal the *Covenant of Grace*, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they might be saved; and promising to give unto all those that are ordained unto eternal life his Holy Spirit, to make them *willing* and able to believe.

6. *Christ the Mediator.*—The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with *him*, who made the world, who upholdeth and governeth all things he hath made, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin—so that two whole, perfect, and distinct natures were inseparably joined together in one person, which person is very God and very man, yet one Christ, the only Mediator between God and man.

7. *Redemption.*—The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.

To all those for whom Christ hath obtained eternal redemption he doth certainly and effectually apply and communicate the same; making intercession for them; uniting them to himself by his Spirit; revealing unto them, in and by the word, the mystery of salvation; persuading them to believe and obey; governing their hearts by his word and Spirit, and overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation, and all of free and absolute grace, without any condition foreseen in them to procure it.

8. *The Will.*—Man, by his fall into a state of sin, hath wholly lost all will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto.

When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good.

9. *Effectual Calling.*—Those whom God hath predestinated unto life he is pleased, in his appointed and accepted time, effectually to call by his word and Spirit out of that state of sin and death in which they are by nature, to grace of salvation by Jesus Christ.

10. *Justification.*—Those whom God effectually calleth he also freely justifieth, accounting and accepting their persons as righteous; not for anything wrought in them or done by them, but for Christ's sake alone.

11. *Adoption.*—All those that are justified, God vouchsafed, in and for the sake of his only Son, Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of children of God

12. *Sanctification.*—They who are united to Christ, effectually called and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified, really and personally, through the same virtue, by his word and Spirit dwelling in them.

13. *Saving Faith.*—The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word.

14. *Repentance.*—Saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self-abhorrency.

15. *Good Works.*—Good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith.

16. *Perseverance.*—Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, shall certainly persevere therein to the end, and be eternally saved.

17. *Moral Law.*—The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

18. *The Sabbath.*—God, by his word, in a positive, moral, and perpetual commandment, binding all men, in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which he called the Lord's day.

19. *The Church.*—The Lord Jesus Christ is the head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church is invested in a supreme and sovereign manner. In the execution of this power, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his word.

20. *Church Officers.*—A particular church gathered, and completely organized according to the mind of Christ, consists of officers and members: and the officers appointed by Christ to be chosen and set apart by the church are bishops, or elders, and deacons.

21. *Ministers, their Duty and Support.*—The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word, and prayer, with watching for their souls, as they that must give an account to him, it is incumbent on the churches to whom they minister not only to give them all due respect, but to communicate to them of all their good things, according to their ability.

22. *Baptism.*—Baptism is an ordinance of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being ingrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life. Those who do actually profess repentance toward God, and obedience to our Lord Jesus Christ, are the only proper subjects of this ordinance. The outward element to be used in this ordinance is water, wherein the party is to be immersed, in the name of the Father, and of the Son, and of the Holy Ghost.

23. *Lord's Supper.*—The supper of the Lord Jesus was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance and showing forth the sacrifice of himself in his death.

24. *The Resurrection.*—The bodies of men after death return to dust, but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous, being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day.

25. *The Judgment.*—God hath appointed a day wherein he will judge the world in righteousness, by Jesus Christ, to whom all power and judgment is given of the Father, then shall the righteous go into everlasting life, and receive the fulness of joy and glory, with everlasting reward, in the presence of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

The American Baptists differ also from the British in a more general adoption of "close communion." See COMMUNION.

III. *Statistics:* 1. *United States.*—According to the *American Baptist Year-book* for 1890, there were, in 1889, 1294 associations, 33,588 churches, 21,175 ordained ministers, and 3,070,047 members. The number of Baptist theological institutions was, in 1889, 7; universities and colleges, 31; seminaries for female education exclusively, 32; seminaries and academies, male and co-educating, 46; institutions for the colored race and Indians, 17. The Baptists, in 1889, published 54 weekly papers, 2 bi-weeklies, 33 monthlies, 4 semi-monthlies, 1 bi-monthly, 9 quarterlies, and 1 yearly publication. Six periodicals are published in foreign languages.

The general benevolent associations are (1.) the American Baptist Missionary Union, organized in 1814. The receipts in 1889 were $415,144. There are under the charge of the Board 62 stations, 1179 out-stations, in the work among the heathen. In all the mission-fields there are 279 missionaries employed, 173 of whom are female helpers. There are 2076 preachers, 1316 churches, 134,413 members. 10,308 were baptized in 1888. Its fields of labor, in addition to general Bible work, are Burmah, Assam, Telugu, China, Japan, Africa, and Europe (France, Germany, Denmark, Sweden).

(2.) American Baptist Publication Society, organized in 1824; office located at 1420 Chestnut Street, Philadelphia, with branch houses in various cities of the United States. In 1889 its receipts amounted to $626,360 24. Ninety-eight new publications were issued during the year. 661,582,811 pages 16mo were printed; total number of pages issued since the society's organization is 7,840,079,755 pages 16mo. The *Reaper* has a circulation of 2,835,000 copies; *Sunlight*, 2,117,000 copies.

128 persons are employed by the society as its agents in the states and foreign countries.

(3.) American Baptist Home Missionary Society, organized in 1832. Total receipts in 1889, $375,254 93. Missionaries and agents employed during the year, 790; churches and out-stations supplied, 1795. It maintains not only missions in various states of the Union, but also aids in the erection of churches and in educational work.

(4.) American and Foreign Bible Society. See Bible Societies.

(5.) Southern Baptist Convention, organized in 1845. Its Foreign Mission Board is located at Richmond, Va., and reported in 1889, receipts, $149,584 64; expenditures, $102,119 77. Its Home Mission Board is located at Atlanta, Ga. Receipts, $159,985; expenditures, $159,156 05. There have been under commission during the year 328 missionaries: among foreign populations, 12; in Cuba, 20, among the colored people, 41; among the native population, 255.

(6.) American Baptist Historical Society, organized in 1853, has a library of 7468 volumes and 2806 pamphlets.

(7.) Women's Baptist Foreign Missionary Society, organized in 1871; located in Boston. Receipts in 1889, $76,193 88. It is auxiliary to the Missionary Union, and operates chiefly by establishing schools, medical work, and Bible women.

(8.) Women's Baptist Foreign Missionary Society of the West, organized in 1871; located in Chicago. Receipts, $30,793 12, in 1889. It employed 30 workers in the foreign field during the year.

(9.) Women's Baptist Home Mission Society, organized in 1877; located in Chicago. Receipts in 1889, $39,774 71. 71 missionaries were employed during the year.

(10.) Women's American Baptist Home Mission Society, organized in 1877. Receipts in 1889, $28,935 72.

(11.) Baptist Ministers' Aid Society, organized in 1885, in Ohio, Illinois, Wisconsin, and Michigan, maintains a home at Fenton, Mich., having 11 inmates.

(12.) American Baptist Education Society, organized in 1888. Receipts during 1889, $2596; expenditures, $3342.

2. *Great Britain.*—According to the English *Baptist Hand-book* for 1890, there were in Great Britain and Ireland 46 associations of General and Particular Baptists, 2786 churches, 3781 chapels, 299,126 members, 448,796 pupils of Sunday-schools. In 1889 a scheme was proposed for the amalgamation of the General Baptists and Particular Baptists, and carried into effect, the names General and Particular being dropped, and the word Baptist used only. In Scotland there were, in 1889, 103 Baptist churches, 94 ministers, and 11,773 members. In Ireland, 20 churches, 14 ministers, and 1602 members. The Particular Baptists have 9 colleges: Bristol (founded in 1770); Rawdon, Leeds (1804); Regent's Park, London (1810); Pontypool (1807); Haverford West (1841); Pastor's, London (1856); Manchester (1866); North Wales, Llangollen (1862); Scotland, Glasgow (1869). The first five had together, in 1890, 111 pupils. The General Baptists have a college at Nottingham (since 1798), with 9 students.

The religious and benevolent societies are many: the *Baptist Hand-book* for 1890 names 26. The *Baptist Missionary Society* had in 1889 an income of £80,818, and has missions in India, Ceylon, China, Japan, Palestine, Africa, the West Indies, and France. The General Baptists have a mission in India. The *Baptist Union* strives to be a bond of union for the independent churches to obtain statistical information on Baptist churches and institutions throughout the world, and to prepare an annual report on the state of the denomination.

According to the *Baptist Hand-book*, the periodicals of the English Baptists are 5 yearly, 15 monthly, 1 bimonthly, and 3 weeklies.

3. *In other Countries.*—The British Possessions in America had, in 1889, 23 associations, 756 churches, 475 pastors, 74,781 members, 9 periodicals, and 5 educational institutions. Germany had, in 1889, 104 churches and 19,743 members; Switzerland, 4 churches and 507 members; Denmark, 21 churches and 2572 members, Sweden, 497 churches and 32,305 members; France, 13 pastors and 1123 members; Italy, 53 churches and 910 members; Austria-Hungary, 6 churches and 1472 members; Roumania and Bulgaria, 3 churches and 231 members; Russia, 44 churches and 11,293 members; Holland, 19 churches and 1218 members. In Asia the American Baptist Missionary Union (in India, Burmah, and Ceylon) reported, in 1889, 63,233 members; those of the English Baptist Missionary Society (India, Ceylon, China, Japan), 6761 members; those of the General Baptist Missionary Society of England (India), 1401 members; the Baptist Missionary Society of England (North China), 1178 members, Canadian Baptist Missions (India), 1852 members; American Southern Baptists in China, 727 members. In Africa the English Baptist Missionary Society had, in 1889, 1098 members; the American Baptist Missionary Union in Congo, 246 members; the Southern Baptists in Liberia, 149 members. There are 200 Baptists in St. Helena, and 186 churches and 15,196 members in Australasia. See Benedict, *History of the Baptists;* Cox, *The Baptists* (in the *Enc. Metr.*); *Missionary Jubilee* (N. Y. 1865); Smith, *Tables of Church History;* Herzog, *Real-Encyklopädie*, s. v., Schem, *Ecclesiastical Year-book;* Cutting, *Historical Vindications.* For a fuller account of works on the history of American Baptists, compare above, Baptist Literature.

BAPTISTS, FREE-COMMUNION, a denomination of Baptists which arose in the eighteenth century in Rhode Island and Connecticut, and owed its origin to the preaching of Whitfield. Many of those who were converted through his instrumentality formed a separate organization, and took the name "Separates." Gradually they became Baptists, without, however, practicing close communion. In 1785 they formed an association called the "Groton Union Conference." In 1820 they had 25 churches, some of which soon united with the Free-will Baptists. A General Conference was organized in 1835, but in 1841 the whole body united with the Free-will Baptists. See Belcher, *Religious Denominations;* Cox, *The Baptists* (in the *Encyclopædia Metropolitana*).

BAPTISTS, FREE-WILL, a section of Baptists which commenced in North America June 30, 1780. The first church was organized at New Durham, N. H., by Benjamin Randall, who in his twenty-second year was a convert of George Whitfield. In 1784 the first quarterly meeting was organized; in 1792, the first yearly meeting, consisting of delegates of the quarterly meetings. The most successful minister of this denomination was John Colby, who entered the ministry in 1809, and died in 1817. In 1827 a general conference was formed, which was at first annual, then biennial, and is now triennial, and is composed of delegates appointed by the yearly meetings. In 1841, nearly the whole body of another Baptist denomination, the Free-Communion Baptists, united with them, while, on the other hand, they withdrew, a few years ago, connection from 4000 members in North Carolina on account of their being slaveholders. On the same principle, they refused to receive into the connection some 12,000 from Kentucky and vicinity, who sent deputies to the general conference for that purpose. They are Arminians, and agree in doctrine almost wholly with the New Connection of General Baptists in England, except that they are open communionists, while the English New Connection generally hold to strict communion. At the fifth general conference, held at Wilton, Me., in October, 1831, the subject of "Washing the Saints'

Feet," which had produced no small excitement among this denomination, was discussed, and it was agreed that the churches of the denomination should be at full liberty to retain the ordinance or not. It is now not generally practised, though not entirely in desuetude. The ecclesiastical bodies among Free-will Baptists are, the church, the quarterly meeting conference, the annual meeting, and the general conference. The officers in the church are two—elders and deacons. Each church elects its own pastor, and exercises discipline over its own members; but, as a church, it is accountable to the yearly meeting. Also ministers are accountable to the quarterly meetings to which they belong, and not to the churches over which they are pastors. A council from the quarterly meeting organizes churches and ordains ministers. The quarterly meetings consist of ministers and such brethren as the churches may select. The general conference meets every three years, and consists of delegates chosen from the annual conferences.

Confession of Faith.

1. *The Scriptures.*—The Holy Scriptures, embracing the Old and New Testaments, were given by inspiration of God, and constitute the Christian's perfect rule of faith and practice.

2. *God.*—There is only one true and living God, who is a spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, just, and merciful; the creator, preserver, and governor of the universe; the redeemer, saviour, sanctifier, and judge of men; and the only proper object of divine worship. He exists in three persons, offices, distinctions, and relations—Father, Son, and Holy Ghost, which mode of existence is above the understanding of finite men.

3. *Christ.*—The Son of God possesses all divine perfections, which is proven from his titles: true God, great God, mighty God, God over all, etc.; his attributes: eternal, unchangeable, omniscient, etc., and from his works. He is the only incarnation of the Divine Being.

4. *The Holy Spirit.*—He has the attributes of God ascribed to him in the Scriptures; is the sanctifier of the souls of men, and is the third person in the Godhead.

5. *Creation.*—God created the world and all it contains for his own glory, and the enjoyment of his creatures; and the angels, to glorify and obey him.

6. *Man's Primitive State, and his Fall.*—Our first parents were created in the image of God, holy, and upright, and free; but, by yielding to temptation, fell from that state, and all their posterity with them, they then being in Adam's loins; and the whole human family became exposed to temporal and eternal death.

7. *The Atonement.*—As sin cannot be pardoned without a sacrifice, and the blood of beasts could never actually wash away sin, Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men. Through the redemption of Christ man is placed on a second state of trial; this second state so far differing from the first, that now men are naturally inclined to transgress the commands of God, and will not regain the image of God in holiness but through the atonement by the operation of the Holy Spirit. All who die short of the age of accountability are rendered sure of eternal life. Through the provisions of the atonement all are abilitated to repent of their sins and yield to God; the Gospel call is to all, the Spirit enlightens all, and men are agents capable of choosing or refusing.

8. *Regeneration* is an instantaneous renovation of the soul by the Spirit of God, whereby the penitent sinner, believing in and giving up all for Christ, receives new life, and becomes a child of God. This change is preceded by true conviction, repentance of and penitent sorrow for sin; it is called in Scripture being born again, born of the Spirit, passing from death unto life. The soul is then *justified* with God.

9. *Sanctification* is a setting apart the soul and body for holy service, an entire consecration of all our ransomed powers to God; believers are to strive for this with all diligence.

10. *Perseverance.*—As the regenerate are placed in a state of trial during life, their future obedience and final salvation are neither determined nor certain; it is, however, their duty and privilege to be steadfast in the truth, to grow in grace, persevere in holiness, and make their election sure.

11. Immediately after *death* men enter into a state of happiness or misery, according to their character. At some future period, known only to God, there will be a *resurrection* both of the righteous and the wicked, when there will be a general *judgment*, when all will be judged according to the deeds done in the body; the righteous be admitted into eternal happiness, and the wicked assigned to eternal misery.

12. *The Church.*—A Christian church is an assembly of persons who believe in Christ, and worship the true God agreeably to his word. In a more general sense, it signifies the whole body of real Christians throughout the world. The church being the body of Christ, none but the regenerate, who obey the Gospel, are its real members. Believers are received into a particular church on their giving evidence of faith, covenanting to walk according to the Christian rule, and being baptized.

13. *Baptism.*—Baptism is an immersion of the candidate in water, in the name of the Father, of the Son, and of the Holy Ghost; the only proper candidate being one who gives evidence of a change of heart.

14. *Communion.*—Communion is a solemn partaking of bread and wine, in commemoration of the death and sufferings of Christ.—*American Christian Record.*

The denomination has a printing establishment at Dover, N. H.; two colleges—Bates, at Lewiston, Me., with 48 students, and Hillsdale, Mich., with 600 students; two theological institutions—one at New Hampton, N. H., with 16 students, the other at Hillsdale, Mich., with 21 students (1867). In 1888 the following statistics were reported: Yearly meetings, 31; quarterly meetings, 147; ordained preachers, 1686, besides many licensed preachers; churches, 1942; total membership, 114,774. The Foreign Missionary Society has a mission at Orissa, India; they have also a Home Miss. Society and an Education Society. In New Brunswick and Nova Scotia they have several thousand members, and a journal, the *Religious Intelligencer*, published at St. John's, N. B. See Stewart, *History of Free-will Baptists*, Dover, 1862, vol. i, from 1780 to 1830; (Winebrenner) *History of Denominations in the United States;* Belcher, *Religious Denominations;* Cox, *The Baptists* (in the *Encyclopædia Metropolitana*); Schem, *Ecclesiastical Year-book; Free-will Baptist Register.*

BAPTISTS, GERMAN, a denomination of American Baptists who are commonly called Dunkers, while they call themselves Brethren. They originated at Schwarzenau, in Germany, in 1708, but were driven by persecution to America between 1719 and 1729. They purposely neglect any record of their proceedings, and are opposed to statistics, which they believe to savor of pride. They originally settled in Pennsylvania, but are now most numerous in Ohio. In 1790, a party of Universalists, led by one John Ham, separated from the Dunkers, since which time there has been no connection between them. The seceders are to be found in Kentucky, Illinois, Missouri, and Iowa. The whole denomination has been believed to hold Universalist views, but they have always protested against the charge. With the Mennonites, they appeal to the Confessions of Faith published in Holland two centuries ago. They practise trine immersion, with laying on of hands while the person is in the water. They lay their candidate forward in the water instead of backward, as the regular Baptists do. Their officers are bishops (or ministers), elders, teachers, and deacons (or visiting brethren). They also have deaconesses—aged women, who are allowed to exercise their gifts statedly. Bishops are chosen from the teachers, after they have been fully tried and found faithful It is their duty to travel from one congregation to another, to preach, to officiate at marriages and funerals, to set in order whatever may be wanting, to be present at love-feasts and communions, when a bishop is to be ordained, when teachers or deacons are chosen or elected, and when any officer is to be excommunicated. An elder is the first or eldest chosen teacher in a congregation where there is no bishop. It is his duty to appoint meetings, to assist in excommunication, to exhort and preach, to baptize, to travel occasionally, and, where no bishop is present, to perform all the duties of the latter. Teachers are chosen by vote. It is their duty to exhort and preach at any of their stated meetings, and, when so requested by a bishop or elder, to perform the ceremonies of matrimony and of baptism. It is the duty of deacons to keep a constant oversight of poor widows and their children, and give them such aid from time to time as may be necessary; to visit all the families in the congregation at least once a year, and exhort, comfort, and edify them, as well as to reconcile all offences and misunderstandings that may occur from time to

time; and, when necessary, to read the Scriptures, pray, and exhort at the regular meetings. An annual meeting is held about Whitsuntide, and attended by bishops and teachers, as well as by such other members as may be delegated by the congregations. A committee of five of the oldest bishops hears those cases which may be referred to them by the teachers and representatives from the congregations. Their decisions are published in English and German. In plainness of speech and dress they resemble the Society of Friends. They will not go to law, nor engage in war, and seldom take interest for the money which they lend to their poorer brethren. The *Baptist Year-book* for 1890 estimates the number of their preachers at 1490, of congregations at 4390, of members at 204,517. The census of 1850 gave them only 52 church edifices, which indicates that a large number of their congregations worship in school-houses. See Belcher, *Religious Denominations.* See TUNKERS.

BAPTISTS, OLD-SCHOOL. A name assumed by those Baptists who, in the second half of the past century, opposed the formation of missionary societies, Sunday-schools, and similar institutions, which they considered as floodgates for letting in all those contrivances in religion which make the salvation of men appear to depend on human effort. They are frequently, also, called Anti-mission or Anti-effort Baptists. They have neither colleges nor theological institutions, and are almost entirely confined to the Western and South-western States. Their number is at present on the decrease. In 1844 they counted 61,000 members; in 1854, 66,500; in 1859, 58,000. In 1889 they had 155 associations, 1800 churches, 900 ordained ministers, and 45,000 members. See Belcher, *Religious Denominations;* Cox, *The Baptists; American Baptist Year-book* for 1890.

BAPTISTS, SEVENTH-DAY, a denomination of Baptists who keep the seventh day of the week instead of the first as the Sabbath. In England they assumed, soon after the Reformation, the name of Sabbatarians; but in 1818 this term was rejected by the general conference in America, and the term Seventh-day Baptists adopted. They believe that the first day was not generally used in the Christian Church as Sabbath before the reign of Constantine. Traces of seventh-day keepers are found in the times of Gregory I, Gregory VII, and in the twelfth century in Lombardy. In Germany they appeared late in the fifteenth, and in England in the sixteenth century. In 1595, a work advancing their views was published in England by one Nicholas Bound, D.D., and several of their members suffered imprisonment. They assumed a denominational organization in 1650, and counted at the end of the seventeenth century eleven churches, of which now only three remain. In America the first Seventh-day Baptists were connected with First-day Baptist churches. A separate organization was commenced in 1671. Yearly meetings commenced at the beginning of the eighteenth century, and a general conference was organized at the beginning of the nineteenth century, which held its meetings at first annually, later (since 1846) triennially. In 1845 they divided themselves into five associations (Eastern, Western, Central, Virginia, and Ohio). They have repeatedly taken action against slavery, and in favor of temperance and other reforms. A foreign missionary society was established in 1842, and supports missionaries in China and Palestine. Besides, they have a Tract and Publishing Society. The latter issues a weekly, a monthly, and a quarterly periodical. Their literary institutions are De Ruyter Institute and Alfred University, both in the State of New York, besides several smaller academies. The *Baptist Year-book* for 1890 gives the following statistics: 110 churches, 113 ministers, and about 9000 members. See Belcher, *Religious Denominations.*

BAPTISTS, SEVENTH-DAY (GERMAN), a denomination of Baptists which arose by secession from the German Baptists (q. v.) or Dunkers. In 1725 Conrad Beissel published a tract against the celebration of the first day, and, when this created some disturbance in the society at Mill Creek, of which he was a member, he retired to a cell on the banks of the Cocalico, and lived there for some time unknown to the people he had left. When discovered, some other members of the society at Mill Creek settled around him, and in 1728 introduced the seventh day into public worship. In 1732 the solitary life was changed into a conventual one, and a monastical society was established in May, 1733. The establishment received the name Ephrata. The habit of Capuchins was adopted by both the brethren and the sisters, and monastic names given to all who entered the cloister. No monastic vows, however, were taken, neither had they any written covenant. The property which belonged to the society was common stock, yet none were obliged to give up any of their possessions. Celibacy they recommend as a virtue, but do not require it. Governor Penn, who visited them frequently, offered to them five thousand acres of land, but they refused it. At an early period they established a literary institution, a Sabbath-school, and a printing-office, and greatly cultivated music. Branches of the society of Ephrata were established in 1756 in York county, and in 1763 in Bedford county. Their principal settlement at present is at Snowhill, near the Antietam Creek, in Franklin county, Pa. Dr. Baird says, "They are not believed to exceed a few hundreds in numbers, and their ministers may be as many as ten or twelve." See Belcher, *Religious Denominations;* (Winebrenner) *Hist. of Denom. in the U. S.*

BAPTISTS, SIX-PRINCIPLE. The six principles which distinguish this section of Baptists from all others are those mentioned in the Epistle to the Hebrews vi, 1, 2, viz.: 1. Repentance from dead works; 2. Faith toward God; 3. The doctrine of baptisms; 4. The laying on of hands; 5. The resurrection of the dead; 6. Eternal judgment. They distinguish four baptisms: 1. John's "baptizing with the baptism of repentance;" 2. The baptism of the Holy Ghost and with fire on the day of Pentecost; 3. The baptism of Christ's sufferings. But after the resurrection of Christ there is only one kind of baptism to remain, viz., 4. The baptism of the believers in Christ in the name of the Father, and of the Son, and of the Holy Ghost. Their rite of "laying on of hands" corresponds with Episcopal confirmation, and is the chief point in their system on which they insist. They refuse communion as well as church-fellowship with churches who do not practise it. The Six-Principle Baptists are Arminians, holding to a general atonement. Their ministry generally has not been liberally educated nor adequately supported. They are almost confined to Rhode Island, out of which they have only a few congregations in Massachusetts, New York, and Pennsylvania. They originated as a separate organization in 1639, and at no period of their history counted more than 39 churches. In 1852 they formed two yearly conferences, the one of Rhode Island and Massachusetts, the other of New York and Pennsylvania. The *Baptist Year-book* for 1890 gives the following statistics: 16 churches, 16 ordained ministers, 1450 members. See (Winebrenner) *History of Denominations in the U. S.;* Belcher, *Religious Denominations;* Smith, *Tables of Church History.*

Baptize. See BAPTISM.

Bar (properly בְּרִיחַ, *beri'ach*) chiefly occurs in the following senses: that whereby a door is bolted and made fast (Neh. iii, 3); a narrow cross-board or rafter wherewith to fasten other boards (Exod. xxvi, 26); a rock in the sea (Jonah ii, 6); the bank or shore of the sea, which, as a bar, shuts up its waves in their own place (Job xxxviii, 10); strong fortifications and pow-

erful impediments are called bars, or bars of iron (Isa. xlv, 2; Amos i, 5). See Door.

Bar. See Corn.

Bar- (βάρ-, Heb. and Chald. בַּר, a *son*), a patronymic sign, as Bar-Jesus, Bar-Jona, etc. See Ben-.

Barabbas (Βαραββᾶς, for the Chald. בַּר אַבָּא, *son of Abba*, Simonis, *Onom. N. T.* p. 38; a common name in the Talmud, Lightfoot, *Hor. Heb.* p. 489), a robber (λῃστής, John xviii, 40) who had committed murder in an insurrection (Mark xv, 7; Luke xxiii, 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate, A.D. 29. The procurator, in his anxiety to save Jesus, proposed to release him to the people, in accordance with their demand that he should release one prisoner to them at the Passover. As a rebel, he was subject to the punishment laid down by the Roman law for such political offences, while as a murderer he could not escape death even by the civil code of the Jews. But the latter were so bent on the death of Jesus that, of the two, they preferred pardoning this double criminal (Matt. xxvii, 16-26; Mark xv, 7-15; Luke xxiii, 18-25; John xviii, 40), who was accordingly set free (Acts iii, 14). There appears to have been a usage in Jerusalem, at the paschal feast, for the governor to release to the people a prisoner whom they might particularly desire. This custom does not appear to have been ancient; it was probably derived either from the Syrians or from the Greeks and Romans, the former of whom had such a custom at their Thesmophoriæ, the latter at their Lectisternia. Some think the policy of this provision was obviously to conciliate the favor of the Jews toward the Roman government. See Passover.

Origen says that in many copies Barabbas was also called *Jesus* (Ἰησοῦν Βαραββᾶν; see the *Dürmst. Lit.-Bl.* 1843, p. 538). The Armenian Version has the same reading: "Whom will you that I shall deliver unto you, Jesus Barabbas, or Jesus that is called Christ?" Griesbach, in his *Comment.*, considers this as an interpolation, while Fritzsche has adopted it in his text (so also Tischendorf in Matt. xxvii, 16, 17, but not his last ed.). We can certainly conceive that a name afterward so sacred may have been thrown out of the text by some bigoted transcriber. On the other hand, the contrast in ver. 20, "that they should ask Barabbas and destroy Jesus," seems fatal to its original position in the text. See Jesus.

Bar'achel (Heb. *Barakel'*, בְּרַכְאֵל, whom *God has blessed;* Sept. Βαραχιήλ) the father of Elihu the Buzite, one of Job's three "friends" (Job xxxii, 2, 6). B.C. prob. ante 2000.

Barachi'ah (same name as Berechiah; Sept. Βαραχίας), the father of the prophet Zechariah (Zech. i, 1, 7). B.C. ante 500.

Barachi'as (Βαραχίας, the Greek form of the name Barachiah), father of the Zechariah (Zacharias) mentioned in Matt. xxiii, 35, as having been murdered by the Jews. See Zechariah.

Baradæus, Jacobus. See Jacobites.

Barah. See Beth-barah.

Ba'rak (Heb. *Barak'*, בָּרָק, *lightning;* Sept. and N. T. Βαράκ, Joseph. *Ant.* v, 5, 2, Βάρακος; comp. the family name of Hannibal, *Barca*="lightning of war"), son of Abinoam of Kedesh-naphtali, a Galilean city of refuge in the tribe of Naphtali (Judg. iv, 6; comp. Josh. xix, 37; xxi, 32). He was summoned by the prophetess Deborah to take the field against the hostile army of the Canaanitish king Jabin (q. v.), commanded by Sisera (q. v.), with 10,000 men from the tribes of Naphtali and Zebulon, and to encamp on Mount Tabor, probably because the 900 chariots of iron (Judg. iv. 3), in which the main force of Sisera consisted, could not so easily manœuvre on uneven ground. After some hesitation, he resolved to do her bidding, on condition that she would go with him which she readily promised. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm (Joseph. *Ant.* v, 4) and a wind that blew in the faces of the enemy, boldly rushed down the hill, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esdraelon), "the battle-field of Palestine." From the prominent mention of Taanach (Judg. v, 19, "sandy soil") and of the river Kishon, it is most likely that the victory was partly due to the suddenly swollen waves of that impetuous torrent, particularly its western branch, called Megiddo. The victory was decisive, Harosheth taken (Judg. iv, 16), Sisera murdered, and Jabin ruined. A peace of forty years ensued, and the next danger came from a different quarter. The victors composed a splendid epinician ode in commemoration of their deliverance (Judg. v). See Deborah. Barak's faith is commended among the other worthies of the Old Test. in Heb. xi, 32. See also Bene-barak.

From the incidental date apparently given in Judg. v, 6, some have regarded Barak as a contemporary of Shamgar. If so, he could not have been so late as 178 years after Joshua, where he is generally placed. Lord A. Hervey supposes the narrative to be a repetition of Josh. xi, 1-12 (*Genealogies*, p. 228 sq.). A great deal may be said for this view: the names Jabin and Hazor; the mention of subordinate kings (Judg. v, 19; comp. Josh. xi, 2 sq.); the general locality of the battle; the prominence of chariots in both narratives, and especially the name Misrephoth-maim, which seems to mean "burning by the waters," as in the margin of the A. V., and not "the flow of waters." Many chronological difficulties are also thus removed; but it is fair to add that, in Stanley's opinion (*Palest.* p. 392 note), there are geographical difficulties in the way (Ewald, *Gesch. d. Volkes Israel;* Thomson, *Land and Book*, ii, 141 sq. There appears, therefore, on the whole, no good reason for departing from the regular order of the judges, which places his rule B.C. 1409-1369. See Judges.

Baratier, John Philip, an eminent boy-scholar, was born January 19th, 1721, at Schwabach, in Anspach. His father, Francis, was pastor of the French Protestant church in Schwabach, and gave his son careful education from infancy. At five years old he could speak Latin, French, and German, and at seven he knew by heart the Psalms in Hebrew. In his tenth year he composed a Hebrew Dictionary of rare words, and in his thirteenth he translated the Itinerary of Benjamin of Tudela (Amst. 1734, 2 vols. 8vo). He afterward applied himself to ecclesiastical history, the fathers, and theology, and answered a Unitarian work which Crellius published (under the name of *Artemonius*) in a book entitled *Antiartemonius* (Nuremb. 1735). In 1735, on his way to Berlin, he passed through Halle, where he was made M.A.; upon which occasion he composed, impromptu, fourteen theses in the presence of the professors, and on the following day defended them for three hours before a public audience with entire success. At Berlin he was received with honor by the king, and was enrolled among the members of the Royal Society. At the king's request he established himself at Halle to study law, and died there October 5th, 1740, being only nineteen years of age. He also published *Disquisitio Chronologica de Successione antiquissima Rom. Pontificum* (Utrecht, 1740, 4to), and some other works. His life, by Formey, was published at Halle, 1741 (2d ed. Frankfort, 1755).—*Biog. Univ.* iii, 322; Landon, *Eccl. Dict.* s. v.

Barbadoes, one of the Windward group of the West India Islands, which in 1850 had a population of 125,864 inhabitants, seven eighths of whom are blacks. It is the see of a bishop of the Church of England, whose diocese comprises all the British Windward Islands, and had, in 1859, 88 clergymen, including two

archdeacons. There are many well-endowed public schools, among which Codrington College has a revenue of £3000 a year (*Clergy List for* 1860, Lond. 1860, 8vo). See WEST INDIES.

Barbara, St., whose day is observed in the Greek and Roman churches December 4th, is said to have suffered martyrdom at Heliopolis, Egypt, under Galerius, A.D. 306 (Assemani, *Bibl. Orient.* i, 63). Another account makes the place Nicomedia, the time A.D. 235, and says that after her conversion she exhorted her father to be converted, but he accused her and put her to death with torture.—A. Butler, *Lives of Saints*, Dec. 4.

Barbarian (*βάρβαρος*), a term used in the New Testament, as in classical writers, to denote other nations of the earth in distinction from the Greeks (Serv. *ad* Virg. *Æn.* ii, 504). "I am debtor both to the Greeks and Barbarians" (Rom. i, 14). (Comp. Plato, *Polit.* p. 260; *Erat.* p. 383; *Theæt.* p. 175; Pliny, xxix, 7; Aristot. *De Cœlo*, i, 3; Polyb. v, 33, 5.) In Coloss. iii, 11, "Greek nor Jew—Barbarian, Scythian"—*Βάρβαρος* seems to refer to those nations of the Roman empire who did not speak Greek, and *Σκύθης* to nations not under the Roman dominion. In 1 Cor. xiv, 11, the term is applied to a difference of language: "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." Thus Ovid, "Barbarus hic ego sum, quia non intelligor ulli" (*Trist.* v, 10, 37). In Acts xxviii, the inhabitants of Malta are called *βάρβαροι*, because they were originally a Carthaginian colony, and chiefly spoke the Punic language. In the Sept. *βάρβαρος* is used for the Hebrew לַעַז, *laăz'*, "a people of *strange* language" (Psa. cxiv, 1); Chaldee ברבראי. In the rabbinical writers the same Heb. word is applied to foreigners in distinction from the Jews; and in the Jerusalem Talmud it is explained as meaning *the Greek language;* Rabbi Solomon remarks that whatever is not in the holy tongue is called by this term (Buxtorf, *Lex. Talm.* s. v.). According to Herodotus, the Egyptians called all men barbarians who did not speak the same language as themselves (ii, 158). Clement of Alexandria uses it respecting the Egyptians and other nations, even when speaking of their progress in civilization, as in his *Strom.* i, ch. xvi, § 74: "Barbarians have been inventors not only of philosophy, but likewise of almost every art. The Egyptians, and, in like manner, the Chaldæans, first introduced among men the knowledge of astrology." In a singular passage of Justin Martyr's first Apology the term is applied to Abraham and other distinguished Hebrews: "We have learned and have before explained that Christ is the first-begotten of God, being the Word (or reason, *λόγον ὄντα*) of which the whole human race partake. And they who live agreeably to the Word (or reason, *οἱ μετὰ λόγου βιώσαντες*) are Christians, even though esteemed atheists: such among *the Greeks* were Socrates, Heraclitus, and the like; and among *the barbarians* ('among other nations,' Chevallier's *Trans.*), *ἐν βαρβάροις*, Abraham, Ananias, Azarias, Misael, and Elias, and many others," *Apol.* i, 46. Strabo (xiv, 2) suggests that the word *bar-bar-os* was originally an imitative sound, designed to express a harsh, dissonant language, or sometimes the indistinct articulation of the Greek by foreigners, and instances the Carians, who, on the latter account, he conjectures, were termed by Homer *βαρβαρόφωνοι* (*Iliad*, ii, 867), although it is doubtful whether in the same sense (Thucyd. i, 3). The word appears to have acquired a reproachful sense during the wars with the Persians; their country was called *ἡ βάρβαρος* (*γῆ*) (Demosth. *Philipp.* iii). In 1 Cor. v, 13, 1 Tim. iii, 7, we have "those outside" (*οἱ ἔξω*), and Matt. vi, 32, "the nations" (*τὰ ἔθνη*), used Hebraistically for "the Gentiles" (גּוֹיִם, אֻמִּים), in very much the same sort of sense as that of *βάρβαροι*), to distinguish all other nations from the Jews; and in the Talmudists we find Palestine opposed to "the lands" (אַרְצוֹת), just as Greece was to *Barbaria* or *ἡ βάρβαρος* (comp. Cic. *Fin.* ii, 15; Lightfoot, *Centuria Chorogr.* ad init.). And yet so completely was the term *βάρβαρος* accepted, that even Josephus (*Ant.* xi, 7, 1; xiv, 10, 1; xxvi, 6, 8; *War*, introd.; *Apion*, i, 11 and 22) and Philo (*Opp.* i, 29) scruple as little to reckon the Jews among them as the early Romans did to apply the term to themselves ("Demophilus scripsit, Marcus vertit barbare," Plaut. *Asin.* prol. 10). Very naturally, the word, after a time, began to involve notions of cruelty and contempt (*ἠηρὸς βαρβάρου*, 2 Macc. iv, 25; xv, 2, etc.), and then the Romans excepted themselves from the scope of its meaning (Cic. *De Rep.* i, 37, § 68). Afterward only the savage nations were called barbarians, though the Greek Constantinopolitans called the Romans "barbarians" to the very last (Gibbon, li; vi, 351, ed. Smith). See Iken, *De Scythis et Barbaris*, in the *Biblioth. Brem.* I, v, 767 sq.; Kypke, *Observ.* ii, 152; Schleusner, *Thes. Phil.* i, 50; Dougtæi *Analect.* ii, 100 sq.; Rauth, *Ueb. Sinn u. Gebrauch des Wortes Barbar* (Nürnb. 1814). See HELLENIST.

Barbelo, one of the chief female æons of the Gnostics, especially of the Nicolaites and the Borborians, the mother of every thing living. She lived with the father of the universe and with Christ in the eighth heaven. Hence the surname Barbelites, which was given to the Gnostics. See GNOSTICISM.

Barber (גַּלָּב, *gallab'*). "Son of man, take thee a sharp knife, take thee a *barber's* razor, and cause it to pass upon thine head and upon thy beard" (Ezek. v, 1). Shaving the head was customary among the Jews as an act of mourning. See GRIEF. Sometimes, for the same reason, the hair of the beard was also shaven, or plucked off, as was done by Ezra on his arrival at Jerusalem on finding that the Hebrews had intermixed with the nations around them, and plunged into all their idolatries (Ezra ix, 3). See HAIR. The operation of shaving the head was probably performed much in the same manner as is now usual in the East. The operator rubs the head gently and comfortably with

Modern Egyptian Barber.

his hand moistened with water. This he does for a considerable time; and he afterward applies the razor (q. v.), shaving from the top of the head downward.

Barber, JOHN, an English civilian of All Souls', Oxford, who graduated D.C.L. in 1532. He was patronized by Archbishop Cranmer, and assisted in the preparation of the well-known king's book, the *Necessary Doctrine of a Christian Man.* Barber died at Wrotham about the beginning of 1549.—*New Gen. Biog. Dict.* iii, 143; Landon, *Eccl. Dict.* s. v.

Barbets, a name given to the Vaudois of the mountains of Piedmont from the fact of their ministers being styled *Barbes,* or elders. See VAUDOIS.

Barburim See FOWL

Barcelona, one of the chief cities of Spain, and see of a Roman Catholic archbishop. Councils were held there in 540, 599, 906, 1054, and 1068. They passed canons respecting church discipline and church property, and the last, in particular, proposed the substitution of the Roman for the Gothic rite.

Bar-cepha, MOSES a Jacobite bishop and author, who early in life entered the convent of Sergius, on the Tigris. He was afterward raised to the episcopal order under the name of Severus, and is sometimes called bishop of Beth-Ceno, sometimes of Bethraman. He is said to have died in 913. He composed a "Commentary on Paradise" in Syriac, which was translated into Latin by And. Masius, and printed at Antwerp in 1569, 8vo (also in *Bibliotheca Patrum* and in *Critici Sacri*). This work is divided into three parts. Part I inquires whether there was both a terrestrial and a spiritual paradise, and concludes that there was but one. Part II gives the mystic signification of all the passages of Holy Scripture relating to the terrestrial paradise. Part III answers the objection of heretics, e. g. that of Simon Magus, who accused the Almighty of the want of power to preserve Adam from the fall.—Clarke, *Sacred Literature,* ii, 555.

Barckhausen, CONRAD HEINRICH, a German theologian of the 18th century. He was professor, and later rector of one of the Berlin colleges. He had with his colleague Volckmann an animated controversy on the subject of divine grace, Volckmann advocating universal grace, and Barckhausen maintaining particularism. The title of the work of Barckhausen, which he published under the name of *Pacificus Verinus,* is *Amica Collatio doctrinæ de gratia quam vera reformata confitetur ecclesia, cum doctrina quam Volckmannus publici juris fecit* (Furth, 1714). The controversy was joined in by several other theologians on both sides; and Barckhausen himself is said to be the author of another work on the subject, published in the German language (*Abgenöthigte Ehr- und Lehr-Rettung der Reformirten Kirchen* [1714]). In 1719, a royal edict of King Friedrich Wilhelm I imposed silence upon both parties.—Herzog, *Supplem.* i, 167.

Barclay, Barklay, or De Barklay, Alexander, a poet and prose writer, born toward the end of the 15th century, but whether English or Scotch by birth is uncertain. He was certainly at Oriel College, Oxford, about 1495, and, after finishing his studies, he travelled in Holland, Germany, Italy, and France, and studied the languages and literature of those countries. Returning to England, he became one of the priests or prebendaries of the college of St. Mary Ottery, Devonshire, and was afterward a monk of the Benedictine monastery of Ely, where he continued till the suppression of the monastery in 1539. In 1546 he obtained the vicarage of Great Badow and that of Wokey. On 30th April, 1552, he was presented to the rectory of Allhallows, but died in June of that year at Croydon. His character as a priest is dubious, but of his merit as a writer there is no dispute, if there were no other proof of it than his famous *Ship of Fools,* partly a translation and partly an imitation from the German of Sebastian Brandt, the old title being *The Shyp of Folys of the Worlde* (London, 1509).—*New Gen. Biog. Dict.* ii, 47; Allibone, *Dictionary of Authors,* i, 116.

Barclay, Henry, D.D., was born in 1714, and graduted at Yale in 1734, serving for some years as missionary among the Mohawks. He went to England in 1737 to be ordained, and on his return assumed the charge of the Protestant Episcopal Church at Albany. In 1746 he became rector of Trinity Church, New York, where he remained till his death in 1764. He was made D.D. by the University of Oxford in 1760. Dr. Barclay was zealous and indefatigable, his disposition engaging, and his life most exemplary.—Sprague, *Annals,* v, 91.

Barclay, John, was born at Pont-à-Mousson, in Lorrain, where his father, William Barclay (q. v.), was law professor, in 1582. He studied at the college of the Jesuits there, and the brethren, observing his genius, attempted to draw him into their order. This offended his father, who left the college with his son in 1603 and returned to England. He wrote verses in praise of King James, and would doubtless have succeeded at court had he not been a Romanist. His literary reputation rests on his *Argenis* (1621, and many editions since), which had an immense popularity, and was translated into various languages. We mention him here for the following works *Series patefacte divinitus purricidii,* etc. (A History of the Gunpowder Plot, Amst. 1605, 12mo); *Pietas,* etc. (a defence of his father's work, *De Potestate Papæ,* against Bellarmine, Paris, 1611, 4to); *Parænesis ad Sectarios hujus temporis* (Rome 1617, 12mo; an appeal to Protestants in favor of Romanism). He died at Rome, Aug. 12, 1621.—*New Gen. Biog. Dictionary,* ii, 49; Allibone, *Dictionary of Authors,* i, 117.

Barclay, John, founder of the "Bereans" (q. v.), was born at Muthill, Perthshire, Scotland, in 1734, and studied at St. Andrews, where he graduated A.M. In 1759 he was licensed by the presbytery of Auchterarder, and became assistant minister of Errol, and in 1763 assistant minister of Fettercairn in Forfarshire. Here he began to act the religious leader, and attracted crowds of hearers by his novelties of doctrine. In 1766 he published a *Paraphrase of the Book of Psalms,* with a dissertation on interpretation, which was censured by the presbytery. On the death of the clergyman to whom he was assistant in 1772, the presbytery refused him the necessary testimonials for accepting a benefice elsewhere, and he then left the Church of Scotland, and became the leader of the sect called Bereans, of which a few congregations still exist. He preached for some time in Edinburgh, and subsequently in London and Bristol. In London he kept open a debating society, where he supported his doctrines against all impugners. He died on the 29th of July, 1798.—*Penny Cyclopædia,* s. v. See BEREANS.

Barclay, Robert, of Ury, the eminent Quaker, was the son of Colonel David Barclay, and was born at Gordonstown, in Morayshire, Scotland, December 23, 1648. His elementary education over, he was sent to the Scotch college at Paris, where his uncle was rector, and there he imbibed a strong predilection for Romanism. His uncle offered to make him his heir if he would stay in France and enter the Roman Church; but, though his youthful imagination had been impressed by the splendid services of the church, he refused, and returned to England in 1664. It is said that even at this time (when he was only sixteen) he was an excellent scholar, and could speak in the Latin language with wonderful fluency and correctness. His father joined the Quakers in 1666, and his example was soon followed by his son, who thenceforward became an indefatigable propagator of their opinions both at home and in Holland. He gives an account of his change, in substance, as follows (in his *Treatise on Universal Love*), viz.: that "his 'first ed-

ucation fell among the strictest sort of Calvinists,' those of his country 'surpassing in the heat of zeal not only Geneva, from whence they derive their pedigree, but all the other so-called reformed churches;' that shortly afterward, his transition to France had thrown him among the opposite 'sect of papists,' whom, after a time, he found to be no less deficient in charity than the other; and that consequently he had refrained from joining any, though he had listened to several. The ultimate effect of this was to liberalize his mind by convincing him of the folly and wickedness of religious strife. In both Calvinists and Catholics he found an absence of 'the principles of love,' 'a straitness of doctrine,' and a 'practice of persecution,' which offended his idea of Christianity, as well as his gentle and generous nature. He therefore allied himself gladly to this new sect, whose distinguishing feature was its charity and pure simplicity of Christian life, and soon became one of its most devoted adherents and its ablest advocate. In the course of his life he made several excursions into England, Holland, and Germany, earnestly propagating his peaceful views wherever he went, and occasionally enjoying the companionship of William Penn."

Barclay believed, as the Society of Friends now do, that divine revelation is not incompatible with right reason, yet he believed, as orthodox Friends also now do, that the faculty of reason alone, unassisted by divine illumination, is unable to comprehend or receive the sublime truths relative to that redemption and salvation which came by Jesus Christ. To show that the tenets held by the society were capable of a rational vindication, Barclay employed all the powers of his intellect, and produced a succession of works in explanation and defence of Quakerism. The first was *Truth cleared of Calumnies* (1670), especially in reply to Mitchell, a minister near Aberdeen, who reiterated his slanders in a pamphlet, which was answered by Barclay in his *William Mitchell unmasked*, etc. (Ury, 1671). Then followed an exposition of the doctrines and principles of the Quakers, bearing the title "*A Catechism and Confession of Faith*, approved of and agreed unto by the General Assembly of the Patriarchs, Prophets, and Apostles, Christ himself chief Speaker in and among them; in which the answers are all given in the language of the Bible" (1675); translated into Latin, *Catechismus et Fidei Confessio Approbata*, etc. (Rotterd. 1676, 8vo); *The Anarchy of the Ranters* (1676, 12mo); a *Vindication* of the same (1679); *Theses Theologicæ*, comprising, in fifteen propositions, the doctrines maintained by the Quakers. This was sent abroad, in various languages, to the principal clergy of Europe, and was made the basis of Barclay's greatest work, *Theologiæ verè Christianæ Apologia* (Amsterd. 1676, 4to); translated into English, *An Apology for the true Christian Divinity*, etc. (London, 1678; often reprinted, and translated into German and other languages). The Apology was dedicated to King Charles II, and had the misfortune to receive the praise of Voltaire. "The leading doctrine which runs through the whole book is, that divine truth is made known to us not by logical investigation, but by intuition or immediate revelation; and that the faculty, if it can be technically defined, by which such intuition is rendered possible, is the 'internal light,' the source of which is God, or, more properly, Christ, who is the 'light that lighteth every man that cometh into the world.' The identity of this doctrine with that held by Mr Maurice and others of the Broad Church in the present day has been more than once remarked." "Holy Writ," according to Barclay, "is a *declaratio fontis*, not the original source of knowing the truth; it is no adequate rule for doctrine and morals, though it gives a true and credible testimony to the original source of knowledge. It is subordinate to the Holy Spirit, from whom it derives its excellence. It is worthy of notice, that he argues for the subordination of Scripture to the inward light on the same grounds as Romanism pleads for the necessity of tradition. He points to the many contradictory interpretations of the Bible, which require a higher criterion, and asserts that this can only be found in the inward divine word. The subjective tendency, if carried out to its consequences, might lead to entirely giving up the objectivity of divine revelation" (Neander, *History of Dogmas*, ii, 672). So able a book naturally gave rise to controversy, the assumption of inward light being supposed by many to set aside the superior authority of Scripture, and the denial of the perpetuity of baptism and the Lord's Supper occasioning a suspicion of infidelity. On this supposed tendency of the system it was acrimoniously attacked by John Brown, in a work to which he gave the title of "Quakerism the Pathway to Paganism." The Apology was also much canvassed in various seats of learning. Nicholas Arnold, a professor in the University of Franeker, wrote against it, and Barclay replied, and in the same year an oral discussion took place between some students in the University of Aberdeen on the one side, and the author, assisted by his friend George Keith, on the other. "No part of the 'Apology' was controverted by so many opponents as that in which the necessity of an inward and immediate revelation was insisted upon. It was the only portion of the work which could be considered original. The other doctrines contained in it had all been maintained by abler defenders, their arrangement in the Quaker system of theology being the only point in which they differed from the Arminian scheme. None of the numerous publications in which this leading tenet of this new faith was attempted to be disproved called forth a reply from the writer; but having been requested by Adrian Paets, an ambassador from the court of the Netherlands, with whom he had some conversation on the principles of the Friends, to reconsider the strength of some objections which he had advanced against them, Barclay addressed him in Latin on the subject while he was in the prison at Aberdeen, reviewed his former arguments, and declared himself more convinced of their truth than he had ever been, in his treatise on *Immediate Revelation* (see below).

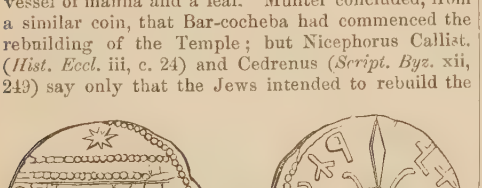
"The discipline or church government of the Society of Friends was as much defamed as their religious opinions. It could not be denied that in their forms of worship, of marriage, and of burial there was a wide departure from the customary ceremonial, and it was generally understood that the society carried its interference to a great extent in the private concerns of those who belonged to its communion. These regulations were vindicated by Barclay in a work wherein he contrasts the internal government of the Quakers with the anarchy of the Ranters and the hierarchy of the Romanists, justifying the discipline of his sect, and defending its members 'from those who accuse them of confusion and disorder, and from such as charge them with tyranny and imposition.' The publication of this treatise engaged its author in a long altercation with some persons of his own persuasion, who took offence at various parts of it as tending to violate the rights of private judgment and to restrain the operations of the Spirit. Their opposition, being discountenanced by the society, soon passed away, and the work itself rose into such favor among the sect that its title was changed at one of its yearly meetings to *A Treatise on Christian Discipline*, and it became the standard authority on all matters to which it relates."

In 1677 Barclay was imprisoned at Aberdeen, together with his father and many others, but was released at the instigation of Elizabeth, the princess palatine of the Rhine, who greatly favored him and William Penn. While in prison he wrote his *Universal Love considered and established upon its right Foundation*, etc. (London, 1677), a work breathing the

purest spirit of Christian benevolence and peace. His last literary work was his *Possibility and Necessity of the immediate Revelation of the Spirit of God* (1686, 8vo). He afterward enjoyed so high a reputation that in 1682 he was appointed governor of New Jersey, in America, by royal commission, liberty being granted to him of appointing a deputy, which he did, and never visited his government in person. He died October 13th, 1690, at his estate of Ury.—*Penny Cyclopædia*, s. v.; *Chambers's Encyclopædia*, s. v.; *Biographia Britannica*; Allibone, *Dictionary of Authors*, i, 117; *Collected Works of Robert Barclay*, by Penn (London, 1692, fol., and 1718, 3 vols. 8vo); *Short Account of the Life and Writings of R. Barclay* (Lond. 1782, 12mo). See FRIENDS.

Barclay, William, was born in Aberdeen, Scotland, about 1545, was a Roman Catholic, and a favorite of Mary Queen of Scots. After her fall he went to France, studied law, and was made professor of that branch at the new University of Pont-à-Mousson. Finding that the Jesuits were likely to draw his son John into their ranks (see BARCLAY, JOHN), he left the University, returned to England, and was offered a professorship of civil law at one of the universities if he would conform to the Anglican Church. This, however, he refused to do, and returned to France, where he was made professor at Angers, and died in 1605 (or 1609). He wrote (besides other works on law, etc.) *De Potestate Papæ, an et quatenus in Reges et Principes seculares Jus et Imperium habeat* (London, 1609, 8vo; Pont-à-Mousson, 1610, 8vo; transl. into French, Pont-à-Mousson, 1611; Cologne, 1688, 8vo). In this work he vindicates the independent rights of princes against the usurpations of the pope.—Bayle, *Dictionary*, s. v.; Hoefer, *Nouv. Biog. Générale*, iii, 471.

Bar-cŏcheba (Chal. בַּר כּוֹכְבָא, *son of the star*), or SIMEON BAR-COCHBA, a Jewish impostor, who applied to himself the prophecy of Balaam (Num. xxiv, 17), and incited the Jews to revolt against the emperor Hadrian (A.D. 130). He passed himself off for the Messiah, and his pretensions were supported by Akiba (q. v.), the chief of the Sanhedrim. The better to deceive the credulous Jews, according to Jerome, he pretended to vomit flames, by means of a piece of lighted tow which he kept in his mouth. Bar-cocheba profited by the seditious state in which he found the Jews, and took Jerusalem, A.D. 132. He issued coins having on one side his own name, and on the other "Freedom of Jerusalem." In the British Museum is a coin ascribed by some to Simon the Maccabee (q. v.), after some of whose it appears to have been modelled, corresponding to the description given by Tychsen and others of a coin of Bar-cocheba. One side of this coin represents a portion of four columns, in the midst of which is a lyre; a serpentine stroke below is said to represent the brook of Kedron, and a star seems to allude to Numbers xxiv, 17. The other side has a vessel of manna and a leaf. Münter concluded, from a similar coin, that Bar-cocheba had commenced the rebuilding of the Temple; but Nicephorus Callist. (*Hist. Eccl.* iii, c. 24) and Cedrenus (*Script. Byz.* xii, 249) say only that the Jews intended to rebuild the Temple. All the thieves, murderers, and disorderly characters in the country quickly repaired to his standard, and he was soon strong enough to vanquish, in several engagements, J. Annius Rufus, the Roman commandant in Judæa. On this the emperor Hadrian ordered his most able commander, Julius Severus, to leave his post in Britain and repair to Palestine; but the time which elapsed during his journey was favorable to the rebels. After his arrival, Julius Severus prudently avoided battles, but took a number of fortified places before he marched against Jerusalem, which he took and destroyed after sustaining great losses. The Jews, after the capture of the city, concentrated their forces in the mountain-fortress of Bethar, in the neighborhood of Jerusalem. While Julius Severus was gradually reconquering the country, Bar-cocheba still played the king in Bethar for three years, and, on the unfounded suspicion of treason, executed the learned Eleazar of Modain, who, having prayed for the welfare of the fortress, was slandered by a Cuthite (that is, a Samaritan), as if he intended to betray Bethar to Hadrian. According to Talmudical statements, Bethar was taken in 135 by the Romans, on the 9th day of the month of Ab, the anniversary of the burning of the Temple under Titus. It has been stated that on this occasion 580,000 Jews perished, but this must be greatly exaggerated. Bar-cocheba fell in the combat, and his head was brought into the Roman camp. Akiba (according to most accounts), and many rabbins, who were considered authors of the rebellion, were put to a cruel death. The new city, *Ælia Capitolina* (q. v.), was founded on the site of Jerusalem.—Jost, *Gesch. d. Isr. Volkes*, vol. ii; Mosheim, *Ch. Hist.* cent. ii, pt. i, ch. i, § 11; Gibbon, *Roman Empire*, ch. xvi. See BETHER.



Shekel of Bar-cocheba, representing the porch of the Temple and his "star;" on the other side a pot of manna (or bunch of fruits), with the inscription (in old Heb.), "For the deliverance of Jerusalem."

Bardesanes, a Gnostic heresiarch, scholar, and poet of the second century at Edessa, in Mesopotamia (about A.D. 170). Lucius Verus, it is said, tried to seduce him from the Christian faith, and at last threatened him. He replied "that he feared not death, from which he should not escape, even if he complied with the emperor's desire." According to Epiphanius, he defended the faith against Apollonius, a Stoic, and wrote against Marcion; but afterward he fell into the errors of the Valentinian Gnostics, though in some points he differed materially from Valentinus. Jerome speaks highly of the style in which his works were written, and Eusebius speaks of his recantation of error before his death. His treatise on *Fate* will be found translated in Cureton's *Spicilegium Syriacum* (Lond. 1855). See Eusebius, *Præp. Evang.* lib. vi, ch. x. Bardesanes left a son called Harmonius, and many other disciples, who added to the errors which he had sown. He maintained that the supreme God, being free from all imperfection, created the world and its inhabitants pure and incorrupt; that the Prince of Darkness, who is the fountain of all evil and misery, enticed men to sin; in consequence of which, God permitted them to be divested of those ethereal bodies with which he had endued them, and to fall into sluggish and gross bodies, formed by the evil principle; and that Jesus descended from heaven, clothed with an unreal or aerial body, to recover mankind from that body of corruption which they now carry about them; and that he will raise the obedient to mansions of felicity, clothed with aerial vehicles, or celestial bodies. The errors of Bardesanes arose chiefly from his attempt to explain the origin of evil. Admitting a beneficent Supreme Being, he could not believe him the source of evil. He sought that source in Satan, whom he described, not as the *creature*, but the *enemy* of God, and as endowed with self-existence (*ἐγὼ τὸν Διάβολον αὐτοφυῆ λογίζομαι, καὶ αὐτογέννητον*, is the phrase of the Bardesanist in Origen, *Dial. cont. Marcionitas*). Yet he represents God alone as immortal, and therefore probably held Satan to be the production of matter (which he supposed eternal), and that he

would perish on the dissolution of his component particles. He taught that the soul, created pure, was not originally clothed with flesh, but after the fall was imprisoned in flesh, the "coat of skins" of Gen. iii, 21 (comp. Clem. Alex. *Strom.* iii, 466). Hence a perpetual conflict; the union of soul and body is the cause of all existing evils, and hence the apostle's desire to be freed from the "body of this death" (Rom. vii, 24). To deliver man, Christ came, not in sinful flesh, but with an ethereal body; through the Virgin, but not formed of her substance (*διὰ Μαρίας ἀλλ' οὐκ ἐκ Μαρίας*). Fasting and subjugation of the body are the means of becoming like Christ; and his followers at the resurrection will have a body like his (1 Cor. xv, 37), with which, and not with "flesh and blood," they shall inherit the kingdom (1 Cor. xv, 50). Bardesanes was the first Syrian hymn-writer, and his hymns, being very attractive, were popular, and contributed largely to diffuse his opinions. As a poet, his fame rested upon the 150 psalms which, in imitation of David, he composed for the edification of his countrymen. The popularity of this work was immense, and when Ephrem Syrus subsequently replaced it by another more agreeable to sound doctrine, he was compelled to associate his orthodoxy with the heretical tunes to which the musical genius of his antagonist had given birth. None of Bardesanes's psalms are preserved, and we only know that his metrical system was entirely of his own invention, and was based upon accent instead of quantity. Nor are any of his prose writings extant; a dialogue under his name, fragments of which have been preserved by Eusebius, being undoubtedly spurious, and chiefly derived from the Pseudo-Clementine *Recognitiones*. See Hilgenfeld, *Bardesanes, der letzte Gnostiker* (Leipz. 1864); *North British Review*, Aug. 1853, art. vi; *Christian Remembrancer*, Jan. 1856, p. 201; Lardner, *Works*, ii, 318 sq.; Origen, *Dial. cont. Marcionitas*; Jeremie, *Church History*, p. 125; *Jour. Sac. Lit.* Jan. 1856, p. 256; Eusebius, *Eccl. Hist.* iv, 30; Augustine, *De Hæres.* xxxv; Mosheim, *Comm.* i, 477; Beausobre, *Hist. du Manicheisme*, t. ii, l. iv, c. 9; Hahn, *Bardesanes Gnosticus* (Lips. 1819); Kühner, *Bardesanis numina astralia* (Hildb. 1833); Neander, *Church History*, i, 441. See Gnosticism.

Barefoot (Heb. יָחֵף, *yacheph'*, "unshod," Jer. ii, 25). To go barefoot was an indication of great distress (Isa. xx, 2, 3, 4); for in ancient times the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. See Shoe. When any great calamity befell them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot (2 Sam. xv, 20). See Grief. Persons were also accustomed to put off their shoes on spots accounted holy (Exod. iii, 5). See Attire.

Barefooted Monks. See Discalceati.

Bareketh. See Carbuncle.

Bargain. Buying and selling in the East are very tiresome processes to persons unaccustomed to such modes of bargaining. When a shopkeeper is asked the price of any of his goods, he generally demands more than he expects to receive; the customer declares the price exorbitant, and offers about half or two thirds of the sum first named. The price thus bidden is, of course, rejected; but the shopkeeper lowers his demand, and then the customer in his turn bids somewhat higher than before. Thus they usually go on, until they meet about half way between the sum first demanded and that first offered, and so the bargain is concluded. To a regular customer, or one who makes any considerable purchase, the shopkeeper generally presents a pipe (unless the former have his own with him, and it be filled and lighted), and he calls or sends to the boy of the nearest coffee-shop and desires him to bring some coffee, which is served in the same manner as in the house, in small china cups placed within cups of brass. When a person would make any but a trifling purchase, having found the article that exactly suits him, he generally makes up his mind for a long altercation; he mounts upon the mastab'ah of the shop, seats himself at his ease, fills and lights his pipe, and then the contest of words commences, and lasts often half an hour, or even more. Among the lower orders a bargain of the most trifling nature is often made with a great deal of vehemence of voice and gesture. A person ignorant of their language would imagine that the parties engaged in it were quarrelling, and highly enraged. The peasants will often say, when a person asks the price of any thing which they have for sale, "Receive it as a present," as Ephron did to Abraham when the latter expressed his wish to purchase the cave and field of Machpelah (Gen. xxxiii, 11). This answer having become a common form of speech, they know that advantage will not be taken of it; and when desired again to name the price, they will do so, but generally name a sum that is exorbitant (Lane, *Mod. Eg.* ii, 15; Kitto, *Pict. Bible*, note in loc. Gen.; *Daily Bible Illust.* i, 255). See Merchant; Contract.

Barger, James Hughes, a Methodist Episcopal minister, was born in Kentucky, June 29, 1831. He was educated at the Illinois Wesleyan University, where he passed A.B. in 1853. In the same year he entered the itinerant ministry in the Illinois Conference, and was appointed successively to Perry, Payson, Winchester, Griggsville, and Carlinsville, in all which appointments his ministry was signally acceptable and useful, scores, and even hundreds, being added to the Church in these places during his term of service. In 1860 he was appointed presiding elder of Quincy District, where he was actively engaged until his life, which was so full of promise to the Church, was suddenly cut short. On the 31st of Oct., 1861, he was accidentally shot on a hunting excursion on an island in the Mississippi.—*Minutes of Conferences*, 1862, p. 223.

Bar-Hebræus. See Abulfaragius.

Bar'humite (Heb. *Barchumi'*, בַּרְחֻמִי; Sept. Βαρχμίτης), a transposed form (2 Sam. xxiii, 31) of the gentile name Baharumite (q. v.).

Bari, a town in Southern Italy, and see of a Roman Catholic archbishop. An important council was held there in 1098, at which Anselm of Canterbury spoke against the Greek doctrine of the procession of the Spirit.—Hasse, *Leben Anselm's*, i, 345; Hefele, *Conciliengeschichte*, v, 225.

Bari'ah (Heb. *Bari'ach*, בָּרִיחַ, *fugitive*; Sept. Βερία v. r. Βερρί), one of the five sons of Shemaïah, of the descendants of David (who are counted as six, including their father, 1 Chron. iii, 22). B.C. ante 410.

Baris (Βάρις, from Chald. בִּרָה, *birah'*, a *fortress*), the name attributed by Josephus to two structures.

1. A tower said to have been built by the prophet Daniel at Ecbatana, and described as "a most elegant building, and wonderfully made," remaining in later times, where "they bury the kings of Media, Persia, and Parthia to this day." A Jewish priest is said to have been intrusted with the care of it (Joseph. *Ant.* x, 11, 7). See Ecbatana.

2. A palace begun by John Hyrcanus on the mountain of the Temple, and which afterward was used for the residence of the Asmonæan princes. Herod the Great made a citadel of it, which he called Antonia, in honor of his friend Mark Antony (Joseph. *Ant.* xv, 11, 4). See Antonia.

Bar-je'sus (Βαρ-ιησοῦς, *son of Joshua*), the patronymic of Elymas (q. v.) the sorcerer (Acts xiii, 6). See Bar-; Jesus.

Bar-jo'na (Βαρ-ἰωνᾶ, *son of Jonah*), the patronymic appellation (Matt. xvi, 17; comp. John i, 42) of the apostle Peter (q. v.). See Bar-; Jonas.

Barkanim. See Brier.

Barker, Thomas, an English theological writer, was born in 1721, and died in 1809. He was a grandson of the celebrated Thomas Whiston. Among his theological works are a work on baptism (1771); *The Messiah* (1780); *The Demoniacs of the Gospel* (1780).—Allibone, *Dict. of Authors*, p. 121.

Bar'kos (Heb. *Barkos'*, בַּרְקוֹס, prob. for בּוּרְקוֹס, *painter;* Sept. Βαρκός, Βαρκουέ), the head of one of the families of Nethinim that returned with Zerubbabel from Babylon (Ezra ii, 53; Neh. vii, 55). B.C. ante 536. Schwarz, however, regards it as the name of a place, identical with the modern village *Berkusia*, six miles north-west of Beit-Jebrin (*Palestine*, p. 116).

Barlaam, a martyr of Syria or Cappadocia (mentioned by Basil and Chrysostom), who was forced to hold his hand, filled with incense, over the fire of an idol altar, in order that the pain might compel him to open his hand, and so let the incense fall upon the flames. In the course of this torment he died.—Basil, *Hom.* xviii; Chrysost. *Hom.* lxxiii; Butler, *Lives of Saints*, Nov. 19.

Barlaam, a Calabrian monk of St. Basil. He was educated among the Latins, but afterward went over to the Greeks. He is chiefly known for his attack upon the Hesychasts or Quietists, as the monks of Mount Athos were styled, who held certain very peculiar views. The question was brought before a synod at Constantinople in 1341, but nothing was definitively determined. In 1339 Barlaam went to Pope John, at Avignon, to induce him to take up the case, but in vain. He was afterward condemned in various synods. He then forsook the Greek side, and took part with the Latins, strenuously opposing the dogmas peculiar to the Greek Church, for which service he was rewarded with the see of Giérace, in Naples. He was the Greek tutor of Petrarch. He died about A.D. 1598. He wrote a number of controversial books, and among them a *Liber contra Primatum Papæ* (Oxford, 1592; Hanov. 1608). Also *Ethica secundum Stoicos, lib.* 2 (*Bib. Max. Pat.* xxvi, 4). See Cave, *Hist. Lit.* ann. 1340; Hoefer, *Biog. Générale*, iv, 575; Landon, *Eccl. Dict.* ii, 36. See Hesychasts.

Barletta, Gabriel, a Dominican monk of Barletta, in Naples, who was living in 1480. He became so distinguished as a preacher that it was a saying in his time, "Qui nescit *Barletture* nescit prædicare." He published some extraordinary sermons, entitled *Sermones a Septuagesima ad Feriam tertiam post Pascha. Item Sermones* 28 *de Sanctis. Item Sermones* 3, *de Paucite salvandorum, de Ira Dei, et de Choreis, et* 4 *pro Dominicis Adventûs* (Brescia, 1498, *Biog. Univ.;* Paris, 1502), etc.—*Biog. Univ.* iii, 384; Landon, *Eccles. Dictionary*, ii, 37.

Barley (שְׂעֹרָה, *seörah'*, from its *bristling* beard; the plur. שְׂעֹרִים, *seörim'*, designates the *grains;* Gr. κριθή), a grain mentioned in Scripture as cultivated and used in Egypt (Exod. ix, 31), and in Palestine (Lev. xxvii, 16; Num. v, 15; Deut. viii, 8; 2 Chron. ii, 10; Ruth ii, 17; 2 Sam. xiv, 30; Isa. xxviii, 25; Jer. xli, 8; Joel i, 11; etc.). Barley was given to cattle, especially horses (1 Kings iv, 28), and was, indeed, the only corn grain given to them, as oats and rye were unknown to the Hebrews, and are not now grown in Palestine, although Volney affirms (ii, 117) that small quantities are raised in some parts of Syria as food for horses (comp. Homer, *Il.* v, 196). Hence barley is mentioned in the Mishna (*Pesach*, fol. 3) as the food of horses and asses. This is still the chief use of barley in Western Asia. Bread made of barley was, however, used by the poorer classes (Judg. vii, 13; 2 Kings iv, 42; John vi, 9, 13; comp. Ezek. iv, 9). In Palestine barley was for the most part sown at the time of the autumnal rains, October—November (Lightfoot, *Hor. Hebr. ad Matt.* xii, 1), and again in early spring, or rather as soon as the *depth* of winter had passed (Mishna, *Berachoth*, p. 18). This later sowing has not hitherto been much noticed by writers on this part of Biblical illustration, but is confirmed by various travellers who observed the sowing of barley at this time of the year. Russell says that it continues to be sown to the end of February (*Nat. Hist. Aleppo*, i, 74; see his meaning evolved in Kitto's *Phys. Hist. of Palestine*, p. 214; comp. p. 229). The barley of the first crop was ready by the time of the Passover, in the month Abib, March—April (Ruth i, 22; 2 Sam. xxi, 9; Judith viii, 2); and if not ripe at the expiration of a (Hebrew) year from the last celebration, the year was intercalated (Lightfoot, *ut supra*) to preserve that connection between the feast and the barley-harvest which the law required (Exod. xxiii, 15, 16; Deut. xvi, 16). Accordingly, travellers concur in showing that the barley-harvest in Palestine is in March and April—advancing into May in the northern and mountainous parts of the land; but April is the month in which the barley-harvest is chiefly gathered in, although it begins earlier in some parts and later in others (*Pict. Palestine*, p. 214, 229, 239). At Jerusalem, Niebuhr found barley ripe at the end of March, when the later (autumnal) crop had only been lately sown (*Beschreib. von Arabien*, p. 160). It was earlier than wheat (Exod. ix, 31), and less prized (Thomson, *Land and Book*, ii, 166), although reckoned among the valuable products of the promised land in Deut. viii, 8. We read of barley-meal in Num. v, 15, of barley-bread in Judg. vii, 13, and barley-cakes in Ezek. iv, 12. It was measured by the ephah and homer. The jealousy-offering (Num. v, 15) was to be barley-meal, though the common mincha was of fine wheat-flour (Lev. ii, 1), the meaner grain being appointed to denote the vile condition of the person on whose behalf it was offered. The purchase-money of the adulteress in Hos. iii, 2, is generally believed to be a mean price. See Cereals.

The passage in Isa. xxxii, 20, has been supposed by many to refer to rice, as a mode of culture by submersion of the land after sowing, similar to that of rice, is indicated. The celebrated passage, "Cast thy bread upon the waters," etc. (Eccles. xi, 1), has been by some supposed to refer also to such a mode of culture. But it is precarious to build so important a conclusion as that rice had been so early introduced into the Levant upon such slight indications; and it now appears that barley is in some parts subjected to the same submersion after sowing as rice, as was particularly noticed by Major Skinner (i, 320) in the vicinity of Damascus. In Exod. ix, 31, we are told that the plague of hail, some time *before* the Passover, destroyed the barley, which was then in the green ear; but not the wheat or the rye, which were only in the blade. This is minutely corroborated by the fact that the barley sown after the inundation is reaped, some after ninety days, some in the fourth month (Wilkinson's *Thebes*, p. 395), and that it there ripens a month earlier than the wheat (Sonnini, p. 395). See Agriculture.

Barlow, Thomas, Bishop of Lincoln, born in Westmoreland in 1607; educated at Appleby, and removed thence to Queen's College, Oxford. Although no favorer of the Parliamentary party, he retained his fellowship through the Commonwealth, and in 1654 was appointed keeper of the Bodleian. Afterward he was made provost of his college, Lady-Margaret professor, and in 1675 Bishop of Lincoln, being then nearly *seventy* years of age. He never removed to his see. He died in 1691, on the 8th of October. He was of the Calvinistic school of theology, and left, among other writings, the following, viz.: (1.) *The Case of Toleration in Matters of Religion* (1660); (2.) *The Original of Sinecures* (1676); (3.) *Popery, or the Principles and Opinions of the Church of Rome;* (4.) *Brutum fulmen, or the Bull of Pope Pius V*, etc. (Lond. 1681, 4to). After his death, Sir Peter Pett published a volume of *Cases*

of Conscience, resolved by Barlow, and another volume of *Genuine Remains* (Lond. 1693, 8vo).—Darling, s. v.

Barlow, William, Bishop of Chichester, was born in Essex, and educated at Oxford. He was a regular canon of St. Augustine, and became prior of the house of Bisham, in Berks, in 1535, in which year Henry VIII sent him on an embassy into Scotland. He rendered up his house at the time of the dissolution of the monastic houses, and endeavored to induce others to follow his example. He was rewarded with the see of St. Asaph in 1535, from which he was translated, in 1536, to St. David's, and thence again to Bath and Wells in 1547. He was one of the strongest opponents of popery in England, and was largely instrumental in spreading the reformation. He married Agatha Wellesbourne, and was, in consequence, deprived on the accession of Queen Mary. During the reign of that princess he lived in Germany; but after her death he returned to England, and was appointed, in 1559, to the see of Chichester, which he held till his death in August, 1568. He left eleven children; five of them were daughters, all of whom were married to bishops. His son William was an eminent mathematician. See Burnet, *Hist. of Reformation*, iii, 158, 391, 623; Hook, *Eccl. Biog.* i, 512.

Barn (אָסָם, *asam'*, Prov. iii, 10; "store-house," Deut. xxviii, 8; ἀποθήκη, "barn" or "garner"), a magazine or place of deposit for grain, which, among the Orientals, was frequently under-ground. See CAVE. The phraseology in Luke xii, 18, shows that the Jews at that time had granaries above-ground, but it does not follow that they had altogether relinquished the older and still common custom of depositing grain in subterranean store-houses, in which it was more secure, and, as some think, preserved in better condition, than in the other. Those who are exposed to danger and alarm would naturally prefer the subterraneous granary, which may, on occasions of emergency, be abandoned by the proprietor with tolerable confidence that when he is enabled to return he shall find his treasured grain untouched, the entrance being so carefully concealed that it is sometimes discovered with difficulty even by the owner himself. This plan may in general be said to be resorted to by the peasantry throughout the East, granaries above-ground being confined to towns and their vicinities, a distinction which may also have prevailed among the Jews. See GRANARY.

The Heb. word גֹּרֶן, *go'ren*, rendered "barn" in Job xxxix, 12; 2 Kings vi, 27, signifies rather a *threshing-floor*, as it is elsewhere translated. In Hag. ii, 19; Joel i, 17, the original terms are מְגוּרָה, *megurah'*, and מַמְגֵרָה, *mammegurah'*, a *granary*. See AGRICULTURE.

Bar'nabas (Βαρνάβας, from the Syro-Chaldee בַּר נְבוּאָה), originally Ἰωσῆς, *Joses*, or Ἰωσήφ, *Joseph* (Acts iv, 36); but he received from the apostles the surname of Barnabas, which signifies *the son of prophecy*, or as it is interpreted in the above text, υἱὸς παρακλήσεως, i. e. *son of exhortation* (Auth. Vers. less accurately, "son of consolation"). The Hebrew term נְבוּאָה and its cognates are used in the Old Testament with a certain latitude of meaning, and are not limited to that of foretelling future events (see Gen. xx, 7; Exod. vii, 1). See PROPHECY. In like manner, προφητεία, in the New Testament, means not merely prediction, but includes the idea of declarations, exhortations, or warnings uttered by the prophets while under divine influence (see 1 Cor. xiv, 3). Of Silas and Judas it is said, "being *prophets*, they *exhorted* (παρεκάλεσαν) the brethren" (Acts xv, 32). It can hardly be doubted that this name was given to Joses to denote his eminence as a Christian teacher. In Acts xiii, 1, his name is placed first in the list of prophets and teachers belonging to the Church at Antioch. Chrysostom, however, understands the surname to have been given to Barnabas on account of his mild and gentle disposition (*In Act. Apost. Hom.* xxi). He is described by Luke as "a good man, full of the Holy Ghost and of faith" (Acts xi, 24). He was a native of Cyprus, but the son of Jewish parents of the tribe of Levi; he was possessed of land (but whether in Judæa or Cyprus is not stated), and generously disposed of the whole for the benefit of the Christian community, and "laid the money at the apostles' feet" (Acts iv, 36, 37). A.D. 29. As this transaction occurred soon after the day of Pentecost, he must have been an early convert to the Christian faith (comp. Assemani, *Bibl. Or.* III, i, 319 sq.). According to Clement of Alexandria (*Strom.* ii, c. 20, vol. ii, p. 192, ed. Klotz), Eusebius (*Hist. Eccles.* i, 12), and Epiphanius (*Hær.* xx, 4), he was one of the seventy disciples (Luke x, 1). It has been maintained that Barnabas is identical with Joseph Barsabas, whose name occurs in Acts i, 23. Most modern critics, however, embrace the contrary opinion, which they conceive is supported by the circumstantial manner in which Barnabas is first mentioned. However similar in sound, the meanings of the names are very different; and if no farther notice is taken of Barsabas (a circumstance which Ullmann urges in favor of his identity with Barnabas), the same may be affirmed of Matthias (see Chrysostom, *In Act. Apost.* Homil. xi, 1). From the incident narrated in Acts xiv, 8–12, Chrysostom infers that the personal appearance of Barnabas was dignified and commanding, "When the inhabitants of Lystra, on the cure of the impotent man, imagined that the gods were come down to them in the likeness of men, they called Barnabas Zeus (their tutelary deity), and Paul Hermes, because he was the chief speaker" (*In Act. Apost.* Hom. xxx).

When Paul made his first appearance in Jerusalem after his conversion, Barnabas introduced him to the apostles, and attested his sincerity (Acts ix, 27). A.D. 30. This fact lends some support to an ancient tradition (Theodor. Lector, *Hist. Eccl.* ii, 557, ed. Vales.) that they had studied together in the school of Gamaliel; that Barnabas had often attempted to bring his companion over to the Christian faith, but hitherto in vain; that, meeting with him at this time in Jerusalem, not aware of what had occurred at Damascus, he once more renewed his efforts, when Paul threw himself weeping at his feet, informed him of "the heavenly vision," and of the happy transformation of the persecutor and blasphemer into the obedient and zealous disciple (Acts xxvi, 16). Though the conversion of Cornelius and his household, with its attendant circumstances, had given the Jewish Christians clearer views of the comprehensive character of the new dispensation, yet the accession of a large number of Gentiles to the Church at Antioch was an event so extraordinary that the apostles and brethren at Jerusalem resolved on deputing one of their number to investigate it. Their choice was fixed on Barnabas. After witnessing the flourishing condition of the Church, and adding fresh converts by his personal exertions, he visited Tarsus to obtain the assistance of Saul, who returned with him to Antioch, where they labored for a whole year (Acts xi, 23 26). A.D. 34. In anticipation of the famine predicted by Agabus, the Antiochian Christians made a contribution for their poorer brethren at Jerusalem, and sent it by the hands of Barnabas and Saul (Acts xi, 28-30), A.D. 44, who speedily returned, bringing with them John Mark, a nephew of the former. By divine direction (Acts xiii, 2), they were separated to the office of missionaries, and as such visited Cyprus and some of the principal cities in Asia Minor (Acts xiii. xiv). Soon after their return to Antioch, A.D. 45, the peace of the Church was disturbed by certain zealots from Judæa, who insisted on the observance of the rite of circumcision by the Gentile converts. To settle the controversy, Paul and Barnabas were deputed to consult the apostles and

elders at Jerusalem (Acts xv, 1, 2); they returned to communicate the result of their conference (ver. 22) accompanied by Judas Barsabas and Silas, or Silvanus, A.D. 47. On preparing for a second missionary tour a dispute arose between them on account of John Mark, which ended in their taking different routes; Paul and Silas went through Syria and Cilicia, while Barnabas and his nephew revisited his native island (Acts xv, 36–41). A.D. 47–51. In reference to this event, Chrysostom remarks, "What then? Did they part as enemies? Far from it. For you see that after this Paul bestows in his Epistles many commendations on Barnabas." If we may judge from the hint furnished by the notice that Paul was commended by the brethren to the grace of God, it would seem that Barnabas was in the wrong. At this point Barnabas disappears from Luke's narrative, which to its close is occupied solely with the labors and sufferings of Paul. From the Epistles of the latter a few hints (the only authentic sources of information) may be gleaned relative to his early friend and associate. From 1 Cor. ix, 5, 6, it would appear that Barnabas was unmarried, and supported himself, like Paul, by some manual occupation. In Gal. ii, 1, we have an account of the reception given to Paul and Barnabas by the apostles at Jerusalem, probably on the occasion mentioned in Acts xv. In the same chapter (ver. 13) we are informed that Barnabas so far yielded to the Judaizing zealots at Antioch as to separate himself for a time from communion with the Gentile converts. This event took place about A.D. 47. See PAUL. It has been inferred from 2 Cor. viii, 18, 19, that Barnabas was not only reconciled to Paul after their separation (Acts xv, 39), but also became again his coadjutor; that he was "the brother whose praise was in the Gospel through all the churches." Chrysostom says that some suppose the brother was Luke, and others Barnabas. Theodoret asserts that it was Barnabas, and appeals to Acts xiii, 3, which rather serves to disprove his assertion, for it ascribes the appointment of Paul and Barnabas to an express divine injunction, and not to an elective act of the Church; and, besides, the brother alluded to was chosen, not by a single church, but by several churches, to travel with Paul (2 Cor. viii, 19). In Coloss. iv, 10, and Philemon, ver. 24, Paul mentions Mark as his fellow-laborer; and at a still later period, 2 Tim. iv, 11, he refers with strong approbation to his services, and requests Timothy to bring him to Rome; but of Barnabas (his relationship to Mark excepted) nothing is said. The most probable inference is that he was already dead, and that Mark had subsequently associated himself with Paul. Barnabas seems not to have possessed Paul's thoroughness of purpose.

For the latter years of Barnabas we have no better guides than the *Acta et Passio Barnabæ in Cypro* (first complete edition, from a Paris codex of the 9th cent., in Tischendorf's *Acta Apostolorum Apocrypha*, Lpz. 1841), a forgery in the name of John Mark, and, from the acquaintance it discovers with the localities of Cyprus, probably written by a resident in that island; and the legends of Alexander, a Cyprian monk, and of Theodore, commonly called Lector (that is, an *ἀναγνωστής*, or reader), of Constantinople; the two latter belong to the sixth century. According to Alexander, Barnabas, after taking leave of Paul, landed in Cyprus, passed through the whole island, converted numbers to the Christian faith, and at last arrived at Salamis, where he preached in the synagogue with great success. Thither he was followed by some Jews from Syria (the author of the *Acta* names Bar-jesus as their leader), who stirred up the people against him. Barnabas, in anticipation of his approaching end, celebrated the Eucharist with his brethren, and bade them farewell. He gave his nephew directions respecting his interment, and charged him to go after his decease to the apostle Paul. He then entered the synagogue, and began as usual to preach Christ. But the Jews at once laid hands on him, shut him up till night, then dragged him forth, and, after stoning him, endeavored to burn his mangled body. The corpse, however, resisted the action of the flames; Mark secretly conveyed it to a cave about five stadia from the city; he then joined Paul at Ephesus, and afterward accompanied him to Rome. A violent persecution, consequent on the death of Barnabas, scattered the Christians at Salamis, so that a knowledge of the place of his interment was lost. This account agrees with that of the pseudo Mark, excepting that, according to the latter, the corpse was reduced to ashes. Under the emperor Zeno (A.D. 474–491), Alexander goes on to say, Peter Fullo, a noted Monophysite, became patriarch of Constantinople. He aimed at bringing the Cyprian church under his patriarchate, in which attempt he was supported by the emperor. When the Bishop of Salamis, a very worthy man, but an indifferent debater, was called upon to defend his rights publicly at Constantinople, he was thrown into the greatest perplexity. But Barnabas took compassion on his fellow-countryman, appeared to him by night no less than three times, assured him of success, and told him where he might find his body, with a copy of Matthew's gospel lying upon it. The bishop awoke, assembled the clergy and laity, and found the body as described. The sequel may easily be conjectured. Fullo was expelled from Antioch; the independence of the Cyprian church acknowledged; the manuscript of Matthew's gospel was deposited in the palace at Constantinople, and at Easter lessons were publicly read from it; and by the emperor's command a church was erected on the spot where the corpse had been interred. These suspicious visions of Barnabas are termed by Dr. Cave "a mere addition to the story, designed only to serve a present turn, to gain credit to the cause, and advance it with the emperor." Neither Alexander nor Theodore is very explicit respecting the copy of Matthew's gospel which was found with the corpse of Barnabas. The former represents Barnabas as saying to Anthemius, "There my whole body is deposited, and an autograph gospel which I received from Matthew." Theodore says, "Having on his breast the Gospel according to Matthew, *an autograph of Barnabas*." The pseudo Mark omits the latter circumstance. If we believe that, as Alexander reports, it was read at Constantinople, it must have been written, not in Hebrew, but in Greek. The year when Barnabas died cannot be determined with certainty; if his nephew joined Paul after that event, it must have taken place not later than A.D. 56 or 57. "Chrysostom," it has been asserted, "speaks of Barnabas as alive during Paul's first imprisonment at Rome." The exact statement is this: in his *Eleventh Homily on the Epistle to the Colossians* he remarks, on ch. iv, 10, "'touching whom ye received commandments, if he come unto you receive him'—perhaps they received commands from Barnabas." There is a vague tradition that Barnabas was the first bishop of the church at Milan, but it is so ill supported as scarcely to deserve notice. It is enough to say that the celebrated Ambrose (b. A.D. 340, d. 397) makes no allusion to Barnabas when speaking of the bishops who preceded himself (see Hefele, *Das Sendschreiben des Apostels Barnabas*, Tübing. 1840, p. 42–47). His festival is celebrated throughout the Roman Church on the 11th of June. The Church of Toulouse pretends to possess his body, and no less than eight or nine other churches lay claim to the possession of his head. See the *Acta Sanctorum*, tom. iii; Baronius, *Martyrol. Rom.* 11th of June; Fabric. *Cod. Apocr.* p. 781 sq.; Ullmann, in the *Theol. Stud.* i, 382 sq.; Hug, in the *Freiburg. Zeitschr.* ii, 132 sq.; Schulthess, in the *Neuest. theol. Annal.* 1829, p. 943 sq.; Neander, *Planting*, etc., i, 196 sq.; comp. generally Mosheim, *Comment. de reb. Christianor. ante Constant.* p. 161 sq.; Rysewyk, *Diss. hist.-theol. de Barnaba* (Arnh.

1835); also Brehme, *De Barnaba justo* (Leucop. 1735); Pucinelli, *Vita di Santo Barnaba* (Mediol. 1649).

BARNABAS, EPISTLE OF. An epistle has come down to us bearing the name of Barnabas, but clearly not written by him.

1. *Literary History.*—This epistle was known to the early church, as it is cited by Clement of Alexandria (*Strom.* l. ii, p. 273, Paris, 1629, *et al.* seven times); by Origen (*contra Celsum*, p. 49, Cantab. 1677, *et al.* three times); and is mentioned by Eusebius (*Hist. Eccles.* vi, 14), and by Jerome (*Catal. Script. Eccles.* c. vi). It was lost sight of for several centuries, until Sirmond (17th century) discovered it at the end of a manuscript of Polycarp's *Epist. ad Philipp.* Hugo Menardus also found a Latin version of it in the abbey of Corbey, and prepared it for publication. It appeared after his death, edited by D'Achery (Paris, 1645), and this was the first printed edition of the epistle. Isaac Vossius had previously obtained a copy of the Corbey MS. and of that of Sirmond, and had conveyed them to archbishop Usher, who annexed them to a copy of the Ignatian Epistles he was preparing for the press. But the fire at Oxford (1644) destroyed all but a few pages, which are given by Fell in the preface to his edition of Barnabas (Oxford, 1685). Vossius published the epistle in 1646, at the end of the Ignatian Epistles. It is given also in Cotelerius, *Patr. Apostol.* (1672), in both what was then known of the Greek text and also in the Corbey Latin version; in Russel, *Apost. Fathers* (1746); Galland, *Biblioth. Patrum* (1765); and recently in Hefele, *Patr. Apostol. Opera* (1842). Several German translations were made; also an English one by Wake, *Apostolic Fathers.* All these editions were based on the same materials, viz. a defective Greek text, in which the first four chapters, and part of the fifth, were wanting, and the Latin version of Corbey, which lacked four chapters at the end. But in 1859 Tischendorf brought from Mt. Sinai a manuscript containing the entire epistle in Greek, with a part of the Pastor of Hermas. It was published in his *Novum Testamentum Sinaiticum* (2d edit. Lips. 1863). The first five chapters are also given in the second edition of Dressel, *Patr. Apostol. Opera* (Lips 1863, 8vo), with a preface by Tischendorf; also, separately, by Volkmar, under the title *Monumentum vetust. Christianæ inedita* (Zurich, 1861), with a critical and exegetical commentary. The best edition is that of Hilgenfeld, *Barnabæ Epist.: integ. Græce primum ed.*, with the ancient Latin version, a critical commentary and notes (Lips. 1865, 8vo). An English version of the Epistle, from the Codex Sinaiticus, is given in the *Journal of Sacred Literature*, Oct. 1863; reprinted in the *American Presbyterian Review*, Jan. and July, 1864.

2. *Authorship and Date.*—Some of the early editors (e. g. Voss), and some eminent modern critics (e. g. Pearson, Carr, Wake, Lardner, Gieseler, Black), maintain that this epistle was written by Barnabas, the companion of St. Paul. But the current of criticism has gone the other way, and it is now held as settled that Barnabas was not the author. For a history of the discussion, see Jones, *Canonical Authority of the New Testament* (Lond. 1726; new ed. Oxford, 1827, 3 vols. 8vo); Lardner, *Credibility*, etc., *Works*, ii, 19; Hefele, *Patres Apost.* Prolegomena. Kitto's *Cyclopædia* gives the following summary of the reasons *against* the genuineness of the epistle:

"1. Though the exact date of the death of Barnabas cannot be ascertained, yet, from the particulars already stated respecting his nephew, it is highly probable that that event took place before the martyrdom of Paul, A.D. 64. But a passage in the epistle (ch. xvi) speaks of the Temple at Jerusalem as already destroyed. It was consequently written after the year 70.

"2. Several passages have been adduced to show that the writer, as well as the persons addressed, belonged to the Gentile section of the church; but, waiving this point, the whole tone of the epistle is different from what the knowledge we possess of the character of Barnabas would lead us to expect, if it proceeded from his pen. From the hints given in the Acts, he appears to have been a man of strong attachments, keenly alive to the ties of kindred and father-land. We find that, on both his missionary tours, his native island and the Jewish synagogues claimed his first attention. But throughout the epistle there is a total absence of sympathetic regard for the Jewish nation; all is cold and distant, if not contemptuous. 'It remains yet that I speak to you (the 16th chapter begins) concerning the Temple; how those *miserable men*, being deceived, have put their trust in the house.' How unlike the friend and fellow-laborer of him who had 'great heaviness and continual sorrow in his heart for his brethren, his kindred according to the flesh' (Rom. ix, 2).

"3. Barnabas was not only a Jew by birth, but a Levite. From this circumstance, combined with what is recorded in the Acts of the active part he took in the settlement of the points at issue between the Jewish and the Gentile converts, we might reasonably expect to find, in a composition bearing his name, an accurate acquaintance with the Mosaic ritual, a clear conception of the nature of the Old Economy and its relation to the New Dispensation, and a freedom from that addiction to allegorical interpretation which marked the Christians of the Alexandrian school in the second and succeeding centuries. But the following specimens will suffice to show that exactly the contrary may be affirmed of the writer of this epistle; that he makes unauthorized additions to various parts of the Jewish Cultus; that his views of the Old Economy are confused and erroneous; and that he adopts a mode of interpretation countenanced by none of the inspired writers, and at utter variance with every principle of sound criticism, being to the last degree puerile and absurd.

"(1.) He mentions in two passages the fact recorded in Exod. xxxii, 19, of Moses breaking the two tables of stone, and infers that Jehovah's covenant was thereby annulled. The falsity of this statement need not be pointed out to the Biblical student. He says, 'They (the Jews) have forever lost that which Moses received. For thus saith the Scripture: And Moses . . . . . received the covenant from the Lord, even two tables of stone, etc. But, having turned themselves to idols, they lost it; as the Lord said unto Moses, Go down quickly, etc. And Moses cast the two tables out of his hands, and their covenant was broken, that the love of Jesus might be sealed in your hearts unto the hope of his faith' (ch. iv). The second passage, in ch. xiv, is very similar, and need not be quoted.

"(2.) On the rite of circumcision (Acts xv, 1, 2) we find in this epistle equal incorrectness. The writer denies that circumcision was a sign of the covenant. 'You will say the Jews were circumcised for a sign, and so are all the Syrians and Arabians, and all the idolatrous priests.' Herodotus (ii, 37), indeed, asserts that the Syrians in Palestine received the practice of circumcision from the Egyptians; but Josephus, both in his *Antiquities* and *Treatise against Apion*, remarks that he must have alluded to the Jews, because they were the only nation in Palestine who were circumcised (*Ant.* viii, 10, 3; *Apion*, i, 22). 'How,' says Hug, 'could Barnabas, who travelled with Paul through the southern provinces of Asia Minor, make such an assertion respecting the heathen priests!'

"(3.) Referring to the goat (ch. vii), either that mentioned in Num. xix or Lev. xvi, he says, 'All the priests, and they only, shall eat the unwashed entrails with vinegar.' Of this direction, in itself highly improbable, not a trace can be found in the Bible, or even in the Talmud.

"(4.) In the same chapter, he says of the scape-goat that all the congregation were commanded to spit upon it, and put scarlet wool about its head; and that the

person appointed to convey the goat into the wilderness took away the scarlet wool and put it on a thornbush, whose young sprouts, when we find them in the field, we are wont to eat; so the fruit of that thorn only is sweet. On all these particulars the Scriptures are silent.

"(5.) In ch. viii the author's fancy seems to grow more fruitful and luxuriant. In referring to the red heifer (Num. xix), he says that men in whom sins are come to perfection (ἐν οἷς ἁμαρτίαι τέλειαι) were to bring the heifer and kill it; that three youths were to take up the ashes and put them in vessels; then to tie a piece of scarlet wool and hyssop upon a stick, and so sprinkle every one of the people. 'This heifer is Jesus Christ; the wicked men that were to offer it are those sinners that brought him to death; the young men signify those to whom the Lord gave authority to preach his gospel, being at the beginning twelve, because there were twelve tribes of Israel.' But why (he asks) were there *three* young men appointed to sprinkle? To denote Abraham, Isaac, and Jacob. And why was wool put upon a stick? Because the kingdom of Jesus was founded upon the cross, etc.

"(6.) He interprets the distinction of clean and unclean animals in a spiritual sense. 'Is it not (Ἆρα οὐκ—see Dr. Hefele's valuable note, p. 85) the command of God that they should not eat these things? (Yes.) But Moses spoke in spirit (ἐν πνεύματι). He named the swine in order to say, "Thou shalt not join those men who are like swine, who, while they live in pleasure, forget their Lord,"' etc. He adds, 'Neither shalt thou eat of the hyena; that is, thou shalt not be an adulterer.' If these were the views entertained by Barnabas, how must he have been astonished at the want of spiritual discernment in the apostle Peter, when he heard from his own lips the account of the symbolic vision at Joppa, and his reply to the command, 'Arise, Peter, slay and eat. But I said, Not so, Lord, for nothing common or unclean hath at any time entered into my mouth' (Acts xi, 8).

"(7.) In ch. ix he attempts to show that Abraham, in circumcising his servants, had an especial reference to Christ and his crucifixion: 'Learn, my children, that Abraham, who first circumcised in spirit, having a regard to the Son (*in Jesum*, Lat. Vers.), circumcised, applying the mystic sense of the three letters (λαβὼν τριῶν γραμμάτων δόγματα—*den geheimen Sinn dreier Buchstaben anwendend*, Hefele). For the Scripture says that Abraham circumcised 318 men of his house. What, then, was the deeper insight (γνῶσις) imparted to him? Mark first the 18, and next the 300. The numeral letters of 18 are I (Iota) and H (Eta), I = 10, H = 8; here you have Jesus, Ἰησοῦν; and because the cross in the T (Tau) must express the grace (of our redemption), he names 300; therefore he signified Jesus by two letters, and the cross by one.' It will be observed that the writer hastily assumes (from Gen. xiv, 14) that Abraham circumcised only 318 persons, that being the number of 'the servants born in his own house,' whom he armed against the four kings; but he circumcised his household nearly twenty years later, including not only those born in his house (with the addition of Ishmael), but 'all that were bought with money' (Gen. xvii, 23). The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed."

The probable opinion is that this epistle existed anonymously in the Alexandrian Church, and was ignorantly attributed to Barnabas. It was probably written by a Jewish Christian, who had studied Philo, and who handled the O. T. in an allegorical way in behalf of his view of Christianity. Its date is assigned to the first century by Hilgenfeld, *Die App. Väter* (Halle, 1853); Reuss, *Geschichte der Schriften des N. T.* i, 223; Ewald, *Gesch. d. Volkes Israel*, vii, 136; and to the early part of the 2d century by Dressel, *Patres Apost.* Proleg., and Ritschl, *Entstehung d. Altkath. Kirche*, 204. Volkmar gives the date as 119, or later, in Hadrian's time. Hefele puts it between 107 and 120. Weizsäcker, in his treatise *Zur Kritik des Barnabasbriefes aus dem Codex Sinaiticus* (Tübingen, 1864), seeks to prove that the epistle was written shortly after the destruction of Jerusalem, and not under Hadrian. See also Weizsäcker in *Jahrbücher f. Deutsche Theologie*, 1865, p. 391.

3. *Contents and Object of the Epistle.*—The first part of the epistle (ch. i xvii) is directed against the Judaizing party, and aims to show that the abolition of Judaism, by means of the spiritual institutions of Christianity, is foretold in the O. T., so that the true covenant people of God are the Christians, not the Jews. The four remaining chapters are ethical, containing practical advices and exhortations for walking "in the way of light," and avoiding "the way of darkness." "The names and residence of the persons to whom it is addressed are not mentioned, on which account, probably, it was called by Origen a *Catholic* epistle (Origen *contr. Cels.* lib. i, p. 49). But if by this title he meant an epistle addressed to the general body of Christians, the propriety of its application is doubtful, for we meet with several expressions which imply a personal knowledge of the parties. It has been disputed whether the persons addressed were Jewish or Gentile Christians. Dr. Hefele strenuously contends that they were of the former class. His chief argument appears to be, that it would be unnecessary to insist so earnestly on the abolition of the Mosaic economy in writing to Gentile converts. But the Epistle of Paul to the Galatians is a proof to what danger Gentile Christians were exposed in the first ages from the attempts of Judaizing teachers; so that, in the absence of more exact information, the supposition that the persons addressed were of this class is at least not inconsistent with the train of thought in the epistle. But more than this: throughout the epistle we find a distinction maintained between the writer and his friends on the one hand, and the Jews on the other. Thus, in chap. iii, 'God speaketh to *them* (the Jews) concerning these things, "Ye shall not fast as ye do this day," etc.; but to *us* he saith, "Is not this the fast that I have chosen?"' etc.; and at the end of the same chapter, 'He hath shown these things to all of *us*, that we should not run *as proselytes* to the Jewish law.' This would be singular language to address to persons who were Jews by birth, but perfectly suited to Gentile converts. In chap. xiii he says, 'Let us inquire whether the covenant be with us or with *them*' (the Jews); and concludes with quoting the promise to Abraham (with a slight verbal difference), 'Behold, I have made thee a father of the nations which *without circumcision* believe in the Lord'—a passage which is totally irrelevant to *Jewish* Christians. For other similar passages, see Jones *On the Canon*, pt. iii, chap. xxxix" (Kitto, *Cyclopædia*, s. v.). Dr. Schaff remarks of the epistle, as a whole, that "it has many good ideas and valuable testimonies, such as that in favor of the observance of the Christian Sabbath. But it goes to extremes in opposition to Judaism, and indulges in all sorts of artificial, sometimes absurd, allegorical fancies. . . . It is an unsound application of the true thought, that the old is passed away, and that all is made new by Christ. Compare especially ch. iv" (Schaff, *History of the Christian Church*, § 121). Besides the works cited in the course of this article, see *Zeitschrift f. d. histor. Theologie*, 1866, p. 32; Donaldson, *Christian L t.* i, 201 sq.; Neander, *Church History*, i, 381; Henke, *De epistolæ quæ Barnabæ tribuitur authentia* (Jen. 1827); Rördam. *De authentia ep. Barnabæ* (Havn. 1828) (both argue for the genuineness of the epistle); Heberle, in the *Stud. d. würt. Geistl.* 1846, i; Ullmann, in the *Stud. u. Krit.* 1828, p. 2 (opposes the genuineness); Schenkel, *ib.* 1837 (contends that ch. vii

–xvii are interpolations); Hug, in the *Zeitschrift d. Erzbisth. Freiburg*, p. 2; Lardner, *Works*, ii, p. 2.

BARNABAS, GOSPEL OF. A spurious gospel, attributed to Barnabas, exists in Arabic, and has been translated into Italian, Spanish, and English. It was probably forged by some heretical Christians, and has since been interpolated by the Mohammedans, in order to support the pretensions of their prophet. Dr. White has given copious extracts from it in his *Bampton Lectures*, 1784; *Sermon* viii, p. 358, and Notes, p. 41 69. See also Sale's *Koran*, Prelim. Dissert. sect. 4. It is placed among the apocryphal books in the Stichometry prefixed by Cotelerius to his edition of the Apostolical Constitutions (Lardner's *Credibility*, part ii, ch. cxlvii). It was condemned by Pope Gelasius I (Tillemont, *Mémoires*, etc., i, p. 1055). See GOSPELS, SPURIOUS.

Barnabites, a congregation of regular clerks in the Roman Catholic Church, founded in 1532 by three priests—Zaccharia of Cremona, Ferrari and Morigia of Milan. From their first church, St. Paul's in Milan, they were originally called the Regular Clerks of St. Paul (Paulines), which name they exchanged for Barnabites when, in 1545, they were presented with the church of St. Barnabas in Milan. A new rule for the congregation was drawn up by the General Chapter in 1579, approved by Charles Borromeo, the protector of the order, and ratified by the pope. In addition to the three monastic vows, they take a fourth, never to exert themselves for an office within the congregation or without, and never to accept a dignity out of the congregation except by a special permission of the pope. Their houses are called colleges. The superior is chosen every third year by a General Chapter. The lay brothers have to pass through a novitiate of five years. The extension has been limited to Italy, Austria, France, and Spain. In the two latter countries they were destroyed by the Revolution, but they re-entered France, full of hope, in 1857. The most celebrated member of the order in modern times was Cardinal Lambruschini. The order has also, in late years, been entered by several Russians of the highest families, who had left the Greek Church for that of Rome, e. g. by Count Schuwaloff. They had, in 1860, 22 houses in Italy, 3 in Austria, and 1 in France. See Helyot, *Ordres Religieux*, i, 372.

Dress of the Barnabites.

Barnard, JOHN, a Congregational minister, was born in Boston Nov. 6, 1681, and educated at Harvard, where he graduated in 1700. In 1707 he was appointed chaplain in the army, and went with Captain Wentworth to England in 1709. In 1716 he was ordained collegiate pastor at Marblehead, and continued to labor there until his death, Jan. 24, 1770. He published *Sermons on the Confirmation of the Christian Religion* (1727); *A Version of the Psalms* (1752); and a number of occasional sermons.—Sprague, *Annals*, i, 252.

Barneä. See KADESH-BARNEA.

Barnes, Daniel Henry, a Baptist minister, was born in Columbia Co., N. Y., April 25, 1785, was graduated with honor at Union College in 1809, and in 1811 became principal of the Poughkeepsie Academy, where he joined the Baptist Church, and was licensed to preach. Mr. Barnes was very successful as a teacher in Poughkeepsie, in Cincinnati, and in New York city. Among his pupils were President Wayland, Bishop Potter of Pennsylvania, and Drs. E. Mason, W. R. Williams, and John Macaulay. He was elected president of several colleges, but declined. Mr. Barnes was a contributor to several periodicals. He was thrown from a coach and killed, Oct. 27, 1818.—Sprague, *Annals*, vi, 621; *Fourth Ann. Report N. Y. High School.*

Barnes, John, an Englishman, who entered the Benedictine order at Douai partly from fear of the Inquisition. In 1625 he published at Paris a *Dissertatio contra Equivocationes*, which received the approbation of the faculty at Paris. In 1630 his *Catholico-Romanus Pacificus* appeared at Oxford. His works gave great offence to the ultramontane party, and, at the request of Pope Urban VIII, Barnes was sent to Rome by Louis XIII in 1627. He was at once confined in the Inquisition, and, after thirty years of imprisonment, died there. In his *Catholico-Romanus Pacificus* his design was to induce the pope to receive Anglicans to his communion, without requiring them to acknowledge dependence on the Holy See, until such time as a free and œcumenical council could be convoked to settle all differences.—*Biog. Univ.* iii, 394; Landon, *Eccl. Dict.* s. v.

Barnes, Robert, chaplain to Henry VIII, and one of the English Reformers, who began his career by preaching against the pride and display of Wolsey. In 1535 he was sent to Wittenberg by Henry VIII to confer with the theologians there about the king's divorce, and he imbibed Lutheran views, which, on his return to England, he began to preach. Some time after, finding himself in danger, he escaped into Germany, and there formed the acquaintance of Luther, Melancthon, and other Protestant leaders. In 1536, as the reformers were in favor with Henry VIII, he returned to England; but, preaching imprudently against Gardiner and against the royal supremacy, he incurred the king's displeasure, and was compelled to recant. Subsequently he retracted his recantation, and was seized and condemned unheard by the Parliament of 1540. On the 30th of July in that year he was burnt, with William Jerome and Thomas Gerard. They all suffered with the patience and fortitude of the old martyrs. His published writings are *A Treatise containing a Profession of Faith* (first published in Latin, 1531):—*Vitæ Roman. Pontificorum quos papas vocamus* (Wittenb. 1536, with preface by Luther; also Basle, 1568, 8vo). See Burnet, *History of the Reformation*, i, 474, 477; Fox, *Book of Martyrs;* Collier, *Eccl. Hist. of England*, v, 78; Hook, *Eccl. Biog.* i, 522.

Barnes, William, a minister of the Methodist Episcopal Church, was born near Cookstown, Tyrone county, Ireland, about Easter, 1795. At an early age he came with some relatives to America, and resided for some time at Baltimore, where, at nineteen, he was converted, and was admitted into the church. Soon after, his talents attracted the attention of the Rev. S G. Roszel, and he was called out to labor on a circuit. He was admitted into the Baltimore Conference in 1817, and for nearly fifty years preached, almost without intermission and with extraordinary success, as an itinerant minister, in Virginia, Maryland, Ohio, Pennsylvania, and Delaware. Nearly forty years of this time he spent within the bounds of the Philadelphia Conference, the rest in the Baltimore and Pittsburg Conferences. His mind was active and imaginative to a rare degree, and his preaching was very original and striking; few men of his time were more popular or useful. A poetical vein was manifest in his style, and he left a number of pieces of verse in manuscript. He died suddenly November 24, 1865. Among his manuscript remains are a number of sermons and controversial writings, which are now (1866) preparing for the press. The Rev. Dr. Castle, in a discourse at the funeral of Mr. Barnes, thus spoke of him: "In the world he was not of the world. He

was a chosen vessel, called of God and sanctified, and sent to bear his Master's message to his fellow-men. For this he bowed his neck to the yoke. For this he consecrated his towering intellect, the gushing feelings of a generous heart, and the energies of his whole life. Equal ability, fidelity, and perseverance, devoted to any earth-born calling, would have led to fame and fortune. But, like the Italian painter, he worked for eternity, and in eternity he receives his rich reward."—*Christian Adv. and Journ.* No. 2050.

Baro or **Baron,** PIERRE, was born at Etampes in France, and was educated at Bourges. Having embraced Protestantism, he came over into England in the time of Elizabeth to avoid persecution. Here he entered himself at Trinity College, Cambridge, and in 1575 was made Lady Margaret professor of divinity on the recommendation of Lord Burghley. Dr. Whitaker, then professor of divinity, and several of the heads of houses, were strong Calvinists. Baro, in his lectures, opposed the doctrine of predestination, and about 1581 he was charged with heresy. From that time on he suffered many vexations and annoyances, but he held his ground until 1595, when his opponents, desiring to support their Calvinistic views by authority, drew up the nine celebrated articles known as the Lambeth Articles (q. v.), which were confirmed by Archbishop Whitgift and others. These articles Baro opposed in a sermon, whereupon he was ordered by the vice-chancellor to give in a copy of his sermon, and to abstain thenceforward from all controversy on articles of faith. His position was made so disagreeable that in 1596 he resigned his professorship and removed to London, where he died about 1600. He wrote, among other things—1. *In Jonam Prophetam Prælectiones* 39, etc. (London, 1579):—2. *De Fide, ejusque Ortu et Natura*, etc. (Ibid. 1580):—3. *Summa trium Scientiarum de Prædestinatione* (1613):—4. *Sermons*, etc. (4to):—5. *De Præstantia et Dignitate Divinæ legis* (Lond. 8vo, n. d.).—Haag, *La France Protestante*, i, 262; Hook, *Eccl. Biog.* i, 540; Strype, *Life of Whitgift;* Hardwick, *History of the Articles*, ch. vii.

Baro'dis (Βαρωδίς, Vulg. *Rahotis*), a name inserted in the list of those "servants of Solomon" whose "sons" returned with Zerubbabel (1 Esdr. v, 34); but there is no corresponding name in the genuine list of Ezra (ii, 57) or Nehemiah (vii, 59).

Baronius or **Baronio,** CÆSAR, the eminent Roman ecclesiastical annalist, was born at Sora, in Naples, Oct. 30 or 31, 1538. He pursued his first studies at Veroli, and theology and jurisprudence at Naples. In 1557 he went with his father, Camillo Baronio, to Rome, where he placed himself under the direction of Philip Neri, who had, at that period, just founded the Congregation of the Oratory, whose chief pursuit was to be the study of ecclesiastical antiquity. The rules of the order, requiring a portion of each day to be given to the study and discussion of points in church history, antiquities, and biography, gave the bent to Baronius's pursuits for life. Clement VIII made him his confessor, and created him cardinal, by the title of SS. Martyrum Nerei and Achillei, 5th June, 1596. Soon after he was made librarian of the Vatican Library and member of the Congregation of Rites. On the death of Clement, and again upon the death of Leo XI, he was within a little of being elected pope; but his own strong opposition, and the opposition of the Spaniards, who could not forgive his *De Monarchia Siciliæ*, in which he opposed the claim of Spain to Sicily, prevented it. He died June 30th, 1607. His *Annales Ecclesiastici* was undertaken in obedience to the injunction of his superior, Philip Neri, to defend Rome against the *Magdeburg Centuries* (q. v.) For thirty years he labored at this immense work, and in 1586, in order, as it were, to try his strength, he put forth the Notes on the Roman Martyrology. This was shortly after (in 1588) followed by the first volume of the Annals; and the rest of the work, continued down to the year 1198, appeared at different intervals. This work is distributed under the several years, so that under the head of each year are given the events of that year, in every thing in any way relating to the history of the church. Baronius himself informs us that this work was deemed necessary to oppose the Magdeburg Centuriators; and he also says that he was unwilling that the task should be given to him; and that he desired that Onufrius Panvinius should have been charged with it. Though very elaborate and learned, it is throughout a partisan work, and must be studied as such. The first edition appeared at Rome under the title *Annales Ecclesiastici a Chr. nato ad annum* 1198 (Romæ, 1588–1607, 12 vols. fol.). It was followed by editions at Antwerp, 1589 sq., and Paris, 1609. The edition of Mentz (1601–1605, 12 vols. fol.) was revised by Baronius himself, and designated as a standard for future editions. Many Protestant authors, as Casaubon, Basnage, Korthold, and others, wrote against him. He was defended by the Franciscan Pagi in his work *Critica historico-chronologica in universos annales C. Baronii* (Antw. 1705, 4 vols.; rev. edit. 1724), who, however, himself corrected many chronological errors of Baronius. The most complete edition of the *Annales* is by Mansi (Lucca, 1738–1759, 38 vols.), which contains the *Critica* of Pagi printed under the corresponding passages of Baronius, the Continuation of Raynaldus, the learned *Apparatus* of the editor, and very valuable indexes in 3 vols. Abraham Bzovius, a Polish Dominican, published a Continuation of Baronius down to the year 1571 (Rome, 1616 sq. 8 vols.); another was published by Henry Spondanus, at Paris, in 1640, 2 vols. fol., and Lyons, 1678; but the best Continuation (from the year 1198 to 1566) is perhaps that by Odericus Raynaldus, of the Congregation of the Oratory (Rome, 1646–1663, 9 vols.). The work of Raynaldus was farther continued by Laderchi (Rome, 1728–1737, 3 vols.). The last addition to the work is that of Theiner (Rom. 1856, 3 vols. fol.), bringing the history down, in a partisan style, to 1586. The *Epistolæ* of Baronius, his *Vita St. Gregorii Naz.*, together with a brief biography of Baronius, were published by Albericus (Rome, 1670). There are lives of Baronius in Latin by the Oratorian Barnabeus (translated into German by Fritz, Wien, 1718, an abridgment of which translation was published, Augsb. 1845), and in French by La Croze. See Dupin, *Eccles. Writers*, cent. xvii; Schaff, *Apostolic Church*, p. 56; *Christian Remembrancer*, xxiv, 232; Landon, *Eccl. Dict.* ii, 42.

Barre, Joseph, a French priest and writer, born 1698, entered early into the congregation of St. Geneviève, at Paris, and became eminent for his historical and ecclesiastical knowledge. He was made chancellor of the University of Paris, where he died, 1764. His principal works are *Vindiciæ Librorum deut.-canon. Vet. Test.* (1730, 12mo):—*Histoire d'Allemagne* (1784, 11 vols.):—*Examen des défauts théologiques* (Amst. 1744, 2 vols. 12mo).

Barre, Louis Francois Joseph de la, an industrious French scholar, was born at Tournay, March 9, 1688. At Paris he met with Banduri, who had arrived thither from Florence, and whom he assisted in the preparation of the *Imperium Orientale* (2 vols. fol.), and his work on Medals (*Recueil de Médailles des Empereurs*). Afterward De la Barre published a new edition of the *Spicilegium* of Luc d'Achery (3 vols. fol. 1723), with corrections and notes. He also had a large share in the edition of Moréri's *Dictionnaire Historique*, published in 1725. He died in 1738. He was a member of the "Academy of Inscriptions."

Barrel (כַּד, *kad* [κάδος, *cadus*], a *pitcher* or *pail*), a vessel used for the keeping of flour (1 Kings xvii, 12, 14, 16; xviii, 33). The same word is in other places rendered "pitcher," as the same vessel appears to have been also used for carrying water (Gen. xxiv, 14;

Judg. vii, 16; Eccl. xii, 6). It was borne on the shoulders, as is the custom in the East in the present day. See PITCHER.

Barren (when spoken of persons, properly עָקָר, *akar'*, στεῖρος). Barrenness is, in the East, the hardest lot that can befall a woman, and was considered among the Israelites as the heaviest punishment with which the Lord could visit a female (Gen. xvi, 2; xxx, 1-23; 1 Sam. i, 6, 29; Isa. xlvii, 9; xlix, 21; Luke i, 25; Niebuhr, p. 76; Volney, ii, 359; Lane's *Egyptians*, i, 74). In the Talmud (*Yeramoth*, vi, 6) a man was *bound*, after ten years of childless conjugal life, to marry another woman (with or without repudiation of the first), and even a third one if the second proved also barren. Nor is it improbable that Moses himself contributed to strengthen the opinion of disgrace by the promises of the Lord of exemption from barrenness as a blessing (Exod. xxiii, 26; Deut. vii, 14). Instances of childless wives are found in Gen. xi, 30; xxv, 21; xxix, 31; Judg. xiii, 2, 3; Luke i, 7, 36. Some cases of unlawful marriages, and more especially with a brother's wife, were visited with the punishment of barrenness (Lev. xx, 20, 21); Michaelis, however (*Mosaisches Recht*, v, 290), takes the word עֲרִירִי (*destitute*, "childless") here in a figurative sense, implying that the children born in such an illicit marriage should not be ascribed to the real father, but to the former brother, thus depriving the second husband of the share of patrimonial inheritance which would otherwise have fallen to his lot if the first brother had died childless. The reproach attached to sterility, especially by the Hebrews, may perhaps be accounted for by the constant expectation of the Messiah, and the hope that every woman cherished that she might be the mother of the promised Seed. This constant hope seems to account for many circumstances in the Old Testament history which might otherwise appear extraordinary or exceptionable (Gen. iii, 15; xxi, 6, 7; xxv, 21-23; xxvii, 13; xxviii, 14; xxxviii, 11-18; Deut. xxv, 9). This general notion of the disgrace of barrenness in a woman may early have given rise, in the patriarchal age, to the custom among barren wives of introducing to their husbands their maidservants, and of regarding the children born in that concubinage as their own, by which they thought to cover their own disgrace of barrenness (Gen. xvi, 2; xxx, 3). See CHILD.

Barri, Giraldus de. See GIRALDUS CAMBRENSIS.

Barrington (JOHN SHUTE), VISCOUNT, was born 1678, educated at Utrecht, created Viscount Barrington 1720, and died 1734. He was a friend and disciple of Locke, and greatly devoted to theological pursuits. In the year 1725 he published, in two volumes octavo, his *Miscellanea Sacra*, or a New Method of considering so much of the History of the Apostles as is contained in Scripture, with four Critical Essays: 1. On the Witness of the Holy Spirit; 2. On the distinction between the Apostles, Elders, and Brethren; 3. On the Time when Paul and Barnabas became Apostles; 4. On the Apostolical Decrees. In this work the author traces the methods taken by the apostles and first preachers of the Gospel for propagating Christianity, and explains, with great distinctness, the several gifts of the Spirit by which they were enabled to discharge that office. A new edition of his *Theological Works* was published in London in 1828 (3 vols. 8vo).—Jones, *Christ. Biography*, p. 27; Allibone, *Dict. of Authors*, s. v.

Barrow, Isaac, D.D., one of the most eminent of English divines, and a distinguished mathematician. He was born in London, October, 1630, and was educated at the Charter House, and at Felsted in Essex. Afterward he went to Cambridge, and became a pensioner of Trinity College in 1645. In 1649 he was elected fellow of his college; but the religious and political troubles of the time greatly checked his progress, and induced him to leave England to travel abroad. He visited France and Italy, and proceeded as far as Smyrna, in the course of which voyage he signalized himself by his courage in a combat with an Algerine pirate. At Constantinople he remained some time, and returned to England, through Germany and Holland, in 1659. He was ordained by Bishop Brownrigg, and in 1660, after the restoration, obtained the Greek chair at Cambridge. In 1662 he was made Gresham Professor of Geometry, and in 1663 Lucasian Professor of Mathematics, in which capacity he had Newton as a pupil. In 1670 he was made D.D., and in February, 1672, was nominated to the mastership of Trinity College. In his later years he gave up mathematics for divinity, feeling himself bound to this course by his ordination vows. He died in London on the 4th of May, 1677, and is buried in Westminster Abbey. His moral character was of the highest type, resting upon true religion. Tillotson says that he "came as near as is possible for human frailty to do to the *perfect* man of St. James."

Barrow's intellect was of the highest order. As a mathematician he was "second only to Newton," according to English writers, though this is rather too high praise. Of his numerous mathematical writings this is not the place to speak; his fame as a theologian rests chiefly upon his *Treatise on the Pope's Supremacy*, his *Exposition of the Creed*, and on his *Sermons*. Of the *Supremacy*, Tillotson remarks that "no argument of moment, nay, hardly any consideration properly belonging to the subject, has escaped Barrow's comprehensive mind. He has said enough to silence the controversy forever, and to deter all wise men, of both sides, from meddling any farther with it." See Tillotson, preface to *the Theological Works of Dr. Barrow* (Lond. 1683, 3 vols. fol.). In theology Barrow was an Arminian, and his writings are, in many respects, an illustration of the Arminian system, though not controversially so. "His sermons," as Le Clerc observes, "are rather treatises and dissertations than harangues, and he wrote and rewrote them three or four times. They are always cited as exact and comprehensive arguments, the produce of a grasp which could collect and of a patience which could combine *all* that was to be said upon the subject in question. But, in addition to this, Barrow was an original thinker. From his desire to set the whole subject before his hearers, he is often prolix, and his style is frequently redundant. But the sermons of Barrow are store-houses of thought, and they are often resorted to as store-houses by popular preachers and writers. Nor are they wanting in passages which, as examples of a somewhat redundant, but grave, powerful, and exhaustive eloquence, it would be difficult to parallel in the whole range of English pulpit literature." The best edition of his theological writings is that published at Cambridge (1859, 8 vols. 8vo); a cheaper and yet good one, with a memoir by Hamilton, London, 1828 (3 vols. 8vo), reprinted N. Y. 1846 (3 vols. 8vo). They include seventy-eight sermons on various topics; an *Exposition of the Apostles' Creed*, in 34 discourses; expositions of *the Lord's Supper, the Decalogue, the Sacraments*; the *Treatise on the Pope's Supremacy*; with his *Opuscula Theologica*, including a number of Latin dissertations, etc. See *Methodist Quarterly Review*, 1846, p. 265 sq.; Allibone, *Dictionary of Authors*, i, 130 sq.; Hook, *Eccles. Biography*, i, 555.

Barrow, William, LL.D., was born in Yorkshire about 1754, and was educated at Queen's College, Oxford. In 1814 he was made prebendary of Southwell, and shortly afterward vicar of Farnsfield. In 1829 he was made archdeacon of Nottingham, which office he held till his death in 1836. He published *Eight Sermons on the Bampton Lecture* (Lond. 1799, 8vo):—*Familiar Sermons on Doctrines and Duties* (Lond. 3 vols. 8vo).—Darling, *Cycl. Bibliogr.* i, 185.

Bar'sabas (Βαρσαβᾶς, a Chald. patronymic), the surname of two men.

1. Of JOSEPH (q. v.), mentioned in Acts i, 23.
2. Of JUDAS (q. v.), mentioned in Acts xv, 22.

Barsuma or **Barsumas**, bishop of Nisibis, a zealous Nestorian of the fifth century. Having been ejected from the school of Edessa, he was made bishop of Nisibis A.D. 435, and devoted himself earnestly for nearly half a century to the establishment of Nestorianism in Persia. He founded the school of Nisibis, a prolific source of Nestorianism. He advocated the right of priests to marry, and himself married a nun. See Assemani, *Bibl. Orient.* III, ii, 77; Mosheim, *Ch. Hist.* i, 363. See NESTORIANS.

Barsumas, a Syrian archimandrite, head of the Eutychian party at the robber-council of Ephesus, A.D. 449. Among the Jacobites (q. v.) he is held as a saint and miracle-worker. See EPHESUS, ROBBER-COUNCIL OF.

Bar'tacus (Βάρτακος; Vulg. *Bezir*), the father of Apame, the concubine of King Darius (1 Esdr. iv, 29, where he is called "the admirable" [ὁ θαυμαστός], probably an official title belonging to his rank). The Syriac version has *Artak*, a name which recalls that of *Artachæus* (Ἀρταχαίης), who is named by Herodotus (vii, 22, 117) as being in a high position in the Persian army under Xerxes, and a special favorite of that king (Simonis, *Onom.*; Smith's *Dict. of Class. Biog.* i, 369). See APAME.

Bartas, Du. See DU BARTAS.

Barth, CHRISTIAN GOTTLOB, D.D., an eminent German divine and philanthropist, was born at Stuttgart, July 31, 1799, obtained his academical education at the Gymnasium there, and from 1817 to 1821 studied theology at Tübingen. He early manifested strong religious feelings, and during all his life kept himself free from the prevailing rationalism. In 1824 he became pastor at Möttlingen, Würtemberg, and in 1838 retired to Calw, in order to devote himself to the missionary cause, and to the production of books of practical religion, to which objects he had already given much of his attention. He had, with the flourishing missionary institute at Basle, formed the first (Calwer) missionary society in Würtemberg, published a periodical, "The Calwer Mission Sheet," and was the means of exciting a wide-spread interest in the cause of missions.

From this period his life became still more active. The interests of the mission led him to travel far and near, sometimes to England, to France, and to the interior of Switzerland; and he was brought into friendly relationship with the courts of Würtemberg, Baden, Bavaria, Austria, Russia, England, Prussia, etc. His house became a sojourn for persons from all parts of the world. He founded a conference of evangelical pastors and a training-school for poor children. Among his multitudinous publications of practical reading, both for adults and children, are *Kinderblätter* (Calw, 1836); *Christ. Kinderschriften* (Stuttg. 4 vols.); *Christ. Gedichte* (Stutt. 1836); *Kirchengeschichte für Schulen und Familien* (Calw, 1835); *Biblische Geschichte für Schulen und Familien*. The sale of these books has been unparalleled. Of the Bible History and Bible Stories more than a million copies have been published in ten or twelve languages of the Christian and heathen world. He was also a ready versifier, and wrote many hymns and short poems for children; and several of his hymns, especially those on Missions, have found their way into the later German collections of hymns. In 1838, the University of Tübingen conferred upon him the degree of Doctor of Theology. His health was feeble during his later years, but he continued to work up to the last day, and was only induced to lie down about half an hour before his death, Nov. 12, 1862. — Pierer, *Universal-Lexicon*, s. v.; Herzog, *Real-Encyklop.* Supp. i, p. 168.

Barthel, JOHANN CASPAR, a German canonist, born in 1697 at Kitzingen. He studied at Würzburg with the Jesuits, and subsequently at Rome under Cardinal Lambertini, afterward Benedict XIV. In 1727 he was made professor of canon law in the University of Würzburg, of which he afterward became vice-chancellor. To intense hatred of Protestantism Barthel united a steadfast resistance to all papal claims unauthorized by law. He died in 1771, having greatly improved the teaching of the canon law, which before his time consisted simply in repeating the decretals and comments of the court of Rome. Barthel followed zealously in the path of De Marca, Thomassin, Fleury, and other great theologians of France, and reduced the canon law to a form suited to the wants and peculiar circumstances of Germany. The following are his chief works: 1. *Historia Pacificationum Imperii circa Religionum consistens* (Würzburg, 1736, 4to): — 2. *De Jure Reformandi antiquo et novo* (Ibid. 1744, 4to): — 3. *De restitutâ canonicarum in Germaniâ electionum politiâ* (Ibid. 1749): — *Tractatus de eo quod circa libertatem exercitii religionis ex lege divinâ et ex lege imperii justum est* (Ibid. 1764, 4to). — Landon, *Eccl. Dict.* ii, 47.

Barthélemy. See HILAIRE, ST.

Bartholomew (Βαρθολομαῖος, for Chald. בַּר תַּלְמַי, i. e. *son of Tolmai*; the latter being a name that occurs in Josh. xv, 14, Sept. Θολαμί and Θολμαΐ; Auth. Vers. *Talmai*; 2 Sam. xiii, 37, Sept. Θολμί and Θολομαΐ. In Josephus we find Θολομαῖος, *Ant.* xx, 1, 1. The Θολμαῖος in *Ant.* xiv, 8, 1, is called Πτολεμαῖος in *War*, i, 9, 3, not improbably by an error of the transcriber, as another person of the latter name is mentioned in the same sentence), one of the twelve apostles of Christ (Matt. x, 3; Mark iii, 18; Luke vi, 14; Acts i, 13), generally supposed to have been the same individual who in John's Gospel is called NATHANAEL (q. v.). The reason of this opinion is that in the first three gospels Philip and Bartholomew are constantly named together, while Nathanael is nowhere mentioned; on the contrary, in the fourth gospel the names of Philip and Nathanael are similarly combined, but nothing is said of Bartholomew (see Assemani, *Biblioth. Orient.* III, i, 306; ii, 4 sq.; Nahr, *De Nathan. a Bartholom. non diverso*, Lips. 1740). Nathanael, therefore, must be considered as his real name, while Bartholomew merely expresses his filial relation (see Lightfoot, *Hor. Hebr.* p. 325). If so, he was a native of Cana in Galilee (John xxi, 2). Bernard and Abbot Rupert were of opinion that he was the bridegroom at the marriage of Cana. (For traditions respecting his parentage, see Cotelerius, *Patr. Apost.* 372). He was introduced by Philip to Jesus, who, on seeing him approach, at once pronounced that eulogy on his character which has made his name almost synonymous with sincerity, "Behold an Israelite indeed, in whom there is no guile" (John i, 47). A.D. 26. He was one of the disciples to whom our Lord appeared after his resurrection, at the Sea of Tiberias (John xxi, 2); he was also a witness of the ascension, and returned with the other apostles to Jerusalem (Acts i, 4, 12, 13). A.D. 29. On his character, see Niemeyer, *Charakt.* i, 111 sq. See APOSTLE.

Of the subsequent history of Bartholomew, or Nathanael, we have little more than vague traditions. According to Eusebius (*Hist. Eccles.* v, 10), when Pantænus went on a mission to the Indians (toward the close of the second century), he found among them the Gospel of Matthew, written in Hebrew, which had been left there by the Apostle Bartholomew. Jerome (*De Vir. Illustr.* c. 36) gives a similar account, and adds that Pantænus brought the copy of Matthew's Gospel back to Alexandria with him. See MATTHEW, GOSPEL OF. But the title of "Indians" is applied by ancient writers to so many different nations that it is difficult to determine the scene of Bartholomew's labors. Mosheim (with whom Neander agrees) is of opinion that it was a part of Arabia Felix, inhabited by Jews,

to whom alone a Hebrew gospel could be of any service. Socrates (*Hist. Eccles.* i, 19) says that it was the India bordering on Ethiopia; and Sophronius reports that Bartholomew preached the Gospel of Christ to the inhabitants of India Felix (*Ἰνδοῖς τοῖς καλουμένοις εὐδαίμοσιν*). This apostle is said to have suffered crucifixion with his head downward at Albanopolis, in Armenia Minor (Assemani, *Bibl. Orient.* III, ii, 20), or, according to the pseudo-Chrysostom (*Opp.* viii, 622, ed. Par. nov.), in Lycaonia; according to Nicephorus, at Urbanopolis, in Cilicia (see Abdias, in Fabricius, *Cod. Apocr.* ii, 685 sq.; Baronius, *ad Martyrol. Rom.* p. 500 sq.; Perionii *Vitæ Apostolor.* p. 127 sq.). See BARTHOLOMEW'S DAY.

A spurious GOSPEL which bears his name is in the catalogue of apocryphal books condemned by Pope Gelasius (Fabric. *Cod. Apocr. N. T.* i, 341 sq.). See GOSPELS, SPURIOUS.

Bartholomew OF EDESSA, a monk, probably a Syrian, but of what date is totally unknown. According to Cave, he displays considerable learning and a profound knowledge of the writings and ceremonies of the Chaldees, Arabians, and Mohammedans. He wrote, in Greek, *Elenchus*, or *Confutatio Hæreseos*, in which he exposes the follies of the Koran, and the origin, life, manners, rites, and dogmas of the false prophet Mohammed. This work, in Greek, with a Latin version, is given by Le Moyne at p. 302 of his Collection (Lyons, 1685).—Landon, *Eccl. Dict.* ii, 49.

Bartholomew OF COTTON, a monk of Norwich, who flourished about 1292. He wrote a History of England, divided into three parts. Part I contains an account of the Britons; Part II treats of the Saxon and Norman kings down to the year 1292; Part III gives much information concerning the archbishops and bishops of England from 1152 to 1292, and may be found in Wharton, *Anglia Sacra*, i, 397. See Clarke, *Succession of Sac. Lit.* ii, 764; Landon, s. v.

Bartholomew OF GLANVILLE (also called *Anglicus*), an Englishman, of the family of the earls of Suffolk, and a Franciscan. He applied himself to the discovery of the morals hidden under the outward appearance of natural things, on which he composed a large work, entitled *Opus de Proprietatibus Rerum*, in nineteen books: (1.) Of God; (2.) of angels and devils; (3.) of the soul; (4.) of the body, etc. (Argent. 1488; Nuremb. 1492; Strasb. 1505; Paris, 1574). He flourished about 1360, and a volume of Sermons, printed at Strasburg in 1495, is attributed to him. See Cave, *Hist. Lit.* anno 1360; Dupin, *Eccl. Writers.*

Bartholomew or **Bartolomeo dos Martyres**, so called from the name of the church of "Our Lady of Martyrs" at Lisbon, in which he was baptized, was one of the best men in the Romish Church of the 16th century. He was born at Lisbon in May, 1514, and assumed the habit of St. Dominic at Lisbon, 11th December, 1528. Having been for twenty years professor of philosophy and theology, his high reputation caused him to be selected as preceptor of the son of Dom Louis, infant of Portugal. It was only at the positive command of Louis of Granada, as his superior, that he accepted the archbishopric of Braga (1558), and that with such reluctance as threw him upon a bed of sickness. He entered upon his see on the 4th of October, 1559, and commenced at once the execution of his design of teaching his flock by his own example and that of his household. He selected one small room out of all the magnificent apartments of the palace; he furnished it like a cell; he went to bed at eleven at night, and rose at three in the morning; his bed was hard and scanty; his body always covered with the hair cloth; his table always poorly supplied. Of the usual attendants of great houses, such as *maîtres d'hôtel*, etc., he had none, contenting himself with a few necessary domestics. As soon as he had thus set his own house in order, he hastened to endeavor to do the same with the city of Braga and his diocese in general. He established schools and hospitals, and devoted himself to works of charity and mercy. As one of the delegates to the Council of Trent, he especially signalized himself there by his zeal on the subject of the reform of the cardinals. On one occasion he delivered those well-known words on this subject, "Eminentissimi Cardinales eminentissimâ egent reformatione," and expressed his strong condemnation of their luxurious and unfitting kind of life. He it was also who first induced the council to begin their sessions with the question of the reform of the clergy. In 1582 Pope Gregory XIII allowed him to resign his see, and he retired to a convent at Viana, where he died in 1590. His life was written by Isaac de Sacy, and his writings, among which the *Stimulus Pastorum*, a guide for bishops, has had the largest circulation, were published by P. d'Inguimbert at Rome, 1734-35 (2 vols. fol.), and by Fessler (Einsiedeln, 1863, 8vo).

Bartholomew's Day, 1, a festival celebrated on the 24th day of August (or 25th at Rome) in the Church of Rome, and on the 11th of June in the Greek Church, in commemoration of the apostle Bartholomew.

2. The day has been rendered infamous in history in consequence of the massacre of the Protestants in France in 1572. The principal Protestants were invited to Paris, under a solemn oath of safety, to celebrate the marriage of the King of Navarre with the sister of the French king. The queen-dowager of Navarre, a zealous Protestant, died before the marriage was celebrated, not without suspicion of poison. The massacre commenced about twilight in the morning on the tolling of a bell of the church of St. Germain. Admiral Coligni was basely murdered in his own house, and then thrown out of a window, to gratify the malice of the Duke of Guise. His head was afterward cut off and sent to the king (Charles IX) and the queen-mother, the bloody Catherine de Medicis; his body, after a thousand indignities offered to it, was hung up by the feet on a gibbet. The murderers then ravaged the whole city of Paris, and put to death more than ten thousand of all ranks. De Thou says, "The very streets and passages resounded with the groans of the dying and of those who were about to be murdered. The bodies of the slain were thrown out of the windows, and with them the courts and chambers of the houses were filled. The dead bodies of others were dragged through the streets; and the blood flowed down the channels in such torrents that it seemed to empty itself into the neighboring river. In short, an innumerable multitude of men, women, and children were involved in one common destruction, and all the gates and entrances to the king's palace were besmeared with blood." From Paris the massacre spread through the kingdom. The total number that fell during this massacre has been estimated by De Thou at 30,000, by Sully at 60,000, and by Perefixe, a popish historian, at 100,000. The news of this atrocious murder was received at Rome with unrestrained joy and delight; a universal jubilee was proclaimed by the pope; the guns of St. Angelo were fired, and bonfires lighted in the streets. A medal was struck in the pope's mint, with his own head on one side, and on the other a rude representation of the massacre, with an angel brandishing a sword, and bearing the inscription "*Hugonotorum strages.*" See HUGUENOTS.

Romanist writers treat this massacre in three ways: (1.) Some, like Caveirac, De Falloux, and Rohrbacher, justify it; (2.) others affirm that the Romanists were only following the example set by Protestants; (3.) others again, like Theiner, in his new volumes of the *Annales Ecclesiastici*, attribute it to politics, not to religion. Theiner's view is refuted, and the complicity of the Roman Church, with the pope at its head, in this great crime is shown in the *Christian Remem-*

brancer, xxiv, 245. Lingard, in his *History of England*, gives a favorable view of the facts for the Roman side, which is refuted in the *Edinburgh Review*, vols. xlii, liii; and in Lardner, *Hist. of England* (Cab. Cyclopædia, vol. iii. See Curths, *Die Bartholomäusnacht* (Lpz. 1814); Wachler, *Die Pariser Bluthochzeit* (Lpz. 1826); Audin, *Hist. de la St. Barthélemy* (Paris, 1829); also, Turner, *Hist. of England*, vol. iii, Appendix; Cobbin, *Historical View of the Ref. Church of France* (Lond. 1816); Weiss, *History of the Prot. Ref. in France* (New York, 1854, 2 vols. 12mo); Shoberl, *Persecutions of Popery*, ii, 1 sq.; Ranke, *Hist. of Papacy*, i, 276, 424, 491; Gieseler, *Ch. Hist.* iv, 304, Smith's ed.

3. On St. Bartholomew's day in 1662, the year in which the Act of Uniformity (q. v.) was passed, two thousand non-conforming ministers were ejected from their benefices in England.—Mosheim, *Ch. Hist.* iii, 173 note.

Bartholomew's Gospel. See BARTHOLOMEW (*the Apostle*).

Bartholomites, 1, an order of Armenian monks. See ARMENIA.

2. A congregation of secular priests, who take their name from Bartholomew Holzhauser, who founded the order at Salzburg, August 1st, 1640. Pope Innocent XI approved their constitutions in 1680 and 1684. This congregation was established for the purpose of forming good priests and pastors, and was governed by a chief president, whose duty it was to maintain uniformity of discipline throughout the congregation, and by diocesan presidents, who were to attend to the same thing in their respective dioceses, by watching over the curates and other ecclesiastics belonging to their institution, visiting them annually, and reporting the result of their visitations to the ordinary. Curates belonging to this institute were never placed singly in any cure; an assistant priest was almost always appointed with each curate, who was paid either out of the revenues of the parish, or by the revenues of some richer parish, likewise filled by a Bartholomite, if the former be too poor. They had many members in Germany, France, Italy, Hungary, Poland, and other countries, but have long been extinct. See Helyot, *Ord. Religieux*, i, 373.

Bartimæ'us (Βαρτιμαῖος, for the Chald. בַּר טִמָּאי, *son of Timmai*), one of the two blind beggars of Jericho who (Mark x, 46 sq.; comp. Matt. xx, 30) sat by the wayside begging as our Lord passed out of Jericho on his last journey to Jerusalem, A.D. 29. Notwithstanding that many charged him to be quiet, he continued crying, "Jesus, thou son of David, have mercy on me!" Being called, and his blindness miraculously cured, on the ground of his faith, by Jesus, he became thenceforward a believer.

Bartine, DAVID, an eminent Methodist preacher, was born in Westchester county, N. Y., Jan. 26, 1767. He was converted at twenty-one, and his piety, zeal, and talent early drew the eyes of the Church toward him as one called to preach the Gospel. His first field of labor was Salem Circuit, to which he was sent by Bishop Asbury. The next year (1793) he was received into the travelling connection, and from that time till he became supernumerary (1835) he labored without intermission, principally in New Jersey. His natural talents were of a very high order; he had a judgment clear and penetrating, powers of perception comprehensive and discriminating, a memory acute and very retentive, and an energy which insured success. In his preaching he usually addressed the understanding and the judgment, and yet often, in the application of his argument, his appeals to the heart were peculiarly eloquent and impressive. He died April 26th, 1850. —*Minutes of Conf.* iv, 567; *N. J. Conf. Memorial*, 183.

Bartoli, DANIEL, an Italian Jesuit, born at Ferrara in 1608, who entered the company in 1623, and taught rhetoric for four years. For twelve years he exercised the ministry of preaching in the principal towns of Italy, and died at Rome, January 13th, 1685. Bartoli is considered as one of the best writers of his country, and is the author of many works, all written in Italian, but of which Latin and other translations have been published. The most important of his works is the *History of the Company of Jesus* (Istoria della Compagnia di Gesù), in several parts, forming 6 vols. folio, viz.: (i.) "The Life and Institute of St. Ignatius" (Rome, 1650). (ii.) "The History of the Company of Jesus," Asia, Part I (Rome, 1650). (iii.) "History of Japan," Part II of Asia (Rome, 1660). (iv.) "History of China," Part III of Asia (Rome, 1661). (v.) "History of England," Part of Europe (Rome, 1667). (vi.) "History of Italy," Part I of Europe (Rome, 1673). He wrote also lives of Loyola, Caraffa, and other Jesuits, which, with the work above named, are repositories of facts as to the history of the Jesuits. His complete works were published by Marietti (Turin, 1825, 12 vols.), and a selection, under the title *Descrizioni geograf. e stor.*, by Silvestri (Milan, 1826).—Landon, *Ecc. Dict.* ii, 55.

Barton, Elizabeth, the "holy maid of Kent," first becomes known to us in 1525, when, while a servant at an inn at Aldington, in Kent, she began to acquire a local reputation for sanctity and miraculous endowments. She was subject to epileptic fits, and in the paroxysms vented incoherent phrases, which Richard Master, parson of Aldington, took advantage of to make people believe that she was an instrument of divine revelation. A successful prediction lent its aid to the general delusion. A child of the master of the inn happened to be ill when Elizabeth was attacked by one of her fits. On recovering, she inquired whether the child was dead. She was told that it was still living. "It will not live, I announce to you; its death has been revealed to me in a vision," was the answer. The child died, and Elizabeth was immediately regarded as one favored by Heaven with the gift of prophecy. She soon after entered the convent of St. Sepulchre's at Canterbury, and became a nun. In this new situation her revelations multiplied, and she became generally known as the "holy maid of Kent." Bishop Fisher and Archbishop Warham countenanced her pretensions. Led by her zeal, or more probably worked upon by others, she boldly prophesied in reference to the divorce of Henry VIII from Catherine and his marriage with Anne Boleyn, "that she had knowledge by revelation from heaven that God was highly displeased with our said sovereign lord, and that if he proceeded in the said divorce and separation and married again, he should no longer be king of this realm; and that, in the estimation of Almighty God, he should not be king one hour, and that he should die a villain's death." The prediction was widely diffused, and caused great popular excitement. In November, 1533, the nun, with five priests and three lay gentlemen, her accomplices, were brought before the Star Chamber, and sentenced to do public penance as impostors at St. Paul's Cross. But the nun's confession, whatever were its motives, availed her nothing. From the pillory she and her companions were led back to prison, where they lay till the following January, when they were attainted of high treason. On the 21st of April, 1534, the nun was beheaded at Tyburn, together with the five priests.—*English Cyclopædia;* Burnet, *History of Reformation*, i, 243-249.

Barton, John B., a Methodist Episcopal minister and missionary, was born in Savannah 1806, converted 1831, entered the itinerant ministry in the Georgia Conference 1834, and was sent as missionary to Africa, where he arrived in August, 1835, and was appointed to Bassa Cove. In 1837 he returned to the United States, and married Eleanor Gilbert, of Charleston, S. C. In 1838 he went back with his family to Africa,

and was stationed at Monrovia until his death, which occurred March 19, 1839. He was much loved and honored by the people among whom he labored.—*Minutes of Conferences*, iii, 61.

Barton, Thomas, M.A., an early Episcopal minister in America, was born in Ireland 1730, and educated at Trinity College, Dublin. Soon after he came to America, and after teaching two years in the Academy of Philadelphia, he went to England for ordination, and in 1755 was appointed missionary to Huntingdon. He extended his field of labor to Carlisle, Shippensburgh, and York, and was specially interested in the Indians. He served the Church in Lancaster twenty years, travelling largely to preach at destitute points. When the Revolution broke out he refused the oath of allegiance, and had to pass to the British lines at New York. He died 1780.—Sprague, *Annals*, v, 169.

Ba'ruch (Heb. *Baruk'*, בָּרוּךְ, *blessed;* Sept. Βαρούχ, Josephus Βαρούχος), the name of three men.

1. The faithful friend of the prophet Jeremiah (Jer. xxxii, 12; xxxvi, 4 sq.) was of a noble family of the tribe of Judah (Jer. li, 59; Bar. i, 1; Joseph. *Ant.* x, 6, 2; 9, 1), and generally considered to be the brother of the prophet Seraiah, both being represented as sons of Neriah; and to Baruch the prophet Jeremiah dictated all his oracles. See JEREMIAH. In the fourth year of the reign of Jehoiachim, king of Judah (B.C. 605), Baruch was directed to write all the prophecies delivered by Jeremiah up to that period, and to read them to the people, which he did from a window in the Temple upon two solemn occasions (Jer. xxxvi). He afterward read them before the counsellors of the king at a private interview, when Baruch, being asked to give an account of the manner in which the prophecy had been composed, gave an exact description of the mode in which he had taken it down from the prophet's dictation. Upon this they ordered him to leave the roll, advising that he and Jeremiah should conceal themselves. They then informed the king of what had taken place, upon which he had the roll read to him; but, after hearing a part of it, he cut it with a penknife, and, notwithstanding the remonstrances of his counsellors, threw it into the fire of his winter parlor, where he was sitting. He then ordered Jeremiah and Baruch to be seized, but they could not be found. The Jews to this day commemorate the burning of this roll by an annual fast. See CALENDAR (JEWISH). Another roll was now written by Baruch from the prophet's dictation, containing all that was in the former, with some additions, the most remarkable of which is the prophecy respecting the ruin of Jehoiachim and his house as the punishment of his impious act. This roll is the prophecy of Jeremiah which we now possess. Baruch, being himself terrified at the threats contained in the prophetic roll, received the comforting assurance that he would himself be delivered from the calamities which should befall Judah and Jerusalem (Jer. xlv). During the siege of Jerusalem Baruch was selected as the depositary of the deed of purchase which Jeremiah had made of the territory of Hanameel, to which deed he had been a witness (Jer. xxxii, 12 sq.). B.C. 589. His enemies accused him of influencing Jeremiah in favor of the Chaldæans (Jer. xliii, 3; comp. xxxvii, 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B.C. 588 (Joseph. *Ant.* x, 9, 1). By the permission of Nebuchadnezzar he remained with Jeremiah at Masphatha (Joseph. l. c.); but in the fourth year of Zedekiah (B.C. 595) Baruch is supposed by some to have accompanied Seraiah to Babylon, when the latter attended Zedekiah with the prophecies contained in Jeremiah, ch. l and li, which he was commanded by Jeremiah to read on the banks of the Euphrates, and then to cast the prophetic roll into the river, with a stone attached to it, to signify the everlasting ruin of Babylon (Jer. li, 61). At least Baruch, in the book which bears his name (in the *Apocrypha*), is said to have read these prophecies at Babylon, in the hearing of King Jehoiachim and the captive Jews, in the fifth year of the taking of Jerusalem by the Chaldæans (see below), which must have been the same taking of it in which Jehoiachim was made prisoner; for after the other taking of Jerusalem, in the eleventh year of the reign of King Zedekiah, when the Jews, after their return from Babylon, obstinately persisted in their determination to migrate to Egypt against the remonstrances of the prophet, both Baruch and Jeremiah accompanied them to that country (Jer. xliii, 6; Joseph. *Ant.* x, 9, 6), from whence there is no account in Scripture of Baruch's return. The rabbins, however, allege that he died in Babylon in the twelfth year of the exile (see Calmet's *Preface*). Jerome, on the other hand, states, "on the authority of the Jews" (*Hebræi tradunt*), that Jeremiah and Baruch died in Egypt "before the desolation of the country by Nabuchodonosor" (*Comm. in Is.* xxx, 6, 7, p. 405). Josephus asserts that he was well skilled in the Hebrew language; and that, after the taking of Jerusalem, Nebuzaradan treated Baruch with consideration from respect to Jeremiah, whose misfortunes he had shared, and whom he had accompanied to prison and exile (*Ant.* x, 9, 1 and 2).

BARUCH, BOOK OF (APOCRYPHAL), follows next after the Book of Jeremiah in the Septuagint printed text, but in MSS. it sometimes precedes and sometimes follows Lamentations. It stands between Ecclesiasticus and the Song of the Three Children in the Engl. Auth. Vers. See APOCRYPHA.

I. *Contents.*—It is remarkable as the only book in the Apocrypha which is formed on the model of the Prophets; and, though it is wanting in originality, it presents a vivid reflection of the ancient prophetic fire.

The subject of the book is (1.) an exhortation to wisdom and a due observance of the law; (2.) it then introduces Jerusalem as a widow, comforting her children with the hope of a return; (3.) an answer follows in confirmation of this hope. A prologue is prefixed, stating that Baruch had read his book to Jeremiah and the people in Babylon by the river Sud (Euphrates), by which the people were brought to repentance, and sent the book with a letter and presents to Jerusalem.

It may be divided into two main parts, i–iii, 8, and iii, 9-end. The first part consists of an introduction (i, 1-14), followed by a confession and prayer (i, 15–iii, 8). The second part opens with an abrupt address to Israel (iii, 9-iv, 30), pointing out the sin of the people in neglecting the divine teaching of wisdom (iii, 9–iv, 8), and introducing a noble lament of Jerusalem over her children, through which hope still gleams (iv, 9-30). After this the tone of the book again changes suddenly, and the writer addresses Jerusalem in words of triumphant joy, and paints in the glowing colors of Isaiah the return of God's chosen people and their abiding glory (iv, 30–v, 9).

II. *Text:* 1. *Greek.*—The book at present exists in Greek, and in several translations which were made from the Greek. The two classes into which the Greek MSS. may be divided do not present any very remarkable variations (Fritzsche, *Einl.* § 7); but the Syro-Hexaplaric text of the Milan MS., of which a complete edition is at length announced, is said to contain references to the version of Theodotion (Eichhorn, *Einl. in die Apoc. Schrift.* p. 388 note), which must imply a distinct recension of the Greek, if not an independent rendering of an original Hebrew text. Of the two old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other (Carus, Rom. 1688) is more free. The vulgar Syriac and Arabic follow the Greek text closely (Fritzsche, l. c.).

2. *Hebrew.*—Considerable discussion has been raised as to the original language of the book. Those who

advocated its authenticity generally supposed that it was first written in Hebrew (Huet, Dereser, etc.; but Jahn is undecided: Bertholdt, *Einl.* 1755), and this opinion found many supporters (Bendtsen, Grüneberg, Movers, Hitzig, De Wette, *Einl.* § 323). Others again have maintained that the Greek is the original text (Eichhorn, *Einl.* 388 sq.; Bertholdt, *Einl.* 1757; Hävernick ap. De Wette, l. c.) The truth appears to lie between these two extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part (i–iii, 8) is such as to mark it as a translation, and not as the work of a Hebraizing Greek: e. g. i, 14, 15, 22; ii, 4, 9, 25; iii, 8; and several obscurities seem to be mistranslations: e. g. i, 2, 8, ii, 18, 29. The second part, on the other hand, which is written with greater freedom and vigor, closely approaches the Alexandrine type. The imitations of Jeremiah and Daniel which occur throughout the first part (comp. i, 15–18 = Dan. ix, 7–10; ii, 1, 2 = Dan. ix, 12, 13; ii, 7–19 = Dan. ix, 13–18) give place to the tone and imagery of the Psalms and Isaiah. The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah, perhaps the translator himself (Hitzig, Fritzsche), found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form. The peculiarities of language common to the Sept. translation of Jeremiah and the first part of Baruch seem too great to be accounted for in any other way (for instance, the use of *δεσμώτης*, *ἀποστολή*, *βόμβησις* [*βομβεῖν*], *ἀπωκισμός*, *μάννα*, *ἀποστρέφειν* [*neut.*], *ἐργάζεσθαί τινι*, *ὄνομα ἐπικαλεῖσθαι ἐπί τινι*); and the great discrepancy which exists between the Hebrew and Greek texts as to the arrangement of the later chapters of Jeremiah, increases the probability of such an addition having been made to the canonical prophecies. These verbal coincidences cease to exist in the second part, or become very rare; but this also is distinguished by characteristic words: e. g. *ὁ αἰώνιος ὁ ἅγιος*, *ἐπάγειν*. At the same time, the general unity (even in language, e. g. *χαμοσύνη*) and coherence of the book in its present form point to the work of one man. (Fritzsche, *Einl.* § 5; Hitzig, *Psalm.* ii, 119; Ewald, *Gesch. d. Volkes Isr.* iv, 232 n.). Bertholdt appears to be quite in error (*Einl.* 1743, 1762) in assigning iii, 1–8 to a separate writer (De Wette, *Einl.* § 322). (See Siebenberger's *Heb. Comm.* Warsaw, 1840.)

3. The *Epistle of Jeremiah*, which, according to the authority of some Greek MSS., stands in the English version as the 6th chapter of Baruch, is probably the work of a later period. It consists of a rhetorical declamation against idols (comp. Jerem. x, xxix) in the form of a letter addressed by Jeremiah "to them which were to be led captive to Babylon." The letter is divided into clauses by the repetition of a common burden: *they are no gods; fear them not* (vv. 16, 23, 29, 65): *how can a man think or say that they are gods?* (vv. 40, 44, 56, 64). The condition of the text is closely analogous to that of Baruch; and the letter found the same partial reception in the Church. The author shows an intimate acquaintance with idolatrous worship; and this circumstance, combined with the purity of the Hellenistic dialect, points to Egypt as the country in which the epistle was written.—Smith, s. v.

4. A Syriac first Epistle of Baruch "to the nine and a half tribes" (comp. 4 Esdr. xiii, 40, Arab. Vers.) is found in the London and Paris Polyglots. This is made up of commonplaces of warning, encouragement, and exhortation. Fritzsche (*Einl.* § 8) considers it to be the production of a Syrian monk. It is not found in any other language. Whiston (*A Collection of Authentick Records*, etc., London, 1727, i, 1 sq., 25 sq.) endeavored to maintain its authenticity. For this, and the "Apocalypse of Baruch," see REVELATIONS, SPURIOUS.

III. *Writer.*—The assumed author of the book is undoubtedly the companion of Jeremiah, but the details are inconsistent with the assumption. If Baruch be the author of this book, he must have removed from Egypt to Babylon immediately after the death of Jeremiah, inasmuch as the author of the book lived in Babylon in the fifth year after that event, unless we suppose, with Eichhorn, Arnold, and others, that the reference (Baruch i, 1) is to the fifth year from the captivity of Jehoiachim. Jahn (*Introductio in Epitomen redacta*, § 217, etc.) considers this latter opinion at variance with the passage in question, since the destruction of Jerusalem is there spoken of as having already taken place. De Wette (*Lehrbuch zur Einleitung in das A. und N. T.*) ingeniously conjectures that *ἔτει* (year) is a mistake or correction of some transcriber for *μηνί* (month); and there is no question that the present reading, which mentions the year, and the *day* of the month, without naming the month itself, is quite unaccountable. If the reading in i, 1, be correct (comp. 2 Kings xxv, 8), it is impossible to fix "*the fifth year*" in such a way as to suit the contents of the book, which exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the captivity (iii, 9 sq.; iv, 22 sq.; i, 3 sq. Comp. 2 Kings xxv, 27). Its so-called *Epistle of Jeremiah*, however, is confessedly more ancient than the second book of Maccabees, for it is there referred to (2 Macc. ii, 2, comp. with Baruch vi, 4) as an ancient document. In the absence of any certain data by which to fix the time of the composition of Baruch, Ewald (l. c. p. 230) assigns it to the close of the Persian period; and this may be true as far as the Hebrew portion is concerned; but the present book must be placed considerably later, probably about the time of the war of liberation (B.C. cir. 160), or somewhat earlier.

IV. *Canonicity.*—The book was held in little esteem among the Jews (Jerome, *Præf. in Jerem.* p. 834 . . . *nec habetur apud Hebræos;* Epiphanius, *de mens. οὐ κεῖνται ἐπιστολαὶ* [*Βαρούχ*] *παρ' Ἑβραίοις*), though it is stated in the Greek text of the *Apostolical Constitutions* (v, 20, 1) that it was read, together with the Lamentations, "on the tenth of the month Gorpiæus" (i. e. the day of Atonement). But this reference is wanting in the Syriac version (Bunsen, *Anal. Ante-Nic.* ii, 187), and the assertion is unsupported by any other authority. There is no trace of the use of the book in the New Testament, or in the Apostolic Fathers, or in Justin. But from the time of Irenæus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah (Irenæus, *Hær.* v. 35, 1, "*significavit Jeremias*, Bar. iv, 36-v;" Tertullian, *Gnost.* 8, "*Hieremiæ*, Bar. [Epist.] vi, 3;" Clement, *Pæd.* i, 10, § 91, "*διὰ Ἱερεμίου*, Bar. iv. 4;" id. *Pæd.* ii, 3, § 36, "*θειᾷ γραφῇ*, Bar. iii, 16, 19;" Origen, ap. Euseb. *H. E.* vi, 25, "*Ἱερεμίας σὺν θρήνοις καὶ τῇ ἐπιστολῇ* [?];" Cyprian, *Test. Lib.* ii, 6, "*apud Hieremiam*, Bar. iii, 25," etc.). It was, however, "obelized" throughout in the Sept. as deficient in the Hebrew (*Cod. Chis.* ap. Daniel, etc., Romæ, 1772, p. xxi). On the other hand, it is contained as a separate book in the pseudo-Laodicene Catalogue, and in the Catalogues of Cyril of Jerusalem, Athanasius, and Nicephorus; but it is not specially mentioned in the Conciliar catalogues of Carthage and Hippo, probably as being included under the title Jeremiah. (Comp. Athanasii *Syn. S. Script.* ap. Credner, *Zur Gesch. des Kan.* 138; Hilary, *Prol. in Psalm.* 15). It is omitted by those writers who reproduced in the main the Hebrew Canon (e. g. Melito, Gregory Nazianzen, Epiphanius). Augustine quotes the words of Baruch (iii, 16) as attributed "more commonly to Jeremiah" (*de Civ.* xviii, 33), and elsewhere uses them as such (*Faust.* xii, 43). At the Council of Trent Baruch was admitted into the Romish Canon; but the Protestant churches have unanimously placed it among the apocryphal books, though Whiston maintained its authenticity (*Authent. Records*, i, 1, sq.). Calmet observes that its "canonicity had been denied not

only by the Protestants, but by several Catholics," among whom he instances Driedo, Lyranus, and Dionysius of Carthage. He considers that Jerome treats the book with harshness when (*Preface to Jeremiah*) that father observes, "I have not thought it worth while to translate the book of Baruch, which is generally joined in the Septuagint version to Jeremiah, and which is not found among the Hebrews, nor the pseudepigraphal epistle of Jeremiah." This is the epistle forming the sixth chapter of Baruch, the genuineness of which is questioned by several who acknowledge that of the former part of the book. Most modern writers of the Roman Church, among whom are Du Pin (*Canon of Scripture*), Calmet (*Commentary*), and Allber (*Hermeneutica Generalis*), reckon this a genuine epistle of Jeremiah's. Jahn, however, after Jerome, maintains its spurious and pseudepigraphal character. This he conceives sufficiently attested by the difference of style and its freedom from Hebraisms. He considers it to be an imitation of the Epistle of Jeremiah (ch. xxix). Grotius, Eichhorn, and most of the German writers favor the idea of a Greek original. They conceive that the writer was some unknown person in the reign of Ptolemy Lagos, who, wishing to confirm in the true religion the Jews then residing in Egypt, attributed his own ideas to Baruch the scribe. There appears, however, no reason, on this latter hypothesis, why the author should speak of the return from Babylon. Grotius conceives that the book abounds not only in Jewish, but even in Christian interpolations (see Eichhorn's *Einleitung in die Apokryph. Schriften*).

See generally (in addition to the literature above referred to), Grüneberg, *De libro Baruchi apocrypho* (Gött. 1796); Whiston, *A Dissertation to prove the Apocryphal Book of Baruch canonical* (Lond. 1727); Bendsten, *Specimen exercitationum* crit. in *V. T. libros apocryphos* (Gott. 1789); Movers. in the *Bonner Zeitschr.* 1835, p. 31 sq.; Hävernick, *De libro Baruchi commentatio critica* (Regiom. 1843); Capellus, *Commentarii et notæ crit. in V. T.* (Amst. 1689), p. 564; Ghisler, *Catenæ* (Lugd. 1623); Davidson, in Horne's *Introduction* (1856), ii, 1033 sq.; Kneucker, *Erklärung* (Leips. 1879, 8vo).

2. The son of Col-hozeh and father of Maaseiah, of the descendants of Perez, son of Judah (Neh. xi, 5). B.C. ante 536.

3. The son of Zabdai; he repaired (B.C. 446) that part of the walls of Jerusalem between the north-east angle of Zion and Eliashib's house (Neh. iii, 20), and joined in Nehemiah's covenant (x. 6). B.C. 410.

Baruli, heretics of the twelfth century that revived the error of the Origenists, who taught that the souls of all men were created at the same time with the world itself, and that they sinned all together after the creation. These heretics seem to have derived their name from their leader, Barulus.—Moréri, who cites Sanderus, *Hær.* 149; Landon, *Eccl. Dict.* ii, 56.

Barzel. See Iron.

Barzil'laï (Heb. *Barzillay'*, בַּרְזִלַּי, *of iron*, i. e. strong; Sept. Βερζελλί, but in Ezra Βερζελλαΐ, Josephus Βερζελλαῖος, *Ant.* vii, 9, 8), the name of three men.

1. A Meholathite, father of Adriel, which latter was the second husband of Merab, Saul's daughter (2 Sam. xxi, 8). B.C. ante 1062.

2. A wealthy old Gileadite of Rogelim, who distinguished himself by his loyalty when David fled beyond the Jordan from his son Absalom, B.C. 1023 (see Ewald, *Isr. Gesch.* iii, 663 sq.). He sent in a liberal supply of provisions, beds, and other conveniences for the use of the king's followers (2 Sam. xvii, 27). On the king's triumphant return, Barzillai attended him as far as the Jordan, but declined, by reason of his advanced age (and probably, also, from a feeling of independence), to proceed to Jerusalem and end his days at court, merely recommending (his son) Chimham as a suitable person to receive the royal favors (2 Sam. xix, 32, 39). On his death-bed David recalled to mind this kindness, and commended Barzillai's children to the care of Solomon (1 Kings ii, 7).

3. A priest who married a descendant of the preceding, and assumed the same name; his genealogy in consequence became so confused that his descendants, on the return from the captivity, were set aside as unfit for the priesthood (Ezra ii, 61). B.C. ante 536.

Bas'aloth (Βασαλέμ v. r. Βασαλώθ, Vulg. *Phasalon*), one of the heads of "temple-servants" whose "sons" are stated (1 Esdr. v, 31) to have returned from Babylon; evidently the Bazluth or Bazlith (q. v.) of the genuine texts (Ezra ii, 52; Neh. vii, 54).

Basam. See Balm.

Bas'cama (ἡ Βασκαμά, Josephus Βασκά), a place in Gilead where Jonathan Maccabæus was killed by Trypho, and from which his bones were afterward disinterred and conveyed to Modin by his brother Simon (1 Macc. xiii, 23; Joseph. *Ant.* xiii, 6, 6). Schwarz supposes it to be the Talmudical *Pashkar* (בַּשְׁקָר) or *Basgar* (בַּסְגָּר) "of Arabia" (*Palest.* p. 236, 237). The route of the Syrian murderer is given with so much confusion (see Fritzsche, in loc.) that some have even supposed the *Bozkath* of Judah to be meant.

Bascom, Henry B., D.D., one of the bishops of the Methodist Episcopal Church South, was born in Hancock, N. Y., May 27, 1796. He united with the Methodist Church in Western Pennsylvania in 1811, and was licensed to preach in 1813. His preaching soon began to attract attention, and before many years his fame as a pulpit orator was widely spread. In 1823 he was elected chaplain to Congress. In 1827 he was called to the presidency of Madison College, Pa., which he held till 1829, when he accepted the agency of the American Colonization Society. In 1832 he became Professor of Morals in Augusta College, and in 1842 President of Transylvania University. He edited the *Quarterly Review* of the M. E. Church South from 1846 to May, 1850, when he was elected bishop. Worn out with toil, he died Sept. 8, 1850. Bishop Bascom's course of labor thus embraced almost every extreme of human life. In his early career he is said to have preached in one year 400 times, travelled 5000 miles, and to have received as salary during that time, $12 10. At one period he was unquestionably the most popular pulpit orator in the United States. His sermons seemed invariably delivered memoriter, though usually long enough to occupy two hours; if he did not purposely commit them to memory, yet their frequent repetition fixed in his mind their language as well as their train of thought. They were evidently prepared with the utmost labor. The paragraphs often seemed to be separate but resplendent masses of thought, written at intervals, and without very close relations. His published *Sermons* (Nashville, 1848–50, 2 vols. 12mo) give no just idea of the grandeur of his pulpit orations; many of his brilliant passages seem to have been omitted in preparing the volumes for the press. Some of his other productions, in which his poetical propensities had no room to play, show that if his education had been such as to effectually discipline his imagination, his real ability would have been greatly enhanced. His most important writings, besides those prepared for the pulpit, are his "Bill of Rights," written on behalf of the "reform" movement of 1828; the "Protest of the Minority," in the memorable General Conference of 1844; the "Report on Organization," at the formation of the Methodist Episcopal Church South; and a subsequent elaborate volume in defence of the Southern Church, entitled "Methodism and Slavery." His *Works, containing Sermons and Lectures*, are collected in 4 vols. 12mo (Nashville, 1856). See Henkle, *Life of Bascom* (Nashville, 1854, 12mo); *Meth. Quart. Rev.* 1852; Sprague, *Annals*, vii, 534.

Base (as a noun) is the rendering in the Auth. Vers. of two Heb. words: **1.** כֵּן, *ken*, the foundation

or *pedestal*, e. g. of the laver (q. v.) in the temple-court ("foot," Exod. xxx, 18, etc.); then, the "base over the ledges" (שְׂלַבִּם, *joints*) of the brazen sea (q. v.), in 1 Kings vii, 29, apparently explained in ver. 31 as a "work of the base" (מַעֲשֵׂה־כֵן), perhaps a *pediment-like cornice* covering the joints; but the whole description is exceedingly obscure. See LEDGE. 2. מְכוֹנָה, *mekonah'*, or מְכוֹנָה, *mekunah'*, a foot-piece or *stand* upon which to place the lavers in the temple-service (1 Kings vii, 27–43, etc.). See LAVER.

Basel, CONFESSION OF. See BASLE.

Basel, COUNCIL OF. See BASLE.

Ba'shan (Heb. *Bashan'*, בָּשָׁן, usually with the art., הַבָּשָׁן, *light* sandy *soil;* Samaritan Ver. בתנין; Targ. בּוּתָנָן, Psa. lxviii, 13, also מֵיתָנָן; the latter, Buxtorf [*Lex. Talm.* col. 370] suggests, may have originated in the mistake of a transcriber, yet both are found in Targ. Jon., Deut. xxxiii, 22; Sept. Βασάν and Βατανῖτις, Josephus [*Ant.* ix, 8] and Eusebius [*Onomast.* s. v.] Βαταναία), a district on the east of Jordan, the modern *el-Botein* or *el-Beth-neyeh* (Abulfeda, *Tab. Syr.* p. 97). It is not, like Argob and other districts of Palestine, distinguished by one designation, but is sometimes spoken of as the "land of Bashan" (1 Chron. v, 11; and comp. Num. xxi, 33; xxxii, 33), and sometimes as "all Bashan" (Deut. iii, 10, 13; Josh. xii, 5; xiii, 12, 30), but most commonly without any addition. The word probably denotes the peculiar fertility of the soil; by the ancient versions, instead of using it as a proper name, a word meaning *fruitful* or *fat* is adopted. Thus, in Psa. xxii, 13, for *Bashan*, we find in Sept. πίονες; Aquila, λιπαροί; Symmachus, σιτιστοί; and Vulg. *Pingues* (Psa. lxvii, 16), for *hill of Bashan;* Sept. ὄρος πῖον; Jerome (see Bochart, *Hierozoicon*, pt. i, col. 531), *mons pinguis*. The richness of the pasture-land of Bashan, and the consequent superiority of its breed of cattle, are frequently alluded to in the Scriptures. We read in Deut. xxii, 14, of "rams of the breed (Heb. *sons*) of Bashan." (Ezek. xxxix, 18), "Rams, lambs, bulls, goats, all of them fatlings of Bashan." The oaks of Bashan are mentioned in connection with the cedars of Lebanon (Isa. ii, 13; Zech. xi, 2). In Ezekiel's description of the wealth and magnificence of Tyre it is said, "Of the oaks of Bashan have they made their oars" (xxvii, 6). The ancient commentators on Amos iv, 1, "the kine of Bashan," Jerome, Theodoret, and Cyril, speak in the strongest terms of the exuberant fertility of Bashan (Bochart, *Hierozoicon*, pt. i, col. 306), and modern travellers corroborate their assertions. See Burckhardt's *Travels in Syria*, p. 286–288; Buckingham's *Travels in Palest.* ii, 112–117.

The first notice of this country is in Gen. xiv, 5. Chedorlaomer and his confederates "smote the Rephaims in Ashtaroth Karnaim." Now Og, king of Bashan, dwelt in Ashtaroth, and "was of the remnant of the Rephaim" (Auth. Vers. "giants"), Joshua xii, 4. When the Israelites invaded the Promised Land, Argob, a province of Bashan, contained "sixty fenced cities, with walls, and gates, and brazen bars, besides unwalled towns a great many" (Deut. iii, 4, 5; 1 Kings iv, 13). All these were taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. They "turned" from their road over Jordan and "went up by the way of Bashan"—probably very much the same as that now followed by the pilgrims of the Haj route and by the Romans before them—to Edrei, on the western edge of the Lejah. See EDREI. Here they encountered Og, king of Bashan, who "came out" probably from the natural fastnesses of Argob only to meet the entire destruction of himself, his sons, and all his people (Num. xxi, 33–35; Deut. iii, 1–3). Argob, with its 60 strongly fortified cities, evidently formed a principal portion of Bashan (Deut. iii, 4, 5), though still only a portion (ver. 13), there being besides a large number of unwalled towns (ver. 5). Its chief cities were Ashtaroth (i. e. Beeshterah, comp. Josh. xxi, 27 with 1 Chron. vi, 71), Edrei, Golan, Salcah, and possibly Mahanaim (Josh. xiii, 30). Two of these cities, viz. Golan and Beeshterah, were allotted to the Levites of the family of Gershom, the former as a "city of refuge" (Josh. xxi, 27; 1 Chron. vi, 71). The important district was bestowed on the half tribe of Manasseh (Josh. xiii, 29–31), together with "half Gilead." After the Manassites had assisted their brethren in the conquest of the country west of the Jordan, they went to their tents and to their cattle in the possession which Moses had given them in Bashan (xxii, 7, 8). It is doubtful, however, whether the limits of this tribe ever extended over the whole of this region. See MANASSEH. Solomon appointed twelve officers to furnish the monthly supplies for the royal household, and allotted the region of Argob to the son of Geber (1 Kings iv, 13). Toward the close of Jehu's reign, Hazael invaded the land of Israel, and smote the whole eastern territory, "even Gilead and Bashan" (2 Kings x, 33; Joseph. *Ant.* ix, 8, 1); but after his death the cities he had taken were recovered by Jehoash (Joash) (2 Kings xiii, 25), who defeated the Syrians in three battles, as Elisha had predicted (2 Kings xiii, 19; Joseph. *Ant.* ix, 8, 7). After this date, although the "oaks" of its forests and the wild cattle of its pastures—the "strong bulls of Bashan"—long retained their proverbial fame (Ezek. xxvii, 6; Psa. xxii, 12), and the beauty of its high downs and wide-sweeping plains could not but strike now and then the heart of a poet (Amos iv, 1; Psa. lxviii, 15; Jer. l, 19; Mic. vii, 14), yet the country almost disappears from history; its very name seems to have given place as quickly as possible to one which had a connection with the story of the founder of the nation (Gen. xxxi, 47–8), and therefore more claim to use. Even so early as the time of the conquest, "Gilead" seems to have begun to take the first place as the designation of the country beyond the Jordan, a place which it retained afterward to the exclusion of Bashan (comp. Josh. xxii, 9, 15, 32; Judg. xx, 1; Psa. lx. 7; cviii, 8; 1 Chron. xxvii, 21; 2 Kings xv, 29). Indeed "Bashan" is most frequently used as a mere accompaniment to the name of Og, when his overthrow is alluded to in the national poetry. After the captivity the name Batanæa was applied to only a part of the ancient Bashan; the three remaining sections being called Trachonitis, Auranitis, and Gaulanitis (Lightfoot's *Works*, x, 282). All these provinces were granted by Augustus to Herod the Great, and on his death Batanæa formed a part of Philip's tetrarchy (Joseph. *War*, ii, 6, 3; *Ant.* xviii, 4, 6). At his decease, A.D. 34, it was annexed by Tiberius to the province of Syria; but in A.D. 37 it was given by Caligula to Herod Agrippa, the son of Aristobulus, with the title of king (Acts xii, 1; Joseph. *Ant.* xviii, 6, 10). From the time of Agrippa's death, in A.D. 44, to A.D. 53, the government again reverted to the Romans, but it was then restored by Claudius to Agrippa II (Acts xxv, 13; Joseph. *Ant.* xx. 7, 1).

The ancient limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north (Deut. iii, 3, 10, 14; Josh. xii, 5; 1 Chron. v, 23), and from the Arabah or Jordan valley on the west to Salcah and the border of the Geshurites and the Maacathites on the east (Josh. xii, 3–5; Deut. iii, 10). The sacred writers include in Bashan that part of the country eastward of the Jordan which was given to half the tribe of Manasseh, situated to the north of Gilead. Bochart incorrectly places it between the rivers Jabbok and Arnon, and speaks of it as the allotment of the tribes of Reuben and Gad (Num. xxxii, 33). Of the four post-exilian provinces, Gaulanitis, Auranitis, Trachonitis, and Batanæa, all but the third have retained almost perfectly their ancient names, the modern Le-

jah alone having superseded the Argob and Trachonitis of the Old and New Testaments. The province of Jaulan is the most western of the four; it abuts on the Sea of Galilee and the Lake of Merom, from the former of which it rises to a plateau nearly 3000 feet above the surface of the water. This plateau, though now almost wholly uncultivated, is of a rich soil, and its north-west portion rises into a range of hills almost everywhere clothed with oak forests (Porter, ii, 259). No less than 127 ruined villages are scattered over its surface. See GOLAN. The Hauran is to the south-east of the last named province and south of the Lejah; like Jaulan, its surface is perfectly flat, and its soil esteemed among the most fertile in Syria. It too contains an immense number of ruined towns, and also many inhabited villages. See HAURAN. The contrast which the rocky intricacies of the Lejah present to the rich and flat plains of the Hauran and the Jaulan has already been noticed. See ARGOB. The remaining district, though no doubt much smaller in extent than the ancient Bashan, still retains its name, modified by a change frequent in the Oriental languages. *Ard el-Bataniyeh* lies on the east of the Lejah and the north of the range of Jebel Hauran or ed-Druze (Porter, ii, 57). It is a mountainous district of the most picturesque character, abounding with forests of evergreen oak, and with soil extremely rich; the surface studded with towns of very remote antiquity, deserted, it is true, but yet standing almost as perfect as the day they were built. For the boundaries and characteristics of these provinces, and the most complete researches yet published into this interesting portion of Palestine, see Porter's *Damascus*, vol. ii; comp. Schwarz, *Pa'est.* p. 219; *Jour. Sac. Lit.* Jan. 1852, p. 363, 364; July, 1854, p. 282 sq.; Porter, *Giant Cities* (Lond. 1865).

Ba'shan-ha'voth-Ja'ir (Heb. *hab-Bashan' Chavoth' Yaïr'*, הַבָּשָׁן חַוֹּת יָאִיר, *the Bashan of* the *villages of Jair;* Sept. Βασὰν Αὐὼθ [v. r. Θαυὼθ] Ἰαΐρ), the general name imposed by Jair, the son of Manasseh, upon the region of Argob (q. v.), conquered by him in Bashan (Deut. iii, 14), containing sixty cities, with walls and brazen gates (Josh. xiii, 30; 1 Kings iv, 13). It is elsewhere (Num. xxii, 41) called simply HAVOTH-JAIR (q. v.).

Bash'emath (Heb. *Basmath'*, בָּשְׂמַת, elsewhere more correctly Anglicized "Basmath," q. v.), the name of two females.

1. A daughter of Ishmael, the last married (B.C. 1926) of the three wives of Esau (Gen. xxxvi, 3, 4, 13), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath (Gen. xxviii, 9); while, on the other hand, the name Bashemath is in the narrative (Gen. xxvi, 34) given to another of Esau's wives, the daughter of Elon the Hittite. It is remarkable that all Esau's wives receive different names in the genealogical table of the Edomites (Gen. xxxvi) from those by which they have been previously mentioned in the history. Thus:

GENEALOGY. (Gen. xxxvi, 2, 3.)	NARRATIVE. (Gen. xxvi, 34; xxviii, 9.)
1. Adah, daughter of Elon.	2. Bashemath, d. of Elon.
2. Aholibamah, d. of Anah.	1. Judith, d. of Beeri.
3. Bashemath, d. of Ishmael.	3. Mahalath, d. of Ishmael.

Whatever be the explanation of this diversity of names, there is every reason for supposing that they refer to the same persons respectively, and we may well conclude with Hengstenberg that the change of all the names cannot have arisen from accident; and, farther, that the names in the genealogical table, which is essentially an Edomitish document, are those which these women respectively bore as the wives of Esau (Hengstenberg, *Auth. d. Pent.* ii, 277; English transl. ii, 226). This view is confirmed by the fact that the Seirite wife, who is called Judith in the narrative, appears in the genealogical account under the name of *Aholibamah* (q. v.), a name which appears to have belonged to a district of Idumæa (Gen. xxxvi, 41). The only ground for hesitation or suspicion of error in the text is the occurrence of this name Bashemath both in the narrative and the genealogy, though applied to different persons. The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages; but if so, it is impossible to determine which is erroneous.—Smith, s. v. See ESAU.

2. A daughter of Solomon and wife of one of his officers (1 Kings iv, 15, A. V. "BASMATH").

Bashmuric Version. See EGYPTIAN VERSIONS.

Basier. See BASIRE.

Basil (from Βασιλεῖος, *Basilius*), ST., "the Great," one of the most eminent of the Greek fathers, was born about the end of the year 328, probably at Neocæsarea. He began his studies at Cæsarea, in Palestine, whence he proceeded to Constantinople to hear the famous Libanius, and thence to Athens, where he contracted an intimate friendship with Gregory Nazianzen. About 355 he returned to his own country, but soon after left his home again and travelled into Libya, visiting the famous monasteries of those countries. Upon his return he was first made reader in the church of Cæsarea, and afterward ordained deacon. But about the year 358 he retired into a solitude of Pontus, where he built a monastery near that of his sister Macrina (q. v.), and with his brothers, Peter and Naucratius, and several others, he followed an ascetic life, and, drawing up a rule for his community, became the founder of the monastic life in those regions. In 364 (or 362) he was ordained priest by Eusebius, and in 369 or 370, on the death of Eusebius, was elected bishop of Cæsarea, after great opposition, which was finally overcome only by the personal efforts of the aged Gregory of Nazianzus. But the emperor Valens soon began to persecute him because he refused to embrace the doctrine of the Arians, of which he and Gregory of Nazianzus were strenuous opponents. The death of Valens's son gave freedom of action to Basil, who devoted his efforts to bring about a reunion between the Eastern and Western churches, which had been divided upon points of faith, and in regard to Meletius and Paulinus, two bishops of Antioch. The Western churches acknowledged Paulinus for the legal bishop; Meletius was supported by the Eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. Basil was also engaged in some contests relating to the division which the emperor had made of Cappadocia into two provinces. Eustathius, bishop of Sebaste, had been a friend of Basil, and had planted monasticism in Asia, a pursuit in which Basil fully sympathized; but Eustathius openly embraced Arianism, and Basil in 373 broke with him and wrote against him. He also wrote against Apollinaris; in fact, he took a part in most of the controversies of his age. He died Jan. 1, 379, with these words on his lips: "O Lord, into thy hands I commend my spirit." Basil was a man of great piety, profound learning, and great eloquence. During the Arian controversy he was an unflinching champion of the orthodox doctrine. At first, through fear of Sabellianism, he preferred the *homoiousian* formula; but in the strifes which followed, he was brought to clearer apprehension of the question, and acknowledged the Nicene Creed, which he ever afterward steadfastly maintained. For a statement of his view of the Trinity, see Dorner, *Doctrine of the Person of Christ*, Edinb. ed., Div. I, vol. ii, p. 305 sq. See also ARIANISM. The Greek Church honors him as one of its most illustrious saints, and celebrates his festival January 1st. The works of Basil were first published, with a preface of Erasmus, at Basle, 1532; a better edition, with Latin

translation and notes, was published by the Jesuits Fronton le Duc and Morel (Paris, 1618, 2 vols. fol., and again 1638, 3 vols. fol.). Valuable contributions to a more correct edition were made by the Dominican Combefis, in his work *Basilius Magnus, ex integro recens tus* (Paris, 1679, 2 vols. 8vo). The most complete edition was prepared by the Benedictine Garnier (Paris, 1721–1730, 3 vols. folio), reprinted in the excellent Paris edition of 1839 (6 vols. royal 8vo). The contents of the Benedictine edition (1721–30, 3 vols.) are as follows: Tom. i: (1.) Homiliæ in Hexaëmeron novem; (2.) Homiliæ in quosdam Psalmos, viz.: 1, 7, 14 (part), 23, 29, 32, 33, 44, 45, 48, 59, 61, 104; (3.) Libri adversus Eunomium 5. Appendix, complectens Opera quædam Basilio falso adscripta, quibus Opus Eunomii adjungitur. Tom. ii: (1.) Homiliæ de Diversis 24; (2.) Ascetica, viz.: (i.) Prævia Institutio ascetica; (ii.) Sermo asceticus de Renunciatione Sæculi, etc.; (iii.) Sermo de ascetica Disciplina, etc.; (iv.) Prœmium de Judicio Dei; (v.) Sermo de Fide; (vi.) Index Moralium; (vii.) Initium Moralium; (viii. and ix.) Sermo asceticus; (x.) Prœmium in Regulas fusius tractatas; (xi.) Capita Regularum fusius tractatarum; (xii.) Regulæ fusius tractatæ; (xiii.) Pœnæ in Monachos delinquentes; (xiv.) Epitimia in Canonicas; (xv.) Capita Constitutionum; (xvi.) Constitutiones Monasticæ; (xvii.) Homilia de Spiritu S.; (xviii.) Homilia in aliquot Scrip. Locis, dicta in Lazicis; (xix.) Homilia in Sanctam Christi Generationem; (xx.) Homilia de Pœnitentia; (xxi.) Homilia in Calumniatores S. Trinitatis; (xxii.) Sermo de Libero Arbitrio; (xxiii.) Homilia in illud, "Ne dederis somnum oculis tuis," etc.; (xxiv.) Homilia 3 de Jejunio; (xxv.) Sermo asceticus; (xxvi.) Liber 1 de Baptismo: (xxvii.) Liber 2 de Baptismo; (xxviii.) Liturgia S. Basilii Alexandrina; (xxix.) Liturgia S. Basilii Coptica; (xxx.) Tractatus de Consolatione in Adversis; (xxxi.) De Laude solitariæ Vitæ; (xxxii.) Admonitio ad Filium Spiritualem; (3.) Homiliæ [8] S. Basilii quas transtulit Ruffinus e Græco in Latinum; (4.) Notæ Frontonis Ducæi; (5.) Notæ et Animad. F. Morelli. Tom. iii: (1.) Liber de Spiritu Sancto (Erasmus was the first to dispute the authenticity of this book, which is undoubtedly the work of St. Basil.—See Casaubon, *Exercit.* xvi, cap. 43.—*Cave; Dupin*); (2.) S. Basilii Epistolæ, distributed chronologically into three classes—Class 1, containing those which were written from 357 to 370, i. e. before his episcopate, to which are added some of doubtful date; Class 2, from 370 to 378; Class 3, Epistles without date, doubtful and spurious. Appendix: Sermones 24 de Moribus, per Symeonen Magistrum et Logothetam, selecti ex omnibus S. Basilii operibus; De Virginitate liber. A. Jahn published, as a supplement to this edition, *Animadversiones in Basilii M. Opera* Fascic. I (Bern. 1842). The best *selection* from his works, containing all, indeed, that ordinary theological students need, is that of Leipzic, 1854, forming the second volume of Thilo's *Bibliotheca Patrum Græcorum Dogmatica*. His writings are divided into, (1.) polemical, (2.) liturgical, (3.) exegetical, (4.) ascetic. Among his polemical books, that on the Holy Spirit, and the five books against the Eunomians, are the most important. His liturgical writings are of great value, and some of his services are still, in abridged forms, in use in the Greek Church. Both by his example and his writings he was the substantial founder of monasticism in the East, so that it is common, though erroneous, to call all Oriental monks Basilians (q. v.). A. Jahn, in the treatise *Basilius Platonizans* (1831), tried to show that Basil had largely copied from Plotinus. His *Liturgia Alexandrina Græca* is given in Renaudot, *Lit. Orient. Collectio*, vol. i. For a list of his genuine writings, as well as of those thought to be spurious, see Cave, *Hist. Lit.* anno 370; Lardner, *Works*, iv. 278. See also Feiffer, *Dissert. de Vita Basilii* (Gröning. 1828, 8vo); Böhringer, *Kirchengeschichte in Biographien*, i, 2, 153; Dupin, *Eccl. Writers*, cent. iv; Hermantius, *Vie de St. Basile le Grand* (Paris, 1574, 2 vols. 4to); Klose, *Basilius der Grosse* (Strals. 1835, 8vo); Fialon, *Etude hist. et liter. sur St. Basile* (Paris, 1866); Palmer, *Origines Liturgicæ*, i, 46; Villemain, *Eloquence au IV^me^ Siècle*, p. 114; Landon, *Eccl. Dict.* ii, 62.

Basil or **Basilius**, some time a physician, was ordained bishop of Ancyra by the bishops of the Eusebian party in the room of Marcellus, whom they had deposed; but Basil was himself excommunicated, and his ordination annulled, in the council of Sardica in 347, though he still retained the see. He was an opponent of the Arians, but was still considered as the head of the Semi-Arians. This opinion Basil procured to be established by a council held at Ancyra in the year 358, and subsequently defended it both at Seleucia and Constantinople against the Eudoxians and Acacians, by whom he was deposed in 360. Jerome (*De Viris illust.* 89) informs us that Basil wrote a book against Marcellus, his predecessor, a treatise *De Virginitate*, and some other smaller pieces, of which no remains are extant. Basil is warmly commended by Theodoret for his exemplary life, which was probably the secret of his influence with the emperor Constantius; and Sozomen speaks of him as celebrated for learning and eloquence. See Cave, *Hist. Lit.* anno 347; Dupin, *Eccl. Writers*, cent. iv; Theodoret, *Hist. Eccles.* ii, 27; Sozomen, *Hist. Eccles.* bk. ii; Socrates, *Hist. Eccles.* bk. ii; Lardner, *Works*, iii, 589.

Basil, bishop of Seleucia in Isauria (not to be confounded with the Basil who was the intimate friend of Chrysostom). At the Council of Constantinople in 448, he gave his vote for the condemnation of Eutyches; but in the following year, at the robber-council of Ephesus, through fear of the threats and violence of Dioscorus, or from actual weakness and fickleness of judgment, he took precisely the opposite ground, and anathematized the doctrine of two natures in Jesus Christ. In the Council of Chalcedon, 451, Basil, together with the other leaders in the assembly at Ephesus, was deposed, but in the fourth session of the council he was restored to his dignity. He wrote *Forty-three Homilies;* seventeen on the Old, and twenty-six on the New Testament (Dupin reckons only forty). These were published in Greek at Heidelberg (1596, 8vo); Greek and Latin, with notes, by Dausque (Heidelb. 1604, 8vo), together with the *Oratio in Transfigurationem Domini*, in Greek and Latin. The following are supposed to be spurious: 1. A *Demonstration of the Coming of Christ*, against the Jews, in Latin, ed. by Turrianus (Ingolstadt, 1616, 4to); Greek, in the Heidelberg edition of the *Homilies* (1596). This is clearly, from its style, not the work of Basil, and is not found in any MS. of his writings. 2. *Life and Miracles of St. Thecla*, virgin and martyr, which, according to Caveare, is evidently the work of some Greek monk of a late age, edited by Pantinus, Antwerp (1608, Gr. and Lat.). All the above were published in Greek and Latin (Paris, 1622, fol.), with the works of Gregory Thaumaturgus. See Cave, *Hist. Lit.* anno 448; Dupin, *Eccl. Writers*, cent. v, p. 28; Landon, *Eccl. Dict.* s. v.

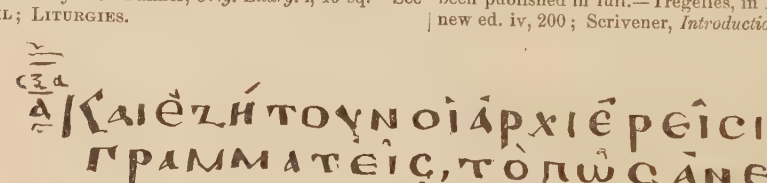
Basil or **Basilius**, chief of the *Bogomiles* of the twelfth century. This sect took its rise in Bulgaria. Though it is likely that their enemies laid false charges against them, it is clear that they held many corrupt ideas and practices. From their habit of incessant praying they derived the name of Bogomili, which in the Sclavonic language means "God have mercy upon us." In their notions they resembled the Manichæans and Paulicians, which last sect arose about the same time. They denied the Trinity; held that the body of Jesus was a phantom, and that Michael the archangel was incarnate. They opposed the worship of the Virgin, of the saints, and of images. They affected an appearance of extreme sanctity, and wore the monkish

dress. Basilius was a physician, and had twelve principal followers, whom he designated his apostles, and also some women, who went about spreading the poison of his doctrine everywhere. When before the council called by the patriarch John IX in 1118 to examine into the matter, Basilius refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself was condemned in the above-mentioned council, and burnt in this year. Several of his followers, when seized, retracted; others, among whom were some of those whom he called his apostles, were kept in prison, and died there. Several councils were held upon this subject. See Neander, *Ch. Hist.* iv, 555 sq.; Landon, *Eccl. Dict.* ii, 67. See BOGOMILES.

Basil (ST.), **Liturgy of**, one of the three liturgies used in the Greek Church, the other two being those of St. Gregory and St. Chrysostom. They are read at distinct seasons of the year; that of Basil being read on the five Sundays of the Great Lent, on the Thursdays and Saturdays of the Holy Week, on the eves of Christmas and the Epiphany, and on the first day of the year.—Palmer, *Orig. Liturg.* i, 46 sq. See BASIL; LITURGIES.

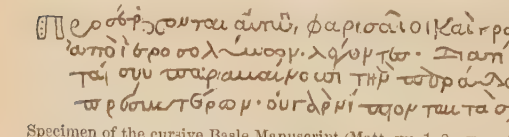
Basilean Manuscript (CODEX BASILENSIS), the name of two important MSS. of the Greek Test. now in the public library of Basle. See MANUSCRIPTS (BIBLICAL).

1. An uncial copy of the Four Gospels, with a few hiatus (Luke iii, 4–15; xxiv, 47–53, being wanting; while Luke i, 69–ii, 4; xii, 58–xiii, 12; xv, 5–20, are by a later hand), usually designated as E of the Gospels (technically K, iv, 35; formerly B, vi, 21). It is written in round full letters, with accents and breathings, one column only on the page, with the Ammonian sections; but, instead of the Eusebian canons, there is a kind of harmony of the Gospels noted at the foot of each page by a reference to the parallel sections in the other evangelists. This MS. appears to belong to the eighth century, and the additions of a subsequent hand seem to indicate that they were made in the ninth century. It appears that it was formerly used as a church MS. at Constantinople, and it may be considered to be one of the best specimens of what has been called the Constantinopolitan class of texts. It was presented to a monastery in Basle by Cardinal de Ragusio in the fifteenth century. Wetstein collated this MS., and this was also done (independently) by Tischendorf, Müller of Basle, and Tregelles. It has never been published in full.—Tregelles, in Horne's *Introd.*, new ed. iv, 200; Scrivener, *Introduction*, p. 103 sq.



Specimen of the uncial Basle Manuscript (Luke xxii, 2, 3: Και ἐζητουν οἱ ἀρχιέρεισ και οἱ | γραμματεῖσ, τὸ πῶσ ἀνελω|σιν αὐτον, ἐφοβουντω γαρ | τὸν λαον· εἰσηλθεν δε σα |).

2. A cursive MS. of the entire N. T. except the Apocalypse, numbered 1 of the Gospels, Acts, and Epistles (technically designated as K, iii, 3; formerly B, vi, 27). It was known to Erasmus, who, however, used it but little, although his associates thought highly of it. It was for a considerable time in the possession of Reuchlin, who borrowed it from the Dominican monks at Basle: the latter received it from Cardinal de Ragusio. Wetstein was the first who thoroughly examined it; he used it with great commendation at first, but afterward disparaged it. The reason for these discordant opinions is doubtless to be found in the character of the MS. itself, which differs greatly in the several portions. The Acts and Epistles contain a text of no great importance; but the text of the *Gospels* (now bound at the end of the vol.) is very remarkable, adhering pretty closely to the oldest class of uncials. The last has recently been collated (independently) by Tregelles and Dr. Roth. There are 38 lines in each page, elegantly and minutely written, with breathings, accents, and *iota subscripts*, and a few illuminations. It has, apparently on good grounds, been assigned to the tenth century. Codex 118 of the Bodlcian Library seems to be a copy from it.—Tregelles, *ut sup.* p. 208 sq.; Scrivener, p. 142.



Specimen of the cursive Basle Manuscript (Matt. xv, 1, 2: Προσέρχονται αὐτῶι φαρισαῖοι καὶ γραμματεῖς | ἀπὸ ἱεροσολύμων. λέγοντεσ· διατί οἱ μαθη|ταί σου παραβαίνουσι τὴν παράδοσιν τῶν | πρεσβυτερων· οὐ γαρ νίπτονται τας χειρασ).

Basilian Manuscript (CODEX BASILIANUS), an uncial copy of the whole Apocalypse (of which it is usually designated as B), found among ancient homilies of Basil and Gregory of Nyssa, and valuable from the scarcity of early MSS. of the Revelation. It derives its name from having formerly belonged to the Basilian monastery at Rome (then designated as No. 105), but it is now deposited in the Vatican library (where it is known as 2066). It was first known from a notice and fac-simile by Blanchini (*Evangeliarium Quadruplex*, 1748, ii, 525). Wetstein requested a collation of it from Cardinal Quirini, but the extracts sent came too late for publication in his N. T., and proved very loose and defective. When Tischendorf was at Rome in 1843, although forbidden to collate it anew, he was permitted to make a few extracts, and improved the privilege so well as to compare the whole text with a Greek Test. He published the result in his *Monumenta Sacra Inedita* (1846, p. 407–432), which Tregelles, who was allowed to make a partial examination of the codex in 1845, has since somewhat corrected. Card. Mai has published it, in order to supply the text of the Apocrypha in his edition of the Cod. Vaticanus, but the work is very imperfectly done. In form this MS. is rather an octavo than a folio or quarto. The letters are of a peculiar kind, simple and unornamented, leaning a little to the right; they hold a sort of middle place between the square and the oblong character. Several of them indicate that they belong to the latest uncial fashion. The breathings and accents are by the first hand, and pretty correct. It probably belongs to the beginning of the 8th century.—Tregelles, in Horne's

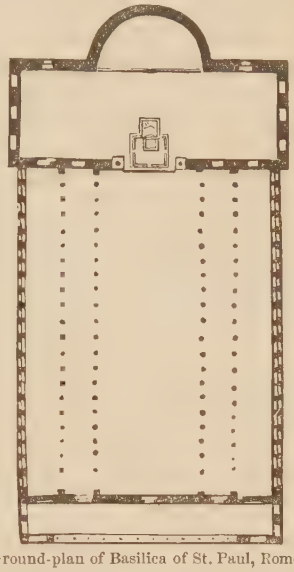
Introd., new ed. iv, 206 sq.; Scrivener, *Introduction*, p. 140 sq. See MANUSCRIPTS, BIBLICAL.

Basilians, monks and nuns following the rule of St. Basil the Great, first published A.D. 363. The order spread with so great rapidity that it is said to have numbered at the death of the founder about 90,000 members. In the West it established convents in Spain, Italy, Germany, and Sarmatia, and the Basilian rule, up to the time of St. Benedict, was the basis of all monastic institutions. After the separation of the Greek Church from the Roman, the Basilian order remained the only one in the Greek churches of Russia (where there are about 400 monasteries of monks with about 6000 monks, and about 110 monasteries of nuns with some 3000 nuns), Austria (which in 1849 had 44 monasteries of monks with 271 members, but no nuns), and Greece, and in the Armenian Church. In Turkey, where especially the monastic establishments of Mt. Athos (q. v.) are celebrated, all the convents of the Greek Church follow the rule of St. Basil, with the exception of those on Mts. Sinai and Lebanon.

Ancient Habit of the Nuns of St. Basil.

In the Roman Church, the monks of St. Basil, formerly constituting several independent communities, were placed by Pope Gregory XIII, in 1579, under an abbot-general. They were divided into the provinces of Rome, Calabria, Sicily, Spain, Germany, and Poland, and followed partly the Greek, partly the Roman rite. A congregation of *Reformed* Basilians (Tardonites) was established by Matteo de la Fuente in Spain in 1557, and joined by a part of the Spanish convents. In Germany and Spain they disappeared with the other convents. In Russia, large numbers of Basilians, together with the whole body of United Greeks, separated from the Roman Church in 1839. At present only a few convents of Basilians acknowledge the jurisdiction of the pope. They are divided into four congregations: (1.) the *Ruthenian*, in Russia, Poland, and Hungary, with 24 houses; (2.) the *Italian*, the principal convent of which is that of St. Saviour at Messina, in Sicily, which still preserves the Greek rite; (3.) the *French*, which has its principal house at Viviers; (4.) the *Melchite*, in the United Greek Church of Asia Minor, which held, a few years ago, a general chapter, under the presidency of the papal delegate in Syria. According to the historians of the order, it has produced 14 popes, numerous patriarchs, cardinals, and archbishops, 1805 bishops, and 11,805 martyrs. One house of Basilians is at Toronto, Canada. Altogether there are about fifty houses with 1000 members. See Helyot, *Ordres Religieux*, i, 379 sq.

Basilĭca (from *στοὰ βασιλική*, one of the porches or colonnades facing the Agora at Athens), the name of an ancient secular building, afterward applied to Christian church edifices. On the overthrow of the kings at Athens, their power was divided among several *archons*. The remains of the old power were, however, too strong to be swept all away, and the charge of the Eleusinian mysteries, of the flower-feasts of Bacchus, of all legal processes concerning matters of religion, and of all capital offences, was referred to the *ἄρχων βασιλεύς* (comp. with *rex sacrorum* in the republic of Rome). This archon held his court in the *stoa basilica*. Basilicas for similar purposes were built in all the chief cities of Greece and her colonies, and later in Rome and the Roman colonial cities. They were built with as great splendor and architectural merits as the temples themselves. Those in Italy were devoted to purposes of business (like our modern bourses or exchanges), and to general legal processes. They had a central nave, separated from two side aisles by grand colonnades. This space was devoted to business. Above the side aisles were galleries for spectators and others. At the rear end was a semicircular space, separated from the main part by gratings when court was held. In Rome there were 29 (others say 22) of these basilicas.



Ground-plan of Basilica of St. Paul, Rome.

When Christianity took possession of the Roman empire, these basilicas were taken as models for church edifices. The pagan temples were built for residences of the deities, not for holding large bodies of people; and also, being given to unholy purposes, could not be used or copied in Christian churches. The basilicas, on the other hand, had been polluted by no heathen rites, and corresponded with the traditional synagogue in much of their interior construction. Some of the basilicas were given to the Church, and devoted to sacred purposes; and the same plan of building was followed in new church edifices. The plan included a broad central nave with a pointed roof (instead of the arched roof of the classic Roman basilica or the open nave of the Grecian), and on each side were one or two side aisles, covered by a single roof. In the semicircular apsis, opposite the entrance, the seats of the judges were appropriated by the bishops. In front of this, and under the round arched tribune, was the high altar over the crypt (q. v.). Beyond this were two pulpits, one on each side of the nave, for reading the Scriptures and preaching. The pillars in the colonnades separating the aisles were joined by round arches instead of beams, as in the Roman basilicas. During the *basilican* period (A.D. 300 to A.D. 700-800) no towers or spires were built. In Rome the oldest basilicas are those of St. Peter, St. Paul, St. John Lateran, St. Clement, Sta. Maria in Trastevere, and St. Lawrence. Others, as Sta. Maria Maggiore, Sta. Agnes, Sta. Croce in Jerusalem, were built after the true basilican period, as were also the present edifices of St. Peter, St. Paul, and St. John Lateran. St. Clement, and SS. Nereo and Achilleo, preserve most distinctly the features of the original *basilica*. Out of

Rome, the best preserved ancient basilicas are those of St. Apollinari in Classe (near Ravenna), and of St. Apollinari in Ravenna. Basilican churches were built extensively in Asia Minor, other parts of Italy, and South France, and in these last two this style has ever exercised almost a controlling influence on ecclesiastical architecture. It gave also the general groundplan and many other elements to the succeeding Romanesque, and even to the contemporary Byzantine styles. In the same general style are the churches of St. Boniface (Roman Catholic) in Munich, and of St. Jacob (Protestant) in Berlin, both built within the last twenty years. There is no prospect, however, that the style will ever be generally adopted in the erection of modern churches. See Zestermann, *De Antic. et Christ. Basilicis* (Brussels, 1847); Bunsen, *Die Christlichen Basiliken Roms* (Munich, 1843); Kugler, *Geschichte der Baukunst* (Stuttgart, 1859); Fergusson, *History of Architecture;* Bingham, *Orig. Eccles.* bk. viii, ch. i, § 5. See also ARCHITECTURE; CHURCH EDIFICES.

Basilides, the chief of the Egyptian Gnostics in the second century. The place of his birth is unknown; some call him a Syrian, others a Persian, others an Egyptian. According to Clemens Alex. (*Strom.* vii, 17) he appeared in the reign of Hadrian; Baronius and Pearson suppose him to have begun his heresy in the latter part of the first century. The probable date of his death is A.D. 125–130. He published a book which he called "the Gospel," and wrote also 24 books exegetical of the Gospel, but whether it was a comment upon his own "Gospel" or upon the four evangelists is uncertain. He left a son, Isidorus, who defended his opinions. Fragments of both Basilides and Isidorus are given in Grabe, *Spicileg.* saec. ii, p. 37, 64. (Burton, *Eccles. Hist.* Lect. xv; Burton, *Bampton Lectures,* note 13.) Our knowledge of Basilides is chiefly derived from Irenæus (*Adv. Hær.* i, 24), Epiphanius (*Hær.* xxiv), and the newly-discovered *Philosophoumena* (bk. vii) of Hippolytus (q. v.). Eusebius (*Hist. Eccl.* iv, 7) speaks of a refutation of Basilides by Agrippa Castor.

He taught that the supreme God, perfect in wisdom and goodness, the unbegotten and nameless Father, produced from his own substance seven *æons* of a most excellent nature. According to Irenæus (*Adv. Hær.* i, 24), from the self-existent Father was born Νοῦς, Intelligence; from *Nous*, Λόγος, the Word; from *Logos*, Φρόνησις, Prudence; from *Phronesis*, Σοφία and Δύναμις, Wisdom and Power; from *Dunamis* and *Sophia*, Powers, Principalities, and Angels, by whom the first heaven was made; from these sprung other angels and other heavens to the number of three hundred and sixty-five of each, whence are so many days in the year. The angels which uphold the lower heaven made all things in this world, and then divided it among themselves; the chief of which is the God of the Jews, who wished to bring other nations into subjection to His people, but was opposed. The self-existent Father, seeing their danger, sent his first-begotten *Nous*, the Christ, for the salvation of such as believed in Him: He appeared on earth as a man, and wrought miracles, but He did not suffer. The man Jesus suffered, but not in any vicarious sense; the divine justice will not allow one being to suffer for another. It seems, therefore, that the modern rationalistic views as to the expiation of Christ are derived, not from the apostles, but from the Gnostics. (See Shedd, *History of Doctrines*, ii, 205.) Irenæus charges Basilides with holding that Simon of Cyrene was compelled to bear Christ's cross, and was crucified for Him; that he was transformed into the likeness of Jesus, and Jesus took the form of Simon, and looked on, laughing at the folly and ignorance of the Jews; after which He ascended into heaven. But it is not certain, or even likely, that the charge is well-founded. Basilides farther taught that men ought not to confess to him who was actually crucified, but to Jesus, who was sent to destroy the works of the makers of this world. The soul only was to be saved, not the body. The prophecies are from the makers of the world; the law was given by the chief of them, who brought the people out of Egypt. It is said that the followers of Basilides partook of things offered to idols without scruple, and all kinds of lewdness were esteemed indifferent, and that they practiced magic and incantations.

One of the most marked features of the system of Basilides was his distribution of the local positions of the three hundred and sixty-five heavens, according to the theories of mathematicians, the prince of which is called *Abraxas*, a name having in it the number three hundred and sixty-five. See ABRAXAS.

The system has been thus briefly stated: "Basilides placed at the head of his system an incomprehensible God, whom he called non-existent (οὐκ ὤν), and the ineffable (ἄῤῥητος), the attributes of whom he made living personified powers, unfolded from his perfection; as the *Spirit*, *Reason*, *Thought*, *Wisdom*, and *Power*, who were the executors of his wisdom. To these he added the *moral attributes*, showing the activity of the Deity's almighty power, namely, *Holiness* and *Peace*. The number *seven* was a holy number with Basilides; besides these seven powers, in accordance with the seven days of the week, he supposed seven similar beings in every stage of the spiritual world, and that there were, like the days of the year, three hundred and sixty-five such stages or regions, which were represented by the mystical number *Abraxas*, the symbol of his sect. From this emanation-world sprung the divine principles of *Light*, *Life*, *Soul*, and *Co'd;* but there was an empire of evil, which assaulted the divine principles, and forced a union of undivine principles opposed to each, namely, *Darkness* to Light, *Death* to Life, *Matter* to Soul, *Evil* to Good. The Divine Principle, to obtain its original splendor, must undergo a process of purification before it can effect its reunion with its original source; hence arose a kind of metempsychosis, in which the soul passed through various human bodies, and even through animals, according to its desert, and this by way of punishment. Basilides also supposed the passage of the soul through various living creatures, in order to a gradual development of spiritual life. The Creator of the world he supposed to be an angel acting as an instrument under the supreme God; and to redeem human nature, and to make it fit for communion with Himself and the higher world of spirits, He sent down the highest Æon (*Nous*) for the fulfilment of the work of redemption, who united himself to the man Jesus at his baptism in Jordan; but the *Nous* did not suffer, only the man Jesus." The sect flourished for a long time, and did not become extinct till the fourth century. The newly-discovered MS. of Hippolytus (q. v.) gives quite a thorough account of the doctrines of Basilides, which is set forth by Jacobi, in *Basilidis Philos. Gnostici*, etc. (Berlin. 1852), and Uhlhorn, *Das Basilidianische System* (Götting. 1855). See also Neander, *Genet. Entwickelung d. vorn. Gnostischen Syst.* (Berl. 1818); *Ch. Hist.* i, 413 sq; Mosheim, *Ch. Hist.* i, 143; *Comm.* i, 416-424; Lardner, *Works*, viii, 349 sq.; Matter, *Hist. du Gnosticisme*, ii, 63; Schaff, *Ch. Hist.* i, 227–237; Hase, *Church History*, p. 694; Dorner, *Person of Christ*, Per. I, Epoch 1; Gieseler, in *Stud. u. Krit.* 1830, p. 403. See GNOSTICISM.

Basilisk. See COCKATRICE.

Basin (in the old editions "bason"). The following words in the original are thus rendered in the English version of the Bible. See also CUP; BOWL; DISH, etc.

1. גַּבַּע, *aggan'*, prop. a trough for washing, a *laver* (Exod. xxiv, 6); rendered "goblet" in Cant. vii, 2, where its shape is compared to the human navel;

"cup" in Isa. xxii, 24. In the New Test. (John xiii, 5), *νιπτήρ*, a *ewer* (q. v.).

2. כִּפּוֹר, *kephor'*, from the etymology, a *covered* dish or urn, spoken of the golden and silver vessels of the sanctuary (1 Chron. xxviii, 17; Ezra i, 10; viii, 27).

3. מִזְרָק, *mizrak'*, a vase from which to *sprinkle* any thing; usually of the sacrificial *bowls* (and so occasionally translated); twice of wine-goblets ("bowl," Amos vi, 6; Zech. ix, 15). It seems to denote a metallic vessel. The basins for the service of the tabernacle were of brass (Exod. xxvii, 3), but those of the Temple were of gold (2 Chron. iv, 8).

4. The term of the most general signification is סַף, *saph* (of uncertain etymology; the Sept. renders variously), spoken of the utensils for holding the blood of victims ("bason," Exod. xii, 22; Jer. lii, 19; "bowl," 2 Kings xii, 13), and the oil for the sacred candlestick ("bowl," 1 Kings vii, 50); also of "basons" for domestic purposes (2 Sam. xvii, 28), and specially a drinking-"cup" (Zech. xii, 2). The Targum of Jonathan renders it by סְפַל, an *earthenware vase*, but in some of the above passages it could not have been of this material.

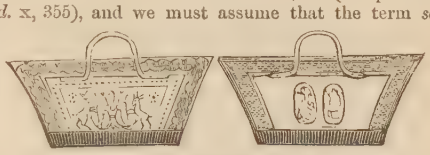
(*a.*) Between the various vessels bearing in the Auth. Vers. the names of basin, bowl, charger, cup, and dish, it is scarcely possible now to ascertain the precise distinction, as very few, if any, remains are known up to the present time, to exist of Jewish earthen or metal ware, and as the same words are variously rendered in different places. We can only conjecture their form and material from the analogy of ancient Egyptian or Assyrian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the tabernacle or temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in "the basins," הָאַגָּנֹת, or bowls, and afterward sprinkled it on the people (Exod. xxiv, 6, 8; xxxix, 21; Lev. i, 5; ii, 15; iii, 2, 8, 13; iv, 5, 34; viii, 23, 24; xiv, 14, 25; xvi, 15, 19; Heb. ix, 19). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (מִזְרָקִים, marg. *bowls*) he is said to have made 100 (2 Chron. iv, 8; 1 Kings vii, 45, 46; comp. Exod. xxv, 29, and 1 Chron. xxviii, 14, 17). Josephus, probably with great exaggeration, reckons of *φιάλαι* and *σπονδεῖα* 20,000 in gold and 40,000 in silver, besides an equal number in each metal of *κρατῆρες*, for the offerings of flour mixed with oil (*Ant.* viii, 3, 7 and 8; comp. Birch, *Hist. of Pottery*, i, 152).

(*b.*) The "basin" from which our Lord washed the disciples' feet, *νιπτήρ*, was probably deeper and larger than the hand-basin for sprinkling, סִיר (Jer. lii, 18), which, in the Auth. Vers. "caldrons," Vulg. *lebetes*, is by the Syr. rendered basins for washing the feet (John xiii, 5). See WASHING (OF FEET AND HANDS).

Basire, ISAAC, D.D., a learned English divine, was born in the island of Jersey in 1607, and educated at Cambridge. He was made prebendary of Durham 1643, archdeacon of Northumberland 1644. When the rebellion broke out he sided with the king, but was afterward obliged to quit England, and he then travelled to the Levant, etc., to recommend the doctrine and constitution of the English Church to the Greeks. In the Morea he twice preached in Greek, at an assembly of the bishops and clergy, at the request of the metropolitan of Achaia. He made acquaintance with the patriarch of Antioch, visited Jerusalem, where he was respectfully received by the Latin and Greek clergy, and was allowed to visit the church of the Holy Sepulchre in the character of a priest. On his return he was honored with a chair of divinity in Transylvania, and on reaching England was restored to his preferments. He died in October, 1676. His principal works are, 1. *Deo et Ecclesiæ Sacrum*, or Sacrilege arraigned and condemned by St. Paul, Rom. ii, 22 (Lond. 1668, 8vo):—2. *Diatriba de Antiqua Ecclesiæ Britannicæ Libertate*:—3. *The ancient Liberty of the Britannic Church* (Lond. 1661, 8vo). A memoir of Basire, with his correspondence, by Dr. Darnell, was published in 1831 (Lond. 8vo).—Landon, *Eccl. Dict.* ii, 73.

Basket, the rendering in the Auth. Vers. of the following words:

1. SAL, סַל (Sept. usually *κόφινος* or *σπυρίς*, as in the N. T.), the most general term, so called from the *twigs* of which it was originally made; specially used, as the Greek *κανοῦν* (Hom. *Od.* iii, 442) and the Latin *canistrum* (Virg. *Æn.* i, 701), for holding bread (Gen. xl, 16 sq.; Exod. xxix, 3, 23; Lev. viii, 2, 26, 31; Num. vi, 15, 17, 19). The form of the Egyptian bread-basket is delineated in Wilkinson's *Anc. Egypt.* iii, 226, after the specimens represented in the tomb of Rameses III. These were made of gold (comp. Hom. *Od.* x, 355), and we must assume that the term *sal*



Ancient Egyptian Bread-baskets of Gold.

passed from its strict etymological meaning to any vessel applied to the purpose. In Judg. vi, 19, meat is served up in a *sal*, which could hardly have been of wicker-work. The expression "white baskets," סַלֵּי חֹרִי (Gen. xl, 16), is sometimes referred to the material of which the baskets were made (Symmachus, *κανᾶ βαινά*), or the white color of the peeled sticks, or lastly to their being "full of holes" (A. V. margin), i. e. *open-work* baskets. The name Sallai (Neh. xi, 8; xii, 20) seems to indicate that the manufacture of baskets was a recognised trade among the Hebrews.

2. SALSILLOTH', סַלְסִלּוֹת, a word of kindred origin, applied to the basket used in gathering grapes (Jer. vi, 9).

Ancient Egyptian Grape-baskets.

3. TE'NE, טֶנֶא, in which the first-fruits of the harvest were presented (Deut. xxvi, 2, 4). From its being coupled with the kneading-bowl (A. V. "store;" Deut. xxviii, 5, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. The equivalent term in the Sept. for this and the preceding Hebrew words is *κάραλλος*, which specifically means a basket that tapers downward (*κόφινος ὀξὺς τὰ κάτω*, Suid.), similar to the Roman *corbis*. This shape of basket appears to have been familiar to the Egyptians (Wilkinson, ii, 401).

4. KELUB', כֶּלֶב, so called from its similarity to a bird-cage or trap (*κάραλλος* is used in the latter sense in Ecclus. xi, 30), probably in regard to its having a lid. From the etymology, this appears to have been

Ancient Egyptian Farm-baskets.

an interwoven basket, made of leaves or rushes. In Jer. v, 27, however, it is used for a bird-cage, which must have been of open work, and probably not unlike our own wicker bird-cages. The name is applied to fruit-baskets (Amos viii, 1, 2, where the Sept. gives ἄγγος; Symm. more correctly κάλαθος, Vulg. *uncinus*), Egyptian examples of which are presented in figs. 2 and 4 (which contain pomegranates) of the annexed cut.

Various Forms of Ancient Egyptian Baskets. From the Monuments.

5. Dud, דּוּד, or *duday'*, דּוּדָי, used like the Greek κάλαθος (so the Sept.) for carrying figs (Jer. xxiv, 1, 2), as well as on a larger scale for carrying clay to the brick-yard (Psa. lxxxi, 6; Sept. κόφινος, Auth. Vers. *pots*), or for holding bulky articles (2 Kings x, 7; Sept. κάραλλος); the shape of this basket and the mode of carrying it usual among the brickmakers in Egypt is delineated in Wilkinson, ii, 99, and aptly illustrates Psa. lxxxi, 6. See Brick. In fact, very heavy burdens were thus carried in Egypt, as corn in very large baskets from the field to the threshing-floor, and from the threshing-floor to the granaries. They were carried between two men by a pole resting on the *shoulders*. See Agriculture. In 1 Sam. ii, 14; 2 Chron. xxxv, 10; Job xli, 20, however, the same word evidently means *pots* for boiling, and is translated accordingly.

In most places where the word basket occurs, we are doubtless to understand one made of rushes, similar both in form and material to those used by carpenters for carrying their tools. This is still the common kind of basket throughout Western Asia; and its use in ancient Egypt is shown by an actual specimen which was found in a tomb at Thebes, and which is now in the British Museum. It was, in fact, a carpenter's basket, and contained his tools (fig. 1 above). Some of the Egyptian baskets are worked ornamentally with colors (figs. 3, 5, above; also the modern examples, figs. 2, 7, below). And besides these the monuments exhibit a large variety of hand-baskets of different shapes, and so extensively employed as to show the numerous applications of basket-work in the remote times to which these representations extend. They are mostly manufactured, the stronger and larger sorts of the fibres, and the finer of the leaves of the palm-tree, and not infrequently of rushes, but more seldom of reeds.—Kitto, s. v.; Smith, s. v.

Modern Oriental Baskets.

In the N. T. baskets are described under the three following terms, κόφινος, σπυρίς, and σαργάνη. The last occurs only in 2 Cor. xi, 33, in describing Paul's escape from Damascus: the word properly refers to any thing twisted like a rope (Æsch. *Suppl.* 791), or any article woven of rope (πλέγμα τι ἐκ σχοινίου, Suid.); fish-baskets specially were so made (ἀπὸ σχοινίου πλεγμάτιον εἰς ὑποδοχὴν ἰχθύων, Etym. Mag.). It was evidently one of the larger and stronger description (Hackett's *Illustra. of Script.* p. 69). With regard to the two former words, it may be remarked that κόφινος is exclusively used in the description of the miracle of feeding the five thousand (Matt. xiv, 20; xvi, 9; Mark vi, 43; Luke ix, 17; John vi, 13), and σπυρίς in that of the four thousand (Matt. xv, 37; Mark viii, 8), the distinction is most definitely brought out in Mark viii, 19, 20. The σπυρίς is also mentioned as the means of Paul's escape (Acts ix, 25). The difference between these two kinds of baskets is not very apparent. Their construction appears to have been the same; for κόφινος is explained by Suidas as a "woven vessel" (ἀγγεῖον πλεκτόν), while σπυρίς is generally connected with sowing (σπεῖρα). The σπυρίς (Vulg. *sporta*) seems to have been most appropriately used of the provision-basket, the Roman *sportula*. Hesychius explains it as the "grain-basket" (τὸ τῶν πυρῶν ἄγγος, compare also the expression δεῖπνον ἀπὸ σπυριδος, Athen. viii, 17). The κόφινος seems to have been generally larger (Etym. Mag. βαθὺ καὶ κοῖλον χώρημα); since, as used by the Romans (Colum. xi, 3, p. 460), it contained manure enough to make a portable hot-bed (see Smith's *Dict. of Class. Ant.* s. v. Cophinus); in Rome itself it was constantly carried about by the Jews (*quorum cophinus fœnumque supellex*, Juv. *Sat.* iii, 14; vi, 542). Greswell (*Diss.* viii, pt. 4) surmises that the use of the *cophinus* was to sleep in, but there is little to support this. Baskets probably formed a necessary article of furniture to the Jews, who, when travelling either among the Gentiles or the Samaritans, were accustomed to carry their provisions with them in baskets, in order to avoid defilement.

Basle (*Basilea*), the capital of a canton of the same name in Switzerland, with a university. In 1505 the people of Basle entered into the Swiss alliance, and, having declared themselves in favor of the Reformation, drove out John Philip, their bishop, from which time the Roman bishops of Basle made Porentrui their residence, and the chapter was at Freiburg, in Breisgau. At present the bishops of Basle have their residence at Solothurn. The cathedral church contains the tomb of Erasmus. The University was founded in 1459 by Pope Pius II, and has a fine library. It is the seat of an active and prosperous Protestant Missionary Society. See Missions. The bishop was a prince of the German empire. See Switzerland.—Landon, *Eccl. Dict.* s. v.

BASLE, CONFESSION OF, a Calvinistic confession adopted by the Protestants of Basle in 1534. Œcolampadius, a short time before his death, introduced a

short confession of faith in a speech he delivered at the opening of the synod of Basle in Sept. 1531. This short confession became the basis of the Confession of Basle, which latter was prepared, probably by Myconius (q. v.), between 1532 and 1534. It was officially promulgated Jan. 21st, 1534, and shortly after sent to Strasburg to refute some objections of the theologians of that place on the articles concerning the Eucharist (Letter of Myconius to Bullinger, Oct. 14th, 1534). The title of the oldest edition, probably printed in 1534, reads, *Bekannthnus unsers heyligen christlichen gloubens, wie er die Kylch zu Basel haldt.* It is accompanied by commentaries in Latin, which had their origin probably in the different changes the Confession underwent before its final adoption and publication. These commentaries are omitted in the editions after 1547. After the official adoption of the Confession, an order was issued to all citizens to assemble in the corporations, and to declare whether they were prepared to accept and uphold this Confession by all means in their power. Afterward it became a practice in the city to have the Confession read every year in the corporations on the Wednesday of Holy Week. Mühlhausen adopted the same Confession, from whence it also received the name of *Confessio Muhlhusana* (in the same manner as the first Helvetic Confession [q. v.] received, on account of its having been prepared at Basle, the name of second Confession of Basle). It is also found in Augusti, *Corpus Libror. Symbolicor. Reformatorum*, p. 103 sq.; Hagenbach, *Kritische Gesch. d. Entstehung u. d. Schicksale d. ersten Basler Confession* (Basel, 1827).

BASLE, COUNCIL OF, called by Pope Martin V, and continued by Eugenius IV. It was opened on the 23d of July, 1431, by Cardinal Julian, and closed on the 16th of May, 1443, forty-five sessions in all having been held, of which the first twenty-five are acknowledged by the Gallican Church. The Ultramontanes reject it altogether, but on grounds utterly untenable. The council, in its thirtieth session, declared that "a general council is superior to a pope;" and in 1437 Eugenius transferred its sessions to Ferrara (q. v.). The council refused to obey, and continued its sessions at Basle. The principal objects for which the council was called were the reformation of the Church and the reunion of the Greek with the Roman Church. Many of its resolutions were admirable both in spirit and form; and, had the council been allowed to continue its sessions, and had the pope sanctioned its proceedings, there would have ensued a great and salutary change in the Roman Church. But the power of the papacy was at stake, and the reform was suppressed. Its most important acts were as follows. In the first session (Dec. 7, 1431), the decree of the council of Constance concerning the celebration of a general council after five and after seven years, was read, together with the bull of Martin V convoking the council, in which he named Julian president; also the letter of Eugene IV to the latter upon the subject; afterward the six objects proposed in assembling the council were enumerated: 1, The extirpation of heresy; 2, the reunion of all Christian persons with the Catholic Church; 3, to afford instruction in the true faith; 4, to appease the wars between Christian princes; 5, to reform the Church in its head and in its members; 6, to re-establish, as far as possible, the ancient discipline of the Church. It soon appeared that Pope Eugene was determined to break up the council, which took vigorous measures of defence. In the *second* session (Feb. 15, 1432) it was declared that the synod, being assembled in the name of the Holy Spirit, and representing the Church militant, derives its power directly from our Lord Jesus Christ, and that all persons, of whatever rank or dignity, not excepting the Roman pontiff himself, are bound to obey it; and that any person, of whatsoever rank or condition, not excepting the pope, who shall refuse to obey the laws and decrees of this or of any other general council, shall be put to penance and punished." In the *third session* (April 29, 1432), Pope Eugene was summoned to appear before the council within three months. In August the pope sent legates to vindicate his authority over the council; and in the eighth session (Dec. 18) it was agreed that the pope should be proceeded against canonically, in order to declare him contumacious, and to visit him with the canonical penalty; two months' delay, however, being granted him within which to revoke his bull for the dissolution of the council. On the 16th of Jan. 1433, deputies arrived from the Bohemians demanding (1) liberty to administer the Eucharist in both kinds; (2) that all mortal sin, and especially open sin, should be repressed, corrected, and punished, according to God's law; (3) that the Word of God should be preached faithfully by the bishops, and by such deacons as were fit for it; (4) that the clergy should not possess authority in temporal matters. It was afterward agreed that the clergy in Bohemia and Moravia should be allowed to give the cup to the laity; but no reconciliation was made. In April, 1433, Eugene signified his willingness to send legates to the council to preside in his name, but the council refused his conditions. In the *12th session* (July 14, 1433), the pope, by a decree, was required to renounce within sixty days his design of transferring the council from Basle, upon pain of being pronounced contumacious. In return, Eugene, irritated by these proceedings, issued a bull, annulling all the decrees of the council against himself. Later in autumn, the pope, in fear of the council, supported as it was by the emperor and by France, agreed to an accommodation. He chose four cardinals to preside with Julian at the council; he revoked all the bulls which he had issued for its dissolution, and published one according to the form sent him by the council [session xiv]. It was to the effect that, although he had broken up the Council of Basle lawfully assembled, nevertheless, in order to appease the disorders which had arisen, he declared the council to have been lawfully continued from its commencement, and that it would be so to the end; that he approved of all that it had offered and decided, and that he declared the bull for its dissolution which he had issued to be null and void; thus, as Bossuet observes, setting the council above himself, since, in obedience to its order, he revoked his own decree, made with all the authority of his see. In spite of this forced yielding Eugene never ceased plotting for the dissolution of the council. In subsequent sessions earnest steps were taken toward reform; the annates and taxes (the pope's chief revenues) were abrogated; the papal authority over chapter elections was restricted; citations to Rome on minor grounds were forbidden, etc. These movements increased the hatred of the papal party, to which, at last, Cardinal Julian was won over. The proposed reunion of the Greek and Roman churches made it necessary to appoint a place of conference with the Greeks. The council proposed Basle or Avignon; the papal party demanded an Italian city. The latter, in the minority, left Basle, and Eugene called an opposition council to meet at Ferrara (q. v.) in 1437. After Julian's departure the Cardinal Archbishop of Arles presided. In the *31st session*, Jan. 24, 1438, the council declared the Pope Eugene contumacious, suspended him from the exercise of all jurisdiction either temporal or spiritual, and pronounced all that he should do to be null and void. In the *34th session*, June 25, 1439, sentence of deposition was pronounced against Eugene, making use of the strongest possible terms. France, England, and Germany disapproved of this sentence. On October 30, Amadeus (q. v.), duke of Savoy, was elected pope, and took the name of Felix V. Alphonso, king of Aragon, the Queen of Hungary, and the Dukes of Bavaria and Austria, recognised Felix, as also did the Universities of Germany, Paris, and Cracow; but France, England, and Scotland, while they acknowledged the authority

of the Council of Basle, continued to recognise Eugene as the lawful pope. Pope Eugene dying four years after, Nicholas V was elected in his stead, and recognised by the whole Church, whereupon Felix V renounced the pontificate in 1449, and thus the schism ended. For the acts of the council, see *Mansi*, vols. 29 to 31. See also Wessenberg, *Concilien des* 15. *und* 16. *Jahrhunderts*, 2 vols.; Binterim, *Deutsche National-*, etc., *Concilien*, 3 vols.—Landon, *Manual of Councils*, p. 74; Palmer *On the Church*, pt. iv, ch. xi; Mosheim, *Ch. Hist.* cent. xv, pt. ii, 11; Ranke, *Hist. of Papacy*, i, 36, 243.

Basle, MSS. of. See Basilean Manuscript.

Bas'math (Heb. *Basmath'*, בַּשְׂמַת, *fragrant*), the name of two women.

1. (Sept. Βασεμάθ.) One of the wives of Esau (Gen. xxvi, 34; xxxvi, 3, 4, 10, 13, "Bashemath").

2. (Sept. Βασεμμάθ.) A daughter of Solomon, and wife of Ahimaaz, the viceroy in Naphtali (1 Kings iv, 15). B.C. post 1014.

Basnage, the name of a French family which has produced many distinguished men. (See Haag, *La France Protestante*, ii, 5-15.)

1. Benjamin, was born at Carentan in 1580, and during fifty-one years was pastor of the church which his father had held at Carentan. He attended, as provincial deputy, nearly all the synods of the Protestant churches of France held during his lifetime. He presided over the assembly held at Rochelle in 1622, which decided on resisting the king. He also signed the project of defence under the title of "Modérateur Ajoint," and went to England to solicit aid. On the termination of hostilities, Basnage returned to France, and was appointed deputy to the synod at Charenton, 1623. The zeal with which he maintained the reformed religion rendered him an object of increasing suspicion to the court. The king, by a decree, forbade him to take part in the synod of Charenton in 1631. This synod made remonstrances against this decree so forcibly that the court yielded, and Basnage was admitted to the synod, in which he exercised great influence. He was elected president of the national synod at Alençon in 1637. He died in 1652. His principal work was a treatise on the Church (*De l'état visible et invisible de l'Eg'ise*, etc., Rochelle, 1612, 8vo). He left imperfect a work against the worship of the Virgin.

2. Antoine, eldest son of Benjamin, was born in 1610. He was minister at Bayeux, and during the renewed persecutions of the Protestants he was, at the age of sixty-five, placed in the prison of Havre de Grace; but his firmness remained unshaken. After the revocation of the Edict of Nantes, he escaped to Holland in 1685, and died in 1691 at Zutphen, in which place he had held a pastoral charge.

3. Samuel (de Flottemanville), son of Antoine, was born at Bayeux in 1638. He preached at first in his native place, but escaped with his father to Holland in 1685. He died a preacher at Zutphen in 1721. His principal works were—*L'Histoire de la Relgion des Eglises Reformées* (Rotterdam, 1690, 2 vols. fol., republished 1699):—*De Rebus Sacris et Ecclesiasticis exercitationes Historico-criticæ* (Traject. 1692, 1717, 4to):—*Annales Politico-Ecclesiastici annorum DCXLV a Cæsare Augusto ad Phocam* (Rotterdam, 1706, 3 vols. folio). Both these works contain masterly criticisms on Baronius.

4. Jacques, *de Beauval*, eldest son of Henri, was born at Rouen, August 8th, 1653. He was early sent to study at Saumur under Le Fèvre; thence he went to Geneva and Sedan, where his master was the celebrated Jurieu. In 1676 he became a minister, and married in 1684 a daughter of Pierre Dumoulin. Upon the revocation of the Edict of Nantes he went to Rotterdam, and in 1691 he was appointed a minister at the Hague. Voltaire declared him fit to be minister of state for the kingdom. He died December 22d, 1723. His principal works are—1. *Histoire de l'Eg'ise depuis Jésus-Christ jusqu'à présent* (Rotterdam, 1699, 2 vols. fol.), a work in high repute:—2. *Histoire de la Religion des Eglises Réformées* (ibid. 1690, 2 vols. 4to). These two works were published, together with great additions and alterations, at Rotterdam, 1721, 5 vols. 8vo; and with still greater augmentations in 1725, in 2 vols. 4to. The latter work is a reply to Bossuet's *Variations*:—3. *Histoire des Juifs depuis Jésus-Christ jusqu'à présent* (1706, 5 vols. 12mo, and 1716, in 15 vols. 12mo), a work of vast learning and research, which the Abbé Dupin reprinted anonymously at Paris, with great alterations and mutilations. This caused Basnage to publish a work in vindication of his claim to the history. There is an English translation by Taylor (Lond. 1708, fol.) made from the first edition:—4. *Antiquités Judaïques* (as a supplement to the treatise of Cuneus) (1713, 2 vols. 8vo):—5. *Dissertation historique sur les Duels et les Ordres de Chevalerie*, a curious work, reprinted with the *Histoire des Ordres de Chevalerie* (1720, 8vo, 4 vols.):—6. *La Communion Sainte* (1668, in 18mo). A *seventh* edition was published in 1708, with the addition of a book on the duties of those who do not communicate. This work was so much liked by others besides Protestants that it was printed at Rouen and Brussels, and used by Romanists:—7. *Histoire de l'Ancien et du Nouveau Testament* (Amst. 1705, 2 vols. fol.); often reprinted, and recommended by the Abbé Lenglet to readers of the Roman Communion. Basnage also reprinted in 1727 the great collection of Canisius, entitled *Thesaurus Monumentorum Ecclesiasticorum et Historicorum*, and he wrote various other minor works.—*Biog. Univ.* iii, 493; Landon, *Eccl. Dict.* ii, 77.

5. Henri (*de Beauval*), brother of Jacques, was born at Rouen, August 7, 1656, and followed the profession of his father. On the revocation of the Edict of Nantes in 1687 he took refuge in Holland, and died there, March 29, 1710, aged 54 years. He wrote *Traité de la Tolérance des Religions* (1684, 12mo), and edited *L'Histoire des Ouvrages des Savans*, a widely-circulated journal, which was commenced in September, 1687, as a continuation of Bayle's *Nouvelles de la République des Lettres*, and terminated in June, 1709; it consists of 24 vols. 12mo. Basnage published in 1701 an improved edition of Furetière's *Dictionary*; the *Dictionnaire de Trevoux* (1704) is partly a reprint of this work, without mention of the name of either Furetière or Basnage.—Hoefer, *Biog. Générale*, iv, 687-690.

Bason. See Basin.

Bass, Edward, D.D., Protestant Episcopal bishop of Massachusetts, was born at Dorchester, Nov. 23, 1726. He graduated at Harvard, 1744, and, after several years of teaching, was licensed as a Congregational minister. In 1752 he joined the Church of England, was ordained in England, and became pastor at Newburyport, Mass. In 1796 he was elected bishop, and consecrated in 1797. His episcopal duties, with those of his parish at Newburyport, were diligently discharged until he became enfeebled by disease. He died Sept. 10, 1803.—Sprague, *Annals*, v, 144.

Bas'sa (Βασσά v. r. Βασσαί), one of the Israelitish family-heads whose "sons" (to the number of 323) returned from the captivity (1 Esdr. v, 16); evidently the Bezai (q. v.) of the genuine texts (Ezra ii, 17; Neh. vii, 23).

Bassus, the name of several Romans mentioned by Josephus.

1. Cæcilius, a knight, and probably quæstor in B.C. 59 (Cicero, *ad Att.* ii, 9). He espoused Pompey's cause in the civil war, and, after the battle of Pharsalia (B.C. 48), fled to Tyre, of which he at length gained possession. He defended it successfully against Sextus Cæsar, the governor of Syria, whom he treacherously caused to be slain (Josephus, Ant. xiv, 11; *War*, i, 10, 10). He afterward established himself as

prætor in Apamea (B.C. 46), which he defended against Antistius Vetus, but was finally brought to submission by Cassius, B.C. 43.—Smith's *Dict. of Class. Biog.* s. v.

2. Lucilius, commander of the fleet of Vitellius B.C. 70, which he betrayed to Vespasian, by whom he was sent to quell some disturbances in Campania (Tacitus, *Hist.* ii, 100; iii, 12, 36, 40; iv, 3). He was the successor of Cerealis Vitellianus as Roman legate in Judæa, where he reduced the fortresses of Herodium and Machærus (Joseph. *Ant.* vii, 6, 1 and 4).

3. See Ventidius.

Bas'taï (Βασθαΐ), one of the family-heads of the temple-servants whose "sons" are said to have returned from the exile (1 Esdr. v, 31); evidently the Besai (q. v.) of the genuine texts (Ezra ii, 49; Neh. vii, 52).

Bastard (*nothus*, one born out of wedlock), (i.) the rendering in the Auth. Vers. of the Heb. מַמְזֵר (*mamzer'*, *polluted*), which occurs only in Deut. xxiii. 2 and Zech. ix, 6. But Michaelis (*Mos. Recht*, ii, § 139) reads the word with a different pointing, so as to make it a compound of two words, מוּם זר, meaning *stain, defect* of a *stranger;* implying the stain that would be cast upon the nation by granting to such a stranger the citizen-right. Some understand by it the offspring of prostitutes; but they forget that prostitutes were expressly forbidden to be tolerated by the law of Moses (Lev. xix, 29; Deut. xxiii, 17). The most probable conjecture is that which applies the term to the offspring of heathen prostitutes in the neighborhood of Palestine, since no provision was made by Moses against their toleration (Potter, *Archæol.* i, 354), and who were a sort of priestesses to the Syrian goddess *Astarte* (comp. Num. xxv, 1 sq.; Gesenius, *Comment. üb. Jesaias.* ii, 339; Hos. iv, 14; 1 Kings xiv, 24; xv, 12; xxii, 47; 2 Kings xxiii, 7; Herodot. i, 199). That there existed such bastard offspring among the Jews is proved by the history of Jephthah (Judg. xi, 1 7), who on this account was expelled and deprived of his patrimony (Kitto). It seems (Heb. xii, 8) that natural children (νόθοι) among the Jews received little attention from the father. In the former of the above passages (Deut. xxiii, 2), illegitimate offspring in the ordinary sense (Sept. ἐκ πορνῆς, Vulg. *de scorto natus*, and so the Oriental interpreters, as also the rabbins); but so severe a curse could hardly with justice rest upon such, and there is no countenance for such a view in the Jewish custom of concubinage. See Concubine. In the latter passage (Zech. ix, 6; Sept. ἀλλογενής) it is doubtless used in the sense of *foreigner*, predicting the conquest of Ashdod by the Jews in the time of the Maccabees, or perhaps more appropriately by subsequent heathen invaders.

(ii.) Persons of illegitimate birth are incapable, by the canon law, of receiving any of the minor orders without a dispensation from the bishop; nor can they, in the Latin Church, be admitted to holy orders, or to benefices with cure of souls, except by a dispensation from the pope. However, the taking of the monastic vows enables such a one to receive holy orders without dispensation; but persons so ordained cannot be advanced to any ecclesiastical dignity without dispensation. According to the laws of the Church of England, a bastard cannot be admitted to orders without a dispensation from the queen or archbishop; and if he take a benefice, he may be deprived of it till such dispensation be obtained.—Landon, *Eccl. Dict.* ii, 81.

Bastholm, Christian, was born at Copenhagen in 1740, and died there in 1819. He was for a time a noted preacher in Denmark, and wrote several works in a rationalistic and whimsical vein, e.g. *Die Natürliche Religion* (Copenh. 1784): — *Jüdische Geschichte* (Copenh. 1777–82, 3 parts): —*Hist.-philos. Untersuchungen üb. die relig. u. phil'os. Meinungen d. ältesten Völker* (Copenh. 1802).—Herzog, *Real-Encyclop.* i, 718.

Bastinado (or *beating*) has always been of universal application as a punishment of minor offences in the East, and especially in Egypt. It appears to be designated by the Heb. phrase שֵׁבֶט מוּסָר, *she'bet musar'*, "rod of correction" (Prov. xxii, 15). See Rod. The punishment of beating with sticks or rods, termed "scourging" (Levit. xix, 20) and "chastising" (Deut. xxii, 18), was very common among the Jews, and is ordained in the law for a variety of offences. Thus stripes, the rod, etc., frequently occur for punishment of any kind (Prov. x, 13; xxvi, 3). The dignity or high standing of the person who had rendered himself liable to this punishment could not excuse him from its being inflicted. He was extended upon the ground, and blows not exceeding forty were applied upon his back in the presence of the judge (Deut. xxv, 2, 3). This punishment is very frequently practised in the East at the present day, with this difference, however, that the blows were formerly inflicted on the back, but now on the soles of the feet. China has aptly been said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are continually liable to be beaten, and it is by no means a rare occurrence for the highest and most confidential persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who thrash them with their sticks as if they were dogs (*Pict. Bible*, note on Exod. vi, 14). Among the ancient Egyptians, in military as well as civil cases, minor offences were generally punished with the stick—a mode of chastisement still greatly in vogue among the modern inhabitants of the valley of the Nile, and held in such esteem by them that, convinced of (or perhaps by) its efficacy, they relate "its descent from heaven as a blessing to mankind." If an Egyptian of the present day has a government debt or tax to pay, he stoutly persists in his inability to obtain the money till he has withstood a certain number of blows, and considers himself compelled to produce it; and the ancient inhabitants, if not under the rule of their native princes, at least in the time of the Roman emperors, gloried equally in the obstinacy they evinced, and the difficulty the governors of the country experienced in extorting from them what they were bound to pay; whence Ammianus Marcellinus tells us, "an Egyptian blushes if he cannot show numerous marks on his body that evince his endeavors to evade the duties." The bastinado was inflicted on both sexes, as with the Jews. Men and boys were laid prostrate on the ground, and frequently held by the hands and feet while the chastisement was administered; but women, as they sat, received the stripes on their back, which was also inflicted by the hand of a man. Nor was it unusual for the superintendents to stimulate laborers to their work by the persuasive powers of the stick, whether engaged in the field or in handicraft employments; and boys were sometimes beaten without the ceremony of prostration, the hands being tied behind their back while the punishment was applied. It does not, however, appear to have been from any respect to the person that this less usual method was adopted; nor is it probable that any class of the community enjoyed a peculiar privilege on these occasions, as among the modern Moslems, who, extending their respect for the Prophet to his distant descendants of the thirty-sixth and ensuing generations, scruple to administer the stick to a *sherîf* until he has been politely furnished with a mat on which to prostrate his guilty person. Among other amusing privileges in modern Egypt is that conceded to the grandees, or officers of high rank. Ordinary culprits are punished by the hand of persons usually employed on such occasions; but a bey, or the governor of a district, can only receive his chastisement from the hand

Ancient Egyptian Bastinado: 1, inflicted upon Boys; 2, upon Men; 3, upon Women.

of a pacha, and the aristocratic *daboss* (mace) is substituted for the vulgar stick. This is no trifling privilege: it becomes fully *impressed* upon the sufferer, and renders him, long after, sensible of the peculiar honor he has enjoyed; nor can any one doubt that an iron mace, in form not very unlike a chocolate-mill, is a *distingué* mode of punishing men who are proud of their rank (Wilkinson, *Anc. Eg.* i, 210 sq. abridgm.). See FLAGELLATION.

The punishment of *tympanism*, τυμπανισμός, or beating upon the *tympanum*, was practised by Antiochus toward the Jews (2 Macc. vi, 19, 28; comp. ver. 30; Auth. Vers. "torment"), and is referred to by Paul (Heb. xi, 35; Auth. Vers. "tortured"). The "tympanum" was a wooden frame, probably so called from resembling a drum or timbrel, on which the sufferer was fastened, and then beaten to death with sticks. See CORPORAL INFLICTIONS.

Baston, GUILLAUME-ANDRÉ-RÉNÉ, a French Romanist divine, was born at Rouen, Nov. 29, 1741. After completing his studies, he became professor of theology at Rouen, emigrated during the Revolution, and on his return became grand-vicar of Rouen. In 1813 he was made bishop of Séez, but had to give up his see on the return of the Bourbons. He died at St. Laurent, Sept. 26, 1825. Among his published works are *Cours de Théologie* (Paris, 1773-1784); *Les Entretrues du Pape Ganganelli* (1777, 12mo); *Première journée de M. Voltaire dans l'autre Monde* (1779, 12mo); *L'Eglise de France contre M. le Maistre* (2 vols. 8vo, 1821-1824). —Hoefer, *Biog. Générale*, iv, 726.

Bastwick, JOHN, M.D., was born at Writtle, Essex, 1593, and studied at Cambridge. He took his degree of M.D. at Padua, and settled at Colchester, as physician, in 1624. During the rest of his life he seems to have devoted all his leisure time to theological study and controversy. His first publication was *Elenchus relig. papisticæ, in qua probatur neque Apostolicam, neque Catholicam, imo neque Romanam esse* (Leyden, 1624). His next was *Flagellum Pontificum et Episcoporum* (Lond. 1635, and again 1641). This work greatly offended the bishops: he was fined £1000, forbidden to practice medicine, and imprisoned. In prison he wrote *Apologeticus ad Præsules* (1638, 8vo), and *The New Litany*, in which he sharply censured the bishops. This made matters worse, and he was condemned to a fine of £5000, to the pillory, and to lose his ears. He was kept in a prison in the Scilly Islands till 1640, when the Commonwealth Parliament released him. He afterward wrote several bitter pamphlets against Independency, such as *Independency not God's Ordinance* (Lond. 1645); *Routing of the Army of Sectaries* (1646). He died about 1650 (?).—Darling, *Cyclop. Bibliographica*, i, 196; Hoefer, *Biog. Générale*, iv, 726; Allibone, *Dictionary of Authors*, i, 139.

Bat (עֲטַלֵּף, *atalleph'*; Sept. νυκτερίς; Syriac Vers. *peacock*) occurs in Lev. xi, 19; Deut. xiv, 18; Isa. ii, 20; and Baruch vi, 22. In Hebrew the word implies "flying in the dark," which, taken in connection with the sentence, "Moreover, the *bat* and every *creeping thing that flieth* is unclean unto you; they shall not be eaten," is so clear, that there cannot be a mistake respecting the order of animals meant, though to modern zoology neither the species, the genus, nor even the family is thereby manifested: the injunction merely prohibits eating bats, and may likewise include some tribes of insects. At first sight, animals so diminutive, lean, and repugnant to the senses must appear scarcely to have required the legislator's attention, but the fact evidently shows that there were at the time men or women who ate animals classed with bats, a practice still in vogue in the great Australasian islands, where the frugivorous Pteropi of the harpy or goblin family, by seamen denominated flying-dogs, and erroneously vampires, are caught and eaten; but where the insectivorous true bats, such as the genera common in Europe, are rejected. Some of the species of harpies are of the bulk of a rat, with from three to four feet of expanse between the tips of the wings; they have a fierce dog-like head, and are nearly all marked with a space of rufous hair from the forehead over the neck and along the back (Kitto). For a description of the various kinds of bats, see the *Penny Cyclopædia*, s. v. Cheiroptera.

In the foregoing enumeration of unclean animals, the bat is reckoned among the birds, and such appears to be the most obvious classification; but modern naturalists have shown that it has no real affinity with birds. It is now included in the class of mammiferous quadrupeds, characterized by having the tegumentary membrane extended over the bones of the extremities in such a manner as to constitute wings capable of sustaining and conveying them through the air. The name of *Cheiroptera*, or hand-winged, has therefore been bestowed on this order. It comprises a great number of genera, species, and varieties; they are all either purely insectivorous or insecti-frugivorous, having exceedingly sharp cutting and acutely tuberculated jaw teeth, and the whole race is nocturnal. They vary in size from that of the smallest common mouse up to that of the vampire, or gigantic ternate bat, whose body is as large as that of a squirrel. The smaller species are abundantly distributed over the globe; the larger seem to be confined to warm and hot regions, where they exist in great numbers, and are very destructive to the fruits. The purely

insectivorous species render great service to mankind by the destruction of vast numbers of insects, which they pursue with great eagerness in the morning and evening twilight. During the daytime they remain suspended by their hinder hooked claws in the lofts of barns, in hollow or thickly-leaved trees, etc. As winter approaches, in cold climates, they seek shelter in caverns, vaults, ruinous and deserted buildings, and similar retreats, where they cling together in large clusters, and remain in a torpid condition until the returning spring recalls them to active exertions. In the texts of Scripture, where allusion is made to caverns and dark places, true Vespertilionidæ, or insect-eating bats, similar to the European, are clearly designated.

Common Bat.

The well-known habits of the bat afford a forcible illustration of a portion of the fearful picture drawn by Isaiah (ii, 20) of the day when the Lord shall arise "to shake terribly the earth:" "A man shall cast his idols of silver and his idols of gold to the moles and to the bats," or, in other words, carry his idols into the dark caverns, old ruins, or desolate places, to which he himself shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. Bats are very common in the East (Kitto, *Pict. Bible*, note on Isa. ii, 20). Layard (*Nineveh and Babylon*, p. 307) describes his visit to a cavern on the banks of the Khabour swarming with bats. "Flying toward the light," he adds, "these noisome beasts compelled us to retreat. They clung to our clothes, and our hands could scarcely prevent them settling on our faces. The rustling of their wings was like the noise of a great wind, and an abominable stench arose from the recesses of the cave." They are also found delineated upon the Egyptian monuments (Wilkinson, i, 232, 234, abridgm.). Several species of these animals are found in Egypt, some of which occur doubtless in Palestine. *Molossus Ruppelii*, *Vespertilio pipistrellus* var. *Aegyptius*, *V. auritus* var. *Aegypt.*, *Taphozous perforatus*, *Nycteris Thebaica*, *Rhinopoma microphyllum*, *Rhinolophus tridens*, occur in the tombs and pyramids of Egypt. See Zoology.

Bats. From the Monuments of Egypt.

Egyptian Bats, and their Heads in full size. 1. *Taphozous Perforatus*; 2. *Rhinolophus Tridens*.

Batanæa. See Bashan.

Batchelder, George W., a Methodist Episcopal minister, was born in Philadelphia, June 15, 1836. He was educated at the Pennington Seminary, N. J., and afterward was engaged as classical teacher at Caseville, Pa., and New Egypt, N. J. In 1857 he entered the itinerant ministry, and was appointed to Princeton, N. J. Here his preaching made an extraordinary impression, and Princeton College conferred upon him the degree of A.M. His next appointment was State Street, Trenton, and his last Bayard Street, N. Brunswick. He died of consumption at Princeton, March 30, 1865. He was a young man of rare promise, of deep piety, of fine culture, and of extraordinary eloquence.—*Minutes of Conferences*, 1864, p. 20.

Batchelder, William, born at Boston, March 25, 1768, was a Baptist minister of considerable note. His parents dying when he was but 13, he began a roving life, in the course of which he had many remarkable adventures; among others was the being elected captain, or master of a ship which had lost its officers, before he was 16. Becoming connected with the Baptist Church, after some years spent in preaching, he was, in 1796, ordained pastor of a church at Berwick, which place he chose, it is said, "as the least attractive, where the greatest good could be done." In 1805 Mr. Batchelder removed to Haverhill, where he labored till his death, April 8, 1818, which was caused by over-exertion in raising funds for Waterville College. Mr. Batchelder was a man of fine presence and of great popularity.—Sprague, *Annals*, vi, 319.

Bate, James, an English divine, was born 1703, educated at Corpus Christi College, Cambridge, and in 1731 became rector of Deptford. He died 1775, having published *A Rationale of the Literal Doctrine of Original Sin* (Lond. 1766, 8vo), with a number of occasional sermons.—Darling, *Cycl. Bibl.* i, 197.

Bate, Julius, brother of James, born about 1711, and educated at Jesus College, Cambridge. He became rector of Sutton, and died 1771. He was an intimate friend of Hutchinson, whose ethical principles he imbibed and defended. He wrote *An Inquiry into the Similitudes of God in O. T.* (Lond. 1756, 8vo):—*The Integrity of the Hebrew Text vindicated against Kennicott* (Lond. 1754, 8vo):—*A New Translation of the Pentateuch, with Notes* (Lond. 1773, 4to), "so literal as to be nearly unintelligible" (*Monthly Rev.*); with several controversial essays against Warburton, and minor tracts.—Darling, s. v.; Allibone, s. v.

Bateman, James, a Methodist Episcopal minister, was born in Maryland 1775, converted in 1800, entered the itinerant ministry in the Philadelphia Conference in 1806, located in 1814, re-entered in 1817, and preached until his death in 1830. As a man he was amiable, urbane, and generous; as a Christian, gentle, candid, and full of charity; as a preacher, sound, earnest, and warm; and as a presiding elder, discreet, firm, and wise. His life was useful and loving, and his death triumphant.—*Minutes of Conferences*, ii, 118.

Bates, Lewis, an American Methodist minister, died in Taunton, Mass., March 24, 1865, aged 85 years. He was a descendant in the seventh generation of John Rogers, the martyr. At the age of thirteen he was converted, and in 1801 he, with two others, joined the Methodist Episcopal Church in Springfield, Vt., thus originating the church in that place, and on December 5, 1802, he consecrated himself to the ministry. In 1804 he was admitted on trial in the New York

Conference; in 1806 he was admitted into full connection in the New England Conference, and ordained deacon by Bishop Asbury, and appointed to Tuftonborough, which was set off from the New York Conference. In 1807 he was at Scarborough and Livermore, Me.; in 1808, ordained elder, and stationed for the third time at Tuftonborough; in 1809, Pembroke; 1810, Barnard, Vt.; 1811, 1812, Salisbury and Greenland Circuit. In 1813 he located. In 1817 he was readmitted to the New England Conference, and sent to Vershire Circuit, Vt.; 1818, 1819, Landaff, N. H.; 1820, New London Circuit. In 1821 he was appointed to Norwich; 1822, Warwick, R. I.; 1823, 1824, Barnstable, Mass.; 1825, 1826, Wellfleet; 1827, 1828, Salem, N. H.; 1829, Easton and Stoughton; 1830, Easton and Bridgewater; 1831, Bristol, R. I.; 1832, Mansfield; 1833, 1834, East Weymouth; 1835, Saugus; 1836, 1837, Pembroke; 1838, 1839, Scituate Harbor; 1840, N. W. Bridgewater, etc.; 1841, Taunton First Church; 1842, Nantucket; 1843, Falmouth; 1844, S. Dartmouth; 1845, Pembroke; 1846, 1847, West Sandwich; 1848, Hull and Cohasset; 1849, Chilmark, Martha's Vineyard. This was his last appointment from the Conference. In 1850 he asked a superannuated relation, and located in Taunton, where he remained till his death, beloved and respected by all who knew him. His ministry was every where effective, and many were converted to God through his labors; among them several who became preachers of the Gospel. He was sixty-one years a preacher, forty-two of which were spent as an itinerant, moving almost yearly, most of the time with a large family. During the years he was superannuated, whenever his health would admit he was active in visiting the churches, preaching, and attending prayer and class-meetings.—*Christian Advocate*, May 18, 1865; *Minutes*, 1865, p. 43.

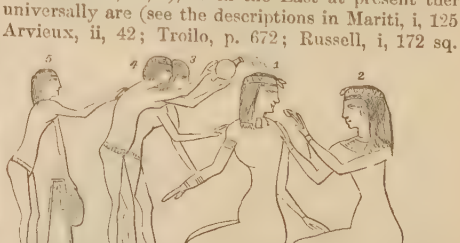
Bates, William, D.D., a learned Nonconformist, was born in 1625, place unknown. He was educated at Cambridge, where he was admitted D.D. in 1660. Soon after the Restoration he was appointed chaplain to Charles II, and was also, for some time, minister of St. Dunstan's, from whence he was ejected by the Act of Uniformity. He was one of the commissioners at the Savoy Conference in 1660 for reviewing the Liturgy, and assisted in drawing up the exceptions against the Book of Common Prayer. He was likewise chosen on the part of the Nonconformist ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute with Dr. Pearson, afterward bishop of Chester, Dr. Gunning, afterward bishop of Ely, and Dr. Sparrow, afterward bishop of Norwich. The object of this conference was to persuade the dissidents to fall in with the requirements of the Church of England in regard to its rituals and ceremonies. But to the reasonings of Gunning, who seemed disposed to forward a reconciliation between the Church of England and Rome, Dr. Bates urged that, on the very same grounds on which they imposed the crucifix and surplice, they might bring in holy water, and all the trumpery of popery. Dr. Bates was on intimate terms with Lord-keeper Bridgman, Lord-chancellor Finch, the Earl of Nottingham, and Archbishop Tillotson. He was offered the deanery of Lichfield and Coventry at the Restoration, but he declined the offer; and, according to Dr. Calamy, he might have been afterward raised to any bishopric in the kingdom, could he have conformed. He resided for the latter part of his life at Hackney, where he died 19th July, 1699. According to Calamy, "he was generally reputed one of the best orators of the day, and was well versed in the politer arts of learning, which so seasoned his conversation as to render it highly entertaining to the more sensible part of mankind. His apprehension was quick and clear, and his reasoning faculty acute, prompt, and expert. His judgment was penetrating and solid, stable and firm. His memory was singularly tenacious, and scarcely impaired at the period of his death. His language was always neat and fine, but unaffected. His method in all his discourses would bear the test of the severest scrutiny." Dr. Bates was one of the best theological writers of his time; his *Harmony of the Divine Attributes in the Work of Man's Redemption* is still deservedly popular, and, in fact, all his writings are in demand. They are collected in his *Whole Works, with a Memoir*, by Farmer (Lond. 1815, 4 vols. 8vo).—Jones, *Christ. Biog.* p. 30; Allibone, *Dict. of Authors*, i, 141.

Bath. See BATHE.

Bath (Heb. and Chald. id., בַּת, Sept. χοῖνιξ, κοτύλη; occurs 1 Kings vii, 26, 38; 2 Chron. ii, 10; iv, 5; Isa. v, 10; Ezek. xlv, 10, 14; Ezra vii, 22), a Hebrew measure for liquids, as wine and oil, equal to the EPHAH for things dry (Ezek. as above), each being the tenth part of a HOMER (Ezek. as above). In Luke xvi, 6, the Greek form βάτος occurs, where it is rendered "measure." According to Josephus (βάδος), it contained 72 *sextarii* (*Ant.* viii, 2, 9). Its ordinary capacity appears to have been 8 galls. 3 qts. See MEASURES.

Bath (*Bathonia*) AND **Wells** (*Wellia, Fontana*, anciently *Tudnyton*), a diocese of the Church of England, combining the two ancient sees of Bath and Wells, which were united in the beginning of the twelfth century. The episcopal residence and chapter are now at Wells; the chapter consists of the dean, four canons residentiary, a precentor, treasurer, three archdeacons, a sub-dean, forty-four canons non-resident, and two minor canons. The united dioceses, which contain the whole county of Somerset except Bedminster and Abbots-Leigh, contain four hundred and forty-seven benefices. The present bishop is Lord Auckland, appointed in 1854.

Bathe (in Heb. רָחַץ, *rachats'*, Gr. λούω). The bath is in the East, on account of the hot climate and abundant dust, constantly necessary for the preservation of health, especially the prevention of cutaneous disorders; hence it was among the Hebrews one of the first purificative duties (Neh. iv, 23), and in certain cases of (Levitical) uncleanness it was positively prescribed by the Mosaic law (Lev. xiv, 8 sq.; xv, 5, 13, 18; xvii, 16; xxii, 6; Num. xix, 19; Deut. xxiii, 11), being treated as a part of religion, as with the ancient Egyptians (Herod. ii, 37) and modern Mohammedans (Niebuhr, *Reisen*, ii, 47; *Beschr.* p. 39). The Jews bathed not only in streams (Lev. xv, 13; 2 Kings v, 10; on Exod. ii, 5, comp. St. Irwin's *Trav.* p. 272 sq.), but also in the houses, the court-yard of which always contained a bath (2 Sam. xi, 2; Susan. ver. 15); and in later times, as among the Greeks and Romans (Potter, *Gr. Archæol.* ii, 654 sq.; Adam's *Rom. Antiq.* ii, 214 sq.; comp. Fabric. *Bibliogr. Antiq.* p. 1006), there were likewise public baths (Talmud מרחצאות) in the cities of Judæa (Josephus, *Ant.* xix, 7, 5; Mishna, *Nedar.* v, 5; comp. *Mikvaoth*, vi, 15; *Shebiith*, 8, 5; *Baba Bathra*, iv, 6), as in the East at present there universally are (see the descriptions in Mariti, i, 125; Arvieux, ii, 42; Troilo, p. 672; Russell, i, 172 sq.;



Ancient Egyptian Lady in the Bath with her Attendants.

Fig 1, The lady, seated on a mat or carpet, 2, An attendant holding a flower and supporting her; 3, Rubs her arm with the hand, as in the modern Turkish bath; 4, Pours water over her; 5, Takes care of her clothes and ornaments.

D'Ohsson, i, 264 sq.; Lane, *Mod. Egypt.* ch. xvi), and palaces had bathing-rooms (Joseph. *Ant.* xiv, 15, 13). In places of a mixed population the Jews resorted to the heathen baths (Mishna, *Abodu Sara*, iii, 4; see CIRCUMCISION, and comp. Otho, *Lex. Rabb.* p. 78). Besides water, persons (females) sometimes used *bran* for ceremonial cleansing (Mishna, *Pesach*, ii, 7). In like manner, the modern Arabs, in the failure of water, universally perform their lustrations by rubbing themselves with *sand*, a usage that has been thought (Rosenmüller, *Morgenl.* iii, 228 sq.) to explain Naaman the Syrian's request of some of the sacred soil of Palestine (2 Kings v, 17). The ceremonial law also prescribed bathing after mourning, which always implied defilement (e. g. Ruth iii, 3; 2 Sam. xii, 20). The high-priest at his inauguration (Lev. xiii, 6) and on the day of atonement, once before each solemn act of propitiation (xvi, 4, 24), was also to bathe. This the rabbins have multiplied into *ten* times on that day. Maimon. (*Constit. de Vas's Sanct.* v, 3) gives rules for the strict privacy of the high-priest in bathing. There were bath-rooms in the later Temple over the chambers *Abtines* and *Happarvah* for the priests' use (Lightfoot, *Descr. of Temp.* 24). With sanitory bathing anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfume (Susan. 17; Jud. x, 3; Esth. ii, 12). The "pools," such as that of Siloam and Hezekiah's (Neh. iii, 15, 16; 2 Kings xx, 20; Isa. xxii, 11; John ix, 7), often sheltered by porticoes (John v, 2), are the first indications we have of public bathing accommodation. Ever since the time of Jason (Prideaux, ii, 168) the Greek usages of the bath probably prevailed, and an allusion in Josephus (λουσόμενος στρατιωτικώτερον, *War*, i, 17, 7) seems to imply the use of the bath (hence, no doubt, a public one, as in Rome) by legionary soldiers. We read also of a castle luxuriously provided with a volume of water in its court, and of a Herodian palace with spacious pools adjoining, in which the guests continued swimming, etc., in very hot weather from noon till dark (Joseph. *Ant.* xii, 4, 11; xv, 3, 3). The hot baths of Tiberias (Pliny, v, 15), or more strictly of Emmaus (Euseb. *Onomast.* Αἰθάμ, query Αἰμάθ? Bonfrerius) near it, and of Callirrhoë, near the eastern shore of the Dead Sea, were much resorted to (Reland, i, 46; Joseph. *Ant.* xviii, 2; xvii, 6, 5; *War*, i, 33. 5; Amm. Marcell. xiv, 8; Stanley, p. 375, 295). The parallel customs of ancient Egypt, Greece, and Rome are too well known to need special allusion. (See Smith's *Dict. of Gr. and Rom. Ant.* s. v. Balneæ; Laurie, *Roman or Turkish Bath*, Edinb. 1864.) See WATER.

Bather, EDWARD, A.M., an English divine, born in 1779, educated at Oriel College, Oxford; became vicar of Meole Brace 1804, and afterward archdeacon of Salop. Died in 1847. He published *Sermons, chiefly practical* (Lond. 3 vols. 8vo, 1840), which are praised in the *British Critic* (iii, 164).

Bath-Gallim (בַּת־גַּלִּים, "daughter of Gallim," Isa. x, 30). See GALLIM.

Bath-Kol (בַּת־קוֹל, *daughter of* the *voice*), a rabbinical name for a supposed oracular voice, which Jewish writers regard as inferior in authority to the direct revelation that the O. T. prophets enjoyed (Vitringa, *Observ. Sacr.* ii, 338), although the Targum and Midrash affirm that it was the actual medium of divine communication to Abraham, Moses, David, Nebuchadnezzar, etc. (Reland, *Ant. Sacr.* pt. ii, ch. ix). Neither are the Jewish authorities agreed as to what the Bath-Kol itself was, many maintaining that it was merely the *echo* of the divine utterance (Buxtorf, *Lex. Talm.* s. v. בת). Some scholars have incorrectly rendered the term "daughter-voice," daughter's voice (Horne, *Introd.* iv, 149; Jennings, *Jewish Antiq.* bk. i, ch. vi). It has been supposed that Josephus alludes to the Bath-Kol in the annunciation to Hyrcanus that his sons had conquered Antiochus (*Ant.* xiii, 10, 3), and the awful warning voice in the Temple prior to its destruction (*War*, v, 5, 3); but these and other instances seem to fall short of the dignity required. Prideaux, however, classes them all with the heathen species of divination called *Sortes Vigilianæ* (*Connection*, ii, 354), and Lightfoot even considers them to be either Jewish fables or devices of the devil (*Hor. Heb.* ad Matt. iii, 17). Yet instances of voices from heaven very analogous occur in the history of the early Christian Church, as that which was instrumental in making Alexander bishop of Jerusalem, and that which exhorted Polycarp to be of good courage (Eusebius, *Hist. Eccl.* vi, 11; iv, 15). See Danz, *De filia vocis* (Jen. 1716; also in Meuschen's *Nov. Te t. ex Ta'mude illustr.* p. 351–378); Häner, *De* בת קול (Jen. 1673); Metzler, *De vocis filia* (Jen. 1673). See WORD OF THE LORD.

Bathra. See MISHNA.

Bath-rab'bim (Heb. *Bath-rabbim'*, בַּת־רַבִּים, *daughter of many*; Sept. translates literally θυγατὴρ πολλῶν), the name of one of the gates of the ancient city of Heshbon, by (שַׁעַר) which were two "pools," to which Solomon likens the eyes of his beloved (Cant. vii, 4 [5]). The "Gate of Bath-rabbim" at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name. The only place in this neighborhood at all resembling Bath-rabbim in sound is Rabbah (*Amman*), but the one tank of which we gain any intelligence as remaining at Heshbon is on the opposite (S.) side of the town to Amman (Porter, *Handbook*, p. 298).

Bath'-sheba (Heb. *Bath-She'ba*, בַּת־שֶׁבַע, *daughter of* the *oath*, or *of seven* [sc. years]; Sept. Βηρσαβεέ, Josephus Βεεσαβή: also בַּת־שׁוּעַ, *Bath-Shu'a*, another form of the same name; Sept. as before; 1 Chron. iii, 5; in ch. ii, 3, this form is translated "daughter of Shua" in the English version), daughter of Eliam (2 Sam. xi, 3) or Ammiel (1 Chron. iii, 5), the granddaughter of Ahithophel (2 Sam. xxiii, 34), and wife of Uriah. She was seduced by King David during the absence of her husband, who was then engaged at the siege of Rabbah (2 Sam. xi, 4, 5; Psa. li, 2). B.C. 1035. The child thus born in adultery became ill and died (2 Sam. xii, 15–18). After the lapse of the period of mourning for her husband, who was slain by the contrivance of David (xi, 15), she was legally married to the king (xi, 27), and bore him Solomon (xii, 24; 1 Kings i, 11; ii, 13; comp. Matt. i, 6). It is probable that the enmity of Ahithophel toward David was increased, if not caused, by the dishonor brought by him upon his family in the person of Bath-sheba. The other children of Bath-sheba were Shimea (or Shammuah), Shobab, and Nathan, named in 2 Sam. v, 14; 1 Chron. iii, 5. When, in David's old age, Adonijah, an elder son by Haggith, attempted to set aside in his own favor the succession promised to Solomon, Bath-sheba was employed by Nathan to inform the king of the conspiracy (1 Kings i, 11, 15, 23). After the accession of Solomon, she, as queen-mother, requested permission of her son for Adonijah (q. v.) to take in marriage Abishag (q. v.) the Shunamite. B.C. 1015. This permission was refused, and became the occasion of the execution of Adonijah (1 Kings ii, 24, 25). See DAVID.

Bath-sheba is said by Jewish tradition to have composed and recited Prov. xxxi by way of admonition or reproof to her son Solomon on his marriage with Pharaoh's daughter (Calmet, *Dict.* s. v.; Corn. a Lapid. *on Prov.* xxxi). The rabbins describe her as a woman of vast information and a highly-cultivated mind, to whose education Solomon owed much of his wisdom and reputation, and even a great part of the practical philosophy embodied in his Proverbs (q. v.).

A place is still shown at Jerusalem, called "the Pool of Bath-sheba," as being the spot where she was seen bathing by David, but it is an insignificant pit,

evidently destitute of any claim to antiquity (*Biblioth. Sacra*, 1843, p. 33).

Bath'-shuä, a variation of the name of BATH-SHEBA (q. v.), mother of Solomon, occurring only in 1 Chr. iii, 5. It is perhaps worth notice that Shua was a Canaanite name (comp. 1 Chr. ii, 3, and Gen. xxxviii, 2, 12, where "Bath-shua" is really the name of Judah's wife), while Bath-sheba's original husband was a Hittite.

Bathurst, Henry, LL.D., bishop of Norwich, England, was born in 1744, and was educated at Winchester and New College, Oxford. He was made canon of Christ Church, Oxford, 1775; and bishop of Norwich, 1805. He died in London, 1837. His publications were few, consisting of *Charges* to his clergy, occasional *Sermons*, and a *Letter to Wilberforce*, 1818. His *Memoirs*, by Archdeacon Bathurst, appeared in 1837, 2 vols. 8vo; with Supplement in 1842, 8vo.—Darling, *Cyc. Bib.* i, 202; Allibone, *Dict. of Authors*, i, 141.

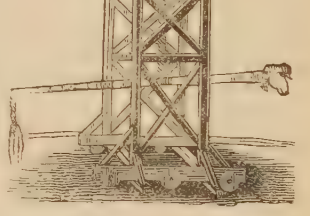
Bathurst, Ralph, an English physician and divine, was born in Northampton, 1620. Having studied physic, he was made a naval surgeon under Cromwell; but after the return of Charles II he gave himself to divinity, and was appointed chaplain to the king. In 1664 he was elected president of Trinity College; in 1670, dean of Wells; in 1673, vice-chancellor of the University of Oxford; in 1688, president of the Royal Society. In 1691 he refused the see of Bristol; died in 1704. He published *Prælectiones de Respiratione*, 1654; *News from the Dead* (an account of Anne Green, executed in 1650, and restored to life), 1651, 4to; and several Latin poems.—Warton, *Life of Bathurst*, 1761, 8vo; *New Gen. Biog. Dict.* ii, 84.

Bath-zachari'as (Βαθζαχαρία v. r. Josephus Βεθζαχαρία; for the Heb. בֵּית זְכַרְיָה, *House of Zechariah*), a place named only in 1 Macc. vi, 32, 33, to which Judas Maccabæus marched from Jerusalem, and where he encamped for the relief of Bethsura (Bethzur) when the latter was besieged by Antiochus Eupator. The two places were seventy stadia apart (Joseph. *Ant.* xii, 9, 4), and the approaches to Bath-zacharias were intricate and confined (Joseph. *War*, i, 1, 5; and compare the passage cited above, from which it is evident that Josephus knew the spot). This description is met in every respect by the modern *Beit-Sakarieh*, which has been discovered by Robinson at nine miles north of Beit-Sur, "on an almost isolated promontory or tell, jutting out between two deep valleys, and connected with the high ground south by a low neck between the heads of the valleys, the neck forming the only place of access to what must have been an almost impregnable position" (*Later Researches*, p. 283, 284). The place lies in the entangled country west of the Hebron road, between four and five miles south of Hebron.—Smith, s. v. See BETHZUR.

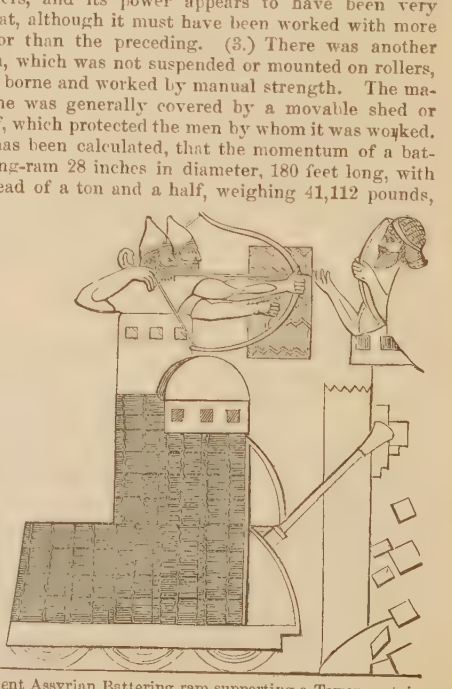
Batman, STEPHEN, an English divine and poet, was born at Bruton, Somerset, in 1537, studied at Cambridge, became chaplain to Abp. Parker, and died in 1587. He published *The Travayld Pilgrim*, "an allegorico-theological romance" of human life (1560, 4to); *A Cristall Glass of Christian Reformation* (1569, 4to); *Joyful News out of Helvetia, declaring the fall of the Papal Dignity* (1570, 8vo); *Treatise against Usury* (1575, 8vo); *Golden Book of the Leaden Gods* (1577); *The Doom, warning all men to Judgment* (1581, 8vo).—Rose, *Biog. Dict.* s. v.; Allibone, *Dict. of Authors*, i, 141.

Battelle, GORDON, D.D., a Methodist Episcopal minister, was born in Newport, Ohio, Nov. 14, 1814. He entered Marietta College in 1833, and graduated at Allegheny College in 1840. In 1842 he was licensed to preach; and from 1843 to 1851 he was head of an academy at Clarksburg, Va. Meanwhile he had been ordained deacon in 1847, and elder in 1849. From 1851 to 1860 he labored efficiently as preacher and presiding elder. He was a member of the General Conferences of 1856 and 1860. His influence in Western Virginia was very great, and on the breaking out of the rebellion in 1861, he was called to serve as visitor to the military camps. He was a member of the Convention which framed the Constitution of West Virginia, and to him, more largely than to any other man, is due the abolition of slavery in that region. In November, 1861, he was chosen chaplain of the 1st Va. Regiment, and continued in the service till his death of typhoid fever, Aug. 7, 1862.—*Minutes of Conferences*, 1863, p. 33.

Battering-ram (כַּר, *kar*, a lamb, Ezek. iv, 2; xxi, 22; and so Josephus, κριός, *War*, iii, 7, 19, where the instrument is described; but Sept. in the above passages distinctively βελόστασις; Targ. and Kimchi, מָחִר קַרְבָּלֹּ), a military engine for forcing a breach in walls (comp. 1 Macc. xiii, 43), of very high antiquity, being in use by the Babylonians (Ezek. l. c.), and apparently still earlier by the Israelites in the siege of Abel-Beth-Maachah (2 Sam. xx, 15); it may have been one of the "engines" of war employed by Uzziah, king of Judah (2 Chron. xxvi, 15). This machine was a long beam of strong wood, usually oak. One end was made of iron, shaped like a ram's head, and when driven repeatedly and with great force against the wall of a city or fortification, either pierced it or battered it down (see Diod. Sic. xii, 28; Pliny, vii, 57, p. 416, ed. Hard.; Vitruv. x, 19 [13], 2). There were three kinds of battering-rams: (1.) One that was held in suspension, like a scale-beam, by means of cables or chains in a frame of strong timber. This must have been easy to work and of great power, as a very heavy body suspended in the air requires no great strength to move it with much force. (2.) In another kind of ram, the mighty instrument acted upon rollers, and its power appears to have been very great, although it must have been worked with more labor than the preceding. (3.) There was another ram, which was not suspended or mounted on rollers, but borne and worked by manual strength. The machine was generally covered by a movable shed or roof, which protected the men by whom it was worked. It has been calculated, that the momentum of a battering-ram 28 inches in diameter, 180 feet long, with a head of a ton and a half, weighing 41,112 pounds,



Ordinary Battering-ram.

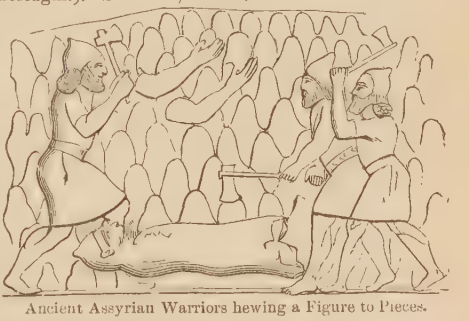


Ancient Assyrian Battering-ram supporting a Tower containing Warriors.

and worked by a thousand men, would only be equal to a point-blank shot from a thirty-six pounder. The ram was used by Nebuchadnezzar against Jerusalem, and also by Titus, with terrible force, in the final destruction of that city (Ezek. and Josephus, ut sup.). It was a favorite method of attack by the Romans (see Smith's *Dict. of Class. Antiq.* s. v. Aries), and no less so with the Babylonians (Layard's *Nineveh*, ii, 274). See ENGINE; WAR; SIEGE.

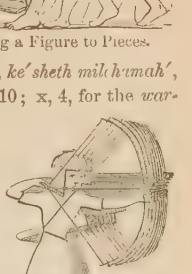
Battle (properly מִלְחָמָה, *milchamah'*, *πόλεμος*). Though the Hebrews in their mode of conducting warlike operations varied somewhat in the course of ages, and are elsewhere shown to have been swayed by the practice of greater and more military nations, still, from the period when the institution of royalty gave rise to an organized system, it was a maxim to spare the soldiers all unnecessary fatigue before an engagement, and to supply them liberally with food. Their arms were enjoined to be in the best order, and when drawn up for battle they formed a line of solid squares of a hundred men, each square being ten deep, and with sufficient interval between to allow of facility in movements, and the slingers to pass through. The archers may have occupied the two flanks, or formed in the rear, according to the intentions of the commander on the occasion; but the slingers were always stationed in the rear until they were ordered forward to impede a hostile approach, or to commence the engagement, somewhat in the manner of modern skirmishers. Meantime, while the trumpets waited to sound the last signal, the king, or his representative, appeared in his sacred dress (rendered in our version "the beauty of holiness"), except when he wished to remain unknown, as at Megiddo (2 Chron. xxxv, 22); and proceeded to make the final dispositions, in the middle of his chosen braves, attended by priests, who, by their exhortations, animated the ranks within hearing. It was now, we may suppose, when the enemy was at hand, that the slingers would be ordered to pass between the intervals of the line of solid squares, open their order, and with shouts, let fly their stone or leaden missiles, until, by the gradual approach of the opposing fronts, they would be hemmed in, and be recalled to the rear or to cover a flank. Then would come the signal to charge, and the great shout of battle; the heavy infantry, receiving the order to attack, would, under cover of their shields and levelled spears, press direct upon the front of the enemy; the rear ranks might then, if so armed, cast their second darts, and the archers from the rear shoot high, so as to pitch the arrows over their own main line of spearmen into the dense masses beyond them. If the enemy broke through the intervals, we may imagine that a line of charioteers in reserve, breaking from their position, might in part charge among the disordered ranks of the foe, drive them back, and facilitate the restoration of the oppressed masses, or, wheeling round a flank, fall upon the enemy, or be encountered by a similar manœuvre, and perhaps repulsed. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and in the middle of the showered missiles, would watch the enemy and remedy every disorder. In this position it was that several of the sovereigns of Judah were slain (2 Chron. xviii, 33, and xxxv, 23), and that such an enormous waste of human life took place; for the shock of two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, had difficulties of no ordinary nature to retreat; because the hindermost ranks, not feeling personally the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being defeated. The fate of the day was therefore no longer within the control of the chief, and nothing but obstinate valor was left to decide the victory. Hence, from the stubborn character of the Jews, battles fought among themselves were particularly sanguinary, such, for example, as that in which Jeroboam, king of Israel, was defeated by Abijah of Judah (2 Chron. xiii, 3, 17), where, if there be no error of copyists, there was a greater slaughter than in ten such battles as that of Leipsic, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days, provided with all the implements of modern destruction in full activity. Under such circumstances, defeat led to irretrievable confusion; and where either party possessed superiority in cavalry and chariots of war, it would be materially increased; but where the infantry alone had principally to pursue a broken enemy, that force, laden with shields, and preserving order, could overtake very few who chose to abandon their defensive armor, unless they were hemmed in by the locality. Sometimes a part of the army was posted in ambush, but this manœuvre was most commonly practised against the garrisons of cities (Josh. viii, 12; Judg. xx, 38). In the case of Abraham (Gen. xiv, 16), when he led a small body of his own people suddenly collected, and fell upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary to suppose that he fell in with the main army of the enemy. At a later period, there is no doubt that the Hebrew armies, in imitation of the Romans, formed into more than one line of masses; but there is ample evidence that they always possessed more stubborn valor than discipline. See ARMY; WAR; SIEGE, etc.

Battle-axe (מַפֵּץ, *mappets'*, *breaker* in pieces; Sept. and Vulg. render as a verb, *διασκορπίζεις*, *collidis*), a *mallet* or heavy war-club (Jer. li, 20; comp. the cognate מֵפִיץ, *mephits'*, "maul," Prov. xxv, 18). The ancient Egyptian battle-axes were of two kinds, both answering to this description, being adapted to inflict a severe blow by the weight no less than to cut with the edge. Each was a broad-axe with a semicircular blade, that of the one being usually in two segments both attached to the handle as a back; and that of the other projecting beyond the handle, with a large ball attached to give it momentum (see figs. 12 and 7 in the first series of cuts under the art. ARMOR, and compare Wilkinson's *Anc. Eg.* i, 362, 363, abridgm.). See AXE; MAUL.



Ancient Assyrian Warriors hewing a Figure to Pieces.

Battle-bow (קֶשֶׁת מִלְחָמָה, *ke'sheth milchumah'*, *bow of battle*) occurs in Zech. ix, 10; x, 4, for the *war-bow* used in fighting. See ARMOR.



Ancient Egyptian Body of Archers.

Among the Egyptians, on commencing the attack in the open field, at a signal made by sound of trumpet, the archers drawn up in line first discharged a shower of arrows on the enemy's front, and a considerable mass of chariots advanced to the charge; the heavy infantry, armed with spears or clubs, and covered with their shields,

moved forward at the same time in close array, flanked by chariots and cavalry, and pressed upon the centre and wings of the enemy, the archers still galling the hostile columns with their arrows, and endeavoring to create disorder in their ranks (Wilkinson, i, 405, abridgm.). See BATTLE.

Battlement (מַעֲקֶה, *maäkeh'*, a *ledge;* Sept. στεφάνη), a *balustrade* or *wall* surrounding the flat roofs of Oriental houses [see HOUSE], required by special enactment as a protection against accidents (Deut. xxii, 8). In Jer. v, 10, for (נְעִרְשׁוֹת, *neïshoth'*, *tendrils;* Sept. ὑποστηρίγματα), the *parapet* of a city wall; and so for ἔπαλξις in Ecclus. ix, 13.

Oriental Roof, with Battlement.

Baudouin. See BALDWIN.

Bauer, GEORG LORENZ, a distinguished German theologian in the second half of the eighteenth century, was born Aug. 14th, 1755, at Hiltboltstein, near Nürnberg; became in 1787 conrector at Nürnberg, in 1789 Professor of Eloquence, Oriental Languages, and Ethics at the University of Altdorf, and in 1805 Professor of Exegetical Theology and Oriental Literature at Heidelberg. He was also made a Church councillor by the government of Baden. He died Jan. 12th, 1806. Among his numerous writings, the following are the most important: *Einleitung in die Schriften des Alten Testaments* (Nürnb. 3d ed. 1806):—*Hermeneutica sacra V. T.* (Leipz. 1797):—*Biblische Theologie des Neuen Test.* (Leipz. 1803-1805):—*Lehrbuch der Hebräischen Alterthümer* (2d edition, by Rosenmüller, Leipzig, 1835). He also continued Schulz's *Scholia in V. T.* (Nürnb. 1790-94, vol. iv to viii) and Glassius's *Philologia Sacra* (Leipz. 1793 97).

Baumgarten, SIEGMUND JACOB, an eminent German theologian, was born March 14, 1706, at Wollmirstädt. His early education was conducted by his father, James B., pastor at Wollmirstädt. He then studied at Halle, and, after filling several minor offices, was made professor of theology at Halle, 1734. His lectures were very popular, and he secured a still wider reputation by his writings. Educated in the school of Spener and Francke, he retained the forms of orthodoxy, but imbibed Wolf's philosophy, and taught in a far more scientific spirit than had characterized the pietistic school. He is regarded in Germany as the forerunner of rationalism, which, indeed, found its first free exponent among theologians in his disciple Semler. He died 1757. His writings, some of which are posthumous, are chiefly historical and exegetical; among these are *Unterricht v. d. Auslegung d. heil. Schrift* (Halle, 1742, 8vo):—*Auslegung d. Briefe Pauli* (Halle, 1749-1767):—*Evangel. Glaubenslehre*, ed. Semler (Halle, 1759-60, 3 vols. 4to):—*Begriff d. theol. Streitigkeiten*, ed. Semler (Halle, 1771, 8vo):—*Theolog. Bedenken* (Halle, 1742-50, 7 vols. 8vo):—*Geschichte d. Religionsparteien* (Halle, 1755, 8vo):—*Breviarium historiæ Christ. in usum schol.* (Halle, 1754, 8vo). Semler wrote a sketch of the life of Baumgarten, which contains a full list of his writings (Halle, 1758, 8vo).—Herzog, *Real-Encyklopädie*, i, 740; Kahnis, *German Protestantism*, p. 115; Hurst, *Hist. of Rationalism*, ch. iv.

Baumgarten-Crusius, LUDWIG FRIEDRICH OTTO, an eminent German theologian, was born July 31, 1788, at Merseburg. He studied at the University of Leipsic, and in 1812 became professor *extraordinarius* of theology at Jena, after which his rise was steady. After a life of unwearied activity, both as lecturer and writer on various branches of theological science, he died suddenly, May 31, 1843, leaving a great reputation for talent, breadth of view, and industry. His principal works are *Einleitung in das Stud. d. Dogm tik* (Leipz. 1830, 8vo):—*Christliche Sittenlehre* (Leipz. 1826, 8vo):—*Grundzüge d. Bibl. Theologie* (Jena, 1828, 8vo):—*Gewissensfreiheit, Rationalismus*, etc. (Berlin, 1830, 8vo):—*Lehrbuch d. christ. Dogmengeschichte* (Jena, 1832, 8vo):—*Compendium d. Dogmengeschichte* (Leipz. 1840; revised and finished by Hase, Jena, 1846, 2 vols. 8vo); also, posthumous, *Exegetische Schriften zum N. T.* (Jena, 1844-48, 3 vols. 8vo, covering the Synoptical Gospels, with Rom., Gal., Eph., Col., Phil., Thess.); and *Theologische Auslegung d. Johanneischen Schriften* (Jena, 1843-1845, 2 vols. 8vo).—Herzog, *Real-Encyklop.* i, 741.

Baur, FERDINAND CHRISTIAN, a German theologian of marked influence on the German theology of the nineteenth century, was born June 21st, 1792; became, in 1817, Professor at the Theological Seminary of Blaubeuern, and in 1826 Professor of Evangelical Theology at the University of Tübingen. He died at Tübingen Dec. 2d, 1860. Baur is the author of numerous works on systematic and historic theology. At first he was regarded as a follower of Neander and Schleiermacher. But he afterward embraced Hegelianism, developed it into Pantheism, and for many years devoted the powers of his great intellect to the subversion of the fundamental doctrines of Christianity. He went, step by step, farther from the positive Christian faith into Gnostic idealism, and in a series of writings endeavored to give an entirely new form to the representation of primitive Christianity. On his death-bed, the Pantheist, who had looked upon the idea of a personal God with contempt, prayed, "*Lord*, grant me a peaceful end." Baur is the founder of the so-called Tübingen school of theology, which farther developed his views, and gained a sad notoriety by its attacks

on the authenticity of the books of the New Testament. Among his works on the New Testament, the following are the most important: *Die sogenannten Pastoral Briefe des Apostels Paulus* (Stuttg. 1835), in which he denies the authenticity of all Pauline epistles except those to the Galatians, Corinthians, and Romans:—*Paulus, der Apostel Jesu Christi* (Stuttg. 1845):—*Kritische Untersuchungen über die kanon. Evangelien* (Tüb. 1847), in which, in particular, the authenticity of the Gospel of John is attacked:—*Das Marcus Evangelium nach seinem Ursprung und Charakter* (Tüb. 1851). "In these and other works of a similar nature, Baur maintains that we must extend our notions of the time within which the canonical writings were composed to a period considerably post-apostolic, and which can only be determined approximately by a careful investigation of the motives which apparently actuated their authors." Another class of his works treat of the history of Christian doctrines and the history of the ancient church. Here belong: *Das Manichäische Religions-system* (Tüb. 1831; one of his best works):—*Apollonius von Tyana und Christus* (Tüb. 1823):—*Die christliche Gnosis oder die christliche Religionsphilosophie* (Tüb. 1835) (The Christian Gnosis, or the Christian Philosophy of Religion), a work which makes the Christian Gnosis of the 2d and 3d centuries the starting-point of a long series of religio-philosophical productions traceable uninterruptedly down through Middle-age mysticism and theosophy to Schelling, Hegel, and Schleiermacher:—*Ueber den Ursprung des Episcopats in der christlichen Kirche* (Tüb. 1838):—*Die christliche Lehre von der Versöhnung* (Tüb. 1839):—*Die christliche Lehre von der Dreieinigkeit und Menschwerdung Gottes* (Tüb. 1841–43, 3 vols.):—*Die Epochen der kirchlichen Geschichtsschreibung* (Tüb. 1852):—*Das Christenthum und die christliche Kirche der drei ersten Jahrhunderte* (Tüb. 1853; 2d edit. 1860):—*Die christliche Kirche vom Anfange des vierten bis zum Ende des sechsten Jahrhunderts* (Tüb. 1859):—*Lehrbuch der christl. Dogmengeschichte* (Tüb. 2d ed. 1858). Against the famous *Symbolism* of Möhler, he wrote, *Der Gegensatz des Katholicismus und Protestantismus* (Tüb. 2d ed. 1836), and *Erwiederung gegen Möhler's neueste Polemik* (Tüb. 1834). On the results of the works of the Tübingen school in general, he wrote an epistle to Dr. Hase of Jena, *An Dr. K. Hase* (Tüb. 1855), and *Die Tübinger Schule* (Tüb. 1859). Professor Baur left behind him several works on the church history of the Middle Ages and of modern times nearly completed, and they have been published by his son, F. F. Baur, and Prof. E. Zeller, viz.: *Die christliche Kirche des Mittelalters in den Hauptmomenten ihrer Entwicklung* (ed. by F. F. Baur, Tüb. 1861); *Kirchengeschichte des 19ten Jahrhunderts* (edit. by E. Zeller, Tüb. 1862); *Kirchengeschichte der neuern Zeit von der Reformation bis zum Ende des 18ten Jahrhunderts* (ed. by F. F. Baur, Tüb. 1863). Together with the two volumes published by Prof. Baur himself on the history of the Christian Church, from its beginning to the end of the 6th century, these three posthumous works constitute a complete course of historical works, extending over the entire history of the Christian Church. His latest volumes of church history gave great offence by his severe criticism on the different schools of German theology since Schleiermacher. Another work left by Professor Baur and published by his son is a course of *Lectures on the Theology of the New Testament* (*Vorlesungen über neutestamentliche Theologie*, Leipzig, 1864), in which the author more than in any of his other works develops his views of the teaching of Jesus, and of the doctrinal difference which he assumes to have existed between the different apostles. The latest of these posthumous issues is *Vorlesungen über die Christliche Dogmengeschichte* (part I of vol. i, Leipz. 1865). The work will consist of three volumes, the first of which will embrace the doctrines of the ancient Church, the second those of the Church of the Middle Ages, and the third those of the Church of modern times. Part I extends over the period from the apostolical age to the Synod of Nice. In point of extent and completeness this work of Baur will take rank among the foremost works in this department of German theology.—Herzog, *Real-Encyklopädie, Supplem.* vol. i; Fisher, *Essays on the Supernatural Origin of Christianity*, 131-285; Illgen's *Zeitschrift*, 1866, 131; Chambers's *Encyclopædia*, i, 759. See Tübingen School.

Bausset, Louis François de, a French cardinal, born at Pondicherry Dec. 14, 1748, died June 21, 1824. Having finished his theological studies in the seminary of Saint Sulpice, he obtained an appointment in the diocese of Frejus. In 1770 he was deputed to the assembly of the clergy, and in 1784 consecrated bishop of Alais. He was sent by the Estates of Languedoc to the two assemblies of notables in 1787 and 1788. In 1791 he adhered to the protest of the French bishops against the civil constitution of the French clergy. Soon after he emigrated, but in 1792 he returned to Paris, where he was put in prison. Being set free on the 9th of Thermidor, he devoted himself entirely to literature. In 1806 he obtained a canonry at the chapter of St. Denys. Abbé Emery having handed over to him all the manuscripts of Fénélon, he undertook to write the history of Fénélon. This work (*Histoire de Fénélon*, 1808-'9, 3 vols. 8vo) established the editor's literary reputation, and in 1810 procured for him the second decennial prize. Bausset compiled on the same plan the *Histoire de Bossuet* (Paris, 4 vols. 8vo, 1814), which, however, did not meet with an equally favorable reception. When the Council of the University of Paris was reorganized, Bausset was appointed a member. On the return of Louis XVIII he was appointed president of this council, but this position he lost during the "Hundred Days." After the second restoration he entered the Chamber of Peers; in 1816 he became a member of the French Academy; in 1817 he received the cardinal's hat, and was minister of state. Besides the histories of Fénélon and Bossuet, Bausset wrote biographical essays on the Cardinal of Boisgelin (1804); on Abbé Legris-Duval (1820); on Archbishop Talleyrand, of Paris (1821); and on the Duke of Richelieu, the latter of which was read in the Chamber of Peers by the Duke of Pastoret on June 8, 1822. Against the civil constitution of the clergy he compiled, in 1796, conjointly with Abbé Emery, a pamphlet entitled *Réflexions sur la Declaration exigée des Ministres du culte par la loi du 7 Vendémiaire an IV.* In 1797, this pamphlet, with additions, was again published under the title *Exposé du principe sur le Serment de Liberté et d'Egalité, et sur la declaration*, etc. See Hoefer, *Biographie Générale*, iv, 834; M. de Villeneuve, *Notice historique sur le Cardinal de Bausset* (Marseille, 1824); G., *Notice sur Bausset* (Marseille, 1824, 8vo); De Quélen, *Discours sur Bausset.*

Bav'aï (Heb. *Bavvay'*, בַּוַּי, of Persian origin; Sept. Βενεί), a son of Henadad, and ruler (שַׂר, præfect) of the half (פֶּלֶג, district) of Keilah, mentioned as repairing a portion of the branch wall along the eastern brow of Zion, on the return from Babylon (Neh. iii, 18). B.C. 446.

Bavaria, a kingdom in South Germany. Its area in 1864 was 29,637 square miles, and its population 4,807,440. In consequence of the war with Prussia in 1866, Bavaria had to cede to that power a district containing about 33,000 inhabitants. See Germany.

I. *Church History.*—As the Romans had numerous settlements near the Danube, Christianity was introduced into that part of the modern Bavaria earlier than into most of the other German countries. In the second century, a certain Bishop Lucius, of Rhætia, is said to have preached at Augsburg and Ratisbon. In 304 St. Afra suffered martyrdom at Augsburg, which shows the existence of a Christian congregation at

that city. Under the rule of the Christian emperors Christianity soon gained the ascendency, but pagans were found as late as the second half of the fifth century. In the middle of the fifth century, St. Valentin, an itinerant bishop of the two Rhætias, is known to have preached and labored as a missionary at Passau, and to have been driven away by the pagans and Arians. About the same time St. Severin (454 482), a zealous combatant against Arianism, preached at Passau and Kunzing. The people to whom he preached were, according to the testimony of his disciple and biographer Eugippius, nearly all Catholics; but the tribes of the Alemanni, Herculians, and others, which, after the death of Attila, roamed through the Danubian countries, were either pagans or Arians. Severin established, in many of the places where he worked as a missionary, monasteries. Another part of Bavaria, which belonged to the Roman province of Noricum, early had a centre of missionary operations in the celebrated convent of Lorch. St. Maximilian, probably an itinerant bishop, who died about 288, and St. Florian, a Roman officer, who suffered martyrdom in 304, are among those of whose lives and deaths we have some information. Among the missionaries who, in the seventh and eighth centuries, labored there, were Boniface, Rupert, Emmeran, Sturm, Corbinian, and Wilibald. In the eighth century, Passau, Freising, Würzburg, Regensburg, Augsburg, Eichstädt, and Neuburg had bishops; at the head of the church was the archbishop of Salzburg. A large number of rich cloisters arose. The *Reformation* found early adherents. Many priests, and also the diet, declared themselves in favor of it. But after Luther had been put under the ban at the Diet of Worms in 1521, the Duke of Bavaria was foremost among the princes of Germany in opposing and persecuting it, and a number of clergymen and laymen were put to death. The dukes remained ever after, in the councils of the German princes, the foremost champions of the Roman Church. In 1549 the Jesuits were called to Bavaria, though the number of Protestants was still so great that the diet demanded again, in 1553, "the introduction of their pure doctrine." The dukes, in order to suppress Protestantism more effectually, demanded from every officer of the state a confession of faith. In 1609 Duke Maximilian founded the "Catholic League," whose influence was so disastrous to the Protestant interests in Southern Germany. A better era for Protestantism and for religious liberty commenced under Maximilian Francis I, who took from the Jesuits the censorship of books, reformed the convents, and improved the educational system. At the close of the 18th century Maximilian Joseph II and his minister Montgelas introduced religious toleration and suppressed a large number of convents. At this time Bavaria received a number of possessions which, from the beginning of the Reformation, had been wholly or prominently Protestant. Among these were the margraviates of Anspach and Baireuth, and the free cities of Nürnberg, Nördlingen, Augsburg, and others. The constitution of 1818 gave to the Protestants equal rights with the Roman Catholics. The year before the king had concluded a concordat with the pope, by which the Roman Catholic Church was divided into 2 archbishoprics and 6 bishoprics. See CONCORDAT. Under the reign of Louis I (1825–1849) the ultramontane party made many attempts to curtail the constitutional rights of Protestants, and were partly successful under the ministry of Abel (1837 to 1847). The Protestants complained especially of a decree by which all soldiers, without distinction of religion, were ordered to kneel before the Host. Their remonstrances against this decree were repeatedly supported by the Chamber of Representatives, but rejected by the Upper Chamber (Reichsrath). In 1848 the controversy was ended by a compromise, a military salutation of the Host being substituted for kneeling. The ultramontane party lost the favor of the king when the ministry resisted the demand for conferring the rank of nobility upon Lola Montez, and nine of the professors of Munich, who were regarded as leaders of the party (Döllinger, Philips, Höfler, Lassaulx, etc.), were removed. The successor of Louis, Maximilian II (1849–1864), never favored the schemes of the ultramontane party. In 1856 a great excitement sprang up in the Lutheran Church in consequence of several decrees of the supreme consistory concerning changes in the liturgy, mode of confession, catechism, hymn-books, etc., in which a large number of the laity feared Romanizing tendencies, and the supreme consistory had to allay the excitement by concessions and compromises. Against the German Catholic and Free congregations the government was for many years very severe. At the beginning of the movement the government instructed the police to treat it as high treason. Some rights were granted to them in 1848 and 1849, but revoked in 1851. In the Palatinate a union between the Lutheran and Reformed Church was introduced in 1818. Then Rationalism prevailed among the clergy, subsequently the evangelical party gained the ascendency, and introduced orthodox books (catechism, hymn-book, etc.) instead of the former rationalistic ones. In 1860 the government removed, however, the orthodox heads of the Church (among whom was the celebrated theologian Dr Ebrard), and the Church of the Palatinate came again under the influence of the Liberal (Rationalistic) party. At the General Synod held in 1863 the Liberals had a five-sixths majority, and a revised Church Constitution proposed by them was adopted by all save six votes. At the annual meeting of the Liberal "Protestant Association" (*Protestantischer Verein*), it was reported that the association counted 18 000 members.

II. *Ecclesiastical Statistics.* — The Roman Catholic Church has 2 archbishoprics (Munich and Bamberg) and 6 bishoprics (Passau, Augsburg, Regensburg, Würzburg, Eichstädt, and Spires). The diocesan chapters consist of 1 provost, 1 dean and 8 or 10 canons. The king nominates all the archbishops, bishops, and deans; the pope appoints the provosts. Convents are very numerous: there were, in 1856, 63 convents of monks with 951 members 40 convents of nuns with 882 persons, besides 45 houses of sisters of mercy, and 65 houses of poor school-sisters. The Jesuits have not been admitted. Theological faculties are connected with the universities of Munich and Würzburg, and every diocese has a theological seminary. Many of the state colleges are under the management of religious orders, especially of the Benedictines. There is still among the clergy a school which is strongly opposed to ultramontanism, and has friendly dispositions for all evangelical Protestants (see SAILER), but it is decreasing in number and influence. But, though less conciliatory toward Protestants, the Roman Catholic scholars continued to be too liberal for Rome. When, in 1863, Dr. Döllinger and Dr. Haneberg called a meeting of Roman Catholic scholars of Germany, their conduct was censured by the pope on the ground that such meetings should only be called by the bishops. Two other members of the same faculty, Dr. Frohschammer, a writer on philosophical subjects, and Dr. Pichler, the author of the best Roman Catholic work on the history of the Eastern Church, had their works put on the Index. Dr Frohschammer refused to submit, and openly defied the authority of the Congregation of the Index. The two archbishops and one bishop are members of the Upper Chamber (Reichsrath), and the lower clergy elects eleven members of the Chamber of Deputies. Romanist newspapers and journals are not very numerous, yet among them is one of the most important periodicals of the Roman Catholic Church, the *Historisch-Politische Blätter*, founded by Görres and Philips. Among the Roman Catholic theologians and scholars of Bavaria in the nine-

teenth century, Döllinger, Haneberg, Franz von Baader (q. v.), and Görres (q. v.), are best known. The Roman Catholics form about two thirds of the total population, numbering 3,748,082 souls, while the number of Protestants amounts to 1,427,382.

The king, though a Roman Catholic, is regarded as the supreme bishop of the Protestant Church. He exercises the episcopal power through a supreme consistory at Munich, which consists of a president, four clerical and one lay councillor. Subordinate to it are two Lutheran provincial consistories, at Anspach and Baireuth, consisting of one director, two clerical and one lay councillors, and one consistory of the United Evangelical Church at Spires. The district of the former comprises the seven provinces on the other side of the Rhine, and contains 27 deaneries and 1036 parishes, of which seven are Reformed. The district of the latter is the Palatinate, with fourteen dioceses. In all the three consistorial districts the diocesan synods meet annually. The laity is represented at them, but not by deputies of their choice. The ecclesiastical boards select them from a number presented by the clergy or by the presbyteries. Every fourth year a general synod meets in each of the three districts. The two Lutheran general synods of Anspach and Baireuth were united into one in 1849 and 1853, but in 1857, the government, fearing excitement in discussion, ordered them again, contrary to the general wish of the Church, to be held separately. A theological faculty is connected with the University of Erlangen. The present faculty (1860) is known for its attachment to High Lutheran principles, and publishes one of the leading theological magazines of Germany, the *Zeitschrift für Protestantismus und Kirche*. The Palatinate has a few old Lutheran congregations. The highest court for the adjudication of the marriage affairs of Protestants is a commission (senate) of Protestant members of the Supreme Court of Appeal at Bamberg. The president of the supreme consistory of Munich is a member of the Upper Chamber of the Diet, and the lower clergy elect five deputies for the House of Representatives. Among the great Protestant theologians and scholars of the present century we mention Harless, Hofmann, Thomasius, Delitzsch, Schubert.—Buchner, *Geschichte von Baiern aus den Quellen* (Regensb. 1820-1855, 10 vols.); Zschokke, *Bair. Geschichte* (Aarau, 2d ed. 1821, 4 vols.); Matthes, *Kirchliche Chronik*.

Baxter, George Addison, D.D., an eminent Presbyterian divine, was born in Virginia July 22, 1771, and educated at Liberty Hall, Lexington, of which institution he became principal in 1799. Having been licensed to preach two years before, he also became pastor of the Presbyterian congregation at the same place, which post he filled for over thirty years. He continued his connection with Liberty Hall, afterward Washington College, until 1829, and received the degree of D.D. in 1812. In 1832 he became Professor of Theology in the Union Theological Seminary, and there labored until his death, April 24, 1841. Dr. Baxter was the author of various sermons and essays.—Sprague, *Annals*, iv, 192.

Baxter, Richard, a celebrated Nonconformist divine, born at Rowton, in Shropshire, Nov. 12th, 1615, of pious and excellent parents. His early education was obtained under indifferent masters, so that he never in after life became an accurate scholar, although his unrivalled industry and talent made him a widely-learned man. Though not a graduate of either university, he was ordained by Mornborough, bishop of Worcester, and in 1640 became vicar of Kidderminster. He devoted himself to his work, and his labors were eminently successful. Not satisfied with correcting the more flagrant offences of the inhabitants, he visited them at their houses, gave them religious instruction in private, and became their friend as well as their pastor. By these means he wrought a complete change in the habits of the people. His preaching was acceptable to all ranks. Wherever he went, large audiences attended him; and, notwithstanding his feeble health, he preached three or four times a week. During the civil wars Baxter held a position by which he was connected with both the opposite parties in the state, and yet was the partisan of neither. His attachment to monarchy was well known; but the undisguised respect paid by him to the character of some of the Puritans made him and others, who were sincerely attached to the crown, objects of jealousy and persecution. During an ebullition of party excitement Baxter spent a few days in the Parliamentary army, and was preaching within sound of the cannon of the battle at Edge Hill. Not considering it safe to return to Kidderminster, he retired to Coventry, where he lived two years, preaching regularly. After the battle of Naseby in 1645, he passed a night on a visit to some friends in Cromwell's army, a circumstance which led to the chaplaincy of Colonel Whalley's regiment being offered to him, which, after consulting his friends at Coventry, he accepted. In this capacity he was present at the taking of Bridgewater, the sieges of Exeter, Bristol, and Worcester, by Colonels Whalley and Rainsborough. He lost no opportunity of moderating the temper of the champions of the Commonwealth, and of restraining them within the bounds of reason; but as it was known that the check proceeded from one who was unfriendly to the ulterior objects of the party, his interference was coolly received. After his recovery from an illness which compelled him to leave the army, we find him again at Kidderminster, exerting himself to moderate conflicting opinions. The conduct of Cromwell at this crisis exceedingly perplexed that class of men of whom Baxter might be regarded as the type. For the sake of peace they yielded to an authority which they condemned as a usurpation, but nothing could purchase their approbation of the measures by which it had been attained and was supported. In open conference Baxter did not scruple to denounce Cromwell and his adherents as guilty of treason and rebellion, though he afterward doubted if he was right in opposing him so strongly (see Baxter's *Penitent Confessions*, quoted in Orme). The reputation of Baxter rendered his countenance to the new order of things highly desirable, and accordingly no pains were spared to procure it. The protector invited him to an interview, and endeavored to reconcile him to the political changes that had taken place; but the preacher was unconvinced by his arguments, and boldly told him that "the honest people of the land took their ancient monarchy to be a blessing and not an evil." In the disputes which prevailed about this time on the subject of episcopal ordination, Baxter took the side of the Presbyterians in denying its necessity. With them, too, he agreed in matters of discipline and church government. He dissented from them in their condemnation of episcopacy as unlawful. On their great principle, namely, the sufficiency of the Scriptures to determine all points of faith and conduct, he wavered for some time, but ultimately adopted it in its full extent. Occupying as he did this middle ground between the Episcopalians and the Presbyterians, it was not very obvious with which of the two parties he was to be classed. Had all impositions and restraints been removed, there is every reason to suppose that he would have preferred a moderate episcopacy to any other form of church government; but the measures of the prelatical party were so grievous to the conscience that he had no choice between sacrificing his opinions or quitting their communion. He was, however, compelled to quit the army finally, in consequence of a sudden and dangerous illness, and returned to Worcester. From that place he went to London to have medical advice. He was advised to visit Tunbridge Wells; and after continuing

at that place some time, and finding his health improved, he visited London just before the deposition of Cromwell, and preached to the Parliament the day previous to its voting the restoration of the king. He preached occasionally about the city of London, having a license from Bishop Sheldon. He was one of the Tuesday lecturers at Pinners' Hall, and also had a Friday lecture at Fetter Lane. In 1662 he preached his farewell sermon at Blackfriar's, and afterward retired to Acton in Middlesex. In 1676 he built a meeting-house in Oxendon Street, and, when he had but once preached there, the congregation was disturbed, and Mr. Sedden, then preaching for him, was sent to the Gatehouse, instead of Baxter, where he continued three months. In 1682 Baxter was seized, by a warrant, for coming within five miles of a corporation, and his goods and books were sold as a penalty for five sermons he had preached. Owing to the bad state of his health, he was not at that time imprisoned, through the kindness of Mr. Thomas Cox, who went to five justices of the peace and made oath that Baxter was in a bad state of health, and that such imprisonment would most likely cause his death. In 1685 he was sent to the King's Bench by a warrant from the Lord Chief Justice Jeffries for some passages in his *Paraphrase on the New Testament;* but, having obtained from King James, through the good offices of Lord Powis, a pardon, he retired to Charter-house Yard, occasionally preached to large and devoted congregations, and at length died, December 8th, 1691, and was interred in Christ Church.

Baxter's intellect was rather acute than profound. He was one of the most successful preachers and pastors the Christian Church has seen. His mind was rich, discursive, and imaginative; qualities which fitted him admirably, in conjunction with his deep and ardent piety, to write books of devotional and practical religion. His *Saint's Rest* abounds in eloquent and powerful writing; perhaps no book except Kempis and *Pilgrim's Progress* has been more widely read or more generally useful.

Baxter's theology was of no school, but, on the whole, eclectic and undecided. In his *Methodus Theologiæ* and *Universal Redemption* he sets forth a modified scheme of the Calvinistic doctrine of election. But the real author of the scheme, at least in a systematized form, was Camero, who taught divinity at Saumur, and it was unfolded and defended by his disciple Amyraldus, whom Curcellæus refuted. See Amyraut; Camero. Baxter says, in his preface to his *Saint's Rest*, "The middle way which Camero, Crocius, Martinius, Amyraldus, Davenant, with all the divines of Britain and Bremen in the Synod of Dort, go, I think is nearest the truth of any that I know who have written on these points."

(1.) Baxter first differs from the majority of Calvinists, though not from all, in his statement of the doctrine of satisfaction: "Christ's sufferings were not a *fulfilling* of the *law's threatening* (though he bore its *curse materially*), but a satisfaction for our *not fulfilling* the *precept*, and to prevent *God's fulfilling* the *threatening* on us. Christ paid not, therefore, the *idem*, but the *tantundem*, or *æquivalens;* not the *very debt* which we owed and the law required, but the *value* (else it were not *strictly satisfaction*, which is *redditio æquivalentis* [the rendering of an equivalent]): and (it being improperly called the *paying of a debt*, but properly *a suffering for the guilty*) the *idem* is nothing but *supplicium delinquentis* [the punishment of the guilty individual]. In *criminals, dum alius solvet simul aliud solvitur* [when another suffers, it is another thing also that is suffered]. The law knoweth no *vicarius pœnæ* [substitute in punishment]; though the *lawmaker* may admit it, as he is *above law;* else there were no place for *pardon*, if the *proper debt* be paid and the *law not relaxed*, but *fulfilled*. Christ did neither *obey* nor *suffer* in any man's *stead*, by a *strict, proper representation* of his *person* in point of law, so as that the *law* should take it as done or suffered by the *party himself;* but only as a *third person*, as a *mediator*, he voluntarily bore what else the sinner should have borne. To assert the contrary (especially as to particular persons considered in actual sin) is to overthrow all Scripture theology, and to introduce all Antinomianism; to overthrow all possibility of pardon, and assert justification before we sinned or were born, and to make *ourselves* to have satisfied God. Therefore, we must not say that *Christ died nostro loco* [in our stead], so as to *personate us*, or *represent our persons* in *law sense*, but only to bear what else we must have borne."

(2.) This system explicitly asserts that Christ made a satisfaction by his death equally for the sins of every man; and thus Baxter essentially differs both from the higher Calvinists, and also from the Sublapsarians, who, though they may allow that the reprobate derive some benefits from Christ's death, so that there is a vague sense in which he may be said to have died for all men, yet they, of course, deny to such the benefits of Christ's satisfaction or atonement which Baxter contends for: "Neither the law, whose curse Christ bore, nor God, as the legislator to be satisfied, did distinguish between men as elect and reprobate, or as believers and unbelievers, *de presenti vel de futuro* [with regard to the present or the future]; and to impose upon Christ, or require from him satisfaction for the sins of one sort more than of another, but for mankind in general. God the Father, and Christ the Mediator, now dealeth with no man upon the more rigorous terms of the first law (*obey perfectly and live, else thou shalt die*), but giveth to all much mercy, which, according to the tenor of that violated law, they could not receive, and calleth them to repentance in order to their receiving farther mercy offered them. And accordingly he will not judge any at last according to the mere law of works, but as they have obeyed or not obeyed his conditions or terms of grace. It was not the *sins* of the *elect only*, but of all *mankind fallen*, which lay upon Christ satisfying; and to assert the contrary injuriously diminisheth the honor of his sufferings, and hath other desperate ill consequences."

(3.) The benefits derived to all men *equally*, from the satisfaction of Christ, he thus states: "All mankind, *immediately* upon Christ's satisfaction, are redeemed and delivered from that legal necessity of perishing which they were under (not by remitting sin or punishment directly to them, but by giving up God's *jus puniendi* [right of punishing] into the hands of the Redeemer; nor by giving any right directly to them, but *per meram resultantiam* [by mere consequence] this happy change is made for them in their relation, upon the said remitting of God's right and advantage of justice against them), and they are given up to the Redeemer as their owner and ruler, to be dealt with upon terms of mercy which have a tendency to their recovery. God the Father and Christ the Mediator hath freely, without any prerequisite condition on man's part, enacted a law of grace of universal extent in regard of its tenor, by which he giveth, as a deed or gift, Christ himself, with all his following benefits which he bestoweth (as benefactor and legislator); and this to all alike, without excluding any, upon condition they believe and accept the offer. By this law, testament, or covenant, *all men are conditionally* pardoned, justified, and reconciled to God already, and no man absolutely; nor doth it make a difference, nor take notice of any, till men's performance or nonperformance of the condition makes a difference. In the new law Christ hath truly *given himself* with a *conditional pardon, justification*, and *conditional right to salvation*, to all men in the *world, without exception.*"

(4.) But the peculiarity of Baxter's scheme will be seen from the following farther extracts: "Though Christ *died equally for all men*, in the aforesaid *law sense*, as he satisfied the offended legislator, and as giv-

ing himself *to all alike* in the *conditional covenant*, yet he *never properly intended or purposed the actual justifying and saving of all*, nor of any but those that come to be justified and saved; he did not, therefore, die for all, nor for any that perish, with a degree of resolution to save them, *much less did he die for all alike, as to this intent*. Christ hath given *faith* to none by his law or testament, though he hath revealed that to some he will, as benefactor and *Dominus Absolutus* [absolute Lord], give that grace which shall infallibly produce it; and God hath given some to Christ that he might prevail with them accordingly; yet this is no giving *it to the person*, nor hath he in himself ever the more title to it, nor can any lay claim to it as their due. It belongeth not to Christ as *satisfier*, nor yet as *legislator*, to make wicked refusers to become willing, and receive him and the benefits which he offers; therefore he may do all for them that is fore-expressed, though he cure not their unbelief. Faith is a fruit of the death of Christ (and so is all the good which we do enjoy), but not *directly*, as it is *satisfaction to justice;* but only *remotely*, as it proceedeth from that *jus dominii* [right of dominion] which Christ has received to send the Spirit in what measure and TO WHOM HE WILL, and to succeed it accordingly; and as it is necessary to the attainment of the farther ends of his death in the certain gathering and saving of THE ELECT."

(5.) Thus the whole theory amounts to this, that, although a *conditional salvation* has been purchased by Christ for all men, and is offered to them, and all legal difficulties are removed out of the way of their pardon as sinners by the atonement, yet Christ hath not purchased for any man the gift of FAITH, *or the power of performing the condition of salvation required;* but gives this to some, and does not give it to others, by virtue of that *absolute dominion* over men which he has purchased for himself, so that, as the Calvinists refer the decree of election to the sovereignty of the *Father*, Baxter refers it to the sovereignty of the *Son;* one makes the decree of reprobation to issue from the Creator and Judge, the other from the Redeemer himself. The Baxterian theory, with modifications, is adopted by many of the English and American Congregationalists, New School Presbyterians, and United Presbyterians of Scotland.

Baxter's chief English works are, 1. *A Narration of his own Life and Times:*—2. *The Saint's Everlasting Rest:*—3. *A Paraphrase on the New Testament:*—4. *A Call to the Unconverted* (of which twenty thousand copies were sold in one year, and which has been translated into every European language):—5. *Dying Thoughts:*—6. *The Poor Man's Family Book:*—7. *The Reformed Pastor*. He also wrote several books in Latin; among them—1. *Epistola de generali omnium Protestantium unione adversus Papatum:*—2. *Dissertatio de baptismo Infantum e Scriptura demonstrato:*—3. *Catechismus Quakerianus:*—4. *De Regimine Ecclesiæ:*—5. *De Republica Sancta* (against the *Oceana* of Harrington):—6. *De Universali Redemptione*, contra Calvinum et Bezam:—7. *Historia Conciliorum*, etc. etc. In all, he is said to have composed one hundred and forty-five works in folio, and sixty-three in 4to, besides a multitude of more trifling writings. The list prefixed to Orme's *Life of Baxter* includes 168 treatises. His *Practical Works* were reprinted in 1830 (London, 23 vols. 8vo); his controversial writings have never been fully collected, and many of them are very scarce. His fame chiefly rests on his popular works, and on his *Methodus Theologiæ* and *Catholic Theology*, in which his peculiar views are embodied. Baxter left behind him a *Narrative of the most Memorable Passages of his Life and Times*, which was published in a folio volume after his death (1696) by Sylvester, under the title *Reliquiæ Baxterianæ*. It is here that we find that review of his religious opinions written in the latter part of his life, which Coleridge speaks of as one of the most remarkable pieces of writing that have come down to us. See Fisher's articles in *Bibl. Sacra*, ix, 135, 300; and reprint of Baxter's *End of Controversy* in *Bibl. Sacra*, April, 1855; see also Sir James Stephen, *Essays*, ii, 1; Orme, *Life and Times of Baxter* (Lond. 1830, 2 vols. 8vo); Watson, *Theol. Institutes*, ii, 410; Nicholls, *Calvinism and Arminianism*, p. 714; *Edin. Rev.* lxx, 96; Gerlach, *Rich. Baxter nach seinem Leben und Wirken* (Berl. 1836); Tulloch, *English Puritanism* (Edinb. 1861); *English Cyclopædia*, s. v.; Watson, *Dictionary*, s. v.; *Christian Review*, viii, 1; Wesley, *Works*, iii, 568, 635; Allibone, *Dictionary of Authors*, i, 147.

Bay (לָשׁוֹן, *lashon'*, *tongue;* Sept. λοφία) is spoken of the cove or estuary of the Dead Sea, at the mouth of the Jordan (Josh. xv, 5; xviii, 19), and also of the southern extremity of the same sea (xv, 2), forming the boundary points of the tribe of Judah. De Saulcy, however, contends (*Narrative*, i, 250) that by this term are represented, respectively, the two extreme points of the peninsula jutting into the lake on the opposite shore, which he states still bears the corresponding Arabic name *Lissan*. But this would confine the territory of Judah to very narrow limits on the east, and the points in question are expressly stated to be portions of the *sea* (and not of the *land*, as the analogy of our phrases "tongue of land," etc., would lead us to suppose), one of them being in fact located at the very entrance of the Jordan. Moreover, the same term (in the original) is used with reference to the forked mouths of the Nile ("the *tongue* of the Egyptian Sea," Isa. xi, 15) as affording an impediment to travellers from the East. See DEAD SEA.

Bay is the color assigned in the English version to one of the span of horses in the vision of Zechariah (vi, 3, 7). The original has אֲמֻצִּים, *amutstsim'*, *strong* (Sept. ψαροί), and evidently means *fleet* or *spirited*. In ver. 7 it appears to be a corruption for אֲדֻמִּים, *adummim'*, *red*, as in ver. 2.

Bay-tree (אֶזְרָח, *ezrach'*, *native;* Sept. αἱ κέδροι τοῦ Λιβάνου, apparently by mistake for אַרְזָה) occurs only once in Scripture as the name of a tree, namely, in Psa. xxxvii, 35: "I have seen the wicked in great power, spreading himself like a green *bay-tree;*" where some suppose it to indicate a specific tree, as the laurel; and others, supported by the Sept. and Vulg. the cedar of Lebanon. It is by some considered to mean an evergreen tree, and by others a green tree that grows in its native soil, or that has not suffered by transplanting, as such a tree spreads itself luxuriantly (so Gesenius, *Thes. Heb.* s. v. in accordance with the etymology). Others, again, as the unknown author of the sixth Greek edition, who is quoted by Celsius (i, 194), consider the word as referring to the "indigenous man," in the sense of *self-sufficiency;* and this opinion is adopted by Celsius himself, who states that recent interpreters have adopted the laurel or bay-tree for no other reason than because it is an evergreen. Sir Thomas Browne, indeed, says, "As the sense of the text is sufficiently answered by this, we are unwilling to exclude that noble plant from the honor of having its name in Scripture." Isidore de Barrière, on the contrary, concludes that the laurel is not mentioned in Scripture because it has been profaned by Gentile fables. But the abuse of a thing should not prevent its proper use; and if such a principle had been acted on, we should not have found in Scripture mention of any trees or plants employed by the Gentiles in their superstitious ceremonies, as the vine, the olive, and the cedar. See NATIVE.

Bayer, GOTTLIEB SIEGFRIED, was born in 1694 at Königsberg, where he acquired his first knowledge of the Oriental languages under Abraham Wolf. In 1726 he was called to St. Petersburg to fill the chair of Greek and Roman antiquities. He died Feb. 21, 1738. Among his numerous works are the following —1. *Historia congregationis Cardinalium de Prop. gandâ*

Fidæ (Petersburg, 1721, 4to; a satire against the Church of Rome):—2. *Vindiciæ verborum Christi, Eli, Eli, Lama Sabacthani* (1717, 4to):—3. *Historia Regni Græcorum Bactriani*, etc. (1737); and many works relating to Chinese and Oriental literature.—*Biog. Univ.* iii, 603.

Bayle, Pierre, was born at Carlat, formerly in the Comté de Foix, November 18th, 1647, his father being a Protestant minister. At the age of nineteen he was sent to the college at Puy-Laurens, where he studied from 1666 to 1669 with an ardor that permanently injured his health. Subsequently he was sent to Toulouse, where he put himself under the philosophical course of the Jesuits. The end of this was his conversion from Protestantism, but for a time only. In August, 1670, he made a secret abjuration of Catholicism, and went to Geneva, where he formed an acquaintance with many eminent men, and especially contracted a close friendship with James Basnage and Minutoli. At Geneva and in the Pays de Vaud he lived four years, supporting himself by private tuition. In 1674 he removed first to Rouen, and soon after to Paris. The treasures of the public libraries, and the easy access to literary society, rendered that city agreeable to him above all other places. He corresponded freely on literary subjects with his friend Basnage, then studying theology in the Protestant University of Sedan, who showed the letters to the theological professor, M. Jurieu. By these, and by the recommendations of Basnage, Jurieu was induced to propose Bayle to fill the chair of philosophy at Sedan, to which, after a public disputation, he was elected, November 2, 1675. For five years he seems to have been almost entirely occupied by the duties of his office. In the spring of 1681, however, he found time to write his celebrated letter on comets, in consequence of the appearance of the remarkable comet of 1680, which had excited great alarm among the superstitious. In 1681 the college at Sedan was arbitrarily suppressed by order of the king, and Bayle went to Rotterdam, where, in 1684, he was called to fill the same chair. Here he published his *Critique générale de l'Histoire du Calvinisme de Maimbourg*, a work admired for its ability by both Catholics and Huguenots, but nevertheless burnt by the hands of the hangman at Paris. About this time a work appeared called *l'Avis aux Réfugiés*, a satirical work, which treated the Protestants with very little delicacy. This book Jurieu (who had written unsuccessfully in opposition to the *Critique générale* above mentioned, and had, in consequence, imbibed a bitter hatred against Bayle) attributed to him; and although Bayle, in more than one *Apology*, denied the imputation, succeeded so far in raising a belief that Bayle was the author, that in 1693 he was removed from his professorship at Rotterdam. Having now entire leisure, he commenced his great work, the *Dictionnaire Historique et Critique*, the first edition of which was published in 2 vols. fol. in 1696, and the second, much enlarged, in 1702. This edition, and that of 1720 (both in 6 vols. fol.), are esteemed the best. The last edition was published at Paris 1820-23, 16 vols. The English edition of 1735, edited, with additions, by Birch and others for the London booksellers, is more valuable than even the original work. This work was undertaken principally to rectify the mistakes and supply the omissions of Moréri, but gave great and just offence in many parts from the indecency of its language, its bold leaning toward Manichæism, and the captious sophistries which obscure the plainest truths and infuse doubts into the mind of the reader. Besides Jurieu, two new enemies appeared on this occasion, Jacquelot and Leclerc, who both attacked Bayle's supposed infidelity. His controversy with them lasted until near the period of his death, which happened on the 28th of December, 1706, in his fifty-ninth year. Among his other works are, 1. *Commentaire sur ces paroles de l'evangile: Contrains-les d'entrer* (1686):—2. *La Cabale chimérique* (1691):—3. *Réponses aux Questions d'un Provincial* (5 vols. 12mo, 1702, 1704):—4. *Janua Cœlorum Reserata*:—5. *Selected Letters* (best ed. 3 vols. 1725):—6. *Entretiens de Maxime et de Thémiste; ou, Réponse à M. Leclerc* (1706):—7. *Opuscules*, etc. His life was written by Des Maizeaux, in 2 vols. 12mo, 1722, and by Feuerbach (Augsb. 1838). See Haag, *La France Protestante*, ii, 60-63; *Rev. des Deux Mondes*, Dec. 1835; Landon, *Eccl. Dict.* i, 98.

Bayley, Solomon, a colored preacher of the Methodist Episcopal Church in Liberia. He was born a slave in Delaware, and, after cruel hardships, gained his freedom. He emigrated to Liberia about 1832, and, at the organization of the Conference in 1834, was returned supernumerary. He died at Monrovia in great peace in Oct., 1839. "Father Bayley was a good preacher. His language was good, his doctrine sound, and his manner forcible; his conversation was a blessing, and his reward is on high."—Mott, *Sketches of Persons of Color; Minutes of Conferences*, iii, 62.

Bayly, Lewis, a Welsh prelate, was born at Caermarthen, and educated at Oxford. In 1616 he was consecrated bishop of Bangor. He died in 1632. He is worthy of mention for his *Practice of Piety*, one of the most popular religious works of the 17th and 18th centuries. It reached its 51st edition in 1714.

Baz. See Maher-shalal-hash-baz.

Bazaar, an Oriental "market-place." In the earlier times of the Jewish history it appears that the markets were held near the gates of towns, sometimes within, sometimes without, where the different kinds of goods were exposed for sale, either in the open air or in tents. See Market. But we learn from Josephus that in the time of our Saviour the markets, at least in cities, had become such as they now are in the East. These establishments are usually situated in the centre of the towns, and do not by any means answer to our notion of "a market"—which is usually appropriated to the sale of articles of food—for in these bazaars all the shops and warehouses of the town are collected, and all the trade of the city carried on, of whatever description it may be. In these also are the workshops of those who expose for sale the products of their skill or labor, such as shoe-makers, cap-makers, basket-makers, smiths, etc.; but every trade has its distinct place to which it is generally confined. Hence one passes along between rows of shops exhibiting the same kinds of commodities, and sometimes extending to the length of a moderate street. Other rows make a similar display of commodities of other sorts. The bazaar itself consists of a series of avenues or streets, with an arched or some other roof, to afford protection from the sun and rain. These avenues are lined by the shops, which are generally raised two or three feet above the ground upon a platform of masonry, which also usually forms a bench in front of the whole line. The shops are in general very small, and entirely open in front, where the dealer sits with great quietness and patience till a customer is attracted by the display of his wares. No one lives in the bazaar: the shops are closed toward evening with shutters, and the bazaar itself is closed with strong gates, after the shopkeepers have departed to their several homes in the town. It sometimes happens that a part of the bazaar consists of an open place or square, around which are shops under an arcade. When this occurs the shops are generally those of fruiterers, green-grocers, and other dealers in vegetable produce, the frequent renewals of whose bulky stock renders it undesirable that their shops should be placed in the thronged and narrow avenues. In these bazaars business begins very early in the morning—as soon as it is light. During the day it seems to be the place in which all the activities of the town are concentrated, and presents a scene remarkably in contrast with the characteristic solitude and quietness of the streets, which seem exhausted of their population to supply the teeming con-

Bazaar at Alexandria.

course which it offers. And this is partly true; for the market is the resort not only of the lusty, but of the idle and the curious—of those who seek discussion, or information, or excitement, or who desire "to be seen of men;" and where, consequently, the exterior aspect of Oriental life and manners is seen in all its length, and breadth, and fulness.—Kitto, *Pict. Bible*, note on Mark vii, 32. See MERCHANT.

Baz'lith or **Baz'lūth** (Heb. *Batslith'* or *Bats'uth'*, בַּצְלִית or בַּצְלוּת, *nakedness;* Sept. Βασαλώθ), the head of one of the families of Nethinim that returned to Jerusalem from the exile (Ezra ii, 52; Neh. vii, 54). B.C. 536.

Bdellium (בְּדֹלַח, *bedo'lach*) occurs but twice in the Scriptures—in Gen. ii, 12, as a product of the land of Havilah, and Num. xi, 7, where the manna is likened to it and to hoar-frost on the ground. In the Sept. it is considered as a precious stone, and translated (Gen.) by *ἄνθραξ*, and (Num.) by *κρύσταλλος*; while Aquila, Symmachus, Theodotion, and the Vulgate render it *bdellium*, a transparent aromatic gum from a tree. Of this opinion also is Josephus (*Ant.* iii, 1, 6), where he describes the manna—*ὅμοιον τῷ τῶν ἀρωμάτων βδέλλῃ*, i. e. similar to the aromatic *bdellium* (Num. xi, 7). See MANNA. Reland supposes it to be *a crystal*, while Wahl and Hartmann render it *beryl* (reading בִּרְלַח). The Jewish rabbins, however, followed by a host of their Arabian translators, and to whom Bochart (*Hieroz.* iii, 593 sq.) and Gesenius (*Thesaur.* i, 181) accede, translate *bedolach* by *pearl*, and consider *Havilah* (q. v.) as the part of Arabia, near Catipha and Bahrein, on the Persian Gulf, where the pearls are found.

Those who regard *bedolach* as some kind of precious stone rest their argument on the fact that it is placed (Gen. ii, 12) by the side of "the *onyx-stone*" (שֹׁהַם, *shoham*), which is a gem occurring several times in the Scriptures, and that they are both mentioned as belonging to the productions of the land Havilah. But if this meaning were intended, the reading ought to be, "there is the stone of the onyx and of the bdellium," and not "there is the bdellium and the stone of the onyx," expressly excluding *bedolach* from the mineral kingdom. Those who translate *bedolach* by "pearl" refer to the later Jewish and Arabian expounders of the Bible, whose authority, if not strengthened by valid arguments, is but of little weight. It is, moreover, more than probable that the *pearl* was as yet unknown in the time of Moses, or he would certainly not have excluded it from the costly contributions to the tabernacle, the priestly dresses, or even the Urim and Thummim, while its fellow *shoham*, though of less value, was variously used among the sacred ornaments (Exod. xxv, 7; xxxv, 9, 27; xxviii, 20; xxxix, 13). Nor do we find any mention of pearl in the times of David and Solomon. It is true that Luther translates פְּנִינִים, *peninim'* (Prov. iii, 15; viii, 11; x, 25; xxxi, 10), by *pearls*, but this is not borne out by Lament. iv, 7, where it is indicated as having a *red* color. The only passage in the Old Test. where the pearl really occurs under its true Arabic name is in Esth. i, 6 (דַּר, *dar*); and in the N. T. it is very frequently mentioned under the Greek name *μαργαρίτης*. See PEARL. It is therefore most probable that the Hebrew *bedolach* is the aromatic gum *bdellium*, which issues from a tree growing in Arabia, Media, and the Indies. Dioscorides (i, 80) informs us that it was called *μάδελκον* or *βολχόν*, and Pliny (xii, 19), that it bore the names of *brochon*, *malacham*, and *maldacon*. The frequent interchange of letters brings the form very near to that of the Hebrew word; nor is the similarity of name in the Hebrew and Greek, in the case of natural productions, less conclusive of the nature of the article, since the Greeks probably retained the ancient Oriental names of productions coming from the East. Pliny's description of the tree from which the bdellium is taken makes Kæmpfer's assertion (*Amœn. Exot.* p. 668) highly probable, that it is the sort of palm-tree (*Borassus flabelliformis*, Linn. ci. 6, 3, Trigynia) so frequently met with on the Persian coast and in Arabia Felix.

The term *bdellium*, however, is applied to two gummy-resinous substances. One of them is the *Indian bdellium*, or *false myrrh* (perhaps the bdellium of the Scriptures), which is obtained from *Amyris* (balsamodendron?) *Commiphora*. Dr. Roxburgh (*Flor. Ind.* ii, 245) says that the trunk of the tree is covered with a light-colored pellicle, as in the common birch, which peels off from time to time, exposing to view a smooth green coat, which, in succession, supplies other similar exfoliations. This tree diffuses a grateful fragrance, like that of the finest myrrh, to a considerable distance around. Dr. Royle (*Illust.* p. 176) was informed that this species yielded bdellium; and, in confirmation of this statement, we may add that many of the specimens of this bdellium in the British Museum have a yellow pellicle adhering to them, precisely like that of the common birch, and that some of the pieces are perforated by spiny branches, another character serving to recognise the origin of the bdellium. Indian bdellium has considerable resemblance to myrrh. Many of the pieces have hairs adhering to them. The other kind of bdellium is called *African bdellium*, and

is obtained from *Heudolotia Africana* (Richard and Guillemin, *Fl. de Sénégambie*). It is a natural production of Senegal, and is called by the natives, who make tooth-picks of its spines, *niottout*. It consists of rounded or oval tears, from one to two inches in diameter, of a dull and waxy fracture, which, in the course of time, become opaque, and are covered externally by a white or yellowish dust. It has a feeble but peculiar odor, and a bitter taste. Pelletier (*Ann. de Chim.* lxxx, 39) found it to consist of resin, 59.0; soluble gum, 9.2; bassorin, 30.6; volatile oil and loss, 1.2. Resin of bdellium (African bdellium?) consists, according to Johnstone, of carbon, 40; hydrogen, 81; oxygen, 5. See *Penny Cyclopædia*, s. v.

Beach, Abraham, D.D., a minister of the Protestant Episcopal Church, was born at Cheshire, Conn., 1740, graduated at Yale College 1757, passed from the Congregational to the Protestant Episcopal Church, and was ordained by the Bishop of London 1767. His first service was as missionary at Piscataqua, N. J., where he served up to the Revolution, when his church was shut up on account of the troubles of the time. In 1784 he was appointed assistant minister at Trinity Church, N. Y. In 1789 he was made D.D. by Columbia College. In 1813 he resigned his charge and retired to his farm on the Raritan, where he died, Sept. 14, 1828. He was a strict Episcopalian, and in 1783 opposed Dr. (afterward Bishop) White's proposal to organize the Church and ordain ministers without a consecrated bishop.—Sprague, *Annals*, v, 265.

Beach, John, a Protestant Episcopal minister, was born in 1700, and graduated at Yale College in 1721. For several years he served in the Congregational Church at Newtown, Conn., but in 1732 conformed to the Church of England, and was ordained by the Bishop of London in that year. He served as missionary at Newtown and Reading for 50 years, and died March 8, 1782. He published several tracts in favor of the Church of England, and a number of occasional sermons.—Sprague, *Annals*, v, 84.

Beacon (תֹּרֶן, *to'ren*), Isa. xxx, 17, in the margin in that place, and in the text in chap. xxiii, 23, and Ezek. xxvii, 5, rendered "mast." It probably signifies a *pole* used as a standard or "ensign" (נֵס, *nes*), which was set up on the tops of mountains as a signal for the assembling of the people, sometimes on the invasion of an enemy, and sometimes after a defeat (Isa. v, 26; xi, 12; xviii, 3; lxii, 10). See BANNER.

Beads. Strings of beads are used in the Roman Church on which to count the number of *paters* or *aves* recited. They are generally supposed to have been introduced by Peter the Hermit. The Saxon word *bede* means a prayer; it is the past participle of *bid'lan*, *orare*, to bid. *Bead-roll* was a list of those to be prayed for in the Church, and a *be idsman* one who prayed for another. From this use beads obtained their name. —Bergier, s. v. Chapelet. See ROSARY.

Beale, OLIVER, a Methodist Episcopal minister, was born in Bridgewater, Mass., Oct. 13, 1777, converted 1800, and entered the itinerant ministry at Lynn, Mass., 1801. After filling several of the most important stations, he was presiding elder from 1806 to 1818; and during the next ten years, while effective, he was missionary at Piscataquis, and also presiding elder. He was made "superannuate" in 1833, and died at Baltimore Dec. 30, 1836. He was a devoted and successful minister, "and did more to plant Methodism in Maine than any other man" (Rev. T. Merritt), and, during his long and faithful service, became well known to the Church as a wise man and discreet counsellor. He was five times a delegate to the General Conference.—*Minutes of Conferences*, ii, 493.

Beäli'ah (Heb. *Beälyah'*, בְּעַלְיָה, whose *lord* is *Jehovah*; remarkable as containing the names of both Baal and Jah; Sept. Βααλιά), one of David's thirty Benjamite heroes of the sling during his sojourn at Ziklag (1 Chron. xii, 5). B.C. 1054.

Be'äloth (Heb. *Beäloth'*, בְּעָלוֹת, the plur. fem. of *Baal*, signifying prob. *citizens*; Sept. Βαλώθ v. r. Βαλώθ and Βαλμαινάν), the name of two places.

1. A town in the southern part of Judah (i. e. in Simeon), mentioned in connection with Telem and Hazor (Josh. xv, 24); evidently different from either of the two places called Baalath (ver. 9, 29), but probably the same as the BAALATH-BEER (q. v.) of chap. xix, 8. Schwarz (*Palest.* p. 100) thinks it is a "Kulat *al-Baal* situated 7½ English miles S.E. of Telem and N.W. of Zapha;" but no such names appear on any modern map, and the region indicated is entirely south of the bounds of Palestine.

2. A district of Asher, of which Baanah ben-Hushai was Solomon's commissariat (1 Kings iv, 16, where the Auth. Vers. renders incorrectly "in Aloth," Sept. ἐν Βαλώθ, Vulg. *in Baloth*); apparently = "adjacent *cities*," i. e. the sea-coast, where the river *Beleus* (Βῆλεος, Joseph. *War*, ii, x, 2) may be a trace of the name. See BELUS. Schwarz (*Palest.* p. 237) unnecessarily identifies it with Baal-gad or Laish.

Beam, the rendering in the Auth. Vers. of the following words: אָרֹג, *e'reg*, a *web*, Judg. xvi, 14; "*shuttle*," Job ii, 6; עָנוֹר, *manor'*, a *yoke*, hence a weaver's *frame*, or its principal *beam*, 1 Sam. xvii, 7; 2 Sam. xxi, 19; 1 Chron. xi, 23; xx, 5; גַּב, *geb*, a *board*, 1 Kings vi, 9; כַּפְּתֹר, *kaphtor'*, a cross-beam or *girder* (Sept. κάνθαρος), Habak. ii, 11; צֵלָע, *tsela'*, a *rib*, hence a *joint*, 1 Kings vii, 3; "board," vi. 15, 16; "plank," vi, 15; קוֹרָה, *kurah'*, a cross-piece or *rafter*, 2 Kings vi, 2, 5; 2 Chron. iii, 7; Cant. i, 17; עָב, *ab*, a projecting *step*, or architectural ornament like a moulding, answering for a threshold, 1 Kings vii, 6; "thick plank," Ezek. xli, 25; כְּרֻתוֹת, *keruthoth'*, hewed sticks of *timber*, 1 Kings vi, 36; vii, 2, 12; קָרָה (in Piel), to *fit* beams, hence to *frame*, Neh. iii, 3, 6; Psa. civ, 3; of no Heb. word (being supplied in italics) in 1 Kings vi, 6; δοκός, a *stick* of wood for building purposes, Matt. vii, 3, 4, 5; Luke vi, 41, 42. In these last passages, Lightfoot shows that the expressions of our Lord were a common proverb among the Jews, having reference to the greater sins of one prone to censure the small faults of another. The "*mote*," κάρφος, may be understood as any very small dry particle, which, by lodging in the eye, causes distress and pain, and is here given as the emblem of lesser faults in opposition to a beam for the greater, as also in the parallel proverb, "Strain [out] a gnat and swallow a camel" (Matt. xxiii, 24).

Bean (פּוֹל, *pol*; Sept. κύαμος) occurs first in 2 Sam. xvii, 28, where *beans* are described as being brought to David, as well as wheat, barley, lentils, etc., as is the custom at the present day in many parts of the East when a traveller arrives at a village. So in Ezek. iv, 9, the prophet is directed to take wheat, barley, *beans*, lentils, etc. and make bread thereof. This meaning of the Heb. word is confirmed by the Arabic *fûl*, which is applied to the *bean* in modern times, as ascertained by Forskal in Egypt, and as we find in old Arabic works. The common bean, or at least one of its varieties, we find noticed by Hippocrates and Theophrastus under the names of κύαμος ἑλληνικός, or "Greek bean," to distinguish it from κύαμος αἰγύπτιος, the "Egyptian bean," or bean of Pythagoras, which was no doubt the large farinaceous seed of *Nelumbium speciosum* (Theophr. *Plant.* iv, 9; Athen. iii, 73; comp. Link, *Urwelt*, i, 224; Billerbeck, *Flor. Class.* p 139). Beans were employed as articles of diet by the ancients, as they are by the moderns, and are considered to give rise to flatulence, but otherwise to be

wholesome and nutritious (comp. Pliny, xviii, 30). Beans are cultivated over a great part of the Old World, from the north of Europe to the south of India; in the latter, however, forming the cold-weather cultivation, with wheat, peas, etc. They are extensively cultivated in Egypt and Arabia. In Egypt they are sown in November, and reaped in the middle of February (three and a half months in the ground); but in Syria they may be had throughout the spring. The stalks are cut down with the scythe, and these are afterward cut and crushed to fit them for the food of camels, oxen, and goats. The beans themselves, when sent to market, are often deprived of their skins. Basnage reports it as the sentiment of some of the rabbins that beans were not lawful to the priests, on account of their being considered the appropriate food of mourning and affliction; but he does not refer to the authority; and neither in the sacred books nor in the Mishna (see *Shebiith*, ii, 9) can be found any traces of the notion to which he alludes (see Otho, *Lex. Rab.* p. 223). So far from attaching any sort of impurity to this legume, it is described as among the first-fruit offerings; and several other articles in the latter collection prove that the Hebrews had beans largely in use after they had passed them through the mill (Kitto, *Phys. Hist. of Palestine*, p. cccxix). The paintings on the monuments of Egypt show that the bean was cultivated in that country in very early times (comp. Strabo, xv, 822), although Herodotus states (ii, 37; comp. Diog. Laert. viii, 34) that beans were held in abhorrence by the Egyptian priesthood, and that they were never eaten by the people (but see Wilkinson, *Anc. Eg.* i, 323 abridgm.); but as they were cultivated, it is probable that they formed an article of diet with the poorer classes (comp. Horace, *Sat.* ii, 3, 182; ii, 6, 63); and beans with rice, and *dhourra* bread, are the chief articles of food at this day among the Fellah population. They are usually eaten steeped in oil. Those now cultivated in Syria and Palestine are the white horse-bean and the kidney-bean, called by the natives *mush*.

Be'ăn, CHILDREN OF (*υἱοὶ Βαάν*; Josephus, *υἱοὶ τοῦ Βαάνου*, *Ant.* xii, 8, 1), a tribe apparently of predatory Bedouin habits, retreating into "towers" (*πύργους*) when not plundering, and who were destroyed by Judas Maccabæus (1 Mac. v, 4). The name has been supposed to be identical with BEON (Num. xxxii, 2); but this is a mere conjecture, as it is very difficult to tell from the context whether the residence of this people was on the east or west of Jordan.

Bear (דֹּב or דָּב, *dob*, in Arabic *dub*, in Persic *deeb* and *dob;* Greek *ἄρκτος*) is noticed in 1 Sam. xvii, 34, 36, 37; 2 Sam. xvii, 8; 2 Kings ii, 24; Prov. xvii, 12; xxviii, 15; Isa. xi, 7; lix, 11; Lam. iii, 10; Hos. xiii, 8; Amos, v, 19; Dan. vii, 5; Wisd. xi, 17; Ecclus. xlvii, 2; Rev. xiii, 2. Although some moderns have

Syrian Bear.

denied the existence of bears in Syria and Africa, there cannot be a doubt of the fact, and of a species of the genus *Ursus* being meant in the Hebrew texts above noted (Thomson, *Land and Book*, ii, 373). David defended his flock from the attacks of a bear (1 Sam. xvii, 34, 35, 36), and bears destroyed the youths who mocked the prophet (2 Kings ii, 24). Its hostility to cattle is implied in Isa. xi, 7—its roaring in Isa. lix, 11—its habit of ranging far and wide for food in Prov. xxviii, 15—its lying in wait for its prey in Lam. iii, 10; and from 2 Kings ii, 24, we may infer that it would attack men. See ELISHA.

The genus Ursus is the largest of all the plantigrade carnassiers, and with the faculty of subsisting on fruit or honey unites a greater or less propensity, according to the species, to slaughter and animal food. To a sullen and ferocious disposition it joins immense strength, little vulnerability, considerable sagacity, and the power of climbing trees. The brown bear, *Ursus arctos*, is the most sanguinary of the species of the Old Continent, and *Ursus Syriacus*, or the bear of Palestine, is one very nearly allied to it, differing only in its stature being proportionably lower and longer, the head and tail more prolonged, and the color a dull buff or light bay, often clouded, like the Pyrenæan variety, with darker brown (Forskal, *Descr. Anim.* iv, 5, No. 21). On the back there is a ridge of long semi-erect hairs running from the neck to the tail. It is yet found in the elevated woody parts of Lebanon (Kitto, *Phys. Hist. of Palest.* p. cccl v). In the time of the first Crusades these beasts were still numerous and of considerable ferocity; for during the siege of Antioch, Godfrey of Bouillon, according to Math. Paris, slew one in defence of a poor woodcutter, and was himself dangerously wounded in the encounter. See *Penny Cyclopædia*, s. v.

The sacred writers frequently associate this formidable animal with the king of the forest, as being equally dangerous and destructive; and it is thus that the prophet Amos sets before his countrymen the succession of calamities which, under the just judgment of God, was to befall them, declaring that the removal of one would but leave another equally grievous (v, 18, 19). Solomon, who had closely studied the character of the several individuals of the animal kingdom, compares an unprincipled and wicked ruler to these creatures (Prov. xxviii, 15). To the fury of the female bear when robbed of her young there are several striking allusions in Scripture (2 Sam. xvii, 8; Prov. xvii, 12). The Divine threatening in consequence of the numerous and aggravated iniquities of the kingdom of Israel, as uttered by the prophet Hosea, is thus forcibly expressed: "I will meet them as a bear bereaved of her whelps" (xiii, 8; see Jerome in loc.), which was fulfilled by the invasion of the Assyrians and the complete subversion of the kingdom of Israel. "The she-bear is said to be even more fierce and terrible than the male, especially after she has cubbed, and her furious passions are never more fiercely exhibited than when she is deprived of her young. When she returns to her den and misses the object of her love and care, she becomes almost frantic with rage. Disregarding every consideration of danger to herself, she attacks with great ferocity every animal that comes in her way, and in the bitternesss of her heart will dare to attack even a band of armed men. The Russians of Kamtschatka never venture to fire on a young bear when the mother is near; for if the cub drop, she becomes enraged to a degree little short of madness, and if she get sight of the enemy will only quit her revenge with her life. A more desperate attempt can scarcely be performed than to carry off her young in her absence. Her scent enables her to track the plunderer; and unless he has reached some place of safety before the infuriated animal overtake him, his only safety is in dropping one of the cubs and continuing his flight; for the mother, attentive to its safety, carries it home to her den before she renews the pursuit" (Cook's *Voyages*, iii, 307).

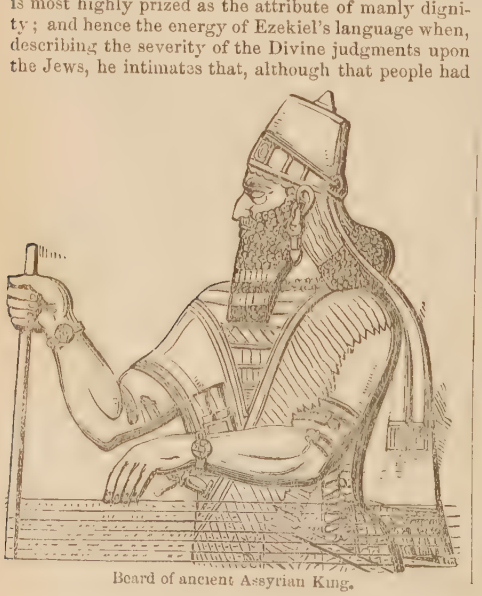
In the vision of Daniel, where the four great monarchies of antiquity are symbolized by different beasts

of prey, whose qualities resembled the character of those several states, the Medo-Persian empire is represented by a bear, which raised itself up on one side, and had between its teeth three ribs, and they said thus unto it, "Arise, devour much flesh" (vii, 5). All the four monarchies agreed in their fierceness and rapacity; but there were several striking differences in the subordinate features of their character and their mode of operation, which is clearly intimated by the different character of their symbolical representatives. The Persian monarchy is represented by a bear to denote its cruelty and greediness after blood. Bochart has enumerated several points of resemblance between the character of the Medo-Persians and the disposition of the bear (*Hierozc.* i, 806 sq.). The variety of the Asiatic bear which inhabits the Himalayas is especially ferocious, and it is probable that the same species among the mountains of Armenia is the animal here referred to. The beast with seven heads and ten horns (Rev. xiii, 2) is described as having the feet of a bear. The bear's feet are his best weapons, with which he fights, either striking or embracing his antagonist in order to squeeze him to death, or to trample him under foot.

For the constellation *Ursa Major*, or "the Great Bear," see ASTRONOMY.

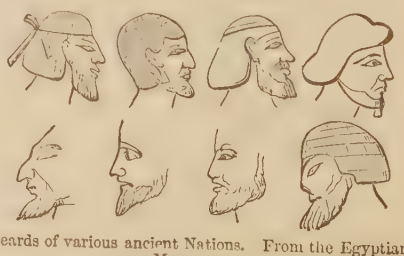
Beard (זָקָן, *zakan'*; Gr. πώγων). The customs of nations in respect to this part of the human countenance have differed and still continue to differ so widely that it is not easy with those who treat the beard as an incumbrance to conceive properly the importance attached to it in other ages and countries.

I. The ancient nations in general agreed with the modern inhabitants of the East in attaching a great value to the possession of a beard. The total absence of it, or a sparse and stinted sprinkling of hair upon the chin, is thought by the Orientals to be as great a deformity to the features as the want of a nose would appear to us; while, on the contrary, a long and bushy beard, flowing down in luxuriant profusion to the breast, is considered not only a most graceful ornament to the person, but as contributing in no small degree to respectability and dignity of character. So much, indeed, is the possession of this venerable badge associated with notions of honor and importance, that it is almost constantly introduced, in the way either of allusion or appeal, into the language of familiar and daily life. In short, this hairy appendage of the chin is most highly prized as the attribute of manly dignity; and hence the energy of Ezekiel's language when, describing the severity of the Divine judgments upon the Jews, he intimates that, although that people had been as dear to God and as fondly cherished by him as the beard was by them, the razor, i. e. the agents of his angry providence, in righteous retribution for their long-continued sins, would destroy their existence as a nation (Ezek. v, 1–5). With this knowledge of the extraordinary respect and value which have in all ages been attached to the beard in the East, we are prepared to expect that a corresponding care would be taken to preserve and improve its appearance; and, accordingly, to dress and anoint it with oil and perfume was, with the better classes at least, an indispensable part of their daily toilet (Psa. cxxxiii, 2). In many cases it was dyed with variegated colors, by a tedious and troublesome operation, described by Morier (*Journ.* p. 247), which, in consequence of the action of the air, requires to be repeated once every fortnight, and which, as that writer informs us, has been from time immemorial a universal practice in Persia. That the ancient Assyrians took equally nice care of their beard and hair is evident from the representations found everywhere upon the monuments discovered by Botta and Layard. From the history of Mephibosheth (2 Sam. xix, 24), it seems probable that the grandees in ancient Palestine "trimmed their beards" with the same fastidious care and by the same elaborate process; while the allowing these to remain in a foul and dishevelled state, or to cut them off, was one among the many features of sordid negligence in their personal appearance by which they gave outward indications of deep and overwhelming sorrow (Isa. xv, 2; Jer. xli, 5; comp. Herod. ii, 36; Suet. *Caligula*, 5; Theocr. xiv, 3). The custom was and is to shave or pluck it and the hair out in mourning (Isa. l, 6; Jer. xlviii, 37; Ezra ix, 3; Bar. vi, 31). David resented the treatment of his ambassadors by Hanun (2 Sam. x, 4) as the last outrage which enmity could inflict (comp. Lucian, *Cynic.* 14). The dishonor done by David to his beard of letting his spittle fall on it (1 Sam. xxi, 13) seems at once to have convinced Achish of his being insane, as no man in health of body and mind would thus defile what was esteemed so honorable. It was customary for men to kiss one another's beards when they saluted, for the original of 2 Sam. xx, 9, literally translated, would read, "And Joab held in his right hand the beard of Amasa, that he might give it a kiss;" indeed, in the East, it is generally considered an insult to touch the beard except to kiss it (comp. Homer, *Iliad*, i, 501; x, 454 sq.). Among the Arabs, kissing the beard is an act of respect; D'Arvieux observes (*Coutumes des Arabes*, ch. 7) that "the women kiss their husbands' beards, and the children their fathers', when they go to salute them" (see Harmar, *Obs.* ii, 77, 83; iii, 179; Bohlen, *Indien*, ii, 171; Deyling, *Obs.* ii, 14; Lakemacher, *Obs.* x, 145; Tavernier, ii, 100; Niebuhr, *Beschr.* p. 317; Kitto, *Pict. Bible*, notes on 1 Sam. xxxi, 13; 2 Sam. x, 4; xix, 24; xx, 9; 1 Chron. xix, 4; Volney, ii, 118; Burckhardt, *Arabia*, p. 61; Lane, *Mod. Egyptians*, i, 322). See HAIR.



Beard of ancient Assyrian King.

The Egyptians, on the contrary, sedulously, for the most part, shaved the hair of the face and head, and compelled their slaves to do the like. Herodotus (i, 36) mentions it as a peculiarity of the Egyptians that they let the beard grow in mourning, being at



Beards of various ancient Nations. From the Egyptian Monuments.

all other times shaved. Hence Joseph, when released from prison, "shaved his beard" to appear before Pharaoh (Gen. xli, 14). Egyptians of low caste or mean condition are represented sometimes, in the spirit of caricature apparently, with beards of slovenly growth (Wilkinson, ii, 127). The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, Armenia, etc., are represented nearly always bearded. The most singular custom of the Egyptians was that of tying a false beard upon the chin, which was made of plaited hair, and of a peculiar form, according to the person by whom it was worn. Private individuals had a small beard, scarcely two inches long; that of a king was of considerable length, square at the bottom; and the figures of gods were distinguished by its turning up at the end (Wilkinson, iii, 362). No man ventured to assume, or affix to his image, the beard of a deity; but after their death, it was permitted to substitute this divine emblem on the statues of kings, and all other persons who were judged worthy of admittance to the Elysium of futurity, in consequence of their having assumed the character of Osiris, to whom the souls of the pure returned on quitting their earthly abode. The form of the beard, therefore, readily distinguishes the figures of gods and kings in the sacred subjects of the temples; and the allegorical connection between the sphinx and the monarch is pointed out by its having the kingly beard, as well as the crown and other symbols of royalty (Wilkinson, *Anc. Eg.* suppl. plate 77, pt. ii).

Ancient Egyptian false Beards.

From the above facts, it is clear that the Israelites maintained their beard and the ideas connected with it during their abode among the Egyptians, who were a shaven people. This is not unimportant as one of the indications which evince that, whatever they learned of good or evil in that country, they preserved the appearance and habits of a separate people. As the Egyptians shaved their beards off entirely, the injunction in Lev. xix, 27, against shaving "the corners of the beard" must have been levelled against the practices of some other bearded nation. The prohibition is usually understood to apply against rounding the corners of the beard where it joins the hair; and the reason is supposed to have been to counteract a superstition of certain Arabian tribes, who, by shaving off or rounding away the beard where it joined the hair of the head, devoted themselves to a certain deity who held among them the place which Bacchus did among the Greeks (Herodot. iii, 8; comp. Jer. ix, 26; xxv, 23; xlix, 32). The consequence seems to have been altogether to prevent the Jews from shaving off the edges of their beards. The effect of this prohibition in establishing a distinction of the Jews from other nations cannot be understood unless we contemplate the extravagant diversity in which the beard was and is treated by the nations of the East. See CORNER. The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv, 9). There is no evidence that the Jews compelled their slaves to wear beards otherwise than they wore their own; although the Romans, when they adopted the fashion of shaving, compelled their slaves to cherish their hair and beard, and let them shave when manumitted (Liv. xxxiv, 52; xlv, 44).

In 2 Sam. xix, 24, the term rendered "beard" is in the original שָׂפָם, *sapham'*, and signifies the *mustache* (being elsewhere rendered "upper lip"), which, like the beard, was carefully preserved.

II. The 44th canon of the council of Carthage, A.D. 398, according to the most probable reading, forbids clergymen to suffer the hair of their heads to grow too long, and at the same time forbids to shave the beard. *Clericus nec comam nutriat nec barbam radat.* According to Gregory VII, the Western clergy have not worn beards since the first introduction of Christianity, but Bingham shows this to be incorrect.—Bingham, *Orig. Eccl.* bk. vi, ch. iv, § 15.

Beard, THOMAS, the "protomartyr of Methodism," was one of Mr. Wesley's first assistants. In 1744, during the fierce persecutions waged against the Methodists, he was torn from his family and sent away as a soldier. He maintained a brave spirit under his sufferings, but his health failed. He was sent to the hospital at Newcastle in 1774, "where," says Wesley, "he still praised God continually." His fever became worse, and he was bled, but his arm festered, mortified, and had to be amputated. A few days later he died. Charles Wesley wrote the hymn *Soldier of Christ, adieu!* as a tribute to the memory of Beard.—Wesley, *Works*, iii, 317; Stevens, *Hist. of Methodism*, i, 210; Atmore, *Memorial*, p. 27.

Beasley, FREDERICK, D.D., was born in 1777, near Edenton, N. C. After graduating at Princeton, 1797, he remained there three years as tutor, studying theology at the same time. In 1801 he was ordained deacon, in 1802 priest; in 1803 he became pastor of St. John's, Elizabethtown; in the same year he was transferred to St. Peter's, Albany, and in 1809 to St. Paul's, Baltimore. In 1813 he became provost of the University of Pennsylvania, which office he filled with eminent fidelity and dignity until 1828. He served St. Michael's, Trenton, from 1829 to 1836, when he retired to Elizabethtown, where he died, Nov. 1, 1845. His principal writings are, *American Dialogues of the Dead* (1815):—*Search of Truth in the Science of the Human Mind* (vol. i, 8vo, 1822; vol. ii left in MS.). He also published a number of pamphlets and sermons, and was a frequent contributor to the periodicals of the time.—Sprague, *Annals*, v, 479.

Beast, the translation of בְּהֵמָה, *behemah'*, dumb animals, *quadrupeds*, the most usual term; also of בְּעִיר, *beïr'*, grazing animals, *flocks* or *herds*, Exod. xxii, 5; Num. xx, 4, 8, 11; Psa. lxxviii, 48; once *beasts of burden*, Gen. xlv, 17; חַי, *chay*, Chaldee חֵיוָא, *chaya'*, a wild *beast*, frequently occurring; נֶפֶשׁ, *ne'phesh*, *creature* or *soul*, only once in the phrase "beast for beast," Levit. xxiv, 18; טֶבַח, *te'bach*, slaughter, once only for *eatable beasts*, Prov. ix, 2; and כִּרְכָּרוֹת, *kirkaroth'*, "swift beasts," i. e. *dromedaries*, Isa. lx, 20 [see CATTLE]; in the New Test. properly ζῶον, an *animal*; θηρίον, a *wild beast*, often; κτῆνος, a *domestic animal*, as property, for merchandise, Rev. xviii, 13; for food, 1 Cor. xv, 39; or for service, Luke x, 34; Acts xxiii, 24; and σφάγιον, an animal for sacrifice, a *victim*, Acts vii, 42. In the Bible, this word, when used in contradistinction to *man* (Psa. xxxvi, 6), denotes a brute creature generally; when in contradistinction to *creeping things* (Lev. xi, 2–7; xxvii, 26), it has reference to four-footed animals; and when to *wild mammalia*, as in Gen. i, 25, it means domesticated cattle. TSIYIM', צִיִּים ("wild beasts," Isa. xiii, 21; xxxiv, 14; Jer. xl, 39), denotes wild animals of the upland wilderness. OCHIM', אֹחִים ("doleful creatures," Isa. xiii, 21), may, perhaps, with more propriety be considered as "poisonous and offensive reptiles." SEÏRIM', שְׂעִירִים, shaggy ones, is a general term for apes—not *satyrs* (Isa. xiii, 21; xxxiv, 14; much less "devils," 2 Chron. xi, 15), a pagan poetical creation unfit for Scriptural language; it includes SHEDIM', שֵׁדִים ("devils," Deut. xxxii, 17; Psa. cvi, 37), as a species. See APE. TANNIM', תַּנִּים, are monsters of the deep and of the wilderness—boas, serpents, crocodiles, dolphins, and sharks. See ANIMAL.

The zoology of Scripture may, in a general sense, be said to embrace the whole range of animated na-

ture; but, after the first brief notice of the creation of animals recorded in Genesis, it is limited more particularly to the animals found in Egypt, Arabia, Palestine, Syria, and the countries eastward, in some cases to those beyond the Euphrates. It comprehends mammalia, birds, reptiles, fishes, and invertebrate animals. See each animal in its alphabetical order. Thus, in animated nature, beginning with the lowest organized in the watery element, we have first שֶׁרֶץ, SHE'RETS, "the moving creature that hath life," animalcula, crustacea, insecta, etc.; second, תַּנִּינִם, TANNINIM', fishes and amphibia, including the huge tenants of the waters, whether they also frequent the land or not, crocodiles, python-serpents, and perhaps even those which are now considered as of a more ancient zoology than the present system, the great Saurians of geology; and third, it appears, birds, עוֹף, OPH, "flying creatures" (Gen. i, 20); and, still advancing (cetaceans, pinnatipeds, whales, and seals being excluded), we have quadrupeds, forming three other divisions or orders: (1st.) cattle, בְּהֵמָה, BEHEMAH', embracing the ruminant herbivora, generally gregarious and capable of domesticity; (2d.) wild beasts, חַיָּה, CHAYAH', carnivora, including all beasts of prey; and (3d.) reptiles, רֶמֶשׂ, RE'MES, minor quadrupeds, such as creep by means of many feet, or glide along the surface of the soil, serpents, annelides, etc.; finally, we have man, אָדָם, ADAM', standing alone in intellectual supremacy. The classification of Moses, as it may be drawn from Deuteronomy, appears to be confined to *Vertebrata* alone, or animals having a spine and ribs, although the fourth class might include others. Taking man as one, it forms five classes: (1st.) Man; (2d.) Beasts; (3d.) Birds; (4th.) Reptiles; (5th.) Fishes. It is the same as that in Leviticus xi, where beasts are further distinguished into those with solid hoofs, the solipedes of systematists, and those with cloven feet (bisulci), or ruminantia. But the passage specially refers to animals that might be lawfully eaten because they were clean, and to others prohibited because they were declared unclean, although some of them, according to the common belief of the time, might ruminate; for the Scriptures were not intended to embrace anatomical disquisitions aiming at the advancement of human science, but to convey moral and religious truth without disturbing the received opinions of the time on questions having little or no relation to their main object. The Scriptures, therefore, contain no minute details on natural history, and notice only a small proportion of the animals inhabiting the regions alluded to. Notwithstanding the subsequent progress of science, the observation of Dr. Adam Clarke is still in a great measure true, that "of a few animals and vegetables we are comparatively certain, but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning—deep, solid, extensive learning and judgment could do, has already been done by the incomparable Bochart in his *Hierozoicon*. The learned reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question." The chief cause of this is doubtless the general want of a personal and exact knowledge of natural history on the part of those who have discussed these questions (Kitto). See ZOOLOGY.

The Mosaic regulations respecting domestic animals exhibit a great superiority over the enactments of other ancient nations (for those of the Areopagus, see Quintil. *Justit.* v, 9, 13; for those of the Zend-avesta, see Rhode, *Heil. Sage*, p. 438, 441, 445), and contain the following directions: 1. Beasts of labor must have rest on the Sabbath (Exod. xx, 10; xxiii, 12), and in the sabbatical year cattle were allowed to roam free and eat whatever grew in the untilled fields (Exod. xxiii, 11; Lev. xxv, 7). See SABBATH. 2. No animal could be castrated (Lev. xxii, 24); for that this is the sense of the passage (which Le Clerc combats) is evident not only from the interpretation of Josephus (*Ant.* v, 8, 10), but also from the invariable practice of the Jews themselves. See OX. The scruples that may have led to the disuse of mutilated beasts of burden are enumerated by Michaelis (*Mos. Recht*, iii, 161 sq.). The prohibition itself must have greatly subserved a higher and different object, namely, the prevention of eunuchs; but its principal ground is certainly a religious, or, at least, a humane one (see Hottinger, *Leges Hebr.* p. 374 sq.). 3. Animals of different kinds were not to be allowed to mix in breeding, nor even to be yoked together to the plough (Lev. xix, 19; Deut. xx, 10). See DIVERSE. 4. Oxen in threshing were not to be muzzled, or prevented from eating the provender on the floor (Deut. xxv, 4; 1 Cor. ix, 9). See THRESHING. 5. No (domestic) animal should be killed on the same day with its young (Lev. xxii, 28), as this would imply barbarity (see Jonathan's *Targum* in loc.; Philo, *Opp.* ii, 398). The Jews appear to have understood this enactment to apply to the slaughtering (שָׁחַט) of animals for ordinary use as well as for sacrifice (Mishna, *Chollin*, ch. v). Respecting the ancient law referred to in Exod. xxiii, 19, see VICTUALS. (Comp. generally Schwabe, in the *Kirchenzeit.* 1834, No. 20). Other precepts seem not to have had the force of civil statutes, but to have been merely injunctions of compassion (e. g. Exod. xxiii, 5; Deut. xxii, 4, 6, 7). The sense of the former of these last prescriptions is not very clear in the original (see Rosenmüller in loc.), as the Jews apply it to all beasts of burden as well as the ass (see Josephus, *Ant.* iv, 8, 30; comp. Philo, *Opp.* ii, 39). Deut. vi, 7 sq., however, appears to be analogous to the other regulations under this class (Winer, ii, 610). See FOWL.

The word "beast" is sometimes used figuratively for brutal, savage men. Hence the phrase, "I fought with wild beasts at Ephesus," alluding to the infuriated multitude, who may have demanded that Paul should be thus exposed in the amphitheatre to fight as a gladiator (1 Cor. xv, 32; Acts xix, 29). A similar use of the word occurs in Psa. xxii, 12, 16; Eccl. iii, 18; Isa. xi, 6–8; and in 2 Pet. ii, 12; Jude 10, to denote a class of wicked men. A wild beast is the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it. The four beasts in Dan. vii, 3, 17, 23, represent four kings or kingdoms (Ezek. xxxiv, 28; Jer. xii, 9). Wild beasts are generally, in the Scriptures, to be understood of enemies, whose malice and power are to be judged of in proportion to the nature and magnitude of the wild beasts by which they are represented; similar comparisons occur in profane authors (Psa. lxxiv, 14). In like manner the King of Egypt is compared to the *crocodile* (Psa. lxviii, 31). The rising of a beast signifies the rise of some new dominion or government; the rising of a wild beast, the rise of a tyrannical government; and the rising out of the sea, that it should owe its origin to the commotions of the people. So the waters are interpreted by the angel (Rev. xvii, 15). In the visions of Daniel, the four great beasts, the symbols of the four great monarchies, are represented rising out of the sea in a storm: "I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea" (Dan. vii, 2, 3). In various passages of the Revelation (iv, 6, etc.) this word is improperly used by our translators to designate the *living creatures* (ζῶα) that symbolize the providential agencies of the Almighty, as in the vision of Ezekiel (ch. i). The "*beast*" elsewhere spoken of with such denunciatory emphasis in that book doubtless denotes the heathen political power of persecuting Rome. See Wemys's *Symbol. Dict.* s. v.

Beatification, an act by which, in the Romish Church, the pope declares a person blessed after death. It is to be distinguished from *canonization* (q. v.), in which the pope professes to determine *authoritatively* on the state of the person canonized; but when he beatifies he only gives permission that religious honors not proceeding so far as worship should be paid to the deceased. The day of their office cannot be made a festival of obligation. Before the time of Pope Alexander VII beatification was performed in the church of his order if the person to be beatified was a monk; and in the case of others, in the church of their country, if there was one at Rome. Alexander, however, ordered that the ceremony should in future be always in the basilica of the Vatican; and the first so solemnized was the beatification of Francis de Sales, January 8, 1662. At present the custom is not to demand the beatification of any one until fifty years after his death. See Lambertini (afterward Benedict XIV), *De Servorum Dei Beatificatione et Beatorum Canonisatione*, lib. i, cap. 24, 39. —Farrar, *Eccl. Dict.* s. v.; *Christ. Examiner*, Jan. 1856, art. vii.

Beatific Vision, a theological expression used to signify the vision of God in heaven permitted to the blessed.

Beating. See Bastinado.

Beatitudes, the name frequently given to the first clauses of our Saviour's Sermon on the Mount (q. v.), beginning with the phrase "Blessed," etc. (Matt. v, 3–11). The present "*Mount of the Beatitudes*" on which they are said to have been delivered is the hill called *Kurun Hattin*, or "Horns of Hattin," on the road from Nazareth to Tiberias—a not unlikely position (Hackett, *Illustr. of Script.* p. 313).

Beaton, Beatoun, or **Bethune,** *Cardinal* David, archbishop of St. Andrew's, notorious as a persecutor, was born in 1494, and educated at the University of Glasgow. He studied the canon law at Paris. In 1523 he was made abbot of Arbroath, and in 1525 lord privy seal. His life was now devoted to politics, which he endeavored to make subservient to the uses of the Papal Church. In 1537 he was promoted to the see of St. Andrew's, and in 1538 was made cardinal by Pope Paul III. In 1543 he obtained the great seal of Scotland, and was also made legate *a latere* by the pope, thus combining civil and ecclesiastical dominion in his own person. In the beginning of 1545 46 he held a visitation of his diocese, and had great numbers brought before him, under the act which had passed the Parliament in 1542 43, forbidding the lieges to argue or dispute concerning the sense of the Holy Scriptures. Convictions were quickly obtained; and of those convicted, five men were hanged and one woman drowned; some were imprisoned, and others were banished. He next proceeded to Edinburgh, and there called a council for the affairs of the Church; and hearing that George Wishart, an eminent reformer, was at the house of Cockburn of Ormiston, Beaton caused Wishart to be apprehended, carried over to St. Andrew's, and shut up in the tower there. The cardinal called a convention of the clergy at St. Andrew's, at which Wishart was condemned for heresy, and adjudged to be burnt—a sentence which was passed and put in force by the cardinal and his clergy, in defiance of the regent, and without the aid of the civil power. The cardinal afterward proceeded to the abbey of Arbroath, to the marriage of his eldest daughter by Mrs. Marion Ogilvy of the house of Airly, with whom he had long lived in concubinage, and there gave her in marriage to the eldest son of the Earl of Crawford, and with her 4000 merks of dowry. He then returned to St. Andrew's, where, on Saturday, May 29, 1546, he was put to death in his own chamber by a party of Reformers, headed by Norman Leslie, heir of the noble house of Rothes, who, we find, had on the 24th of April, 1545, given the cardinal a bond of "manrent" (or admission of feudal homage and fealty), and who had a personal quarrel with the cardinal. The death of Cardinal Beaton was fatal to the ecclesiastical oligarchy which under him trampled alike on law and liberty. Three works of the cardinal's are named: *De Legationibus Suis, De Primatu Petri,* and *Epistolæ ad Diversos.* See *Engl. Cyclopædia;* Burnet, *Hist. of Engl. Reformation*, i, 491-540; Hetherington, *Church of Scotland*, i, 42-52.

Beatrix or **Beatrice,** St., sister of Simplicius and Faustinus, who were beheaded in 303, and their bodies thrown into the Tiber. Beatrix rescued the bodies from the water and buried them, for which she was condemned; but for seven months she escaped the fury of her persecutors. She was eventually arrested and strangled in prison. The Roman Church honors these martyrs on the 29th of July.—Landon, *Eccl. Dict.* ii, 105; Butler, *Lives of Saints*, July 29.

Beattie, James, poet and moralist, was the son of a small farmer, and was born at Laurencekirk, in Kincardineshire, October 25, 1735. After pursuing his studies with brilliant success at Marischal College, Aberdeen, he was appointed usher to the Grammar School of that city, 1758, where he enjoyed the society of many distinguished men, by whose aid he was appointed professor of moral philosophy in Marischal College in 1760. In the same year he made his first public appearance as a poet in a volume of original poems and translations. With these poems he was afterward dissatisfied, and he endeavored to suppress them. His *Essay on Truth*, written avowedly to confute Hume, and published in 1770, became highly popular, and procured him the degree of LL.D. from the University of Oxford, and a private interview and a pension from George III. Solicitations were also made to him to enter the Church of England; but he declined, in the fear that his motives might be misrepresented. In the same year he gave to the world the first book of the *Minstrel*, and the second book in 1774. This work gained him reputation as a poet. He subsequently produced *Dissertations, Moral and Critical* (1783, 4to; 1787, 2 vols. 8vo):—*Evidences of the Christian Religion* (1786; 4th ed. 1795, 2 vols. 12mo):—*Elements of Moral Science* (3d ed. with Index, 1817, 2 vols. 8vo); and *An Account of the Life and Writings of his eldest Son.* He died at Aberdeen, Aug. 18, 1803. His *Life and Letters*, by Sir William Forbes, appeared in 1807 (3 vols. 8vo). It is honorable to Beattie that, long before the abolition of the slave-trade was brought before Parliament, he was active in protesting against that iniquitous traffic; and he introduced the subject into his academical course, with the express hope that such of his pupils as might be called to reside in the West Indies would recollect the lessons of humanity which he inculcated. Of his writings, the *Minstrel* is that which probably is now most read. It is not a work of any very high order of genius; but it exhibits a strong feeling for the beauties of nature; and it will probably long continue to hold an honorable place in the collections of minor poetry. Beattie's metaphysical writings have the reputation of being clear, lively, and attractive, but not profound. The *Essay on Truth* was much read and admired at the time of its publication.—*Engl. Cyclopædia*, s. v.; Allibone, *Dict. of Authors*, i, 147.

Beauchamp, William, an early and distinguished Methodist Episcopal minister. He was born in Kent County, Del., April 26th, 1772; joined the M. E. Church about 1788. In 1790 he taught a school at Monongahela, Va., began to preach in 1791, and in 1793 he travelled under the presiding elder. In 1794 he joined the itinerancy; and in 1797 he was stationed in New York, and in 1798 in Boston. In 1801 he located, from ill health, and married Mrs. Russel, "one of the most excellent of women." In 1807 he settled on the Little Kenawha, Va. Here he preached with great success until 1815, when he removed to

Chilicothe, Ohio, to act as editor of the *Western Christian Monitor*, which he conducted "with conspicuous ability," preaching meantime "with eminent success." In 1817 he removed to Mount Carmel, Ill., and engaged in founding a settlement, in every detail of which, civil, economical, and mechanical, his genius was pre-eminent. He was pastor, teacher, lawyer, and engineer. In 1822 he re-entered the itinerancy, in the Missouri Conference; "in 1823, was appointed presiding elder on Indiana District," then embracing nearly the whole state. In 1824 he was a delegate to the General Conference at Baltimore, "and lacked but two votes of an election to the episcopacy" by that body. He died at Paoli, Orange County, Ind., Oct. 7th, 1824. By diligent study, often pursued by torch-light in his frontier life, he made himself master of Latin, Greek, and Hebrew. "His preaching was chaste and dignified, logical, and sometimes of overpowering force." He possessed a great and organizing mind, and a peculiar and almost universal genius, and, with adequate advantages for study, would certainly have influenced widely the history of this country. His *Essays on the Truth of the Christian Religion* is "a work of decided merit." His *Letters on the Itinerancy*, with a memoir by Bishop Soule, were published after his death, and he left several fine MSS., which remain unpublished.—*Minutes of Conferences*, i, 474; *Methodist Magazine*, 1825; Stevens, *Memorials of Methodism*, i, ch. xxix; Sprague, *Annals*, vii, 235.

Beaumont, Joseph, M.D., one of the most eminent preachers in the Methodist Church of England, was the son of the Rev. John Beaumont, and was born at Castle Donington, March 19, 1794. He received his education at Kingswood school, and was there converted to God. After some years spent in the study of medicine, he determined to enter the ministry; and though his way would have been opened into the Established Church by the kindness of friends, he preferred to remain with the Wesleyan Methodists, and was received on trial by the Conference of 1813. He was soon recognised as a preacher of more than common promise. An impediment in his speech appeared likely to hinder his success, but by great resolution he surmounted it, and became a fluent and effective speaker. His preaching was characterized by brilliancy of illustration, by repeated bursts of impassioned eloquence, and an earnestness of manner and delivery often amounting to impetuosity. For many years he was one of the most popular pulpit and platform speakers in Great Britain. His last appointment was Hull, where he died suddenly in the pulpit, January 21, 1855. A number of his occasional sermons and speeches are published; a specimen of them will be found in the *English Pulpit*, 1849, p. 123. His *Life*, written by his son, appeared in 1856.—*Wesleyan Minutes* (Lond. 1855); *London Rev.* July, 1856, p. 564.

Beausobre, Isaac de, born at Niort, March 8th, 1659, of an ancient family, originally of Limousin. His parents were Protestants, and educated him at Saumur. In 1683 he was ordained minister at Châtillon-sur-Indre, in Touraine. The French government caused his church to be sealed up, and Beausobre was bold enough to break the seal, for which he was compelled to flee, and at Rotterdam he became chaplain to the Princess of Anhalt. In 1693 he published his *Defence of the Doctrine of the Reformers* (*Défense de la doct. des Réform. sur la Providence*, etc.), in which he treats the Lutherans with some severity, and defends the Synod of Dort. In 1694 he went to Berlin, where he received many appointments, and was charged, together with L'Enfant, with the work of translating the N. T. The new version, with ample prefaces and notes, appeared at Amsterdam in 1718 (2 vols. 4to), and again in 1741, with emendations. The Epistles of St. Paul were the only part of the work which fell to the share of Beausobre. The notes are tinged with Socinianism. He labored during a large portion of his life at a History of the Reformation, from the Council of Basle to the period of the publication of the *Confession of Augsburg*, and it was this undertaking which drew from him his *Critical History of Manichæism* (*Histoire Critique du Manichéisme*, Amst. 1734–39, 2 vols. 4to), of which vol. ii was posthumous. The work is written with vast ability, and shows that many of those who are charged with Manichæism in the Middle Ages by the Papists are falsely charged. The Protestant congregations of Utrecht, Hamburg, and the Savoy, at London, endeavored to induce Beausobre to become their pastor, but the King of Prussia valued him too highly to permit him to leave Berlin. His *Sermons on the Resurrection of Lazarus* were translated by Cotes (Lond. 1822, 8vo). He died June 6th, 1738. He left, besides the works above mentioned, *Remarques critiques et philologiques sur le N. T.* (Hague 1742, 2 vols. 4to):—*Histoire critique du Culte des Morts parmi les Chrétiens et les Païens:—A Supplement to L'Enfant's History of the Hussites* (Lausanne, 1745, 4to):—*A History of the Reformation, from* 1517 to 1630 (Berlin, 1785, 4 vols. 8vo).—Landon, *Eccl. Dict.* ii, 110; Haag, *La France Protestante*, ii, 123–127.

Beautiful Gate (ὡραία πύλη), the name of one of the gates of the Temple (Acts iii, 2). It was the entrance to the Court of the Women, immediately opposite the Gate of Shushan, the eastern portal through the outer wall into Solomon's Porch (see Strong's *Harmony and Exposition of the Gospels*, App. II, p. †33, and Map.) It is evidently the same described by Josephus as immensely massive, and covered with plates of Corinthian bronze (*Ant.* xv, 11, 5; *War*, v, 5, 3; vi, 5, 3). (See *Jour. Sac. Lit.* Oct. 1867.) See Temple.

Beauty (represented by numerous Hebrew terms, which in our version are frequently rendered by "comeliness," etc.). The Song of Solomon, particularly the sixth and seventh chapters, gives us some idea of what were then the notions of beauty in an Eastern bride, and by comparing these statements with modern Oriental opinions, we may perceive many points of agreement. Roberts says, "A handsome Hindoo female is compared to the sacred city of Seedambaram. Her skin is of the color of gold; her hands, nails, and soles of the feet are of a reddish hue; her limbs must be smooth, and her gait like the stately swan. Her feet are small, like the beautiful lotus; her waist as slender as the lightning; her arms are short, and her fingers resemble the five petals of the kantha flower; her breasts are like the young cocoanut, and her neck is as the trunk of the areca-tree. Her mouth is like the ambal flower, and her lips as coral; her teeth are like beautiful pearls; her nose is high and lifted up, like that of the chameleon (when raised to snuff the wind); her eyes are like the sting of a wasp and the Karungu-valley flower; her brows are like the bow, and nicely separated; and her hair is as the black cloud." Corpulency and stateliness of manner are qualities which the Orientals admire in their women; particularly corpulency, which is well known to be one of the most distinguishing marks of beauty in the East. Niebuhr says that plumpness is thought so desirable in the East, that women, in order to become so, swallow every morning and every evening three insects of a species of *tenebriones*, fried in butter. Upon this principle is founded the compliment of Solomon (Cant. i, 9), and Theocritus, in his epithalamium for the celebrated Queen Helen, describes her as plump and large, and compares her to the horse in the chariots of Thessaly. The Arab women whom Mr. Wood saw among the ruins of Palmyra were well shaped, and, although very swarthy, yet had good features. Zenobia, the celebrated queen of that renowned city, was reckoned eminently beautiful, and the description we have of her person answers to that character; her complexion was of a dark brown, her eyes black and sparkling, and of an uncommon

fire; her countenance animated and sprightly in a very high degree; her person graceful and stately; her teeth white as pearl; her voice clear and strong. Females of distinction in Palestine, and even farther east, are not only beautiful and well shaped, but in consequence of being kept from the rays of the sun, are very fair, and the Scripture bears the same testimony of Sarah, of Rebekah, and of Rachel; that they were "beautiful and well-favored." The women of the poorer classes, however, are extremely brown and swarthy in their complexions, from being much exposed to the heat of the sun. It is on this account that the prophet Jeremiah, when he would describe a beautiful woman, represents her as one that keeps at home, because those who are desirous to preserve their beauty go very little abroad. Stateliness of the body has always been held in great estimation in Eastern courts, nor do they think any one capable of great services or actions to whom nature has not vouchsafed to give a beautiful form and aspect. It still is and has always been the custom of the Eastern nations to choose such for their principal officers, or to wait on princes and great personages (Dan. i, 4). Sir Paul Rycaut observes that "the youths that are designed for the great offices of the Turkish empire must be of admirable features and looks, well shaped in their bodies, and without any defects of nature; for it is conceived that a corrupt and sordid soul can scarce inhabit a serene and ingenuous aspect; and I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths, well habited, deporting themselves with singular modesty and respect in the presence of their masters; so that when a pacha aga-spahi travels, he is always attended with a comely equipage, followed by flourishing youths, well mounted."

BEAUTY OF HOLINESS. See HOLINESS, BEAUTY OF.

Beb'aï, the name of one or two men, and a place.

1. (Heb. *Bebay'*, בֵּבַי, from the Pehlvi *bab, father;* Sept. *βαβαΐ, βηβαΐ, βαβί,* and *βηβί*), the head of one of the families that returned from Babylon with Zerubbabel (B.C. 536) to the number of 623 (Ezra ii, 11; 1 Esdr. v, 13), or 628 by a different mode of reckoning (Neh. vii, 16), of whom his son Zechariah, with 28 males, returned (B.C. 459) under Ezra (Ezra viii, 11; 1 Esdr. viii, 37). Several other of his sons are mentioned in chap. x, 28. He (if the same) subscribed to the sacred covenant with Nehemiah (Ezra x, 15). B.C. 410. Four of this family had taken foreign wives (Neh. x, 28; 1 Esdr. ix, 29).

2. (Alex. *βηβαί*, Vat. omits; Vulg. omits). A place named only in Judith xv, 4. It is, perhaps, a mere repetition of the name CHOBAI (q. v.), occurring next to it.

Beccold. See BOCCOLD.

Be'cher (Heb. *Be'ker*, בֶּכֶר, perh. *first-born*, but, according to Gesenius, a *young camel;* so Simonis, *Onomast.* p. 399), the name of one or two men.

1. (Sept. Βοχόρ and Βαχίρ.) The second son of Benjamin, according to the list both in Gen. xlvi, 21, and 1 Chr. vii, 6; but omitted in the list of the sons of Benjamin in 1 Chr. viii, 1, 2, as the text now stands, unless, as seems, on the whole, most probable, he is there called NOHAH, the fourth son. There is also good reason to identify him with the IR of 1 Chr. vii, 12. B.C. 1856. No one, however, can look at the Hebrew text of 1 Chr. viii, 1 (בִּנְיָמִן הוֹלִיד אֶת־בָּלַע בְּכֹרוֹ אַשְׁבֵּל), without at least suspecting that בְּכֹרוֹ, *his first-born*, is a corruption of בֶּכֶר, *Becher*, and that the suffix וֹ is a corruption of ן, and belongs to the following אַשְׁבֵּל, so that the genuine sense, in that case, would be, *Benjamin begat Bela, Becher, and Ashbel*, in exact agreement with Gen. xlvi, 21. The enumeration, the second, the third, etc., must then have been added since the corruption of the text. There is, however, another view which may be taken, viz., that 1 Chr. viii, 1, is right, and that in Gen. xlvi, 21, and 1 Chr. vii, 8, בֶּכֶר, as a proper name, is a corruption of בְּכֹר, first-born, and so that Benjamin had no son of the name of Becher. In favor of this view, it may be said that the position of Becher, immediately following Bela the first-born in both passages, is just the position it would be in if it meant "first-born;" that *Becher* is a singular name to give to a second or fourth son; and that the discrepance between Gen. xlvi, 21, where *Ashbel* is the third son, and 1 Chr. viii, 1, where he is expressly called *the second*, and the omission of Ashbel in 1 Chr. vii, 6, would all be accounted for on the supposition of בֶּכֶר having been accidentally taken for a proper name instead of in the sense of "first-born." It may be added farther that, in 1 Chr. viii, 38, the same confusion has arisen in the case of the sons of Azel, of whom the second is in the Auth. Vers. called *Bocheru*, in Heb. בֹּכְרוּ, but which in the Sept. is rendered *πρωτότοκος αὐτοῦ*, another name, *Ἀσά*, being added to make up the six sons of Azel. And that the Sept. is right in the rendering is made highly probable by the very same form being repeated in ver. 39, "*And the sons of Eshek his brother were Ulam his first-born* (בְּכֹרוֹ), *Jehush the second*," etc. The support, too, which Becher, as a proper name, derives from the occurrence of the same name in Num. xxvi, 35, is somewhat weakened by the fact that *Bered* (q. v.) seems to be substituted for Becher in 1 Chron. vii, 20, and that the latter is omitted altogether in the Sept. version of Num. xxvi, 35. Moreover, which is perhaps the strongest argument of all, in the enumeration of the Benjamite families in Num. xxvi, 38, there is no mention of Becher or the Bachrites, but Ashbel and the Ashbelites immediately follow Bela and the Belaites. This last supposition, however, is decidedly negatived by the mention (1 Chron. vii, 8) of the distinctive sons of Becher as an individual. Becher was one of Benjamin's five sons that came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt. See JACOB.

As regards the posterity of Becher, we find nevertheless the singular fact of there being no family named after him at the numbering of the Israelites in the plains of Moab, as related in Num. xxvi. But the no less singular circumstance of there being a *Becher*, and a family of *Bachrites*, among the sons of Ephraim (ver. 35) has been thought to suggest an explanation. The slaughter of the sons of Ephraim by the men of Gath, who came to steal their cattle out of the land of Goshen, in that border affray related in 1 Chron. vii, 21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. It is therefore possible that Becher, or his heir and head of his house, married an Ephraimitish heiress, a daughter of Shuthelah (1 Chron. vii, 20, 21), and that his house was thus reckoned in the tribe of Ephraim, just as Jair, the son of Segub, was reckoned in the tribe of Manasseh (1 Chron. ii, 22; Num. xxxii, 40, 41). The time when Becher first appears among the Ephraimites, viz., just before the entering into the promised land, when the people were numbered by genealogies for the express purpose of dividing the inheritance equitably among the tribes, is evidently highly favorable to this view. (See Num. xxvi, 52-56; xxvii.) The junior branches of Becher's family would of course continue in the tribe of Benjamin. Their names, as given in 1 Chron. vii, 8, were Zemira, Joash, Eliezer, Elioenai, Omri, Jerimoth, and Abiah; other branches possessed the fields around Anathoth and Alameth (called Alemeth vi, 60, and Almon Josh. xxi, 18). As the most important of them, being ancestor to King Saul, and his great captain Abner (1 Sam. xiv, 50), the last named, Abiah, was literally Becher's

son, it would seem that the rest (with others not there named) were likewise. See JACOB. The generations appear to have been as follows: Becher—Abiah; then (after a long interval, see SAUL) Aphiah (1 Sam. ix, 1)—Bechorath—Zeror—Abiel (Jehiel, 1 Chron. ix, 35) —Ner—Kish—Saul. Abner was another son of Ner, brother therefore to Kish, and uncle to Saul. Abiel or Jehiel seems to have been the first of his house who settled at Gibeon or Gibeah (1 Chron. viii, 29; ix, 35), which perhaps he acquired by his marriage with Maachah, and which became thenceforth the seat of his family, and was called afterward Gibeah of Saul (1 Sam. xi, 4; Isa. x, 29). From 1 Chron. viii, 6, it would seem that before this, Gibeon, or Geba, had been possessed by the sons of Ehud (called Abihud ver. 3) and other sons of Bela. Another remarkable descendant of Becher was Sheba, the son of Bichri, a Benjamite, who headed the formidable rebellion against David described in 2 Sam. xx; and another, probably Shimei, the son of Gera of Bahurim, who cursed David as he fled from Absalom (2 Sam. xvi, 5), since he is said to be "a man of the family of the house of Saul." But if so, Gera must be a different person from the Gera of Gen. xlvi, 21 and 1 Chron. viii, 3. Perhaps therefore מִשְׁפָּחָה is used in the wider sense of *tribe*, as Josh. vii, 17, and so the passage may only mean that Shimei was a Benjamite.

A third solution of both the above difficulties is to transfer from the 35th verse to the 38th of Num. xxvi the clause, "*Of Becher the family of the Bachrites*," inserting it in its natural place between Bela and his family and Ashbel and his family; the 38th verse would then stand thus: "The sons of Benjamin, after their families: of Bela, the family of the Belaites; of Becher, the family of the Bachrites; of Ashbel, the family of the Ashbelites," etc. This conjectural emendation is in part confirmed by the reading of the Sept. Thus, in the case before us, we have the tribe of Benjamin described (1) as it was about the time when Jacob went down into Egypt, or rather at his death; (2) as it was just before the entrance into Canaan; (3) as it was in the days of David; and (4) as it was eleven generations after Jonathan and David, i. e. in Hezekiah's reign. See GENEALOGY.

2. (Sept. omits.) The second son of Ephraim; his posterity were called BACHRITES (Num. xxvi, 35). In 1 Chron. vii, 20, *Bered* seems to have been his nephew rather than the same person, as the margin supposes. B.C. post 1874. There is some reason, however, for identifying him with the preceding (see above).

Becho'rath (Heb. *Bekorath'*, בְּכֹרַת, *first-born;* Sept. Βεχωρόθ v. r. Βαχίρ), the son of Aphiah, and the great-grandfather of Ner, the grandfather of King Saul (1 Sam. ix, 1). B.C. long ante 1093.

Becker (or BEKKER), **Balthasar**, was born Mar. 30, 1634, in Friesland, and became a minister at Amsterdam. He was a zealous Cartesian, and was charged with Socinianism. His reputation chiefly rests upon a work in Dutch, entitled *De Betooverde Wereld*, "The Enchanted World" (Amst. 1691–93), which undertakes to show that the devil never inspires men with evil thoughts, nor tempts them, and that men have never been possessed with devils, etc. His views of dæmoniacal possession, etc., are in substance those of the modern Rationalists, of whom he was a forerunner in other doctrines as well as in this. The Consistory of Amsterdam deposed him in 1692. The above work was translated into French (4 vols. Amst. 1694), into German (by Schwager, Amst. 1693, new ed. by Semler, Leipz. 1781 sq. 3 vols.), and into English. Becker died June 11, 1698. See *Life* by Schwabe (Kopenh. 1780); Mosheim, *Ch. Hist.* cent. xvii, pt. ii, ch. ii, § 35; Hagenbach, *Hist. of Doctrines*, § 225; Landon, *Eccl. Dict.* ii, 116; Hurst, *Hist. of Rationalism*, 347.

Becker, Karl Christian Ludwig, D.D., a German Reformed minister, was born in Anhalt-Coethen, Germany, Nov. 17th, 1756. He pursued his preparatory studies in a gymnasium near his native place, and at eighteen entered the University of Halle, where he studied four years. Thence he went to Bremen, where he spent fourteen years as a *candidatus theologiæ*, preaching occasionally for the pastors of that city, and devoting part of his time to preparing young men for the universities. While at Bremen he published *An Exposition of the 53d Chapter of Isaiah*, a *Treatise on the Best Mode of Converting the Jews*, and two volumes of *Sermons*—all able works. In 1793 he emigrated to America, bearing with him the most flattering testimonials from the ministerium of Bremen. He immediately received a call from several German Reformed congregations in Northampton County, Penn. In March, 1795, he became pastor of the German Reformed congregation in Lancaster, Penn. In 1806 he took charge of the Church in Second Street, Baltimore, Md. In 1810 he published a volume of *Sermons*, which was well received. He died suddenly, July 12th, 1818. There being in Dr. Becker's time as yet no theological seminary in the German Reformed Church in America, many of its ministers pursued their theological studies with him. He possessed a strong mind, and was thoroughly educated. Ardent and impulsive, he was frequently "caught up," while preaching, into an overwhelming strain of impassioned eloquence and tender feeling, swaying the congregation as the wind moves a forest. He wrote and preached only in the German language. See Harbaugh, *Fathers of the Germ. Ref. Church*, ii, 65.

Becker, Jacob Christian, D.D., a German Reformed minister, son of Dr. C. L. Becker, of Baltimore, Md. He was born Jan. 14th, 1790. He studied theology with his father, and was licensed in 1808. He labored as pastor about three years in Manchester, Md., and the rest of his life in Northampton County, Penn. In 1839 he was elected by the synod of the German Reformed Church as Professor of Theology in its seminary, which call he declined, preferring to remain a pastor. Many German Reformed ministers studied with him. He was a learned man and an eloquent preacher. He died August 18th, 1858.

Becket, THOMAS À (properly THOMAS BECKET, as he was not of noble birth), was the son of a London tradesman, and was born in London about 1118. He received a collegiate education at Oxford, completed by the study of the civil and canon law at Bologna, under the patronage of Theobald, archbishop of Canterbury, and was early carried to preferment by his undoubted abilities, aided by a handsome person and refined manners, but still more by the jealousy which divided the civil and ecclesiastical powers at that time. On his return from Italy, Becket was appointed archdeacon of Canterbury by his patron, and soon after the accession of Henry II in 1154, was raised to the dignity of high chancellor, doubtless by the influence of the prelacy favoring his own ambition. At this time, it should be remarked, the power of the popes had risen to an arrogant height, and the dispute about investitures, the subjection of the clergy to lay jurisdiction in criminal matters, and various alleged abuses on either side, were subjects of continual and bitter strife between the Church and the crowned heads of Europe. It is not likely that Becket was ever undecided in his own views on any of these subjects, or on the part he was destined to play in the politics of the period; but it is easy to imagine that each party would see the means of advancing its own pretensions in the splendid abilities, the acknowledged purity of life, and the courtly manners of the young churchman. As chancellor he served the king so faithfully, and was so pleasant a companion to him, both in his business and in his pleasures, that he had his thorough confidence and affection. On the death of Theobald in 1162, the king was urgent for his elevation to the see of Canterbury; but many of the bishops opposed it, on account of

Becket's devotion to the king. But, once consecrated, it devolved upon him to decide whether he would serve the Church or the state, and he declared for the former without hesitation. The king and his late minister were equally matched for their inflexibility, quickness of resolution, undaunted courage, and statesmanlike abilities; and both were influenced, farther than their own consciences extended, by the spirit of the age. Three years of strife led to the council of Clarendon, convoked by Henry in 1164, when Becket yielded to the entreaties or menaces of the barons, and signed the famous "*Constitutions of Clarendon*" [see CLARENDON], by which the differences between the Church and state were regulated. These articles, which were, in reality, nothing but a formal statement of the ancient usages of England, not only rendered the state supreme in all that concerned the general government of the nation, but virtually separated England from Rome, so far as the *temporal* authority of the pope was concerned. The pope, therefore, refused to ratify them, and Becket, seeing his opportunity, and really repenting of the compliance that had been wrung from him, refused to perform his office in the Church, and endeavored to leave the kingdom, in which, at last, he succeeded, only to draw down the vengeance of Henry upon his connections. The progress of the quarrel belongs rather to the history of the times than a single life. Becket remained in exile six years, and, matters being in some measure accommodated, returned to England in 1170, shortly after the coronation of the king's son, which had been designed by Henry as a means of securing the succession. Becket's refusal to remove the censures with which the agents in this transaction had been visited, his haughty contempt of the crown, and the sentences of excommunication which he continued to fulminate from the altar of Canterbury cathedral, provoked anew the indignation of the king. It is idle to judge the actions of men in those iron times by the formulas of the present day. The question, stripped of all disguise, was simply this: whether the pope or Henry Plantagenet was henceforth to be king in England; whether the *canon law* or the *ancient usages* should govern the realm. The Norman lords resolved the matter in their own rude way, when at length four of them left the royal presence in hot anger, after hearing of some fresh indignity, and determined on bringing the controversy to a bloody close. Becket was murdered during the celebration of the vesper service on the 29th of December, 1170. He was canonized by Alexander III in 1174. The pope excommunicated the murderers and their accomplices, and the king, who was generally looked upon as implicated, purchased absolution by conceding to Rome the freedom of its judicial proceedings, and by doing penance at the grave of Becket. Becket soon became one of the most popular English saints, and his shrine the richest in England. Four centuries later Henry VIII, 1538, had proceedings instituted against him for treason, his bones burned, and the gold and jewels which adorned his shrine carried to the royal treasury. His life may be found in all the English histories, which give various views of his character, according to the ecclesiastical views of the writers. In 1859 Prof. Hippeau, of Caen, published *La Vie de Saint Thomas le Martyr*, par Garnier de Pont Saint Mayence, a poem of the 12th century, now issued for the first time. The introduction by the editor is full of interest.—Rich, s. v.; Giles, *Life and Letters of Th. à Becket* (Lond. 1846, 2 vols. 8vo); *Opera*, ed. Giles (Lond. 1846-48, 5 vols. 8vo); Southey, *Book of the Church;* Gieseler, *Ch. Hist.* per. iii, div. iii, § 52; Hase, *Ch. Hist.* § 189; Rule, *Studies from History*, i, 4-78; Buss, *Der H. Thomas* (Mentz, 1856, 8vo); Bataille, *Vie de St. Th. Becket* (Paris, 1843); *English Cyclop.* s. v.; *N. Am. Rev.* lxiv, 118.

Becon, THOMAS, D.D., prebend of Canterbury, was born 1511 or 1512, place unknown. He graduated at St. John's College, Cambridge, 1530, was ordained 1538, and obtained the vicarage of Brensett, Kent. He had imbibed the principles of the Reformation from Stafford and Latimer at Cambridge, but was cautious in expressing his views, publishing under the name of Theodore Basil. Nevertheless, he was imprisoned, and in 1541 recanted at Paul's Cross, and burned his books. On the accession of Edward VI he was made rector of St. Stephen's, Walbrook, 1547, and chaplain to Cranmer. He was again imprisoned in Queen Mary's time, but escaped in 1554 and went to Strasburgh. His writings were denounced in a royal proclamation of 1555. On the accession of Elizabeth he was restored to his old rectory, but the strong Protestant principles which he professed hindered his advancement under a government which persecuted Puritanism. He died at Canterbury, 1563 (or 1567?). He was a very voluminous writer in the Reformation controversy, and his vigor, earnestness, and erudition have kept his books in demand. They were collected in 3 vols. fol. (Lond. 1563-4), and have been recently reprinted by the Parker Society (Camb. 1843-4, 2 vols. 8vo), with a sketch of Becon's life.—*Princeton Rev.* v, 504.

Bec'tileth, THE PLAIN OF (τὸ πεδίον Βακτιλαίθ v. r. Βεκτελέθ = Heb. בֵּית קְטֶלֶת, *house of slaughter*), mentioned in Judith ii, 21, as lying between Nineveh and Cilicia. The name has been compared with *Bactaella* (Βακταιαλλή), a town of Syria named by Ptolemy (lxix, 35) as situated in Castiotis (v, 15); *Bactiali* in the Peutinger Tables, which place it 21 miles from Antioch (comp. the *Itin. Antonin.*). The most important plain in this direction is the Bekaa, or valley lying between the two chains of Lebanon; and it is possible that Bectileth is a corruption of that well-known name, if, indeed, it be a historical name at all. See Mannert, *Alt. Geog.* VI, i, 456.

Bed, properly מִטָּה, *mittah'*, κλίνη, either for rest at night, Exod. viii, 3; 1 Sam. xix, 13, 15, 16; 1 Kings xvii, 19; 2 Kings iv, 10, 21; xi, 2; 2 Chron. xxii, 11; Psa. vi, 6; Prov. xxvi, 14; Mark iv, 21; Luke viii, 16; xvii, 34; or during illness, Gen. xlvii, 31; xlviii, 2; xlix, 33; 1 Sam. xxviii, 23; 2 Kings i, 4, 6, 16; iv, 32; Mark vii, 30; Rev. ii, 22; often simply a *sofa* for ease and quiet, 1 Sam. xxviii, 23; Esther vii, 8; Amos iii, 12; vi, 4; once a *sedan* for pleasure, Cant. iii, 7; in the New Test. frequently a mere *couch*, consisting of a litter and coverlet, Matt. ix, 2, 6; Luke v, 18; Acts v, 15 (for which more properly the diminutive κλινιδίον, "couch," Luke v, 19, 24; or κράββατος, frequently occurring, usually "bed," once "couch," Acts v, 15; and once in the sense of a more permanent sick-bed, Acts ix, 33); used also for *bier* for dead bodies, 2 Sam. iii, 31; and specially of the *triclinium*, or dinner-bed, Esther i, 6; Ezek. xxiii, 41; "table," Mark vii, 4. Another term of frequent occurrence is מִשְׁכָּב, *mishkab'*, κοίτη, which almost always has the signification of marriage-bed, or some analogous idea (except in the Chaldee equivalent, מִשְׁכַּב of Dan.), and is often translated by terms expressive of that sense. To these may be added the poetic יָצוּעַ, *yatsu'a*, Job xvii, 13; Psa. lxiii, 6; cxxxii, 3; signifying the same as the preceding in Gen. xlix, 4; 1 Chron. v, 1; and "chamber" in prose, 1 Kings vi, 5, 6, 10; also מַצָּע, *matstsa'*, Isa. xxviii, 20; and, finally, עֶרֶשׂ, *er'es*, signifying, as the derivation shows, a *canopied bed* of more imposing style, for whatever purpose, Job vii, 13; Psa. xli, 3; cxxxii, 3 (in the original); Prov. vii, 16; Cant. i, 16; "couch" in Psa. vi, 6; Amos iii, 12; vi, 4; and properly rendered "*bedstead*" in Deut. iii, 11. In this last-named passage a *coffin* is thought by some to be meant. See GIANT.

We may distinguish in the Jewish bed the following principal parts: 1. The bedstead was not always necessary, the divan, or platform along the side or end

of an Oriental room, sufficing as a support for the bedding. See BEDCHAMBER. Yet some slight and portable frame seems implied among the senses of the word מִטָּה, *mittah'*, which is used for a "bier" (2 Sam. iii, 31), and for the ordinary bed (2 Kings iv, 10), for the litter on which a sick person might be carried (1 Sam. xix, 15), for Jacob's bed of sickness (Gen. xlvii, 31), and for the couch on which guests reclined at a banquet (Esth. i, 6). See COUCH. Thus it seems the comprehensive and generic term. The proper word for a bedstead appears to be עֶרֶשׂ, *e'res*, used Deut. iii, 11, to describe that on which lay the giant Og, whose vast bulk and weight required one of iron. See BEDSTEAD. 2. The substratum or bottom portion of the bed itself was limited to a mere mat, or one or more quilts. 3. Over this a quilt finer than those used for the under part of the bed. In summer, a thin blanket, or the outer garment worn by day (1 Sam. xix, 13), sufficed. This latter, in the case of a poor person, often formed the entire bedding, and that without a bedstead. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv, 13). 4. The bed-clothes. The only material mentioned for this is that which occurs 1 Sam. xix, 13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use. 5. In Ezra xiii, 18, occurs the word כְּסָת, *ke'seth* (Sept. *προσκεφάλαιον*), which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's skin, with a stuffing of cotton, etc. We read of a "pillow," also, in the boat in which our Lord lay asleep (Mark iv, 38) as he crossed the lake. The block of stone, such as Jacob used, covered, perhaps, with a garment, was not unusual among the poorer folk, shepherds, etc. See PILLOW. 6. The ornamental portions, and those which luxury added, were pillars and a canopy (Judith xiii, 9); ivory carvings, gold and silver (Joseph. *Ant.* xii, 21, 14), and probably mosaic work, purple and fine linen, are also mentioned as constituting parts of beds (Esth. i, 6; Cant. iii, 9, 10), where the word אַפִּרְיוֹן, *appiryon'* (Sept. *φορεῖον*), seems to mean "a litter" (Prov. vii, 16, 17; Amos xi, 4). So also are perfumes. See SLEEP.

Be'dad (Heb. *Bedad'*, בְּדַד, *separation*, otherwise for בֶּן־אֲדַד, *son of Adad;* Sept. Βαράδ), the father of Hadad, a king in Edom (Gen. xxxvi, 35; 1 Chr. i, 46). B.C. ante 1093.

Be'dan (Heb. *Bedan'*, בְּדָן, signif. doubtful; see below), the name of two men.

1. In 1 Sam. xii, 11, we read that the Lord sent as deliverers of Israel Jerubbaal, *Bedan*, Jephthah, Samuel. Three of these we know to have been judges of Israel, but we nowhere find Bedan among the number. The Targum understands it of Samson, and so Jerome and the generality of interpreters; but this interpretation goes on the supposition that the name should be rendered *in Dan*, i. e. one in Dan, or of the tribe of Dan, as Samson was. In this sense, as Kimchi observes, it would have the same force as Ben-Dan, a son of Dan, a Danite. Such an intermixture of proper names and appellatives, however, is very doubtful; and it is to be noted that Bedan is mentioned before Jephthah, whereas Samson was after him. The Septuagint, Syriac, and Arabic have *Barak*, which many think the preferable reading (comp. Heb. xi, 32). Others think there was an actual judge of this name not mentioned in the O. T.; but this view is subversive of the whole history, and discountenanced by the parallel account of Josephus. See JUDGE. A man of the name of Bedan occurs, however, among the posterity of Manasseh (1 Chron. vii, 17), and Junius, followed by some others, thinks that the judge Jair is meant, and that he is here called Bedan to distinguish him from the more ancient Jair, the son of Manasseh. The order in which the judges are here named is not at variance with this view (Num. xxxii, 41; Judg. x, 3, 4); but surely, if Jair had been really intended, he might have been called by that name without any danger of his being, in this text (where he is called a deliverer of Israel, and placed among the judges), confounded with the more ancient Jair. It is therefore most probable that *Bedan* is a contracted form for the name of the judge ABDON (q. v.).

2. (Sept. Βαδάμ.) The son of Ullam, the great-grandson of Manasseh (1 Chron. vii, 17). B.C. post 1856. See the foregoing.

Bedchamber (חֲדַר הַמִּטּוֹת, *room of the beds*, 2 Kings xi, 2; 2 Chron. xxii, 11; elsewhere חֲדַר מִשְׁכָּב, *sleeping-room*, Exod. viii, 3; 2 Sam. iv, 7; 2 Kings vi, 12; Eccles. x, 20). Bedrooms in the East consist of an apartment furnished with a divan, or daïs, which is a slightly elevated platform at the upper end, and often along the sides of the room. On this are laid the mattresses on which the Western Asiatics sit cross-legged in the daytime, with large cushions against the wall to support the back. At night the light bedding is usually laid out upon this divan, and thus beds for many persons are easily formed. The bedding is removed in the morning, and deposited in recesses in the room made for the purpose. This is a sort of general sleeping-room for the males of the family and for guests, none but the master having access to the inner parts of the house, where alone there are proper and distinct bedchambers. In these the bedding is either laid on the carpeted floor, or placed on a low frame or bedstead. This difference between the public and private sleeping-room, which the arrangement of an Eastern household renders necessary, seems to explain the difficulties which have perplexed readers of travels, who, finding mention only of the more public dormitory, the divan, have been led to conclude that there was no other or different one. See DIVAN.

Oriental sleeping Apartment.

Josephus (*Ant.* xii, 4, 11) mentions the bedchambers in the Arabian palace of Hyrcanus. The ordinary furniture of a bedchamber in private life is given in 2 Kings iv, 10. The "bedchamber" in the Temple where Joash was hidden was probably a store-chamber for keeping beds, not a mere bedroom, and thus better adapted to conceal the fugitives (2 Kings xi, 2; 2 Chr. xxii, 11). The position of the bedchamber in the most remote and secret parts of the palace seems marked in Exod. viii, 3; 2 Kings vi, 12. See BED.

Bede, "*The Venerable*," one of the most eminent fathers of the English Church, was born in the county of Durham about 673 (between 672 and 677). His early years were spent in the monastery of St. Paul at Jarrow, and his later education was received in that of St. Peter at Wearmouth. In these two monasteries, which were not above five miles apart, he spent his life, under the rule of Benedict and Ceolfride, who was the first abbot of Jarrow, and who, after the death

of Benedict, presided over both houses. At nineteen years of age he was made deacon, and was ordained to the priesthood, as he himself tells us, at thirty years of age, by John of Beverley, Bishop of Hagustald (Hexham). Pope Sergius I invited him to Rome to assist him with his advice; but Bede, it appears, excused himself, and spent the whole of his tranquil life in his monastery, improving himself in all the learning of his age, but directing his more particular attention to the compilation of an *Ecclesiastical History of the English Nation* (*Historia Ecclesiastica*, etc.), the materials for which he obtained partly from chronicles, partly from annals preserved in contemporary convents, and partly from the information of prelates with whom he was acquainted. Making allowance for the introduction of legendary matter, which was the fault of the age, few works have supported their credit so long, or been so generally consulted as authentic sources. Bede published this history about the year 734, when, as he informs us, he was in his fifty-ninth year, but before this he had written many other books on various subjects, a catalogue of which he subjoined to his history. So great was his reputation, that it was said of him, "hominem, in extremo orbis angulo natum, universum orbem suo ingenio perstrinxisse." He had a multitude of scholars, and passed his life in study, in teaching others, and in prayer, thinking, like his master, John of Beverley, that the chief business of a monk was to make himself of use to others. In the year 735, shortly before Easter, he was seized by a slight attack of inflammation of the lungs, which continued to grow worse until the 26th of May (Ascension-day). He was continually active to the last, and particularly anxious about two works: one his translation of John's Gospel into the Saxon language, the other some passages which he was extracting from the works of St. Isidore. The day before his death he grew much worse, and his feet began to swell, yet he passed the night as usual, and continued dictating to the person who acted as his amanuensis, who, observing his weakness, said, "There remains now only one chapter, but it seems difficult to you to speak." To which he answered, "It is easy: take your pen, mend it, and write quickly." About nine o'clock he sent for some of his brethren, priests of the monastery, to divide among them some incense and other things of little value which he had preserved in a chest. While he was speaking, the young man, Wilberch, who wrote for him, said, "Master, there is but one sentence wanting;" upon which he bid him write quick, and soon after the scribe said, "Now it is finished." To which he replied, "Thou hast said the truth—consummatum est. Take up my head; I wish to sit opposite to the place where I have been accustomed to pray, and where now sitting I may yet invoke my Father." Being thus seated, according to his desire, upon the floor of his cell, he said, "Glory be to the Father, and to the Son, and to the Holy Ghost;" and as he pronounced the last word he expired (Neander, *Light in Dark Places*, 162). He died, according to the best opinion, May 26th, 735, though the exact date has been contested.

The first catalogue of Bede's works, as we have before observed, we have from himself, at the end of his *Ecclesiastical History*, which contains all he had written before the year 731. This we find copied by Leland, who also mentions some other pieces he had met with of Bede's, and points out likewise several that passed under Bede's name, though, in Leland's judgment, spurious (Leland, *De Script. Brit.* ed. Hall, Oxford, 1709, i, 115). Bale, in the first edition of his work on British writers (4to, Gippesw. 1548, fol. 50), mentions ninety-six treatises written by Bede, and in his last edition (fol. 1559, p. 94) swells these to one hundred and forty-five tracts; and declares at the close of both catalogues that there were numberless pieces besides of Bede's which he had not seen. The following is the catalogue of his writings given by Cave: 1. *De Rerum Naturâ liber*:—2. *De Temporum Ratione*:—3. *De Sex Ætatibus Mundi* (separately, at Paris, 1507; Cologne, 1537):—4. *De temporibus ad intelligendum supputationem temporum S. Scripturæ*:—5. *Sententiæ ex Ciceronе et Aristotele*:—6. *De Proverbiis*:—7. *De substantiâ elementorum*:—8. *Philosophiæ lib. IV*:—9. *De Paschate sive Æquinoctio liber*:—10. *Epistola de divinatione mortis et vitæ*:—11. *De Arcâ Noë*:—12. *De linguis gentium*:—13. *Oracula Sibyllina*:—14. *Historiæ Ecclesiasticæ Gentis Anglorum libri V, a primo Julii Cæsaris in Britanniam adventu ad ann.* 731 *pertingentes* (Antwerp, 1550; Heidelberg, 1587; Cologne, 1601, 8vo; Cambridge, 1644; Paris, with the notes of Chifflet, 1681, 4to):—15. *Vita S. Cuthberti*:—16. *Vitæ SS. Felicis, Vedasti, Columbani, Attalæ, Patricii, Eustasii, Bertelfi, Arnolphi* (or *Arnoldi*), *Burgundoforæ*. Of these, however, three are wrongly attributed to Bede: the life of St. Patrick is by Probus; that of St. Columbanus by Jonas; and that of St. Arnolphus, of Metz, by Paul the Deacon:—17. *Carmen de Justini martyrio* (St. Justin beheaded at Paris under Diocletian):—18. *Martyrologium*. Composed, as he states, by himself, but altered and interpolated in subsequent times. See the Preface of the Bollandists, *ad Januar.* cap. 4, and *Prolog. ad Mensem Mart.* tom. ii, sec. 5. The corrupted Martyrology was given separately at Antwerp in 1564, 12mo:—19. *De situ Hierusalem, et locorum sanctorum*:—20. *Interpretatio nominum Hebraicorum et Græcorum in S. Script. occurrentium*:—21. *Excerpta et Collectanea*. Unworthy altogether, in the opinion of Cave and Dupin, of Bede:—22. *In Hexaëmeron*, taken from Sts. Basil, Ambrose, and Augustine:—23. *In Pentateuchum et libros Regum*:—24. *In Samuelem*:—25. *In Esdram, Tobiam, Job* (not by Bede, but by Philip of Syda, the presbyter), *Proverbia, et Cantica*:—26. *De Tabernaculo, ac vasis et vestibus ejus*:—27. *Commentaria in IV Evangelia et Acta Apost.*:—28. *De nominibus locorum qui in Actis Apost. leguntur*:—29. *Commentaria in Epp. Catholicas et Apocalypsin*:—30. *Retractationes et Quæstiones in Acta Apost.*:—31. *Commentaria in omnes Epist. S. Pauli;* a work almost entirely compiled from St. Augustine. (The most probable opinion is that this is a work of Florus, a deacon of Lyons, whose name it bears in three or four MSS. It is, however, certain [from himself] that Bede wrote such a commentary as the present, and Mabillon states that he found in two MSS., each eight hundred years old, *A Commentary on St. Paul's Epistles*, taken from St. Augustine, and *attributed to Bede*, but quite different from this which goes under his name. There can, therefore, be little doubt that the latter is the genuine work of Bede, and this of Florus):—32. *Homiliæ de Tempore*, viz., 33 for the summer, 32 for the summer festivals, 15 for the winter, 22 for Lent, 16 for the winter festivals, and various sermons to the people (Cologne, 1534):—33. *Liber de muliere forti*, i. e. the Church:—34. *De Officiis liber*:—35. *Scintillæ sive Loci Communes*:—36. *Fragmenta in libros Sapientiales et Psalterii versus*:—37. *De Templo Solomonis*:—38. *Quæstiones in Octateuchum et IV libros Regum*:—39. *Quæstiones Variæ*:—40. *Commentaria in Psalmos*:—41. *Vocabulorum Psalterii Expositio*:—42. *De Diapsalmate collectio*:—43. *Sermo in id*, "*Dominus de cœlo prospexit*:"—44. *Commentarii in Boethii Libros de Trinitate*:—45. *De septem verbis Christi*:—46. *Meditationes Passionis Christi, per septem horas diei*:—47. *De Remediis Peccatorum* (his Penitential):—48. *Cunabula grammaticæ artis Donati*:—49. *De octo partibus Orationis*:—50. *De Arte Metricâ*:—51. *De Orthographiâ*:—52. *De schematibus S. Scripturæ*:—53. *De tropis S. Scripturæ;* and various works relating to arithmetic, astronomy, etc. etc. All these works were collected and published at Paris, in 3 vols. fol., 1545, and again in 1554, in 8 vols.; also at Basle in 1563; at Cologne in 1612; and again in 1688, in 4 vols. fol. The Cologne edition of 1612 is very faulty. There is also a pretty com-

plete edition in Migne, *Patrologiæ Cursus*, vols. 90–96 (Paris, 1850, 6 vols. 8vo). An edition of the historical and theological works (edited by J. A. Giles, LL.D.) was published at London in 1842–3, in 12 vols. 8vo. The best edition of the Latin text of the *Historia Ecclesiastica* is that of Stevenson (London, 1838, 8vo), which gives also a *Life of Bede* (English version by Giles, London, 1840 and 1847, 8vo). Besides the above, we have—54. *Acta S. Cuthberti*, attributed to Bede, and published by Canisius, *Ant. Lect.* v, 692 (or ii, 4, nov. ed.):—55. *Aristotelis Axiomata exposita* (London, 1592, 8vo; Paris, 1604):—56. *Hymns*. Edited by Cassander, with Scholia, among the works of that writer, 1616:—57. *Epistola apologetica ad Plegwinum Monachum*.—58. *Epistola ad Egbertum, Ebor. Antistitem*:—59. *Vitæ V. Abbatum Priorum Weremuthensium et Gervicensium*, mentioned by William of Malmesbury, lib. i, cap. 3. The last three works were published by Sir James Ware at Dublin, 1664, 8vo:—60. *Epistola ad Albinum* (abbot of St. Peter's at Canterbury), given by Mabillon in the first volume of his *Analecta*:—61. *Martyrologium*, in heroic verse, given by D'Achery, *Spicil.* ii, 23. Many works of Bede still remain in MS.; a list is given by Cave. See Cave, *Hist. Lit.* anno 701; Dupin, *Hist. Eccl. Writers*, ii, 28; Landon, *Eccl. Dict.* ii, 118; Gehle, *De Bedae vita et Scriptis* (1838); Allibone, *Dict. of Authors*, i, 154; *North American Rev.* July, 1861, art. iii; *Biog. Univ.* iv, 38; *Engl. Cyclopædia*, s. v.

Bede'iah (Heb. *Bedeyah'*, בְּדְיָה, for עֹבַדְיָה, i. q. "Obadiah," *servant of Jehovah;* Sept. Βαδαΐα), one of the family of Bani, who divorced his foreign wife on the return from Babylon (Ezra x, 35). B.C. 458.

Bedell, derived by Spelman, Vossius, and others from Sax. *Bidel*, which signifies *a crier;* thus bishops, in many old Saxon MSS., are called the "Bedells of God," *præcones Dei*. The name is now applied in England almost exclusively to the bedells of the universities, who carry the mace before the chancellor or vice-chancellor. Martene says that the inferior apparitors, who cited persons to court, were also called *bedells*.—Landon, *Eccl. Dict.* ii, 121.

Bedell, Gregory T., D.D., a distinguished minister of the Protestant Episcopal Church, was born on Staten Island, Oct. 28, 1793, and graduated at Columbia College 1811. After studying theology under Dr. How of Trinity, he was ordained by Bishop Hobart in 1814. His first charge was at Hudson, N. Y., where he remained from 1815 to 1818, when he removed to Fayetteville, N. C. Finding the climate unfavorable, he removed to Philadelphia in 1822, and a new church (St. Andrew's) was organized, of which he remained the faithful and devoted pastor until his death in 1834. In 1830 he was made D.D. at Dickinson College. His zeal devoured his strength; no labor seemed too great, if he could win souls; and his memory is precious among Christians of all churches in Philadelphia. He wrote a number of small religious books, and was, for several years, editor of the "Episcopal Recorder." His *Sermons* (Phil. 1835, 2 vols. 8vo) were edited by Dr. Tyng, with a sketch of his life.—Sprague, *Annals*, v, 556; see also Tyng, *Memoir of the Rev. G. T. Bedell* (Phil. 1836, 2d ed.); Allibone, *Dict. of Authors*, i, 154.

Bedell, William, an Irish prelate, was born at Notley, Essex, 1570, and educated at Emanuel College, Cambridge, where he became B.D. 1599. His first preferment was St. Edmondsbury, Suffolk, which he left in 1604 to become chaplain to Sir Henry Wotton, ambassador at Venice. At Venice he spent 8 years, and was intimate with De Dominis (q. v.) and Father Paul Sarpi (q. v.); and, on returning to England, he translated Father Paul's *History of the Council of Trent* into Latin. In 1627 he was appointed provost of Trinity College, Dublin, and in 1629 bishop of Kilmore and Ardagh. He set himself to reform abuses, and gave an example by relinquishing one of his dioceses (Ardagh). Through his labors many Romanists, including priests, were converted; and he had the Bible and Prayer-book translated into Irish. In 1641 he was imprisoned by the rebels, and died in consequence, Feb. 7, 1642. His *Life, with the Letters between Waddesworth and Bedell*, was published by Bishop Burnet (Lond. 1685, 8vo). See Coleridge, *Works*, v, 313.

Bedford, Arthur, an Oriental scholar of some note, was born in Gloucestershire 1668. He studied at Brazenose College, Oxford, where he passed A.M. in 1691. In 1692 he became vicar of Temple Church, Bristol, and in 1724 he was chosen chaplain to the Haberdashers' Hospital, London, where he died in 1745. Among his works are, 1. *Evil and Danger of Stage-plays* (Lond. 1706, 8vo):—2. *The Temple Music* (Lond. 1706, 8vo):—3. *The Great Abuse of Music* (8vo):—4. *An Essay on Singing Dav'd's Psalms* (8vo):—5. *Animadversions on Sir Isaac Newton's Chronology* (Lond. 1728, 8vo):—6. *A Sermon at St. Botolph's, Aldgate, against Stage-plays* (1730, 8vo):—7. *Scripture Chronology* (Lond. 1730, fol.):—8. *Eight Sermons on the Doctrine of the Trinity* (Lond. 1740, 8vo):—9. *The Doctrine of Justification by Faith stated* (1741, 8vo).—Hook, *Eccl. Biog.* ii, 217.

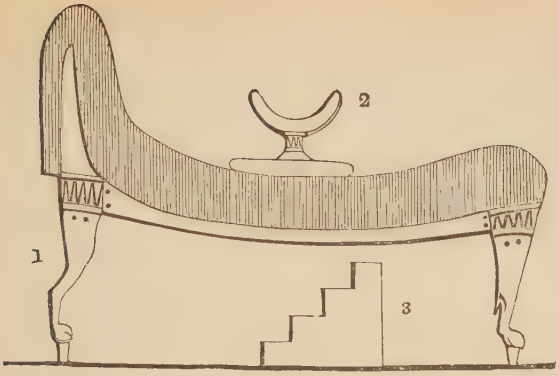
Bedil. See Tin.

Bedolach. See Bdellium.

Bedstead (עֶרֶשׂ, *e'res*, Deut. iii, 11; elsewhere "couch," "bed"). The couches of the Jews for repose and for the use of the sick were usually perhaps simply the standing and fixed divans such as those on which the Western Asiatics commonly make their beds at night. The divan is probably meant in 2 Kings i, 4; xxi, 2; Psa. cxxxii, 4; Amos iii, 12 (Hackett's *Illustra. of Script.* p. 58–60). The most common bedstead in Egypt and Arabia is framed rudely of palm-sticks such as was used in Ancient Egypt. In Palestine, Syria, and Persia, where timber is more plentiful, a bedframe of similar shape is made of boards. This kind

Ancient Egyptian Lattice Bedstead.

of bedstead is also used upon the house-tops during the season in which people sleep there. It is more than likely that Og's bedstead was of this description (Deut. iii, 11). In the times in which he lived the palm-tree was more common in Palestine than at present, and the bedsteads in ordinary use were probably formed of palm-sticks. They would therefore be incapable of sustaining any undue weight without being disjointed and bent awry, and this would dictate the necessity of making that destined to sustain the vast bulk of Og rather of rods of iron than of the mid-ribs of the palm-fronds. These bedsteads are also of a length seldom more than a few inches beyond the average human stature (commonly six feet three inches), and hence the propriety with which the length of Og's bedstead is stated to convey an idea of his stature—a fact which has perplexed those who supposed there was no other bedstead than the divan, seeing that the length of the divan has no determinate reference to the stature of the persons reposing on it. There are traces of a kind of portable couch (1 Sam. xix, 15), which appears to have served as a sofa for



Ancient Egyptian Couch, with Head-rest and Steps.

sitting on in the daytime (1 Sam. xxviii, 3; Ezek. xxiii, 41; Amos vi, 4); and there is now the less reason to doubt that the ancient Hebrews enjoyed this convenience. Such couches were capable of receiving those ornaments of ivory which are mentioned in Amos vi, 4, which of itself shows that the Hebrews had something of the kind, forming an ornamental article of furniture. A bed with a tester is mentioned in Judith

Ancient Greek Couch. From the Sculptures in Asia Minor.

xvi, 23, which, in connection with other indications, and the frequent mention of rich tapestries hung upon and about a bed for luxuriousness and ornament, proves that such beds as are still used by royal and distinguished personages were not unknown under the Hebrew monarchy (comp. Esth. i, 6; Prov. vii, 16 sq.; Ezek. xxiii, 41). There is but little distinction of the

Modern Oriental Bed, with Canopy.

bed from sitting furniture among the Orientals; the same article being used for nightly rest and during the day. This applies both to the divan and bedstead in all its forms, except perhaps the litter. There was also a garden-watcher's bed, מְלוּנָה, *melunah'*, rendered variously in the Auth. Ver. "cottage" and "lodge," which seems to have been slung like a hammock, perhaps from the trees (Isa. i, 8; xxiv, 20). See Bed; Canopy.

Bee (דְּבוֹרָה, *deborah'*, Gr. *μέλισσα*), a gregarious insect, of the family *Apidæ*, order *Hymenoptera*, species *Apis mellifica*, commonly called the honey-bee, one of the most generally-diffused creatures on the globe. Its instincts, its industry, and the valuable product of its labors, have attained for it universal attention from the remotest times. A prodigious number of books have been written, periodical publications have appeared, and even learned societies have been founded, with a view to promote the knowledge of the bee, and increase its usefulness to man. Poets and moralists of every age have derived from it some of their most beautiful and striking illustrations.

The following is a mere outline of the facts ascertained by Swammerdam, Maraldi, Reaumur, Schirach, Bonnet, and Huber:—*Its anatomy and physiology*, comprehending the antennæ, or tactors, by which it exercises at least all the human senses; the eye, full of lenses, and studded with hairs to ward off the pollen or dust of flowers, and the three additional eyes on the top of the head, giving a defensive vision upward from the cups of flowers; the double stomach, the upper performing the office of the crop in birds, and regurgitating the honey, and the lower secreting the wax into various sacklets; the baskets on the thighs for carrying the pollen; the hooked feet; the union of chemical and mechanical perfection in the sting; its organs of progressive motion; its immense muscular strength:—the *different sorts* of bees inhabiting a hive, and composing the most perfect form of insect society, from

The Honey-Bee. 1, Female, or Queen: 2, Male, or Drone; 3, Neuter, or Worker.

the stately venerated queen-regnant, the mother of the whole population and their leader in migrations, down to the drone, each distinguished by its peculiar form and occupations:—the rapidity of their multiplication; the various transitions from the egg to the perfect insect; the amazing deviations from the usual laws of the animal economy; the means by which the loss of a queen is repaired, amounting to the literal *creation* of another; their *architecture* (taught by the great Geometrician, who "made all things by number, weight, and measure"), upon the principles of the most refined geometrical problem; their streets, magazines, royal apartments, houses for the citizens; their *care of the young*, consultations and precautions in sending forth a new colony; their *military prowess*, fortifications, and discipline; their attachment to the hive and the common interest, yet patience under private wrongs; the *subdivision of labor*, by which thousands of individuals co-operate without confusion in the construction of magnificent public works; the uses they serve, as the promoting of the fructification of

flowers; the amazing number and precision of their *instincts*, and the capability of modifying these by circumstances, so far as to raise a doubt whether they be not endowed with a portion, at least, of intelligence resembling that of man.

The bee is first mentioned in Deut. i, 44, where Moses alludes to the irresistible vengeance with which bees pursue their enemies. A similar reference to their fury in swarms is contained in Psa. cxviii, 12. The powerlessness of man under the united attacks of these insects is well attested. Pliny relates that bees were so troublesome in some parts of Crete that the inhabitants were compelled to forsake their homes, and Ælian records that some places in Scythia were formerly inaccessible on account of the swarms of bees with which they were infested. Mr. Park (*Travels*, ii, 57) relates that at Doofroo, some of the people, being in search of honey, unfortunately disturbed a swarm of bees, which came out in great numbers, attacked both men and beasts, obliged them to fly in all directions, so that he feared an end had been put to his journey, and that one ass died the same night, and another the next morning. Even in England the stings of two exasperated hives have been known to kill a horse in a few minutes.

In Judg. xiv, 5-8, it is related that Samson, aided by supernatural strength, rent a young lion that warred against him as he would have rent a kid, and that "after a time," as he returned to *take his wife*, he turned aside to see the carcass of the lion, "and, behold, there was a swarm of bees and honey in the carcass of the lion." It has been hastily concluded that this narrative favors the mistaken notion of the ancients, possibly derived from misunderstanding this very account, that bees might be engendered in the dead bodies of animals (Virgil, *Georg.* iv), and ancient authors are quoted to testify to the aversion of bees to flesh, unpleasant smells, and filthy places. But it may readily be perceived that it is not said that the bees were *bred* in the body of the lion. Again, the frequently-recurring phrase "after a time," literally "after days," introduced into the text, proves that at least sufficient time had elapsed for all the flesh of the animal to have been removed by birds and beasts of prey, ants, etc. The Syriac version translates "the bony carcass." Bochart remarks that the Hebrew phrase sometimes signifies *a whole year*, and in this passage it would seem likely to have this meaning, because such was the length of time which usually elapsed between espousal and marriage (see ver. 7). He refers to Gen. iv, 3; xxiv, 55; Lev. xxv, 29, 30; Judg. xi, 4; comp. with ver. 40; 1 Sam. i, 3; comp. with ver. 7, 20; and 1 Sam. ii, 19; and 1 Sam. xxvii, 7. The circumstance that "*honey*" was found in the carcass as well as bees shows that sufficient time had elapsed since their possession of it for all the flesh to be removed. Nor is such an abode for bees, probably in the skull or thorax, more unsuitable than a hollow in a rock, or in a tree, or in the ground, in which we know they often reside, or those clay nests which they build for themselves in Brazil. Nor is the fact without parallel. Herodotus (v, 14) relates that a swarm of bees took up their abode in the skull of one Silius, an ancient invader of Cyprus, which they filled with honey-combs, after the inhabitants had suspended it over the gate of their city. A similar story is told by Aldrovandus (*De Insectis*, i, 110) of some bees that inhabited and built their combs in a human skeleton in a tomb in a church at Verona.—In Ecclus. xi, 3, the production of honey by bees, and its use as food, are also mentioned. Bees must have been very common in Palestine to justify the title given to it of a land flowing with milk and honey. They are still abundant there (Shaw, *Trav.* p. 292 sq.; Oedmann, *Samml.* vi, 136), and mentioned in the Talmud (*Chelim*, xvi, 7; *Sabb.* xxiv, 3). See Philo, *Opp.* ii, 633; Bochart, iii, 752. See HONEY.

The reference to the bee in Isa. vii, 18, has been misunderstood: "The Lord shall *hiss* for the fly that is in the uttermost parts of the river of Egypt, and for the bee that is in the land of Assyria." Here the fly and the bee are no doubt personifications of those inveterate enemies of Israël, the Egyptians and Assyrians, whom the Lord threatened to excite against his disobedient people. But the *hissing* for them has been interpreted, even by modern writers of eminence, as involving "an allusion to the practice of *calling out the bees from their hives*, by a hissing or whistling sound, *to their labor in the fields*, and summoning them to *return* when the *heavens begin to lower*, or the *shadows of evening to fall*" (Dr. Harris's *Natural History of the Bible*, London, 1825). No one has offered any proof of the existence of such a custom, and the idea will itself seem sufficiently strange to all who are acquainted with the habits of bees. The true allusion is, no doubt, to the custom of the people of the East, and even of many parts of Europe, of calling the attention of any one in the street, etc., by a significant *hiss*, or rather *hist*, as Lowth translates the word both here and in Isa. v, 26, but which is generally done in this country by a short significant *hem!* or other exclamation. Hissing, or rather histing, is in use among us for setting a dog on any object. Hence the sense of the threatening is, I will direct the hostile attention of the Egyptians and Assyrians against you.—Kitto.

In the Septuagint version there is an allusion to the bee, immediately after that of the ant (Prov. vi, 8), which may be thus rendered—"Or go to the bee, and learn how industrious she is, and what a magnificent work she produces; whose labors kings and common people use for their health. And she is desired and praised by all. And though weak in strength, yet prizing wisdom, she prevails." This passage is not now found in any Hebrew copy, and Jerome informs us that it was wanting in his time. Neither is it contained in any other version except the Arabic. It is nevertheless quoted by many ancient writers, as Clem. Alex. *Strom.* lib. i; Origen, *in Num. Hom.* 27, and *in Isai. Hom.* 2; Basil, *Hexameron, Hom.* 8; Ambrose, v, 21; Jerome, *in Ezek.* iii; Theodoret, *De Providentia, Orat.* 5; Antiochus, Abbas Sabbæ, *Hom.* 36; and John Damascenus, ii, 89. It would seem that it was in the Heb. copy used by the Greek translators. The ant and the bee are mentioned together by many writers, because of their similar habits of industry and economy. For the natural history and habits of the bee, see the *Penny Cyclopædia*, s. v. See SWARM.

Beecham, JOHN, D.D., an eminent English Methodist minister, was born in Lincolnshire, 1787. Converted at an early age, he united with the Methodists, and thereby lost the patronage of some friends who designed to educate him for the ministry in the Established Church. In 1815 he entered the Wesleyan ministry, and for sixteen years he labored in circuits with growing usefulness and esteem. His studious habits enabled him early to lay deep foundations in theological knowledge, and his fidelity in his work was equal to the breadth of his acquirements. In 1831 he was appointed one of the general secretaries of the Wesleyan Missionary Society, and in this highly responsible office he continued to labor, with the entire confidence of the Church, up to the time of his death. In administering foreign missions he combined largeness of views with careful attention to detail; and it is not too much to say that the wonderful success of the Methodist missions during the last quarter of a century is due largely to his skill and diligence. In 1855 he visited the eastern provinces of British North America, and died April 22, 1856. He wrote many of the missionary reports, and also *An Essay on the Constitution of Wesleyan Methodism* (Lond. 1850, 8vo). —*Wesleyan Minutes* (Lond. 1856), p. 30; *Wesleyan Magazine*, July, 1856.

Beecher, Jacob, a minister of the German Re-

formed Church, was born near Petersburg, Adams Co., Penn., May 2d, 1799, and studied first at an academy in Hagerstown, Md., and afterward in Jefferson College, Cannonsburg, Penn.; pursued his theological studies first at Princeton Seminary, and afterward continued them, in connection with the German language, in the newly-established Theological Seminary of the German Reformed Church, then located at Carlisle, Penn. He was licensed and ordained in 1826. He immediately took charge of the German Reformed Church of Shepherdstown, Va., together with several affiliated congregations. His health was always feeble. With the hope of improving it, he spent the winter of 1830-31 in the South, in the service of the American Sunday School Union. He died July 15th, 1831. Though his life and the period of his labors were brief, such were his piety and zeal that few ministers are more sacredly remembered in the German Reformed Church. He preached both in the German and English languages.

Beecher, Lyman, D.D., an eminent Presbyterian minister, was born at New Haven, Conn., October 12th, 1775. His father, David Beecher, was a blacksmith, "whose strong, positive character, whose many eccentricities, and whose great dark eyes gave him a celebrity in all the country round. As a boy he was placed with his uncle, Lot Benton, to learn farming, but it was soon found that his bent did not lie that way, and he was sent to Yale College, where he graduated A.B. in 1797. During his college career he earned no distinction by scholarly acquirements, but was early noticed as a remarkably vigorous and original thinker and reasoner. In a debate on baptism, started among the students, he took the Baptist side, 'because,' as he said, 'no one else would take it.' He studied theology with Dr. Dwight for one year, and was licensed to preach by the New Haven West Association in 1798. In 1799 he was ordained, and installed as pastor at East Hampton, Long Island, where he remained eleven years, at a salary of $300 a year. In 1810 he removed to Litchfield, Conn., then the seat of a famous law-school, in which many of the statesmen of the last generation were trained. Here he spent sixteen years of indefatigable pastoral labor, and here, too, he wrote his famous '*Six Sermons on Intemperance*,' which were suggested by the sudden downfall of two of his most intimate friends. In 1826 he accepted a call to the Hanover Street Church, Boston, where he spent six years of immense activity and popularity, distinguished also by the boldness and success with which he oppposed Dr. Channing and grappled Unitarianism, which has never since been as dominant in Boston as before. In 1832 he accepted the presidency of Lane Theological Seminary, Cincinnati, in which service, and that of the Second Presbyterian Church, Cincinnati, he remained during twenty eventful years. In 1833 seventy students withdrew from the seminary on account of a stupid rule, adopted by the trustees in Dr. Beecher's absence, with regard to the discussion of slavery, and this secession laid the foundation of Oberlin College. Oddly enough, Dr. Beecher, himself an abolitionist, and the father of Abolitionists, was now the head of an institution stigmatized as 'pro-slavery.' The doctrinal views of Dr. Beecher had always been moderately Calvinistic, and he was charged by some of the stronger Calvinists with heresy. A trial ensued, ending in 1835, by the adoption of resolutions to which Dr. Beecher assented; but the controversy went on until at last the Presbyterian Church (q. v.) was rent in twain by it. In 1852 Dr. Beecher resigned the presidency of the seminary and returned to Boston. His declining years were spent in Brooklyn, where he died Jan. 10th, 1863. He was three times married, and was the father of thirteen children, of whom several have risen to eminence: Edward, Henry Ward, Charles, and Thomas as preachers, and Catharine and Harriet (Mrs. Stowe, the author of "Uncle Tom's Cabin") as writers. He had a vigorous organization, both physical and mental, and was equally noted for boldness and kindness. As an orator, he was one of the most peculiar, brilliant, and effective of his day. By nature he was a strong reasoner, yet he reasoned rather in the style of an advocate, aiming at a point, than of a judge or a statesman, aiming to cover a whole field of discussion. He spoke and wrote always for some immediate purpose." Albert Barnes states that "no oratory he ever heard equalled Beecher's in his grand flights." Dr. Noah Porter (*New Englander*, xxiii, 354) characterizes Dr. Beecher as follows: "As a preacher, Dr. Beecher was deservedly eminent. But it would be a mistake to account him a ranter, or a fervid declaimer, or an energetic exhorter, or a devout rhapsodist. He was a thinker and a reasoner. His own sturdy and thoughtful intellect could be satisfied with no aliment less substantial than solid reasoning and sound common sense, and he could not bring himself to present to other minds any material different from that which he required for himself. But reasoning in a sermon for the sake of its ingenuity, or speculation for mere speculation's sake, his own soul abhorred. He must needs bring every argument to its practical conclusion, and then press it upon the conscience and the heart with all the power which fervor, and energy, and tact could furnish. Plain language, apt illustrations, and fervent appeals, were the investments with which his nice sense of adaptation and his apostolical love of souls led him to clothe his reasonings. He did not trust exclusively or chiefly to his extemporary power, rare and serviceable as this might be. On many single discourses he bestowed the labor of weeks, and the felicity and choiceness of the language, as well as the arrangement and power of the thoughts, testify to the value of the labor and time expended. Some of his ablest occasional discourses will never cease to be models of the noblest kind of pulpit eloquence. As a reformer he was enterprising, bold, and judicious. The secret of his power and success lay in his firm faith in the power of truth as adapted to change the moral convictions of men, and thus to reform the sentiments and practices of society, and, as designed in the purposes of God, to accomplish great revolutions by means of its faithful proclamation. His policy was bold, because he believed in God. He was enterprising, because he was assured that the cause was not his own. He was judicious, because his heart was set upon the work to be accomplished, and not upon any traditional ways of procedure on the one side, or any novel devices on the other. Hence he was inventive and docile; skilful by his quiet discernment to judge when the old methods were outworn, and fertile to devise those untried expedients which were best fitted to the ends which he believed could and should be accomplished. He was all things to all men, in the good sense of the phrase, because the apostolic feeling was eminent in him, that by any means he might save some. But in all his reforming movements his public spirit was conspicuous in a large-hearted sympathy with the public interests, and an intense personal concern for the Church, his country, and his race. This led him, when in an obscure parish on the farthest extremity of Long Island, to lay upon his own soul the responsibility for the practice of duelling, and to sound the trumpet note which rung throughout the land. This induced him to sympathize with the feebler churches in the thinly-peopled and decaying towns of Connecticut, and to lay the duty of sisterly sympathy and aid upon the wealthier parishes. This moved him to see and feel the wasting desolations of intemperance, not in this or that family or social circle in Litchfield alone, but to make this family and circle the image of thousands of families and communities throughout the country, till the word of the Lord was a fire in his bones, and he could not but lift his voice in the appall-

ing energy of a commissioned prophet. The prevalence of dangerous error depressed and vexed his spirit till it found relief in plans, and protests, and movements which were felt through New England. As a theologian he was thoroughly practical, and his views of theology were moulded by a constant reference to its manifest adaptation to the great end for which a revelation was given to man." His autobiography and life, edited by the Rev. Charles Beecher, appeared in 1864-5 (N. Y. 2 vols. 12mo). His writings, chiefly sermons, temperance essays, lectures, and review articles, were collected substantially, and published under his own supervision, in the *Works of Lyman Beecher*, D.D. (Boston, 1852, 3 vols. 8vo; vol. i, Lectures on Political Atheism; vol. ii, Sermons; vol. iii, Views in Theology).—Wilson, *Presbyterian Almanac*, 1861; *Amer. Theol. Journal*, Feb. 1863; *Autobiography of Dr. Lyman Beecher* (N. Y. 1864-5, 2 vols. 12mo); *Bibliotheca Sacra*, April, 1852; *New Englander*, April, 1864.

Beef. See Ox; Food.

Beëli'ada (Heb. *Beëlyada'*, בְּעֶלְיָדָע, whom *Baal knows;* Sept. Ἐλιαδέ v. r. Βαλλιαδά), one of David's sons, born in Jerusalem (1 Chron. xiv, 7). B.C. post 1045. In the parallel lists (1 Sam. v, 16; 1 Chron. iii, 8) he is called by the equivalent name Eliada, *El* being, perhaps, originally in the name rather than *Baal*. See Baal-.

Beël'sarus (Βεέλσαρος), one of the chief Israelites ("guides") that returned from Babylon with Zerubbabel (1 Esdr. v, 8); evidently the Bilshan (q. v.) of the genuine texts (Ezra ii, 2; Neh. vii, 7).

Beëlteth'mus (Βεέλτεθμος v. r. Βεελτεμώθ, Vulg. *Balthemus*), given as the name of an officer of Artaxerxes residing in Palestine (1 Esdr. ii, 16, 25); evidently a corruption of בַּעַל טְעֵם, *lord of judgment*, A. V. "chancellor;" the title of Rehum, the name immediately before it (Ezra iv, 8).

Beël'zebub (Βεελζεβούλ, Beelzebul) is the name assigned (Matt. x, 25; xii, 24; Mark iii, 24; Luke xi, 15 sq.) to the prince of the dæmons. It is remarkable that, amid all the dæmonology of the Talmud and rabbinical writers, this name should be exclusively confined to the New Testament. There is no doubt that the reading *Beelzebul* is the one which has the support of almost every critical authority; and the *Beelzebub* of the *Peshito* (if indeed it is not a corruption, as Michaelis thinks, *Suppl.* p. 205), and of the Vulgate, and of some modern versions, has probably been accommodated to the name of the Philistine god Baal-zebub (q. v.). Some of those who consider the latter to have been a reverential title for that god believe that Beelzebul is a wilful corruption of it, in order to make it contemptible. It is a fact that the Jews are very fond of turning words into ridicule by such changes of letters as will convert them into words of contemptible signification (e. g. Sychar, Beth-aven). Of this usage Lightfoot gives many instances (*Hor. Hebr.* ad Matth. xii, 24). Beelzebul, then, is considered to mean בַּעַל זְבֻל, i. q. *dung-god*. Some connect the term with זְבוּל, *habitation*, thus making Beelzebul = *οἰκοδεσπότης* (Matt. x, 25), *the lord of the dwelling*, whether as the "prince of the power of the air" (Eph. ii, 2), or as the prince of the lower world (Paulus, quoted by Olshausen, *Comment.* in Matt. x, 25), or as inhabiting human bodies (Schleusner, *Lex.* s. v.), or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology (Movers, *Phöniz.* i, 260). Hug supposes that the fly, under which Baalzebub was represented, was the *Scarabæus pillularius*, or *dunghill beetle*, in which case Baalzebub and Beelzebul might be used indifferently. See Baalim; Fly.

Be'ër (Heb. *Beër'*, בְּאֵר, *a well*), a local proper name, denoting, whether by itself or in composition, Beër-, the presence of an *artificial* well of water. See Well. It was thus distinguished from the frequent prefix En- (q. v.), which designated a *natural* spring. There were two places known by this name simply. See the compounds in their alphabetical order.

1. (With the art., הַבְּאֵר; Sept. ὁ φρέαρ.) A place in the desert, on the confines of Moab, where the Hebrew princes, by the direction of Moses, dug a well with their staves, being the forty-fourth station of the Hebrews in their wanderings from Egypt to Canaan (Num. xxi, 16-18). It seems to have been situated in the south part of the plain Ard Ramadan, not very far north-east of Dibon. See Exode. The "wilderness" (מִדְבָּר), which is named as their next starting-point in the last clause of ver. 18, may be that before spoken of in 13, or it may be a copyist's mistake for מִבְּאֵר. So the Sept., who read καὶ ἀπὸ φρέατος—"and from the well," i. e. "from Beer." Probably the same place is called more fully Beer-elim in Isa. xv, 8. (See Ortlob, *De fonte baculis fosso*, Lpz. 1718.)

According to the tradition of the Targumists—a tradition in part adopted by the apostle Paul (1 Cor. x, 4), this was one of the appearances, the last before the entrance into the Holy Land, of the water which had "followed" the people, from its first arrival at Rephidim, through their wanderings. The water, so the tradition appears to have run, was granted for the sake of Miriam, her merit being that, at the peril of her life, she had watched the ark in which lay the infant Moses. It followed the march over mountains and into valleys, encircling the entire camp, and furnishing water to every man at his own tent door. This it did till her death (Num. xx, 1), at which time it disappeared for a season, apparently rendering a special act necessary on each future occasion for its evocation. The striking of the rock at Kadesh (Num. xx, 10) was the first of these; the digging of the well at Beer by the staves of the princes, the second. Miriam's well at last found a home in a gulf or recess in the sea of Galilee, where at certain seasons its water flowed, and was resorted to for healing purposes (Targums of Onkelos and Pseudo-Jon., Num. xx, 1; xxi, 18, and also the quotations in Lightfoot on John v, 4).—Smith, s. v.

2. (Sept. Vat. Βαιήρ; the Alex. entirely alters the passage—καὶ ἐπορεύθη ἐν ὁδῷ καὶ ἔφυγεν εἰς Ῥαρά; Vulg. *in Eera.*) A town in the tribe of Judah, to which Jotham fled for fear of Abimelech (Judg. ix, 21). Eusebius and Jerome (*Onomast.* s. v. Βηρά, *Beera*) place Beer in the great plain eight Roman miles north of Eleutheropolis; perhaps the well near Deir Dubban. By many this place is identified with Beeroth (q. v.).

Beë'ra (Heb. *Beëra'*, בְּאֵרָא, a Chaldaizing form = *the well;* Sept. Βηρά), the last son of Zophah, a descendant of Asher (1 Chron. vii, 37). B.C. long post 1612.

Beë'rah (Heb. *Beërah'*, בְּאֵרָה, i. q. *Beera, the well;* Sept. Βηρά v. r. Βήλ), the son of Baal, a prince (נָשִׂיא) of the tribe of Reuben, carried into captivity by the Assyrian Tiglath-Pileser (1 Chron. v, 6). B.C. cir. 738.

Be'ër-e'lim (Heb. *Beër'E'lim'*, בְּאֵר אֵלִים, *well of heroes;* Sept. τὸ φρέαρ τοῦ Αἰλείμ; Vulg. *puteus Elim*), a spot named in Isa. xv, 8, as on the "border of Moab," apparently the south, Eglaim being at the north end of the Dead Sea. The name points to the well dug by the chiefs of Israel on their approach to the promised land, close by the "border of Moab" (Num. xxi, 16; comp. ver. 13), and such is the suggestion of Gesenius (*Jesaia.* p. 533). See Beer simply. Beer-Elim was probably chosen by the prophet out of other places on the boundary on account of the similarity between the sound of the name and that of יְלָלָה—the "howling,"

which was to reach even to that remote point (Ewald, *Proph.* p. 233).—Smith, s. v.

Beë'ri (Heb. *Beëri'*, בְּאֵרִי, *fontanus*, according to Gesen.; *enlightener*, according to Fürst; Sept. Βηρί in Gen., Βηρεί in Hos.), the name of two men.

1. The father of Judith, one of the wives of Esau (Gen. xxvi, 34). B.C. ante 1963. See Esau. Judith, daughter of Beeri, is the same person that is called in the genealogical table (Gen. xxxvi, 2) Aholibamah, daughter of Anah, and consequently Beeri and Anah must be the same person. See Aholibamah. Yet Beeri is spoken of as a Hittite, while Anah is called a Horite and also a Hivite. See Anah. It is agreed on all hands that the name Horite (חֹרִי) signifies one who dwells in a hole or cave, a Troglodyte; and it seems in the highest degree probable that the inhabitants of Mount Seir were so designated because they inhabited the numerous caverns of that mountainous region. The name, therefore, does not designate them according to their race, but merely according to their mode of life, to whatever race they might belong. Of their race we know nothing, except, indeed, what the conjunction of these two names in reference to the same individual may teach us; and from this case we may fairly conclude that these Troglodytes or Horites belonged in part, at least, to the widely-extended Canaanitish tribe of the Hittites. On this supposition the difficulty vanishes, and each of the accounts gives us just the information we might expect. In the narrative, where the stress is laid on Esau's wife being of the race of Canaan, her father is called a Hittite; while in the genealogy, where the stress is on Esau's connection by marriage with the previous occupants of Mount Seir, he is most naturally and properly described under the more precise term Horite. See Horite; Hivite; Hittite.

2. The father of the prophet Hosea (Hos. i, 1). B.C. ante 725.

Be'ër-lahai'-roi (Heb. *Leër' Lachay' Roi'*, בְּאֵר לַחַי רֹאִי, signifying, according to the explanation in the text where it first occurs, *well of* [*to*] *life of vision* [or, *of* the *living* and *seeing* God], i. e. survivorship after beholding the theophany; but, according to the natural derivation, *well of* the *cheek-bone* [*rock*] *of vision;* Sept. in Gen. xvi, 14, φρέαρ οὗ ἐνώπιον εἶδον, in Gen. xxiv, 62, τὸ φρέαρ τῆς ὁράσεως; Vulg. *puteus viventis et videntis me*), a well, or rather a living spring (A. V. "fountain," comp. ver. 7), between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "south country" (Gen. xxiv, 62), which seems to have been so named by Hagar because God saw her (רֹאִי) there (Gen. xvi, 14). From the fact of this etymology not being in agreement with the formation of the name (more legitimately, לְחַי רֹאִי), it has been suggested (Gesenius, *Thes.* p. 175) that the origin of the name is Lehi (q. v.) (Judg. xv, 9, 19), the scene of Samson's adventure, which was not far from this neighborhood. By this well Isaac dwelt both before and after the death of his father (Gen. xxiv, 62; xxv, 11). In both these passages the name is given in the A. V. as "the well Lahai-roi." Mr. Rowland announces the discovery of the well Lahai-roi at *Moyle* or *Moilahi*, a station on the road to Beersheba, ten hours south of Ruheibeh, near which is a hole or cavern bearing the name of *Beit Hagar* (Williams, *Holy City*, i, 465); but this requires confirmation. This well is possibly the same with that by which the life of Ishmael was preserved on a subsequent occasion (Gen. xxi, 19), but which, according to the Moslems, is the well *Zem-zem* at Mecca.

Beë'roth (Heb. *Beëroth'*, בְּאֵרוֹת, *wells;* Sept. Βηρώτ, Βηρωθά, Βηρώθ), one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them, the other three being Gibeon, Chephirah, and Kirjath-jearim (Josh. ix, 17). Beeroth was with the rest of these towns allotted to Benjamin (Josh. xviii, 25), in whose possession it continued at the time of David, the murderers of Ishbosheth being named as belonging to it (2 Sam. iv, 2). From the notice in this place (ver. 2, 3), it would appear that the original inhabitants had been forced from the town, and had taken refuge at Gittaim (Neh. xi, 34), possibly a Philistine city. Beeroth is once more named with Chephirah and Kirjath-jearim in the list of those who returned from Babylon (Ezra ii, 25; Neh. vii, 29; 1 Esdr. v. 19). Besides Baanah and Rechab, the murderers of Ishbosheth, with their father Rimmon, we find Nahari "the Beerothite" (2 Sam. xxiii, 37), or "the Berothite" (1 Chron. xi, 39), one of the "mighty men" of David's guard. See also Beeroth-Bene-Jaakan.

The name of *Beeroth* is the plural of Beer, and it has therefore been taken by many for the same place. Eusebius and Jerome, however, both distinguish it from Beer (*Onomast.* s. v. Βηρώθ), although there has been much misunderstanding of their language respecting it (see Reland, *Palæst.* p. 618, 619). The former says that it could be seen in passing from Jerusalem to Nicopolis, at the seventh mile; a description that to this day is true of a place still bearing the corresponding name of *el-Bireh*, which, since Maundrell's time, has been identified with this locality (*Journey*, March 25). According to Robinson (*Researches*, ii, 132), the traveller in that direction sees el-Bireh on his right after a little more than two hours from Jerusalem. Jerome, on the other hand, apparently misconceiving Eusebius as meaning that Beeroth was *on the road*, from which he says it is visible, changes "Nicopolis" to "Neapolis," which still leaves the distance and direction sufficiently exact. Bireh is mentioned under the name of *Bira* by Brocard (vii, 278), in whose time it was held by the Templars. By the Crusaders and the later ecclesiastics it was erroneously confounded with the ancient Michmash. *Bireh* is situated on the ridge, running from east to west, which bounds the northern prospect, as behe'd from Jerusalem and its vicinity, and may be seen from a great distance north and south. It is now a large village, with a population of 700 Moslems. The houses are low, and many of them half underground. Many large stones and various substructions evince the antiquity of the site; and there are remains of a fine old church of the time of the Crusades (Richter, *Wallfahrten*, p. 54). According to modern local tradition it was the place at which the parents of "the child Jesus" discovered that he was not among their "company" (Luke ii, 43–45); and it is a fact that the spring of *el-Bireh* is even to this day the customary resting-place for caravans going northward, at the end of the first day's journey from Jerusalem (Stanley, *Palest.* p. 215; Lord Nugent, ii, 112).

Beë'roth-be'nè-Ja'äkan (Heb. *Beëroth' Beney'-Yaäkan'*, בְּאֵרוֹת בְּנֵי־יַעֲקָן, *wells of* the *sons of Jaakan:* Sept. Βηρώθ υἱῶν Ἰακίμ), a place through which the Israelites twice passed in the desert, being their twenty-seventh and thirty-third station on the way from Egypt to Canaan (Num. xxxiii, 31, 32; Deut. x, 6). See Exode. From a comparison of these passages (in the former of which it is called simply Bene-Jaakan, and in the latter partly translated "Beeroth of the children of Jaakan"), it appears to have been situated in the valley of the Arabah, not far from Mount Hor (Mosera or Moseroth) in the direction of Kadesh-Barnea, and may therefore have well represented the tract including the modern fountains in that region, called Ain el-Ghamr, Ain el-Weibeh, el-Hufeiry, el-Buweirideh, etc., lying within a short distance of each other. *Jaakan* (or Akan) was a descendant of Seir the Horite (Gen. xxxvi, 27; 1 Chr. i, 42), and the territory designated by the name of his

children may therefore naturally be sought in this vicinity (see Browne's *Ordo Sæclorum*, p. 270). Dr. Robinson (*Researches*, ii, 583) inclines to identify this place with Moseroth, on account of the statement of Eusebius and Jerome (*Onomast.* s. v.) that Beeroth Bene Jaakan was extant in their day ten Roman miles from Petra, on the top of the mountain—probably a conjectural tradition. Schwarz's confusion of Wady and Jebel Araif *en-Nakah* in the interior of the desert et-Tih with this place, under the name of *Anaka* (*Palest.* p. 213), is unworthy of farther notice.

Beë'rothite (Heb. *Beërothi'*, בְּאֵרֹתִי; Sept. Βηρωθαῖος v. r. Βηθωραῖος), an inhabitant of BEEROTH (q. v.) of Benjamin (2 Sam. iv, 2; xxiii, 37).

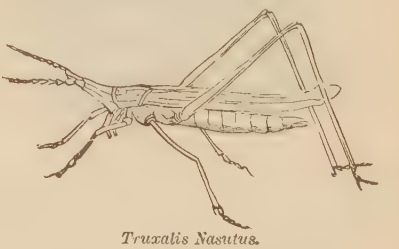
Beër'-sheba (Heb. *Beër' She'ba*, בְּאֵר שֶׁבַע, in pause *Beër' Sha'ba*, בְּאֵר שָׁבַע, *well of swearing*, or *well of seven;* Sept. in Gen. φρέαρ τοῦ ὁρκισμοῦ or τοῦ ὅρκου; in Josh. and later books, Βηρσαβέε; Josephus, *Ant.* i, 12, 1, Βηρσουβαί, which he immediately interprets by ὅρκιον φρέαρ), the name of one of the oldest places in Palestine, and which formed the southern limit of the country. There are two accounts of the origin of the name. According to the first, the well was dug by Abraham, and the name given, because there he and Abimelech, the king of the Philistines, "sware" (נִשְׁבְּעוּ) both of them (Gen. xxi, 31). But the compact was ratified by the setting apart of "seven ewe lambs;" and as the Hebrew word for "seven" is שֶׁבַע, *Sheba*, it is equally possible that this is the meaning of the name. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech, the king of the Philistines, and Phichol, his chief captain, are again concerned, with the difference that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen. xxvi, 31–33). Here there is no reference to the "seven" lambs, and we are left to infer the derivation of *Shibeah* (שִׁבְעָה, *Shibah'*, not "Shebah," as in the Auth. Vers.) from the mention of the "swearing" (הַשִּׁבְעוּ) in ver. 31. These two accounts, however, appear to be adjusted by the statement in ver. 18 that this was one of the wells originally dug by Abraham, to which Isaac, on reopening them, assigned the same names given them by his father.

Beersheba appears to have been a favorite abode of both these patriarchs. After the digging of the well Abraham planted a "grove" (אֶשֶׁל, *K'shel*) as a place for the worship of Jehovah, such as constituted the temples of those early times; and here he lived until the sacrifice of Isaac, and for a long time afterward (xxi, 33–xxii, 1, 19). This seems to imply the growth of the place into a considerable town. Here also Isaac was dwelling at the time of the transference of the birthright from Esau to Jacob (xxvi, 33; xxviii, 10), and from the patriarchal encampment round the wells of his grandfather Jacob set forth on the journey to Mesopotamia which changed the course of his whole life. Jacob does not appear to have revisited the place until he made it one of the stages of his journey down to Egypt. He then halted there to offer sacrifice to "the God of his father," doubtless under the sacred grove of Abraham. From this time till the conquest of the country we only catch a momentary glimpse of Beersheba in the lists of the "cities" in the extreme south of Judah (xv, 28) given to the tribe of Simeon (xix, 2; 1 Chr. iv, 28). Samuel's sons were appointed deputy judges for the southernmost districts in Beersheba (1 Sam. viii, 2), its distance no doubt precluding its being among the number of the "holy cities" (Sept.), to which he himself went in circuit every year (vii, 16). By the times of the monarchy it had become recognised as the most southerly place of the country. Its position, as the place of arrival and departure for the caravans trading between Palestine and the countries lying in that direction, would naturally lead to the formation of a town round the wells of the patriarchs, and the great Egyptian trade begun by Solomon must have increased its importance. Hither Joab's census extended (2 Sam. xxiv, 7; 1 Chr. xxi, 2), and here Elijah bade farewell to his confidential servant (מְשָׁרֵת) before taking his journey across the desert to Sinai (1 Kings xix, 3). From Dan to Beersheba (Judg. xx, 1, etc.), or from Beersheba to Dan (1 Chr. xxi, 2; comp. 2 Sam. xxiv, 2), now became the established formula for the whole of the Promised Land; just as "from Geba to Beersheba" (2 Kings xxiii, 8), or "from Beersheba to Mount Ephraim" (2 Chr. xix, 4), was that for the southern kingdom after the disruption. After the return from the captivity the formula is narrowed still more, and becomes "from Beersheba to the Valley of Hinnom" (Neh. xi, 30). One of the wives of Ahaziah, king of Judah, Zibiah, mother of Joash, was a native of Beersheba (2 Kings xii, 1; 2 Chr. xxiv, 1). From the incidental references of Amos, we find that, like Bethel and Gilgal, the place was, in the time of Uzziah, the seat of an idolatrous worship, apparently connected in some intimate manner with the northern kingdom (Amos v, 5; viii, 14). But the allusions are so slight that nothing can be gathered from them, except that, in the latter of the two passages quoted above, we have perhaps preserved a form of words or an adjuration used by the worshippers, "Live the 'way' of Beersheba!" After this, with the mere mention that Beersheba and the villages round it ("daughters") were reinhabited after the captivity (Neh. xi, 30), the name dies entirely out of the Bible records. In the New Testament it is not once mentioned; nor is it referred to as then existing by any writer earlier than Eusebius and Jerome, in the fourth century, who describe it as a large village (*Onomast.* κώμη μεγίστη, *vicus grandis*), and the seat of a Roman garrison. The latter elsewhere (*Quæst. ad Gen.* xvii, 30) calls it a "town" (oppidum). In the centuries before and after the Moslem conquest it is mentioned among the episcopal cities of Palestine (Reland, *Palæst.* p. 620), but none of its bishops are anywhere named. The site seems to have been almost forgotten (see De Vitriaco, *Gesta Dei per Francos*, p. 1070) till the fourteenth century, when Sir John Maundeville, Rudolf de Suchem, and William de Baldensel recognised the name at a place which they passed on their route from Sinai to Hebron. It was then uninhabited, but some of the churches were still standing. From that time till the recent visit of Dr. Robinson the place remained unvisited and unknown, except for the slight notice obtained by Seetzen from the Arabs (Zach's *Monatl. Corresp.* xvii, 143). Dr. Robinson gives a clear idea of the southernmost district of Palestine, in which is Beersheba, and with which the book of Genesis has connected so many interesting associations. Coming from the south, he emerged from the desert by a long and gradual ascent over swelling hills scantily covered with grass. The summit of this ascent afforded a view over a broad barren tract, bounded on the horizon by the mountains of Judah south of Hebron: "We now felt that the desert was at an end. Descending gradually, we came out upon an open undulating country; the shrubs ceased, or nearly so; green grass was seen along the lesser water-courses, and almost greensward; while the gentle hills, covered in ordinary seasons with grass and rich pasture, were now burnt over with drought. In three quarters of an hour we reached Wady es-Seba, a wide water-course or bed of a torrent, running here W.S.W., upon whose northern side, close upon the bank, are two deep wells, still called *Bîr es-Seba*, the ancient Beersheba. We had entered the borders of Palestine!" (*Researches*, i, 301). There are at present on the spot two principal wells, and five smaller ones. The former, apparently the only ones seen by Robinson, lie just a hundred yards apart, and are so placed as to be visible from a considerable distance (Bonar,

Land of Prom. p. 1). The larger of the two, which lies to the east, is, according to the careful measurements of Dr. Robinson, 12½ feet diam., and at the time of his visit (Apr. 12) was 44½ feet to the surface of the water; the masonry which encloses the well reaches downward for 28½ feet. The other well is 5 feet diam., and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." Round the larger well there are nine, and round the smaller five large stone troughs, some much worn and broken, others nearly entire, lying at a distance of 10 or 12 feet from the edge of the well. There were formerly ten of these troughs at the larger well. The circle around is carpeted with a sward of fine short grass, with crocuses and lilies (Bonar, p. 5, 6, 7). The water is excellent, the best, as Dr. Robinson emphatically records, which he had tasted since leaving Sinai. The five lesser wells, apparently the only ones seen by Van de Velde, are, according to his account and the casual notice of Bonar, in a group in the bed of the wady, not on its north bank, and at a great distance from the other two. No ruins are at first visible; but, on examination, foundations of former dwellings have been traced, dispersed loosely over the low hills, to the north of the wells, and in the hollows between. They seem to have been built chiefly of round stones, although some of the stones are squared and some hewn, suggesting the idea of a small straggling city. There are no trees or shrubs near the spot. The site of the wells is nearly midway between the southern end of the Dead Sea and the Mediterranean at Raphæa, or twenty-seven miles south-east from Gaza, and about the same distance south by west from Hebron (20 Roman miles in the *Onomast.*; comp. Josephus, *Ant.* viii, 13, 7). Its present Arabic name, *Bir es-Seba*, means "well of the seven," which some take to be the signification also of Beersheba, in allusion to the seven ewe-lambs which Abraham gave to Abimelech in token of the oath between them. There is no ground for rendering it by "*seven wells*," as some have done. See SHEBAH.

Beësh'terah (Heb. *Beështerah'*, בְּעֶשְׁתְּרָה, prob. *house of Astarte*; Sept. ἡ Βοσορά v. r. Βεεθαρά; Vulg. *Bosra*), one of the two Levitical cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (Josh. xxi, 27). In the parallel list (1 Chron. vi, 71) it appears to be identical with ASHTAROTH (q. v.). In fact, the name is merely a contracted form of *Beth-Ashtaroth*, the "temple of Ashtoreth" (Gesenius, *Thes.* p. 196; comp. 175).

Beetle (חַרְגֹּל *chargol'*, q. d. "leaper") occurs only in Lev. xi, 22, where it is mentioned as one of four *flying creeping things, that go upon all four, which have legs above their feet to leap withal upon the earth*, which the Israelites were permitted to eat. The other three are the locust, the bald locust, and the grasshopper, respectively rendered by the Sept. βροῦχος, ἀττάκη, and ἄκρις, while they translate *chargol* by ὀφιομάχης (q. d. "serpent-fighter"), which Suidas explains as being a *wingless locust* (εἶδος ἀκρίδος, μὴ ἔχον πτερά). Pliny (xi, 29) and Aristotle (*Hist. Anim.* ix, 6) mention locusts that are serpent-destroyers. This Heb. word cannot mean the *beetle*. No species of scarabæus was ever used as food by the Jews, or perhaps any other nation. Nor does any known species answer to the generic description given in the preceding verse: "This ye may eat of every winged creeper which goeth upon four (feet); that which hath joints at the upper part of its hind legs, to leap with them upon the earth" (comp. Niebuhr, *Descrip. de l'Arabie*, Copenhague, 1773, p. 33). Hence it is plain that the chargol is some winged creeper, which has at least four feet, which leaps with its two hind jointed legs, and which we might expect, from the permission, to find actually used as food. This description agrees exactly with the *locust-tribe* of insects, which are well known to have been eaten by the common people in the East from the earliest times to the present day. This conclusion is also favored by the derivation of the word, which signifies to *gallop* like the English *grasshopper* and French *sauterelle*. Although no known variety of locust answers the above description of Pliny and Aristotle, and, indeed, the existence of any such species is denied by Cuvier (Grandsaque's ed. of Pliny, Par. 1828, p. 451, note), yet a sort of *ichneumon* locust is found in the genus *Truxalis* (fierce

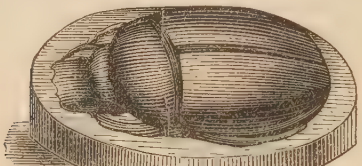


Truxalis Nasutus.

or cruel), inhabiting Africa and China, and comprehending many species, which hunts and preys upon insects. It is also called the *Truxalis nasutus*, or long-nosed. May not, then, this winged, leaping, insectivorous locust, and its various species, be "the chargol, after its kind," and the ὀφιομάχης of the Septuagint? or might the name have arisen from the similarity of *sh pe* and *color*, which is striking, between the Truxalis nasutus and the ichneumon; just as the locust generally is, at this time, called *cavalette* by the Italians, on account of its resemblance in shape to the *horse*? We know that the ancients indulged in tracing the many resemblances of the several parts of locusts to those of other animals (Bochart, *Hieroz.* pt. ii, lib. iv, c. 5, p. 475). It may be observed that it is no objection to the former and more probable supposition, that a creature which lives upon other insects should be allowed as food to the Jews, contrary to the general principle of the Mosaic law in regard to birds and quadrupeds, this having been unquestionably the case with regard to many species of fishes coming within the regulation of having "fins and scales," and known to exist in Palestine at the present time—as the perch, carp, barbel, etc. (Kitto's *Physical History of Palestine*, article *Fishes*). The fact that the *chargol* is never made the means of the divine chastisements (for which purpose a locust preying upon insects *could* scarcely be used), concurs with this speculation. See LOCUST.

The beetle, however, was very common in Egypt, and is the species called by Linnæus *Blatta Egyptiacus*, thought by many to be mentioned in Exod. viii, 21, etc., under the name עָרֹב, *arob'*, where the A. V. renders it "swarms of flies." See FLY. Beetles are, by naturalists, styled coleopterous insects, from their horny upper wings, or shard; the species are exceedingly numerous, differing greatly in size and color, and being found in almost every country. The order of Coleoptera is divided into many families, of which the scarabæidæ and blattæ, or common beetles and cock-chaffers, are known to every one. These creatures, like many others in the insect world, deposit their eggs in the ground, where they are hatched, and the appearance of their progeny rising from the earth is by some writers supposed to have suggested to the Egyptian priesthood the doctrine of the resurrection of the dead. Certain it is that beetles were very common in Egypt, and one of them, thence styled by naturalists *Scarabæus sacer*, was an object of worship; and this fact gives strength to the conjecture that this creature is meant in Exod. viii, as the sacred character of the object would naturally render its employment as a plague doubly terrible. Besides its being worshipped as a divinity, stones cut in the form of the beetle served as talismans among the Egyptians.

The under surface was filled with figures cut in intaglio of solar, lunar, and astral symbols and characters. They were held, according to Pliny, to inspire the soldier with courage, and to protect his person in the day of battle, and also to defend children from the malign influence of the evil eye. There is little reason to doubt that the Hebrews learned the use of these

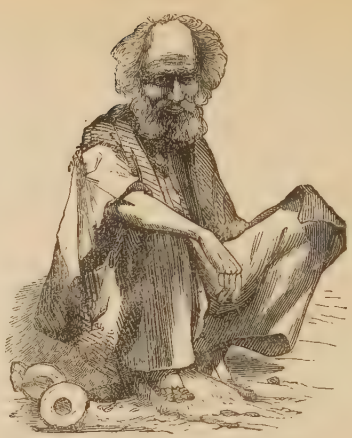


Ancient Egyptian Talismanic Beetle.

things in Egypt, but they were prohibited by the Mosaic law. The Gnostics, among other Egyptian superstitions, adopted this notion regarding the beetle, and gems of gnostic origin are extant in this form, especially symbolical of Isis (q. v.).

Beeve (בָּקָר, *bakar'*, horned animals, Lev. xxii, 19, 21; Num. xxxi, 28, 30, 33, 38, 44; elsewhere rendered "ox," "bullock," "herd," etc.; in Arabic, *al-b.kar*), cattle, herds, applicable to all Ruminantia, the camels alone excepted; but more particularly to the Bovidæ and the genera of the larger antelopes. See Ox; Bull; Deer; Goat; Antelope, etc.

Beg (בָּקַשׁ, *bakash'*, so rendered Psa. xxxvii, 25, elsewhere "seek," etc.; שָׁאַל, *shaal'*, Psa. cix, 10; Prov. xx, 4; elsewhere "ask," etc.; ἐπαιτέω, Luke xvi, 3; προσαιτέω, Mark x, 46; Luke xviii, 35; John ix, 8), **Beggar** (אֶבְיוֹן, *ebyon'*, 1 Sam. ii, 8; πτωχός, Luke xvi, 20, 22; Gal. iv, 9; both terms elsewhere "poor," etc.). The laws of Moses furnish abundant evidence that great inequality of condition existed in his time among the Hebrews, for recommendations to the rich to be liberal to their poorer brethren are frequently met with (Exod. xxiii, 11; Deut. xv, 11), but no mention is made of persons who lived as mendicants. The poor were allowed to glean in the fields, and to gather whatever the land produced in the year in which it was not tilled (Lev. xix, 10; xxv, 5, 6; Deut. xxiv, 19). They were also invited to feasts (Deut. xii, 12; xiv, 29; xxvi, 12). The Hebrew could not be an absolute pauper. His land was inalienable, except for a certain term, when it reverted to him or his posterity. And if this resource was insufficient, he could pledge the services of himself or his family for a valuable sum. Those who were indigent through bodily infirmity were usually taken care of by their kindred. See Poor. In the song of Hannah (1 Sam. ii, 8), however, beggars are spoken of, and such a fate is predicted to the posterity of the wicked, while it shall never befall the seed of the righteous, in the Psalms (xxxvii, 35; cix, 10); so that the practice was probably then not uncommon. In the New Testament, also, we read of beggars that were blind, diseased, and maimed, who lay at the doors of the rich, by the waysides, and also before the gate of the Temple (Mark x, 46; Luke xvi, 20, 21; Acts iii, 2). But we have no reason to suppose that there existed in the time of Christ that class of persons called vagrant beggars, who present their supplications for alms from door to door, and who are found at the present day in the East, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, called *kalendar* or *karendal*, prevailed also in the time of Christ, has been by some inferred from the peculiar construction of the original in Matt. vi, 2. There is one thing characteristic of those Orientals who follow the vocation of mendicants



Modern Oriental *Santon*, or Religious Beggar.

which is worthy of being mentioned; they do not appeal to the pity or to the almsgiving spirit, but to the justice of their benefactors (Job xxii, 7; xxxi, 16; Prov. iii, 27, 28). Roberts, in his *Orient. Illustrations*, p. 564, says on Luke xvi, 3 ("I cannot dig; to beg I am ashamed"), "How often are we reminded of this passage by beggars when we tell them to work. They can scarcely believe their ears; and the religious mendicants, who swarm in every part of the East, look upon you with the most sovereign contempt when you give them such advice. 'I work! why, I never have done such a thing; I am not able.'" See Alms.

Beghards or Beguards, a religious association in the Roman Church, which formed itself, in the 13th century, in the Netherlands, Germany, and France, after the example of the Beguines (q. v.), whom they closely imitated in their mode of life and the arrangement of their establishments. They supported themselves mostly by weaving, but became neither so numerous nor so popular as the Beguines. More generally than the Beguines they associated with the heretical Fraticelli (q. v.), and the "Brethren and Sisters of the Free Spirit." They were suppressed by the council of Vienna in 1311. Most of them joined the third orders of St. Francis or St. Dominic, but yet retained for a long time their name and their mode of life. For a time they found a protector in the Emperor Louis, but new decrees were issued against them by Charles IV (1367) and Pope Urban V (1369). In 1467 they became, by taking the usual solemn vows, a *monastic* association, which gradually united with several congregations of the Franciscan order. Their last convents and the name itself were abolished by Pope Innocent X in 1650.

The name *Beghards* was commonly given in the 13th and 14th centuries (just as "Pietist" and "Methodist" were afterward used) to persons who opposed or revolted from the worldly tendencies of the Roman Church. The Waldenses, Wickliffites, and Lollards, in France and England, were so named. See Neander, *Ch. Hist.* iv, 303; Mosheim, *De Beghard. et Beguin.* (Lips. 1790); Mosheim, *Ch. Hist.* cent. xiii, pt. ii, ch. ii, § 40. Other treatises on these orders have been written by Beier (Jen. 1710), Bruhns (Lub. 1711), Götze (ib. 1719), Houston (Antw. 1628). See Beguines; Bègue.

Beginning (בְּרֵאשִׁית, "in the beginning," literally *at* the *head*, Gen. i, 1; Sept. and New Test. ἐν ἀρχῇ), besides its ordinary import, was with the Hebrews an idiomatic form of expression for eternity, q. d. *originally*. In this sense it is employed alike by Moses and (in its Greek form) by the evangelist John (i, 1). See Creation.

Our Lord is also emphatically styled the Beginning

(Ἀρχή) both by Paul and John (Col. i, 18; Rev. i, 8; iii, 14), and it is worthy of remark that the Greek philosophers expressed the First Cause of all things by the same word. See Logos.

Beguards. See Beghards.

Bègue, Lambert, a French heretic, lived toward the close of the 12th century. Man, he said, is able to attain to the highest degree of perfection, and may then accord to his body all he wants. He also denied the adoration of the consecrated wafer. He is also said to have preached against the corrupt life of the clergy. See Beghards and Beguines.—Hoefer, *Biographie Générale*, v, 157.

Beguinage (*Beguinarum domus*), the residence of a society of Beguines (q. v.).

Beguines, a female association in the Roman Church. The origin of both the name and the association is doubtful. A Belgian writer in the beginning of the 13th century derives it from a priest of Liege, Lambert le Bègue. Later some beguinages traced their origin to St. Begga, daughter of Pipin of Landen, though without historical grounds. Other writers have derived the name from *beggen*, to beg, though the Beguines have never been mendicants. A document found in the 17th century at Vilvorde dates the establishment of a beguinage at 1056, and seems to overthrow the hypothesis of priest Lambert being their founder; but more thorough investigations have proved it to be spurious. The pretended higher age of some German beguinages rests on their being confounded with similar institutions.

The Beguines, whose number at the beginning of the thirteenth century amounted to about 1500, spread rapidly over the Netherlands, France, and Germany. There were often as many as 2000 sisters in their beguinages (*beguinagiæ, beguinariæ*), occupying in couples a small separate house. A hospital and church form the central points of the beguinage. The Beguines support themselves, and also furnish the chest of the community, and the support of the priests, the officers, and the hospitals, by their own industry. The president of a beguinage is called *magistra*, and is assisted by curators or tutors, usually mendicant friars. The vows are simple, viz., chastity and obedience to the statutes; and any beguine can be freed by leaving the community, after which she is at liberty to marry. As to dress, each beguinage chooses its particular color, brown, gray, or blue, with a white veil over the head. Black has become their general color, and to their former habit is added a cap in the shape of an inverted shell, with a long black tassel. The association made itself useful by receiving wretched females, by nursing the sick, and by educating poor children. In Germany they were therefore called *soul-women*. Like all the monastic orders, their community was invaded by great disorders, and the synod of Fritzlar in 1244 forbade to receive any sister before her fortieth year of age. Many were also drawn into the heresies of the *Fraticelli*, and the whole community had to atone for it by continued persecution. Clement V, on the council of Vienna, in 1311, decreed by two bulls the suppression of the Beguines and Beghards infected with heresy; but John XXII explained these bulls as referring merely to the heretical Beghards and Beguines, and interfered in favor of the orthodox Beguines in Germany (1318) and Italy (1326). The Reformation put an end to nearly all the beguinages in Germany and Switzerland; but all the larger towns of Belgium except Brussels have still beguinages, the largest of which is that at Ghent, which in 1857 counted about 700 inmates.—Mosheim, *De Beghardis et Beguinabus* (Lipsiæ, 1790); Hallmann, *Geschichte des Ursprunges der Belgischen Beguinen* (Berlin, 1843). See Beghards.

Beguine of Amsterdam.

Behead (עָרַף, *araph'*, applied to an animal, to break the neck, Deut. xxi, 6; like πελεκίζω, Rev. xx, 4; but properly חָסַר רֹאשׁ, ἀποκεφαλίζω, to take off the head, 2 Sam. iv, 7; Matt. xiv, 10; Mark vi, 16, 27; Luke ix, 9), a method of taking away life, known and practised among the Egyptians (Gen. xl, 17–19). This mode of punishment, therefore, must have been known to the Hebrews, and there occur indubitable instances of it in the time of the early Hebrew kings (2 Sam. iv, 8; xx, 21, 22; 2 Kings x, 6–8). It appears, in the later periods of the Jewish history, that Herod and his descendants, in a number of instances, ordered *decapitation* (Matt. xiv, 8–12; Acts xii, 2). The apostle Paul is said to have suffered martyrdom by beheading, as it was not lawful to put a Roman citizen to death by scourging or crucifixion. See Punishment.

Behem. See Böheim.

Behemoth (Heb. *behemoth'*, בְּהֵמוֹת, Job xl, 15; Sept. θηρία; in Coptic, according to Jablonski, *Pehemout*) is regarded as the plural of בְּהֵמָה, *behemah'* (usually rendered "beast" or "cattle"); but commentators are by no means agreed as to its true meaning. Among those who adopt *elephant* are Drusius, Grotius, Schultens, Michaelis, etc., while among the advocates of *hippopotamus* are Bochart (*Hieroz.* ii, 754 sq.), Ludolf (*Hist. Æthiop.* i, 11), and Gesenius (*Thes. Heb.* p. 183). The arguments of the last in favor of his own view may be summed up thus: (1.) The general purpose and plan of Jehovah's two discourses with Job require that the animal which in this second discourse is classed with the crocodile should be an amphibious, not a terrestrial animal, the first discourse (xxxviii, xxxix) having been limited to land-animals and birds. (2.) The crocodile and hippopotamus, being both natives of Egypt and Æthiopia, are constantly mentioned together by the ancient writers (see Herod. ii, 69-71; Diod. i, 35; Plin. xxviii, 8). (3.) It seems certain that an amphibious animal is meant from the contrast between ver. 15, 20, 21, 22, and ver. 23, 24, in which the argument seems to be, "Though he feedeth upon grass," etc., like other animals, yet he liveth and delighteth in the waters, and nets are set for him there as for fish, which by his great strength he pierces through. (4.) The mention of his tail in ver. 17 does not agree with the elephant, nor can זָנָב, as some have thought, signify the trunk of that animal; and (5.), though בְּהֵמוֹת may be the plural "majestatis" of בְּהֵמָה, *beast*, yet it is probably an Egyptian word signifying *sea-ox*, put into a Semitic form, and used as a singular.

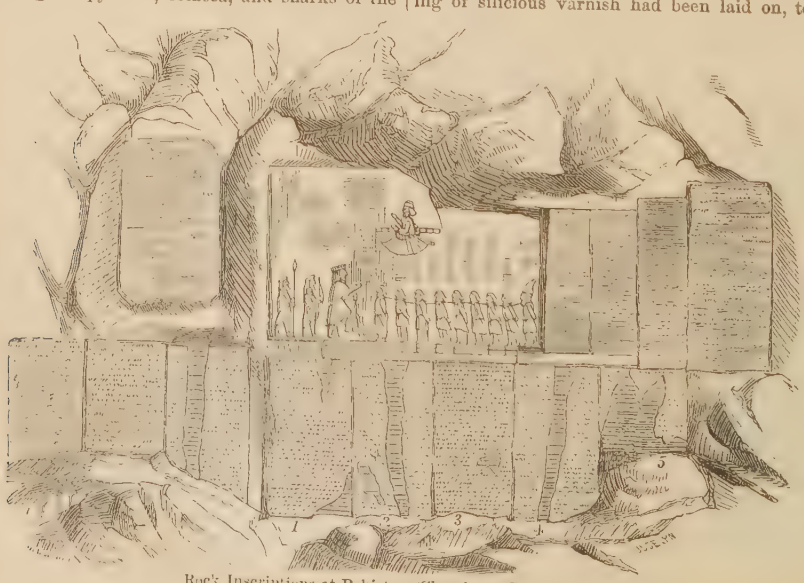
The following is a close translation of the poetical passage in Job (xl, 15–24) describing the animal in question:

Lo, now, Behemoth that I have made [alike] with thee!
Grass like the [neat-] cattle will he eat.
Lo! now, his strength [is] in his loins,
Even his force in [the] sinews of his belly.
He can curve his tail [only] like a cedar;
The tendons of his haunches must be interlaced:
His bones [are as] tubes of copper,
His frame like a welding of iron.
He [is the] master-piece of God:
His Maker [only] can supply his sword [i. e. tusches].
For produce will [the] mountains bear for him;
Even [though] all [the] animals of the field may spers [there.
Beneath [the] lotuses will he lie,
In [the] covert of [the] reedy marsh;
Lotuses shall entwine him his shade,
Osiers of [the] brook shall enclose him.

Lo! [the] river may swell—he will not start;
He will be bold, although a Jordan should rush to his mouth.
In his [very] eyes should [one] take him,
Through [the] snares would [his] nose pierce.

"But in some respects this description is more applicable to the elephant, while in others it is equally so to both animals. Hence the term *behemoth*, taken intensively (for in some places it is admitted to designate cattle in general), may be assumed to be a poetical personification of the great Pachydermata, or even Herbivora, wherein the idea of hippopotamus is predominant. This view accounts for the ascription to it of characters not truly applicable to one species; for instance, the tail is likened to a cedar (provided זְנָבוֹ really denotes the tail, which the context makes very doubtful; see Zeddel, *Beitr. z. Bibl. Zoolog* e), which is only admissible in the case of the elephant; again, "the mountains bring him forth food;" "he trusteth that he can draw up Jordan," a river which elephants alone could reach; "his nose pierceth through snares," certainly more indicative of that animal's proboscis, with its extraordinary delicacy of scent and touch, ever cautiously applied, than of the obtuse perceptions of the river-horse. Finally, the elephant is far more dangerous as an enemy than the hippopotamus, which numerous pictorial sculptures on the monuments of Egypt represent as fearlessly speared by a single hunter standing on his float of log and reeds. Yet, although the elephant is scarcely less fond of water, the description referring to manners, such as lying under the shade of willows, among reeds, in fens, etc., is more directly characteristic of the hippopotamus. The book of Job appears, from many internal indications, to have been written in Asia, and is full of knowledge, although that knowledge is not expressed according to the precise technicalities of modern science; it offers pictures in magnificent outline, without condescending to minute and labored details. Considered in this light, the expression in Psa. l, 10, "For every beast of the forest is mine, and the cattle (*behemoth*) upon a thousand hills," acquires a grandeur and force far surpassing those furnished by the mere idea of cattle of various kinds. If, then, we take this plural noun in the sense here briefly indicated, we may, in like manner, consider the LEVIATHAN (q. v.) its counterpart, a similarly generalized term, with the idea of crocodile most prominent; and as this name indicates a twisting animal, and, as appears from various texts, evidently includes the great pythons, cetacea, and sharks of the surrounding seas and deserts, it conveys a more sublime conception than if limited to the crocodile, an animal familiar to every Egyptian, and well known even in Palestine." See HIPPOPOTAMUS.

Behistún or **Bisutun** (Lat. *Bagistanus;* Persian, *Baghistan*, Place of Gardens), a ruined town of the Persian province of Irak-Ajemi, 21 miles east of Kirmanshah, lat. 34° 18′ N., long. 47° 30′ E. Behistun is chiefly celebrated for a remarkable mountain, which on one side rises almost perpendicularly to the height of 1700 feet, and which was in ancient times sacred to Jupiter or to Ormuzd. According to Diodorus, Semiramis, on her march from Babylon to Ecbatana, in Media Magna, encamped near this rock, and, having cut away and polished the lower part of it, had her own likeness and those of a hundred of her guards engraved on it. She further, according to the same historian, caused the following inscription in Assyrian letters to be cut in the rock: "Semiramis having piled up one upon the other the trappings of the beasts of burden which accompanied her, ascended by these means from the plain to the top of the rock." No trace of these inscriptions is now to be found, and Sir Henry Rawlinson accounts for their absence by the supposition that they were destroyed "by Khusraú Parvís when he was preparing to form of this long scarped surface the back wall of his palace." Diodorus also mentions that Alexander the Great, on his way to Ecbatana from Susa, visited Behistun. But the rock is especially interesting for its cuneiform inscriptions (q. v.), which within recent years have been successfully deciphered by Sir H. Rawlinson. The principal inscription of Behistun, executed by the command of Darius, is on the north extremity of the rock, at an elevation of 300 feet from the ground, where it could not have been engraved without the aid of scaffolding, and can now only be reached by the adventurous antiquary at considerable risk to his life. The labor of polishing the face of the rock, so as to fit it to receive the inscriptions, must have been very great. In places where the stone was defective, pieces were fitted in and fastened with molten lead with such extreme nicety that only a careful scrutiny can detect the artifice. "But the real wonder of the work," says Sir H. Rawlinson, "consists in the inscriptions. For extent, for beauty of execution, for uniformity and correctness, they are perhaps unequalled in the world. After the engraving of the rock had been accomplished, a coating of silicious varnish had been laid on, to give a



Rock Inscriptions at Behistun (Chambers' *Cyclop.* s. v.).

clearness of outline to each individual letter, and to protect the surface against the action of the elements. This varnish is of infinitely greater hardness than the limestone rock beneath it." Washed down in some places by the rain of twenty-three centuries, it lies in consistent flakes like thin layers of lava on the footledge; in others, where time has honey-combed the rock beneath, it adheres to the broken surface, still showing with sufficient distinctness the forms of the characters. The inscriptions—which are in the three forms of cuneiform writing, Persian, Babylonian, and Median—set forth the hereditary right of Darius to the throne of Persia, tracing his genealogy, through eight generations, up to the Achæmenes; they then enumerate the provinces of his empire, and recount his triumphs over the various rebels who rose against him during the first four years of his reign. The monarch himself is represented on the tablet with a bow in hand, and his foot upon the prostrate figure of a man, while nine rebels, chained together by the neck, stand humbly before him; behind him are two of his own warriors, and above him, another figure [see cut]. The Persian inscriptions which Sir H. Rawlinson has translated are contained in the five main columns numbered in cut 1, 2, 3, 4, 5. The first column contains 19 paragraphs, and 96 lines. Each paragraph after the first, which commences, "I am Darius the Great King," begins with, "Says Darius the King." The second column has the same number of lines in 16 paragraphs; the third, 92 lines and 14 paragraphs; the fourth has also 92 lines and 18 paragraphs; and the fifth, which appears to be a supplementary column, 35 lines. A transcription, in Roman characters, of the Persian part, with a translation in English, is given in Rawlinson's *Herodotus*, ii, 490 sq. The second, fourth, and fifth columns are much injured. Sir H. Rawlinson fixes the epoch of the sculpture at 515 B.C. See *Jour. of Asiatic Society*, vol. x; Norris, *Behistun Inscription*.

Behmen. See Boehme.

Beirut. See Berytus.

Be'kah (בֶּקַע, *be'ka*, *cleft*, i. e. part), a Jewish weight of early use (Exod. xxxviii, 26), being half a shekel (q. v.), the unit of value (Gen. xxiv, 22, "half-shekel"). See Metrology. Every Israelite paid one *bekah* (about 31 cents) yearly for the support and repairs of the Temple (Exod. xxx, 13). See Didrachma.

Bekaïm. See Mulberry.

Bekker, Balthasar. See Becker.

Bekorah. See Mishna.

Bel (Heb. id. בֵּל, contracted from בַּעְלָ, the Aramaic form of בַּעַל; Sept. Βήλ and Βῆλος) is the name under which the national god of the Babylonians is cursorily mentioned in Isa. xlvi, 1; Jer. l, 2; li, 44. The only passages in the (apocryphal) Bible which contain any farther notice of this deity are Bar. vi, 40, and the addition to the book of Daniel, in the Sept., xiv, 1, sq., where we read of meat and drink being daily offered to him, according to a usage occurring in classical idolatry, and termed *Lectisternia* (Jer. li, 44 ?). But a particular account of the pyramidal temple of Bel, at Babylon, is given by Herodotus, i, 181–183. See Babel. It is there also stated that the sacrifices of this god consisted of adult cattle (πρόβατα), of their young, when sucking (which last class were the only victims offered up on the golden altar), and of incense. The custom of providing him with Lectisternia may be inferred from the table placed before the statue, but it is not expressly mentioned. Diodorus (ii, 9) gives a similar account of this temple; but adds that there were large golden statues of Zeus, Hera, and Rhea on its summit, with a table, common to them all, before them. Gesenius, in order to support his own theory, endeavors to show that this statue of Zeus must have been that of *Saturn*, while that of Rhea represented the sun. Hitzig, however, in his note to Isa. xvii, 8, more justly observes that Hera is the female counterpart to Zeus-Bel, that she is called so solely because it was the name of the chief Greek goddess, and that she and Bel are the moon and sun. He refers for confirmation to Berosus (p. 50, ed. Richter), who states that the wife of Bel was called *Omorca*, which means *moon;* and to Ammian. Marcell, xxiii, 3, for a statement that the moon was, in later times, zealously worshipped in Mesopotamia. The classical writers generally call this Babylonian deity by their names, *Zeus* and *Jupiter* (Herod. and Diod. l. c.; Plin. *Hist. Nat.* vi, 30), by which they assuredly did not mean the *planet* of that name, but merely the chief god of their religious system. Cicero, however (*De Nat. Deor.* iii. 16), recognises *Hercules* in the Belus of India, which is a loose term for Babylonia. This favors the identity of Bel and Melkart. See Baal. The following engraving, taken from a Babylonian cylinder, represents, according to Münter, the sun-god and one of his priests. The triangle on the top of one of the pillars, the star with eight rays, and the half moon, are all significant symbols. See Cuneiform Inscriptions.

Ancient Worship of Bel.

Bel AND THE DRAGON, History of, an apocryphal and uncanonical book of Scripture. See Apocrypha. It was always rejected by the Jewish Church, and is extant neither in the Hebrew nor the Chaldee language. Jerome gives it no better title than that of "the fable" of Bel and the Dragon; nor has it obtained more credit with posterity, except with the divines of the Council of Trent, who determined that it should form part of the canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practised in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called *the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi;* but this is evidently erroneous, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus. There are two Greek texts of this fragment; that of the Septuagint, and that found in Theodotion's Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the text of Theodotion.—Davidson, in *Horne's Introd.* new ed. i, 639. See Daniel (Apocryphal Additions to).

Be'la (Heb. id. בֶּלַע, a thing *swallowed*), the name of one place and three men.

1. (Sept. Βαλάκ.) A small city on the shore of the Dead Sea, not far from Sodom, afterward called Zoar, to which Lot retreated from the destruction of the cities of the plain, it being the only one of the five that was spared at his intercession (Gen. xix, 20, 30). It lay at the southern extremity of the Dead Sea, on the frontier of Moab and Palestine (Jerome on Isa. xv), and on the route to Egypt, the connection in which it is found (Isa. xv, 5; Jer. xlviii, 34; Gen. xiii, 10). We first read of Bela in Gen. xiv, 2, 8, where it is

named with Sodom, Gomorrah, Admah, and Zeboiim, as forming a confederacy under their respective kings, in the vale of Siddim, to resist the supremacy of the King of Shinar and his associates. It is singular that the King of Bela is the only one of the five whose name is not given, and this suggests the probability of *Bela* having been his own name, as well as the name of his city, which may have been so called from him. The tradition of the Jews was that it was called *Bela* from having been repeatedly ingulfed by earthquakes; and in the passage Jer. xlviii, 34, "From Zoar even unto Horonaim (have they uttered their voice) as an heifer of three years old," and Isa. xv, 5, they absurdly fancied an allusion to its destruction by three earthquakes (Jerome, *Quæst. Heb. in Gen.* xiv). There is nothing improbable in itself in the supposed allusion to the *swallowing up* of the city by an earthquake, which בָּלַע exactly expresses (Num. xvi, 30); but the repeated occurrence of בָּלַע, and words compounded with it, as names of men, rather favors the notion of the city having been called *Bela* from the name of its founder. This is rendered yet more probable by *Bela* being the name of an Edomitish king in Gen. xxxvi, 32. For further information, see De Saulcy's *Narrative*, i, 457–481, and Stanley's *Palestine*, p. 285. See ZOAR.

2. (Sept. Βαλά, Βαλέ.) The eldest son of Benjamin, according to Gen. xlvi, 21 (where the name is Anglicized "Belah"); Num. xxvi, 38; 1 Chron. vii, 6; viii, 1, and head of the family of the BELAITES. B.C. post 1856. The houses of his family, according to 1 Chron. viii, 3-5, were Addar, Gera, Abihud (read *Ahihud*), Abishua, Naaman, Ahoah, Shupham, and Huram. The exploit of Ehud, the son of Gera, who shared the peculiarity of so many of his Benjamite brethren in being left-handed (Judg. xx, 16), in slaying Eglon, the king of Moab, and deliverin g Israel from the Moabitish yoke, is related at length, Judg. iii, 14–30. It is perhaps worth noticing that as we have Husham by the side of Bela among the kings of Edom, Gen. xxxvi, 34, so also by the side of Bela, son of Benjamin, we have the Benjamite family of Hushim (1 Chron. vii, 12), sprun g apparently from a foreign wo man of that name, whom a Benjamite t ook to wife in the land of Moab (1 Chr. viii, 8–11). See BECHER.

3. (Sept. Βαλάκ.) A king of Edom before the institution of royalty among the Israelites; he was a son of Beor, and his native city was Dinhabah (Gen. xxxvi, 32, 33; 1 Chron. i, 43). B.C. perhaps cir. 1618. Bernard Hyde, following some Jewish commentators (Simon, *Onomast.* p. 142, note), identifies this Bela with *Balaam*, the son of Beor; but the evidence from the name does not seem to prove more than identity of family and race. There is scarcely any thing to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. As regards the name of Bela's royal or native city Dinhabah, which Fürst and Gesenius render "the place of plunder," it may be suggested whether it may not possibly be a form of דַּהֲבָה, the Chaldee for *gold*, after the analogy of the frequent Chaldee resolution of the *dagesh forte* into *nun*. There are several names of places and persons in Idumæa which point to gold as found there—as DIZAHAB, Deut. i, 1, "place of gold;" MEZAHAB, "waters of gold," or "gold-streams," Gen. xxxvi, 39. Compare *Dehebris*, the ancient name of the Tiber, famous for its yellow waters. If this derivation for Dinhabah be true, its Chaldee form would not be difficult to account for, and would supply an additional evidence of the early conquests of the Chaldees in the direction of Idumæa. The name of Bela's ancestor Beor is of a decidedly Chaldee or Aramæan form, like Peor, Pethor, Rehob, and others; and we are expressly told that Balaam, the son of Beor, dwelt in Pethor, which is by the river of the land of the children of his people, i. e. the river Euphrates; and he himself describes his home as being in Aram (Num. xxii, 5; xxiii, 7). Saul again, who reigned over Edom after Samlah, came from Rehoboth by the river Euphrates (Gen. xxxvi, 37). We read in Job's time of the Chaldæans making incursions into the land of Uz, and carrying off the camels, and slaying Job's servants (Job i, 17). In the time of Abraham we have the King of Shinar apparently extending his empire so as to make the kings on the borders of the Dead Sea his tributaries, and with his confederates extending his conquests into the very country which was afterward the land of Edom (Gen. xiv, 6). Putting all this together, we may conclude with some confidence that Bela, the son of Beor, who reigned over Edom, was a Chaldæan by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam. Hadad, of which name there were two kings (Gen. xxxvi, 35, 39), is probably another instance of an Aramæan king of Edom, as we find the name Ben-hadad as that of the kings of Syria or Aram in later history (1 Kings xx). Compare also the name of Hadad-ezer, king of Zobah, in the neighborhood of the Euphrates (2 Sam. viii, 3, etc.). See EDOM; CHALDÆAN.

4. (Sept. Βαλέκ.) A son of Azaz, a Reubenite (1 Chron. v, 8). B.C. post 1618. It is remarkable that his country too was "in Aroer, even unto Nebo and Baal-meon; and eastward he inhabited unto the entering in of the wilderness from the river Euphrates" (8, 9).

Be'lah, a less correct mode of Anglicizing (Gen. xlvi, 21) the name of BELA (q. v.), the son of Benjamin.

Be'laite (Heb. with the art., *hab-Bali'*, הַבָּלִעִי; Sept. ὁ Βαλαί), the patronymic of the descendants of BELA (q. v.), the son of Benjamin (Num. xxvi, 38).

Belcher, JOSEPH, D.D., a distinguished Baptist minister, was born at Birmingham, England, April 5, 1794, settled in the United States, and died July 10th, 1859. Among his numerous works are: *The Clergy of America:—The Baptist Pulpit of the United States:—Rel'gious Denominations of the United States:—George Whitfield, a Biography.* He also edited *The comp'ete Works of Andrew Fuller*, and the *Works of Robert Hall*, and was engaged in several other literary labors.

Bel'emus (Βήλεμος), one of the Samaritans who wrote hostile letters to the Persian king concerning the returned Jews (1 Esdr. ii, 16); evidently the BISHLAM (q. v.) of the genuine text (Ezra iv, 7).

Belgic Confession (*Confessio Belgica*), a confession of faith framed by Guido de Bres, of Brabant, and others, about A.D. 1561 in French, and based on Calvinistic principles. It was translated into the vernacular in 1563, and was received as a symbolical book by the synods of Antwerp in 1566, of Dort in 1571, 1576, 1579, 1581, and 1619; and recognised by that of the Hague in 1651. The copy recognised by the synod of Middelburg in 1581 is an abridgment of the original by Festus Hommius, which afterward became the rule of the Synod of Dort. Both have the same number of articles, and differ only in form, not in spirit. The shorter form is given by Augusti, *Corpus Libror. Symbolicor.* (Elberf. 1827, 8vo); the longer in Niemeyer, *Coll. Confessionum* (Leips. 1840, 8vo). See CONFESSIONS.

Belgium, a minor state of Europe, situated between France, Holland, and Prussia. See EUROPE.

I. *Church History.*—Christianity is said to have been introduced into Belgium as early as A.D. 42, through Eucharius, one of the seventy disciples; but Maternus (died 130) is generally honored as the apostle of Belgium, through the whole extent of which he planted Christian churches. During the Crusades the Belgian nobility distinguished themselves by their zeal (see GODFREY *of Bouillon*). In the thirteenth, fourteenth,

NORTH SEA
Ter Schelling
Texel
Vlieland
Haarlem
AMSTERDAM
Utrecht
Leeuwarden
Groningen
Emden
Meden
Dokkum
Harlingen
Franeker
Sneek
Drachten
Assen
Coevorden
Winschoten
Meppel
Zwolle
Deventer
Enschede
Arnhem
Nymwegen
Rhine R.
Ems R.
Lek R.
Vlymen
Bois le Duc
Breda
Bergen op Zoom
Roosendaal
Wilhelmina Canal
Middelburg
Flushing
East Scheldt R.
West Scheldt R.
Blankenberg
Ostend
Bruges
Ghent
Oudenburg
Dunkirk
Ypres
Courtrai
Oudenarde
Messines
Tournay
Menin
Lille
Valenciennes
Mons
Charleroi
Namur
Liege
Huy
Verviers
Spa
Stavelot
Malmedy
Francorchamp
Aix la Chapelle
Maestricht
Visé
Moresnet
Limburg
Tongeren
Hasselt
Diest
Louvain
Brussels
Antwerp
Turnhout
Eeckeren
Roermonde
Dusseldorf
Cologne
Rheinberg
Wesel
Stevenswerdt
Beringen
Sittard
Heerlen
Aix
Tirlemont
Landen
Waterloo
Genappe
Nivelles
Jodoigne
Wavre
Namur
Dinant
Rochefort
Marche
Bastogne
Clervaux
Wiltz
Echternach
Dickirch
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Renaix
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Visé
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Diest
Louvain
Brussels
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Turnhout
Eeckeren
Roermonde
Dusseldorf
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independence of the state and a liberal support, but compelled it, on the other hand, to consent to the establishment of an unlimited liberty of religion. The subsequent history of Belgium is a strife of these parties especially with regard to the support which the state is to give to the Church in questions of both an ecclesiastical and political nature (education, charitable institutions, etc.). The "Catholic" party is numerically stronger than in any other European Parliament. Among its distinguished men belong De Merode, Count de Theux, Dechamps, Malou, Dedecker. It split, however, into two subdivisions, one of which, the more ultramontane, wished to overthrow the compromise with the Liberals and put an end to religious toleration, while the other, the Constitutional, declared themselves for a faithful adherence to the Constitution. This latter view is by far the most prevailing.

II. *Ecclesiastical Statistics.*—The total population of Belgium was, at December 31, 1888, 5,974,743. In 1886 the avowed non-Catholic population was stated as about 18,000 (of a total population of about 4,500,000), among whom were about 15,000 Protestants, Lutherans, Reformed, and Anglicans, and about 3000 Jews, besides many promiscuous, and some of no religious persuasion. Of late the number of Protestants has increased more rapidly than that of the Roman Catholics, and a number of Protestant congregations have been formed, consisting entirely of converts from the Roman Catholic Church (one in Brussels alone counts more than one thousand converts). Helfferich (see below, the literature on Belgium) estimated the Protestant population in 1848 at about 25,000, which statement may have been a little too high, though there can be no doubt that the Protestant population at present amounts to over 20,000 souls. There are two different nationalities in Belgium, the Flemish (German) and Walloon (French). The Roman Catholic Church has her stronghold among the former. Of the four universities, one, Louvain, is Free Catholic, established and controlled entirely by the bishops; one, Brussels, is Liberal and anti-Catholic; two, Ghent and Liege, are state universities, in which, therefore, professors of both parties are to be found. There is one archbishop at Mechlin, and five bishops (Bruges, Namur, Tournay, Liege, and Ghent). There are six larger and six smaller seminaries for the training of the clergy. The appropriations made for all religious denominations acknowledged by the state amounted in 1859 to 4,051,942 fr. 75 cts. There are over 1200 conventual houses, inhabited by some 4000 monks and 21,000 nuns. The Jesuits at Brussels continue the greatest literary work ever undertaken by the order, the *Acta Sanctorum* (q. v.). The religious orders conduct a large number of boarding-schools, and the primary instruction is almost everywhere in their hands (in particular, in the hands of the Brothers of the Christian Schools). The number of the members of the religious associations was, in 1856, 1,853, viz., 253 men and 12,330 women, and it is rapidly increasing. The leading periodicals of the Roman Catholics are, *Revue Catholique* de Louvain; *Précis hist riques et littéraires*, a semi-monthly, published by the Jesuits in Brussels; the *Journal historique et l'ttéraire*, a monthly, published at Liege by Kersten. The most influential among the many political organs of the Catholic party is the *Journal de Bruxelles.*

The largest body of Protestants is the Protestant Union, which is recognised and supported by the state, and in 1854 embraced fourteen congregations, two of which (Mary Hoorbecke, near Ghent, and Dour, in Hennegan) date from the time of the Reformation. The number of preachers in 1859 was sixteen. The annual synod consists of all the preachers and two or three lay delegates of every congregation. The Evangelical Society (*Société Evangélique Belge*), which formed itself in Brussels in 1835, after the model of the evangelical societies of Paris and Geneva, has established a considerable number of congregations, which increases annually. It had, in 1864, 20 churches and stations, 18 pastors and evangelists, 12 schools attended by 675 children, and a membership of from 6000 to 7000. The Episcopal Church of England has four congregations, the Lutherans one, at Brussels, in which city there are also two independent religious associations. The Bible Society had distributed (up to 1859) about two hundred thousand copies of the Bible.

III. *Literature.*—Dufau, *La Belg. Chrétienne* (Liege, 1847, incomplete, reaching as far as the time of the Carlovingians); Helfferich, *Belgien in politischer, kirchlicher, pädagogischer, u. artistisch r Beziehung* (Pforzheim, 1848); Horn, *Statist. Gemälde des Königr. Belgien* (Dessau, 1853); Schem, *Eccl. Year-book*, p. 130, 197.

Be'lial stands often, in the Auth. Vers. (after the Vulg.), as a proper name for the Heb. word בְּלִיַּעַל (*Beliya'al*, Sept. usually translates λοιμός, *παρανομία*, etc.), in accordance with 2 Cor. vi, 15. This is particularly the case where it is connected with the expressions אִישׁ, *man of*, or בֶּן, *son of;* in other instances it is translated by "*wicked*," or some equivalent term (Deut. xv, 9; Psa. xli, 8; ci, 3; Prov. vi, 12; xvi, 27; xix, 28; Nah. i, 11, 15). There can be no question, however, that the word is not to be regarded as a proper name in the O. T.; its meaning is *worthlessness*, and hence *recklessness*, *lawlessness*. Its etymology is uncertain: the first part, בְּלִי, = *without;* the second part has been variously connected with יוֹל, *yoke*, as in the Vulg. (Judg. xix, 22), in the sense of *unbridled, rebellious;* with עָלָה, *to ascend*, as = *without ascent*, that is, *of the lowest condition;* and lastly with יָעַל, *to be useful*, as = *without usefulness*, that is, *good for noth'ng* (Gesenius, *Thesaur.* p. 209). The latter appears to be the most probable, not only in regard to sense, but also as explaining the unusual fusion of the two words, the י at the end of the one and at the beginning of the other leading to a *crasis*, originally in the pronunciation, and afterward in the writing. The expression *son* or *man of Belial* must be understood as meaning simply a worthless, lawless fellow (Sept. παράνομος). It occurs frequently in this sense in the historical books (Judg. xix, 22; xx, 13; 1 Sam, i, 16; ii, 12; x, 27; xxv, 17, 25; xxx, 22; 2 Sam. xvi, 7; xx, 1; 1 Kings xxi, 10; 2 Chr. xiii, 7), and only once in the earlier books (Deut. xiii, 13). The adjunct אִישׁ is occasionally omitted, as in 2 Sam. xxiii, 6, and Job xxxiv, 18, where בְּלִיַּעַל stands by itself, as a term of reproach. The later Hebrews used ῥακά and μωρέ in a similar manner (Matt. v, 22); the latter is perhaps the most analogous; in 1 Sam. xxv, 25, Nabal (נָבָל = μωρός) is described as a man of Belial, as though the terms were equivalent.

In the N. T. the term appears (in the best MSS.) in the form Βελίαρ, and not Βελίαλ, as given in the Auth. Vers. (So in the *Test. XII Patr.* p. 539, 587, 619, etc.) The change of λ into ρ was common; we have an instance even in Biblical Hebrew, *Mazzaroth* (Job xxxviii, 32) for *mazzaloth* (2 Kings xxiii, 5); in Chaldee we meet with חַרְצָא for חַלְצִים, and various other instances; the same change occurred in the Doric dialect (φαῦρος for φαῦλος), with which the Alexandrine writers were most familiar. The term, as used in 2 Cor. vi, 15, is generally understood as an appellative of Satan, as the personification of all that was bad; Bengel (*Gnomon*, in loc.) explains it of Antichrist, as more strictly the opposite of Christ. By some it is here explained as referring to a dæmon (Castell, *Lex.* s. v. Beliar), or Satan himself (comp. Ephes. ii, 2); but in the O. T. it never has this meaning (Michaelis, *Supplem.* p. 1119).

Belief, in its general acceptation, denotes a persuasion or an assent of the mind to the truth of any proposition. "In this sense belief does not relate to any

particular kind of means or arguments, but may be produced by any means whatever: thus we are said to believe our senses, to believe our reason, to believe a witness. Belief, in a more restricted sense, denotes that kind of assent which is grounded only on the authority or testimony of some person. In this sense belief stands opposed to knowledge and science. We do not say that we *believe* snow to be white, but that we *know* it is white.

In the original structure of our mental constitution, a firm foundation has been laid for the perception of truth. We set out in our intellectual career with believing, and that, too, on the strongest of all evidence, so far as we are concerned—the evidence of consciousness. Dr. Reid, in his *Inquiry into the Human Mind*, seems to think that we have been endowed with two original principles—a principle of veracity and a principle of credulity—both of which he regards as original instincts. The first of these is a propensity to speak and to use the signs of language, so as to convey our real sentiments. "When I reflect upon my actions most attentively," says Dr. Reid, "I am not conscious that, in speaking truth, I am influenced on ordinary occasions by any motive, moral or political. I find that truth is always at the door of my lips, and goes forth spontaneously if not held back. It requires neither good nor bad intention to bring it forth, but only that I be artless and undesigning. There may, indeed, be temptations to falsehood which would be too strong for the natural principle of veracity, unaided by the principles of honor and virtue; but, where there is no such temptation, we speak truth by instinct." That there is such an original tendency both to speak the truth and to believe, we readily admit; and it is the possession of such a principle which fits us for appreciating evidence and feeling the force of argument. If by the word instinct be meant an original principle of our nature, we are not disposed to object to the use of the expression by Dr. Reid in speaking of our tendency to believe; but there seems to be no necessity for the assertion of two original principles, the one leading us to speak, and the other to believe the truth. It is enough, surely, that we set out at first with a tendency to believe dogmatically and firmly, and are thus far unacquainted with doubt or error. If such be the original framework of our constitution, truth will ever, while we retain our nature, be our native element, and therefore always more familiar to us than falsehood. There may be temptations to forget this characteristic element of nature, and to transgress the boundary of truth; but in doing so we are violating the original law of our mental structure, and the moment that the unnatural pressure is removed, the mind will return to its former tendency to speak truth rather than falsehood. Thus formed, we are prepared to believe, in the first instance, every thing indiscriminately; but when reluctantly compelled to admit the existence of falsehood, we do not, because we cannot, part with the original tendency to believe. Hesitation and doubt are introduced, not so, however, as to destroy our nature; but, still retaining our partiality for the truth, we come precisely into that situation which is the best fitted for balancing probabilities, and weighing the evidence for and against any statement which is presented to us. We still incline decidedly toward the truth, and yet we are aware of the existence of falsehood, and to some extent, therefore, guarded against it. There is no necessity, however, for an original principle of credulity in opposition to that of veracity. It is sufficient that truth is the rule, falsehood the exception; and if the inclination preponderates in favor of the rule, we require no more than a simple knowledge that there are exceptions. Thus it is that man has been provided by his Creator with a standard by means of which he may judge of the truth and reality of things. And while, therefore, we define belief to be the agreement or disagreement of objects and qualities with this state of things, it must be borne in mind that the primary laws of consciousness, the ultimate conditions of thought, are the means according to which this agreement or disagreement is ascertained. The standard of truth lies deep in the constitution of man, and if he fails to judge rightly in reference to any statement, the error is to be found, not in the standard, but in a perverse misapplication of the standard. And herein lies the difference in the opinions of men. They are each of them provided with an unerring standard in so far as they are concerned. They do not, because they cannot disbelieve the primary laws of thought or self-consciousness; but in the application of these they commence a system of error, and therefore of doubt, leading at length to disbelief. The original belief is certain, because the standard is certain on which it is grounded; and could all other facts and events be brought back to the same standard, the judgment, as to their truth or falsehood, would, so far as we are concerned, be unerring. Now the great design for which, in every case of doubt or disputation, evidence and arguments of every kind are adduced is, that the appeal may be carried through a variety of different steps to this, the highest, the purest, the most certain of all earthly tribunals—the reason, not of an individual man, but of humanity. This is the common platform on which men of all characters, of all sects, of all opinions, may meet in cordial agreement. The principles are the common property of the race in general; they are the conditions in virtue of which they assert their position in the world as rational and intelligent creatures. Without such common principles all evidence would be powerless, all argument unavailing. "Without an original standard of truth in his own breast, this world would have become a state of universal scepticism; nay, rather, for such a state of things is impossible, there would have been no ground for either belief or doubt, affirmation or denial" (Gardner, *Cyclopædia*). On the relation of the will to belief we cite the following from Hopkins (*Lowell Lectures*, 1844). "It is true within certain limitations, and under certain conditions, and with respect to certain kinds of truth, that we are not voluntary in our belief; but then these conditions and limitations are such as entirely to sever from this truth any consequence that we are not perfectly ready to admit. We admit that belief is in no case directly dependent on the will; that in some cases it is entirely independent of it; but he must be exceedingly bigoted, or unobservant of what passes around him, who should affirm that the will has no influence. The influence of the will here is analogous to its influence in many other cases. It is as great as it is over the objects which we see. It does not depend upon the will of any man, if he turns his eyes in a particular direction, whether he shall see a tree there. If the tree be there he must see it, and is compelled to believe in its existence; but it was entirely within his power not to turn his eyes in that direction, and thus to remain unconvinced, on the highest of all evidence, of the existence of the tree, and unimpressed by its beauty and proportion. It is not by his will directly that man has any control over his thoughts. It is not by willing a thought into the mind that he can call it there, and yet we all know that, through attention and habits of association, the subjects of our thoughts are to a great extent directed by the will. It is precisely so in respect to belief; and he who denies this, denies the value of candor, and the influence of party spirit, and prejudice, and interest on the mind. So great is this influence, however, that a keen observer of human nature, and one who will not be suspected of leaning unduly to the doctrine I now advocate, has supposed it to extend even to our belief of mathematical truth. 'Men,' says Hobbes, 'appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their

interest requires it, and setting themselves against reason as oft as reason is against them, which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man's ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man's right of dominion, or to the interest of men who have dominion, that the three angles of a triangle should be equal to two angles of a square, that doctrine should have been, if not disputed yet by the burning of all books of geometry, suppressed, as far as he whom it concerned was able.' 'This,' says Hallam, from whose work I make the quotation, 'does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or passions of any particular sect or community.' Let a man who hears the forty-seventh proposition of Euclid announced for the first time trace the steps of the demonstration, and he *must* believe it to be true; but let him know that as soon as he does perceive the evidence of that proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know—he does not see it to be so. So far, then, from finding in this law of belief, the law by which it is necessitated on condition of a certain amount of evidence perceived by the mind, an excuse for any who do not receive the evidence of the Christian religion, it is in this very law that I find the ground of their condemnation. Certainly, if God has provided evidence as convincing as that for the forty-seventh proposition of Euclid, so that all men have to do is to examine it with candor, then they must be without excuse if they do not believe. This, I suppose, God has done. He asks no one to believe except on the ground of evidence, and such evidence as ought to command assent. Let a man examine this evidence with entire candor, laying aside all regard for consequences or results, simply according to the laws of evidence, and then, if he is not convinced, I believe God will so far forth acquit him in the great day of judgment. But if God has given man such evidence that a fair, and full, and perfectly candid examination is all that is needed to necessitate belief, then, if men do not believe, it will be in this very law that we shall find the ground of their condemnation. The difficulty will not lie in their mental constitution as related to evidence, nor in the want of evidence, but in that moral condition, that state of the heart, or the will, which prevented a proper examination. 'There seems,' says Butler, 'no possible reason to be given why we may not be in a state of moral probation with regard to the exercise of our understanding upon the subject of religion, as we are with regard to our behavior in common affairs. The former is a thing as much within our power and choice as the latter.'" On the relations of Belief to Faith, see FAITH.

Believers. In the early Church this term (*πιστοί*, *fideles*) was applied strictly to the believing or baptized laity, in contradistinction to the clergy or the catechumens. They had many titles, honors, and privileges, which raised them above the catechumens. They were called "the illuminated," "the initiated," "the perfect," "the favorites of heaven." They alone could partake of the Lord's Supper, the catechumens being previously dismissed; they joined in all the prayers of the Church; they alone used the Lord's Prayer, for the catechumens were not allowed to say "Our Father;" and they were auditors of all discourses made in the church.—Bingham, *Orig. Eccles.* bk. i, ch. 3 and 4.

Belknap, JEREMY, D.D., was born at Boston, June 4, 1744, and graduated at Harvard in 1762. In 1767 he was ordained pastor of the Congregational Church at Dover, N.H., where he labored for over 20 years. In 1787 he became pastor at Boston, where he died, June 20, 1798. He was one of the founders of the Massachusetts Historical Society, and devoted much of his time to the promotion of its objects. Among his writings are the *History of New Hampshire* (1784-1792, 3 vols.); *American Biography* (1794–1798, 2 vols.); and a number of political and religious tracts, besides occasional sermons.—Allen, *Biog. Dict.* s. v.

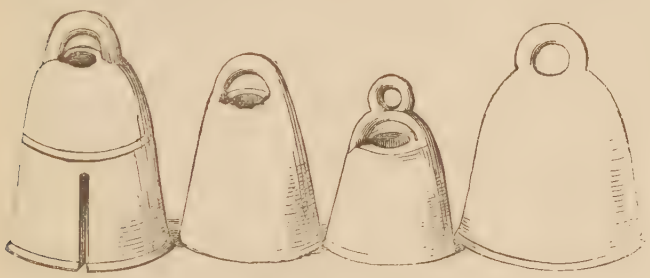
Bell (פַּעֲמֹן, *paămon'*, something *struck;* Sept. *ῥοῖσκος*; Vulg. *tintinnabulum;* Exod. xxviii, 33, 34; xxxix, 25, 26; also מְצִלָּה, *metsillah'*, *tinkl'ng;* Sept. *χαλίνος*; Zech. xiv, 20).

I. The first bells known in history are those small golden bells which were attached to the lower part of the blue robe (the robe of the ephod) which formed part of the dress of the high-priest in his sacerdotal ministrations (Exod. xxviii, 33, 34; comp. Ecclus. xlv, 11). They were there placed alternately with the pomegranate-shaped knobs, one of these being between every two of the bells. The number of these bells is not mentioned in Scripture; but tradition states that there were sixty-six (Clem. Alex. *Stromata*, p. 563), or, according to the Jews, seventy-two (Jarchi, in loc.) We need not seek any other reason for this rather singular use of bells than that which is assigned: "His sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not" (Exod. xxviii, 35); by which we may understand that the sound of the bells manifested that he was properly arrayed in the robes of ceremony which he was required to wear when he entered the presence-chamber of the Great King; and that as no minister can enter the presence of an earthly potentate abruptly and unannounced, so he (whom no human being *could* introduce) was to have his entrance harbingered by the sound of the bells he wore. This sound, heard outside, also notified to the people the time in which he was engaged in his sacred ministrations, and during which they remained in prayer (Luke i, 9, 10). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass (comp. Luke i, 21). To this day bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. See ANKLET. The little girls of Cairo wear strings of them round their feet (Lane, *Mod. Egypt.* ii, 370), and at Koojar Mungo Park saw a dance "in which many performers assisted, all of whom were provided with little bells fastened to their legs and arms."

"BELLS OF THE HORSES" are mentioned in Zech. xiv, 20, and may have been such as were attached to the bridles or foreheads, or to belts around the necks of horses trained for war, that they might thereby be accustomed to noise and tumult, and not by their alarm expose the riders to danger in actual warfare. Hence a person who had not been tried or trained up to any thing was by the Greeks called *ἀκωδώνιστος*, "one not used to the noise of a bell," by a metaphor taken from horses. The mules employed in the funeral pomp of Alexander had at each jaw a golden bell. It does not appear, however, that this was a use of horse-bells with which the Jews were familiar. The Hebr. word is almost the same as מְצִלְתַּיִם, *metsil'ta'yim*, "a pair of cymbals;" and as they are supposed to be inscribed with the words "Holiness unto the Lord," it is more probable that they are not bells, but "concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament" (Jahn, *Bibl. Arch.* § 96). Indeed, they were probably the same as the שַׁהֲרֹנִים, *saharonim'*, "ornaments;" Sept. *μηνίσκοι* (Isa. iii, 18; Judg. viii, 21), *lunulæ* of gold, silver, or brass used as ornaments, and hung by the Arabians

round the necks of their camels, as we still see them in England on the harness of horses. They were not only ornamental, but useful, as their tinkling tended to enliven the animals; and in the caravans they thus served the purpose of our modern sheep-bells. The laden animals, being without riders, have bells hung from their necks, that they may be kept together in traversing by night the open plains and deserts, by paths and roads unconfined by fences and boundaries, that they may be cheered by the sound of the bells, and that, if any horse strays, its place may be known by the sound of its bell, while the general sound from the caravan enables the traveller who has strayed or lingered to find and regain his party, even in the night (Rosenmüller, *Morgenl.* iv, 441). That the same motto, *Holiness to the Lord*, which was upon the mitre of the high-priest, should, in the happy days foretold by the prophet, be inscribed even upon the bells of the horses, manifestly signifies that all things, from the highest to the lowest, should in those days be sanctified to God (Hackett's *Illustra. of Script.* p. 77). See Bridle.

It is remarkable that there is no appearance of bells of any kind on the Egyptian monuments. Quite a number of bronze bells, with iron tongues, were discovered, however, among the Assyrian ruins in a cal-



Ancient Assyrian Bells.

dron at Nimroud by Mr. Layard, and are now in the British Museum. They vary in size from about 2 to 3 inches in height, and 1 to 2 inches in diameter, and in shape do not differ materially from those now in use among us (see Layard's *Babylon and Nineveh*, p. 150).

II. Bells were not introduced into the Christian Church till a comparatively late period. Several inventions were common before the introduction of bells. In Egypt they seem to have used trumpets, in imitation of the Jews; and the same custom prevailed in Palestine in the sixth century. In some monasteries they took the office by turns of going about to every one's cell, and calling the monks to their devotions by the sound of a hammer: this instrument was called the *night signal* and *awakening instrument*. Paulinus, the bishop of Nola, in Campania, who died A.D. 431, is usually regarded as the inventor of bells; and hence the terms *nola* and *campana* are supposed to be derived. There is reason, however, to believe that this is a mistake, as it is remarkable that no mention of bells is made in his epistles, in his poems, or in the account of his life, which was compiled from his own works and the panegyrics of his contemporaries. The word *campana* is probably derived from *æs Campanum*, mentioned by Pliny, the metal preferred for bells. The use of bells was not known in the Eastern Church till the year 865, when Ursus Patrisiacus made a present of some to Michael, the Greek emperor, who first built a tower in the church of Sancta Sophia in which to hang them. It is generally thought that Sabinianus, who succeeded Gregory the Great in 604, introduced them into the Latin Church, and applied them to ecclesiastical purposes. Baronius speaks of the use of the *Tintinnabula* in the earliest ages of the Church (*Ann.* A.D. 58 and 64), and Giraldus Cambrensis says that *portable* bells were used in England in the time of SS. Germanus and Lupus, i. e. about 430. From all which it appears that small portable bells were in use in the Church in very ancient times, and that the large church-bells were not introduced until a later period. Certain it is, however, that there were bells in the church of St. Stephen, at Sens, in 610, the ringing of which frightened away the besieging army of King Clothaire II, which knew not what they were. Yet Bede, in his *Ecclesiastical History* (lib. iv, c. 23), about 670, says, "audivit subito in aere notum campanæ sonum quo ad orationes excitari solebant." A form of speaking which would imply that they were at that period in general use; and Stavely refers to Spelman's *Concil.* tom. i, fol. 62, 64, where it is stated that Oudoceus, bishop, or archbishop, of Llandaff, about A.D. 550, took down the bells and crosses of his church as part of a sentence of excommunication. Ingulphus relates how Turketul, abbot of Croyland, who died about 870, gave one notable great bell to the abbey-church, which he called *Guthlac*, and afterward abbot Egelric gave six more, named *Bartholomew*, *Bettelmus*, *Terketul*, *Tatwyn*, *Pega*, and *Bega;* and he adds, "Non erat tunc tanta consonantia campanarum in tota Anglia." (See Maitland, *Dark Ages*, p. 251.) Proofs exist that bells were common in France as early as the seventh and eighth centuries. During the reign of Charlemagne they became common in France and Germany. Bells were first hung in towers separate from the church (campanili); later, the tower was joined to the church. In Italy, Greece, the Ionian Isles, and Sweden, the towers are yet usually separate. As early as the eighth century bells were dedicated with religious ceremonies very similar to those used in baptism. They were sprinkled with holy water; exorcism was spoken over them, to free them from the power of evil spirits; a name was given them (as early as the tenth century); a blessing was pronounced; and they were anointed. Later, their ringing was supposed to drive away evil spirits, pestilence, and thunder-storms. Being thus made objects of religious faith and affection, they were ornamented in the highest style of the sculptor's art with scenes from the Bible and other religious subjects. The largest bells are: the one at Moscow, 488,000 lbs.; at Toulouse, 66,000 lbs.; at Vienna, 40,000 lbs.; Paris, 38,000 lbs.; Westminster Abbey, 37,000 lbs. The usual composition of bells is four parts of copper and one of tin. The proportions are sometimes varied, and bismuth and zinc added. Legends of large parts of silver in certain bells, as at Rouen, have been found by chemical analysis to be fabulous. Strength of tone in bells depends upon the weight of metal, depth of tone upon the shape. By varying these chimes are produced. (See Thiers, *Des Cloches* [Paris]; Harzen, *Die Glockengiesserei* [Weimar, 1854]; Otto, *Glockenkunde* [Leipzig, 1857]; Chrysander, *Historische Nachrichten von Kircheng'ocken.*)

The Blessing of Bells in the Romish Church is a most extraordinary piece of superstition. They are said to be consecrated to God, that he may bestow upon them the power, not of striking the ear only, but also of touching the heart. When a bell is to be blessed, it is hung up in a place where there is room to walk round it. Beforehand, a holy-water pot, another for salt, napkins, a vessel of oil, incense, myrrh, cotton, a basin and ewer, and a crumb of bread, are prepared. There is then a procession from the vestry, and the officiating priest, having seated himself near the bell, instructs the people in the holiness of the action he is going to perform, and then sings the *Miserere*. Next, he blesses some salt and water, and offers a prayer that the bell may acquire the virtue of guarding Christians

from the stratagems of Satan, of breaking the force of tempests, and raising devotion in the heart, etc. He then mixes salt and water, and, crossing the bells thrice, in the name of the Father, the Son, and the Holy Ghost, pronounces over each, "God be with you." This being done, he dips the *aspergillum*, or sprinkler, in the holy water, and with it washes the bell; during this ablution psalms are sung. After this, a vessel, containing what they call *oil for the infirm*, is opened by the dean, into which the officiating priest dips the thumb of his right hand, and applies it to the middle of the bell, signing it with the sign of the cross. The twenty-eighth psalm being then sung, the bell is marked with seven other crosses, during which the priest honors the bell with a sort of baptism, consecrating it in the name of the Trinity, and naming some particular saint, who stands godfather to the bell, and from that time it bears his name. It is then perfumed with incense and myrrh, which, in a prayer used on the occasion, is called *the dew of the Holy Ghost*. For the full forms, see Migne, *Liturgie Catholique*, p. 368; Boissonnet, *Dict. des Cérémonies*, i, 886. The practice of consecrating and baptizing bells is a modern invention. Baronius refers the origin to the time of John XIII, A.D. 968, who consecrated the great bell of the Lateran Church, and gave it the name of John. The practice, however, appears to have prevailed at an earlier period; for in the *capitulars* of Charles the Great it is censured and prohibited. The rituals of the Romanists tell us that the consecration of bells is designed to represent that of pastors; that the ablution, followed by unction, expresses the sanctification acquired by baptism; the seven crosses show that pastors should exceed the rest of Christians in the graces of the Holy Ghost; and that as the smoke of the perfume rises in the bell, and fills it, so a pastor, adorned with the fulness of God's spirit, receives the perfume of the vows and prayers of the faithful.

The TOLLING of bells at funerals is an old practice. It was a superstitious notion that evil spirits were hovering round to make a prey of departing souls, and that the tolling of bells struck them with terror. In the Council of Cologne it is said, "Let bells be blessed, as the trumpets of the church militant, by which the people are assembled to hear the word of God, the clergy to announce his mercy by day, and his truth in their nocturnal vigils; that by their sound the faithful may be invited to prayers, and that the spirit of devotion in them may be increased." The fathers have also maintained that dæmons, affrighted by the sound of bells calling Christians to prayer, would flee away, and when they fled the persons of the faithful would be secure; that the destruction of lightnings and whirlwinds would be averted, and the spirits of the storm defeated. Durand says, in his *Rationale* of the Roman Church, "that for expiring persons bells must be tolled, that people may put up their prayers. This must be done twice for a woman and thrice for a man; for an ecclesiastic as many times as he had orders; and at the conclusion a peal of all the bells must be given, to distinguish the quality of the persons for whom the people are to offer up their prayers." The uses of bells, according to the Romish idea, are summed up in the following distich, often inscribed on bells:

> "*Laudo Deum verum; plebem voco; congrego cleum; Defunctos ploro; pestem fugo; festaque honoro.*"

"I praise the true God; I call the people; I assemble the clergy; I lament the dead; I drive away infection; I honor the festivals." The following are the names, kinds, and offices of bells used in churches and "religious houses:" 1. *Squilla* or *scilla*, a little bell hung in the refectory, near the abbot's seat, which he rang to signify the end of the repast. It was also used to procure silence when there was too much noise. 2. *Cymbalum*, used in the cloister. 3. *Nola*, in the choir. 4. *Campana*, in the Campanile (q. v.); perhaps used when there was only one church-bell. 5. *Signum*, in the church-tower. The *Campana sancta*, vulgarly called in the country the "Sance-bell," was rung when the priest said the *Sanctus, sanctus, sanctus, Dominus Deus Sabaoth*. Matthew Paris says that it was forbidden to ring the bells during a period of mourning; and the Church of Rome retains to this day the custom of not suffering the bells to sound during the period from Good Friday to Easter Day. For an amusing paper on "Bells," see Southey's *Doctor*, vol. i.—Bergier, s. v. "Cloche;" Bingham, *Orig. Eccles.* bk. viii, ch. vii, § 15; Martene, *De Ant. Eccles. Ritibus*, t. ii; Landon, *Eccles. Dictionary*, s. v. "Bells;" Coleman, *Ancient Christianity*, ch. xiii, § 9; *Quarterly Review* (Lond.), Oct. 1854, art. ii.

Bell, Andrew, D.D., inventor of what is called the *Lancasterian School System*, was born at St. Andrew's, 1752, and educated at the University there. Taking orders in the Church of England, he was appointed chaplain at Fort St. George, and minister of St. Mary's church at Madras. Here he commenced instructing gratuitously the orphan children of the military asylum, and made the first attempt at the system of *mutual* instruction. On his return to England he published in London, in 1797, *An Experiment made at the Male Asylum at Madras, suggesting a System by which a School or Family may teach itself under the superintendence of the Master or Parent*. The pamphlet attracted but little attention until, in the following year, Joseph Lancaster opened a school in Southwark for poor children, supported by subscription, and conducted upon this system. It was so successful that similar schools were established elsewhere. The education of the poor being undertaken on so large a scale by a sectarian, the subscribers being also in the main dissidents from the Church of England, caused some alarm in the leading members of that church. Bell was opposed to Lancaster, and in 1807 was employed to establish schools where the Church doctrine would be taught, and to prepare books for them. Funds were provided, and the rivalry, by stimulating both parties to exertion, resulted in nothing but good; though the particular feature, that of mutual instruction with the help of a master only, has been found to require very material modifications. Dr. Bell, as a reward for his labors, was made a prebendary of Westminster. He died at Cheltenham, January 28, 1832, leaving over $600,000 for educational purposes.—*English Cyclopædia*.

Bell, William, D.D., an English divine, was born about 1731, and was educated at Magdalen College, Cambridge. He became prebendary of St. Paul's, and throughout a long life was noted for his piety, learning, and benevolence. In 1810 he founded eight new scholarships at Cambridge for the benefit of sons of poor clergymen. He died at Westminster in 1816. His writings include *An Inquiry into the divine Mission of John the Baptist and of Christ* (Lond. 1761, 8vo; 3d ed. 1810); *Defence of Revelation* (1756, 8vo); *Authority, Nature, and Design of the Lord's Supper* (1780, 8vo); *Sermons on various Subjects* (Lond. 1817, 2 vols. 8vo).—Darling, *Cyclopædia Bibliographica*, i, 233; Allibone, *Dictionary of Authors*, i, 161.

Bell, Book, and Candle. In the Romish Church the ceremony of excommunication was formerly attended with great solemnity. Lamps or *candles* were extinguished by being thrown on the ground, with an imprecation that those against whom the excommunication was pronounced might be extinguished by the judgment of God. The summons to attend this ceremony was given by the ringing of a *bell*, and the curses accompanying it were pronounced out of a *book* by the priest. Hence the phrase of "cursing by bell, book, and candle." The following account, from the articles of the General Great Curse, found at Canterbury A.D. 1562, as it is set down by Thomas Becon, in the *Reliques of Rome*, is taken from Eadie, s. v. This was

solemnly thundered out once in every quarter—that is, as the old book saith.—"'The Fyrst Sonday of Advent, at comyng of our Lord Jhesu Cryst: The fyrst Sonday of Lenteen: The Sonday in the Feste of the Trynyte: and Sonday within the Utas (Octaves) of the Blessed Vyrgin our Lady St. Mary.' At which Action the Prelate stands in the Pulpit in his *Aulbe*, the Cross being lifted up before him, and the Candles lighted on both sides of it, and begins thus, 'By Authority God, Fader, Son, and Holy-Ghost, and the glorious Mother and Mayden, our Lady St. Mary, and the Blessed Apostles Peter, and Paul, and all Apostles, Martyrs, Confessors, Vyrgyne, and the hallows of God; All thos byn accursed that purchases Writts, or Letters of any Leud Court, or to let the Processe of the Law of Holy Chirch of Causes that longen skilfully to Christen Court, the which should not be demed by none other Law: And all that maliciously bereaven Holy Chirch of her right, or maken Holy Chirch lay fee, that is hallowed and Blessed. And also all thos that for malyce or wrathe of Parson, Vicare, or Priest, or of any other, or for wrongfull covetyse of himself withholden rightful Tyths, and Offerings, Rents, or Mortuaries from her own Parish Chirch, and by way of covetyse fals lyche taking to God the worse, and to hemself the better, or else torn him into another use, then hem oweth. For all Chrysten Man and Women been hard bound on pain of deadly Sin, not onlyche by ordinance of Man, but both in the ould Law, and also in the new Law, for to pay trulyche to God and holy Chirch the Tyth part of all manner of encrease that they winnen trulyche by the Grace of God, both with her travell, and alsoe with her craftes whatsoe they be truly gotten.' And then concludes all with the Curse it self, thus, 'And now by Authoritie aforesaid we Denounce all thos accursyd that are so founden guyltie, and all thos that maintaine hem in her Sins or gyven hem hereto either help or councell, soe they be departed froe God, and all holi Chirch: and that they have noe part of the Passyon of our Lord Jhesu Cryst, ne of noe Sacraments, ne no part of the Prayers among Christen Folk: But that they be accursed of God, and of the Chirch, froe the sole of her Foot to the crown of her hede, sleaping and waking, sitting and standing, and in all her Words, and in all her Werks; but if they have noe Grace of God to amend hem here in this Lyfe, for to dwell in the pain of Hell for ever withouten End: Fiat: Fiat. Doe to the Boke: Quench the Candles: Ring the Bell: Amen, Amen.' And then the Book is clapped together, the Candles blown out, and the Bells rung, with a most dreadful noise made by the Congregation present, bewailing the accursed persons concerned in that Black Doom pronounced against them."

Bellamy, Joseph, D.D., an eminent New England divine, was born at New Cheshire, Conn., 1719, and graduated at Yale College 1735. He began to preach at 18, and in 1740 was ordained pastor of the church in Bethlehem, Conn. In the great revival which soon after spread over New England, he was widely useful. He died March 6, 1790. His later years were spent (in addition to his pastoral labors) in teaching theology to students, who resorted to him in numbers. He was accustomed to give his pupils a set of questions, and also lists of books on the subjects of the questions; they were afterward made topics of examination on the part of the teacher, and of essays or sermons by the pupil. Many of the most prominent divines of New England in the last generation were Bellamy's students. He was less successful as a writer than as a teacher, though some of his books are still published. His *True Religion delineated* (Boston, 1750) went through many editions in this country and in Great Britain. He also published *Theron, Paulinus, and Aspasia, or Letters and Dialogues upon the Nature of Love to God*, etc. (1759); an *Essay on the Nature and Glory of the Gospel of Jesus Christ*, etc. (1762); *The Half-way Covenant* (1769); and a number of occasional sermons, with various controversial pamphlets, all of which may be found in his *Works* (N. Y. 1811, 3 vols. 8vo; 2d ed. Boston, 2 vols. 8vo), with memoir. A careful review of his writings, by Dr. Woodbridge, is given in the *Literary and Theological Review*, ii, 58.—Sprague, *Ann.* i, 504. See New England Theology.

Bellarmine, Robert (*Roberto Francesco Romulo Bellarmino*), was born at Monte Pulciano, Tuscany, Oct. 4, 1542, being nephew, on his mother's side, of Pope Marcellus II. His father, intending him for civil life, sent him to the University of Padua; but the bent of his mind was toward theology, and in 1560 he entered the society of the Jesuits. His remarkable talents and progress in knowledge induced his superiors to order him to preach while as yet he was only a deacon; and at Mondovi, Florence, Padua, and Louvain, his talents as a preacher were first known. In 1569 he was admitted to the priesthood, and in the year following lectured on theology at Louvain, being the first Jesuit who had done so. He preached also in Latin with great repute. Upon his return to Rome in 1576, Pope Gregory XIII appointed him lecturer in controversial divinity in the new college (*Collegium Romanum*) which he had just founded; and Sixtus V sent him with Cardinal Cajetan into France, in the time of the League, to act as theologian to that legation, in case any controversy should arise with the Protestants, for which his studies during his residence in the Netherlands had eminently fitted him. In 1598 he was elevated to the purple by Clement VIII, and in 1601 he was made archbishop of Capua. This see he held only four years, and resigned it on being appointed librarian of the Vatican, refusing to retain a bishopric at which he could not reside. He would have been elected pope had not the cardinals feared the degree of power which the Jesuits might have attained with one of their body on the papal throne. Bellarmine died on the 17th of September, 1621, aged sixty-nine, with the reputation of being one of the most learned controversialists in Europe. It is curious that the favorite maxim of such an acute and learned controversialist was, "that an ounce of peace is worth a pound of victory." The chief work of Bellarmine is his *Body of Controversy* ("De Controversiis Christianæ fidei," etc.), first printed at Ingoldstadt, in 3 vols. fol., 1587–88–90. Another edition, corrected by himself, appeared at Venice, which was reprinted at Paris in 1602. In 1608 another edition (that of the *Triadelphi*) was put forth at Paris, corrected and augmented upon a Memoir published by the author at Rome in 1607, entitled *Recognitio librorum omnium R. B. ab ipso edita.* In this celebrated work Bellarmine generally lays down the positions of his adversaries fairly, without concealing their strength—a candor which, as Mosheim says, has exposed him to the reproaches of many writers of his own communion; and as, at the same time, he states the claims and dogmas of Rome unreservedly he is a much better source of information as to real Roman doctrine than such advocates as Bossuet and Möhler. Of this celebrated work vol. i contains three general controversies: (1.) On the Word of God, which, he says, is either written or unwritten; the written word is contained in the New and Old Testaments, the canonicity of which he defends. He maintains that the *Church* alone is the lawful interpreter. (2.) Of Jesus Christ, the Head of the Church; in which he proves the divinity of our Lord against the Arians; defends the Trinity; establishes the Procession of the Holy Spirit, and justifies the addition of the word *Filioque* to the Creed. (3.) Of the Sovereign Pontiff, where he maintains that the government of the Church is purely monarchical; that St. Peter was the head of the Church, and that the popes succeed him in that quality; that they are infallible in their dogmatic judgments; that they have an indirect power over the temporal authority of kings, etc. Vol ii contains four heads: (1.)

Of the Councils and the Church: among general Councils he reckons eighteen approved, eight disapproved, and six only partly approved (among which are Frankfort, Constance, and Basle), and one (Pisa, 1509) neither approved nor disapproved. He gives to the pope the authority to convoke and approve councils, and makes him superior to a general council. In the third book he treats of the visibility and indefectibility of the Church, and of the Notes of the Church. (2.) Of the Members of the Church, viz., clerks, monks, and laymen. (3.) Of the Church in Purgatory: in this he states, and endeavors to prove, the Roman doctrine of purgatory. (4.) Of the Church Triumphant, relating to the beatitude and worship of the saints. Vol. iii relates to the sacraments in general and in particular; and vol. iv treats of original sin; the necessity of grace, free-will, justification; the merit of good works, especially of prayer, fasting, and alms-giving; various matters disputed among the scholastic theologians, etc. Besides these works, we have of Bellarmine 3 vols. fol. of *Opera Diversa*, published at Cologne in 1617, containing, 1. *Commentaries on the Psalms, and Sermons*:—2. *A Treatise of Ecclesiastical Writers* (often reprinted):—3. *Treatises on the Translation of the Empire; on Indulgences; the Worship of Images* (against the synod of Paris); *and on the judgment on a book entitled the "Concord of the Lutherans."* Also, 4. *Four Writings on the Affairs of Venice*:—5. *Two Writings against James I of England*:—6. *A Treatise, De potestate summi pontificis in rebus temporalibus, against William Barclay, condemned in 1610 by the Parliament*:—7. *Some Devotional Pieces*:—8. *Treatises on the Duties of Bishops* (reprinted at Würzburg in 1749, 4to):—9. His *Catechism*, or *Christian Doctrine*, which has been translated into many different languages: it was suppressed at Vienna by the Empress Maria Theresa. In his treatise *De potestate summi Pontificis contra Barclaium* (Rom. 1610, 8vo), he maintains the indirect temporal authority of the pope over princes and governments. The best edition of his whole works is that of Cologne, 1620 (7 vols. fol.). The *De Controversiis* was reprinted at Rome, 1832-40 (4 vols. 4to). A good Life of Bellarmine is given in Rule's *Celebrated Jesuits* (Lond. 1854, 3 vols. 18mo). An Italian biography of Bellarmine, based on his autobiography, was published by Fuligatti (Rome, 1624). See also Frizon, *Vie du Cardinal Bellarmine* (Nancy, 1708, 4to); Niceron, *Mémoires*, vol. xxxi; Bayle, *Dict. Crit.* s. v.; Bellarmine's *Notes of the Church Refuted* (Lond. 1840, 8vo); Hoefer, *Biog. Générale*, v, 222; Herzog, *Real-Encyklopädie*, s. v.; Landon, *Eccles. Dict.* ii, 128.

Bellay, Jean du, an eminent French cardinal, was born in 1492; was made bishop of Bayonne, and in 1532 bishop of Paris. In 1533 he returned from England, whither, in 1527, he had been sent as ambassador to Henry VIII, who was then on the point of a rupture with the court of Rome, but who promised Du Bellay that he would not take the final step provided that he were allowed time to defend himself by his proctor. Du Bellay hastened to Rome, where he arrived in 1584, and obtained the required delay from Clement VII, which he sent instantly by a courier to England; but the courier not returning by the day fixed by the pope, sentence of excommunication was pronounced against Henry, and his kingdom laid under an interdict, in spite of the protestations of Du Bellay, at the instigation of the agents of Charles V. The courier arrived two days afterward. In 1535 the bishop was made cardinal, and served Francis I so effectually as his lieutenant general (!) that he made him successively bishop of Limoges (1541), archbishop of Bordeaux (1544), and bishop of Mans (1546). After the death of Francis Du Bellay was superseded by the Cardinal de Lorraine, and retired to Rome, when he was made bishop of Ostia, and died February 16th, 1560. Bellay was a friend of letters, and united with Budaeus in urging Francis I to establish the College de France. He wrote *Poems*, printed by Stephens (1560); *Epistola Apologetica* (1543, 8vo); and many letters.—*Biog. Univ.* tom. iv, p. 94; Niceron, *Memoires*, tom. xvi; Hoefer, *Biog. Générale*, v, 227.

Bellegarde, Gabriel du Bac de, a French theologian, was born Oct. 17, 1717. He was early made canon of Lyons, but his Port-Royalism and his severe principles shut him out from preferment and lost him his canonry. He retired to Holland, where he collected *Mémoires sur l'histoire de la Bulle Unigenitus dans les Pays Bas* (4 vols. 12mo, 1755). He also wrote *L'Histoire abrégée de l'Eglise d'Utrecht* (1765, 12mo); edited the works of Van Espen, with a life (Lyons, 5 vols. fol. 1778), and a complete edition of the works of Arnauld (Lausanne, 1775-82, with prefaces, notes, etc., 45 vols. in 4to).—Hoefer, *Biog. Générale*, v, 238.

Bellegarde, Jean Baptiste Morvan de, a laborious French writer, known as the *Abbé de Bellegarde*, was born at Pihyriac, August 30th, 1648. He was a Jesuit 16 years, but was obliged to leave the society on account of his Cartesianism. He translated the Letters and Sermons of Basil, the Sermons of Asterius, the Moralia of Ambrose, many of the works of Leo, Gregory Nazianzen, and Chrysostom, the *Imitatio Christi* and other works of Thomas à Kempis, and various other writings. His translations betray great negligence. He died April 26, 1734.—Hoefer, *Biog. Générale*, v, 39.

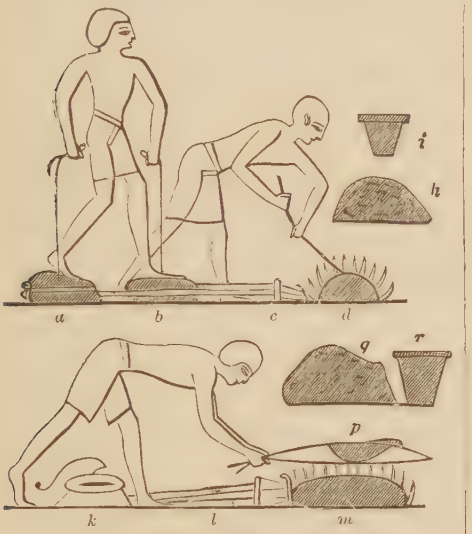
Bellegarde, Octave de, a French prelate, was born in 1585, and nominated to the archbishopric of Sens in 1623. He maintained with firmness the immunities of the French clergy at the Assembly of Mantes in 1640, and was exiled by the offended court. In 1639 he subscribed the condemnation of the two works entitled *Traité des Droits et Libertés de l'Eglise Gallicane*, and *Preuves* of the same rights and liberties. He approved and defended the sentiments of Arnauld expressed in his book *De la fréquente Communion*. He wrote *St. Augustinus per se ipsum docens Catholicos et vincens Pelagianos*, and died in 1646.—Hoefer, *Biog. Générale*, v, 239.

Bellermann, Johann Joachim, a German theologian, was born at Erfurt on Sept. 23, 1754. After finishing his studies at the University of Göttingen, he accepted in 1778 a position as a private tutor in Russia. On his return in 1782 he became professor of theology in the University of Erfurt. After the suppression of this university he was called to Berlin as director of one of the colleges ("gymnasia"), and was at the same time appointed extraordinary professor at the University and consistorial councillor. He died Oct. 25, 1824. He is the author of numerous philological and theological works. The most important of the latter are *Handbuch der biblischen Literatur* (Erfurt, 1787, 4 vols.); *Versuch einer Metrik der Hebräer* (Berlin, 1813); *Nachrichten aus dem Alterthume über Essäer und Therapeuten* (Berlin, 1821); *Urim und Thummim, die ältesten Gemmen* (Berlin, 1824); *Ueber die Gemmen der Alten mit dem Abraxasbilde* (3 pamphlets, Berlin, 1817-'19).—Brockhaus, *Conversationslexicon*, s. v.; Hoefer, *Biographie Générale*, v, 251.

Belle-vue, Armand de, a Dominican, who took his doctor's degree in theology about 1325, and was made master of the Sacred Palace in 1327. He died in 1334, and left ninety-eight *Conférences on the Psalms* (Paris, 1519; Lyons, 1525; Brixen, 1610), with the title, "*Sermones plane Divini.*" Also a collection of *Prayers, and Meditations on the Life of our Lord* (Mayence, 1503).—Landon, *Eccl. Dict.* s. v.

Bellows (מַפֻּחַ, *mappu'ăch, blower*; Sept. φυσήτηρ) only occurs in Jer. vi, 29, and with reference to the casting of metal. As fires in the East are always of wood or charcoal, a sufficient heat for ordinary purposes is soon raised by the help of fans, and the use of bellows is confined to the workers in metal. Such

was the case anciently; and in the mural paintings of Egypt we observe no bellows but such as are used for the forge or furnace. They occur as early as the time of Moses, being represented in a tomb at Thebes which bears the name of Thothmes III. They consisted of a leathern bag secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin with a string he held in his hand. In one instance, it is observed from the painting that when the man left the bellows they were raised as if filled with air, and this would imply a knowledge of the valve. The earliest specimens seem to have been simply of reed, tipped with a metal point to resist the action of the fire (Wilkinson's *Anc. Egyptians*, iii, 338).



Two Forms of ancient Egyptian Bellows.

a, *b*, *k*, the leather case; *c*, *l*, the pipes conveying the wind to the fire; *d*, *m*, the fire; *h*, *q*, charcoal; *k* is raised as if full of air; *i*, *p*, *r*, crucibles.

Bellows of an analogous kind were early known to the Greeks and Romans. Homer (*Il.* xviii, 470) speaks of 20 φῦσαι in the forge of Hephæstus, and they are mentioned frequently by ancient authors (Smith's *Dict. of Class. Ant.* s. v. Follis). The ordinary hand-bellows now used for small fires in Egypt are a sort of bag made of the skin of a kid, with an opening at one end (like the mouth of a common carpet bag), where the skin is sewed upon two pieces of wood; and these being pulled apart by the hands and closed again, the bag is pressed down, and the air thus forced through the pipe at the other end.

Belloy, Jean Baptiste de, cardinal-archbishop of Paris, was born October 9th, 1709, at Morangles, near Senlis. He entered the Church at an early age, was made archdeacon of Beauvais, and in 1751 became bishop of Glandèves. He was deputed to the Assembly of the clergy in 1755, where he sided with the moderate prelates, or *Feuillants*, as they were called, from their leader, the Cardinal de la Rochefoucault, who was minister *de la feuille des bénéfices*. The opposite party were called *Theatines*, from the old bishop of Mirepoix, who belonged to that order. M. Belloy was afterward made bishop of Marseilles, which diocese he governed for forty-five years. The revolution drove him into retirement at Chambly, near his native place, where he lived till 1802, when he was made archbishop of Paris, and in the following year he was created cardinal. He died June 10th, 1808, and Napoleon, who permitted his burial in the vault of his predecessors by a special privilege, desired that a monument should be erected "to testify the singular consideration which he had for his episcopal virtues."—*Biog. Univ.* tom. iv, p. 128; Landon, *Eccles. Dictionary*, s. v.

Belly (usually בֶּטֶן, *be'ten*, κοιλία, especially the *womb;* also מֵעִים, *meïm'*, γαστήρ, especially the *bowels*). Among the Hebrews and most ancient nations, the belly was regarded as the seat of the carnal affections, as being, according to their notions, that which first partakes of sensual pleasures (Titus i, 2; Phil. iii, 9; Rom. xvi, 18). It is used likewise symbolically for the heart, the innermost recesses of the soul (Prov. xviii, 8; xx, 27; xxii, 18). The expression *embittering* of the belly signifies all the train of evils which may come upon a man (Jer. iv, 19; ix, 15; comp. Num. xviii, 27). The "belly of hell" signifies the grave, or the under world. It is a strong phrase to express Jonah's dreadful condition in the deep (Jon. ii, 2).

Bel'maïm (Βελθέμ v. r. Βελβαίμ, Vulg. *Belma*), a place which, from the terms of the passage, would appear to have been south of Dothaim (Judith vii, 3). Possibly it is the same as Belmen (q. v.), though whether this is the case, or, indeed, whether either of them ever had any real existence, it is at present impossible to determine. See Judith. The Syriac has *Abel-mechola*.

Belmas, Louis, bishop of Cambray, was born at Montréal (Aude). At the time of the Revolution he was one of the priests who took the oath demanded by "the Civil Constitution of the Clergy." In 1801 he was appointed coadjutor to the "constitutional" bishop of Carcassonne, and in 1802 bishop of Cambray. When Napoleon was crowned, Belmas signed a formula of retractation. His pastoral letters during the reign of Napoleon showed him to be a very devoted partisan of imperialism. When, according to the Concordat of 1817, Cambray was to be made an archbishopric, the pope opposed it on account of the former views of Belmas. After the Revolution of 1830 the government again intended to make him an archbishop, but the design was once more abandoned on account of the opposition of Rome. In 1841 he issued a pastoral letter strongly urging sincere submission to and recognition of the government of Louis Philippe. This letter made a profound sensation in France, and greatly offended the Legitimists. Belmas died on July 21, 1841, at Cambray. He was the last of the "constitutional" bishops.—See Hoefer, *Biographie Générale*, v, 290.

Bel'men (Βελμέν v. r. Βελμαίν and Βελμαίμ; Vulg. omits), a place named among the towns of Samaria as lying between Bethhoron and Jericho (Judith iv, 4). The Hebrew name would seem to have been *Abel-maim*, but the only place of that name in the O. T. was far to the north of the locality here alluded to. See Abel-maim. The Syriac version has *Abel-meholah*, which is more consistent with the context. See Abel-meholah; Belmaim.

Belomancy. See Divination.

Belpage, Henry, D D., a minister of the Secession Church of Scotland, was born at Falkirk, May 24, 1774, where his father was minister of the Associate Church. He entered the University of Edinburgh in 1786, and made his theological studies under Dr. Lawson, at the secession seminary in Selkirk. He was licensed to preach at 19, and was ordained as colleague to his father in 1794, whom he succeeded as full pastor in 1798. His pulpit labors were very successful; he was one of the most popular and useful ministers of the day in Scotland. In 1814 he published *Sacramental Addresses and Meditations* (12mo, 5th edition, 1841, Edinb.); in 1817, *Practical Discourses for the Young* (8vo; several editions issued); in 1821, *Sacra-*

mental Discourses, 2d series; 1822, *Sketches of Life and Character;* 1823, *Discourses on Domestic Life* (12mo); 1826, *Discourses to the Aged;* besides a number of smaller works, catechisms, etc. He died Sept. 16, 1834.—Jamieson, *Cyclopædia of Relig. Biography*, p. 42.

Belsham, Thomas, a Socinian divine of note, was born at Bedford, England, April 15, 1750. In 1778 he was settled as pastor of a dissenting congregation at Worcester, from which, however, he removed in 1781 to take charge of the Daventry Academy. Here his sentiments underwent a change so far that, in 1789, he avowed himself a Unitarian of the school of Priestley. He resigned his station, and immediately took charge of Hackney College, a Unitarian institution, which in a few years sunk for want of funds. In 1805 he became minister of Essex Street Chapel, London, where he remained during the rest of his life. He died at Hampstead, Nov. 11, 1829. After Dr. Priestley he was regarded as the leader of Unitarianism in England. The "Unitarian Society for promoting Christian Knowledge" was founded at his suggestion. He aided largely in preparing the *Improved Version of the N. T.* (Unitarian; Lond. 1808, 8vo). His principal writings are, *A Calm Inquiry into the Scripture Doctrine concerning the Person of Christ*, etc. (Lond. 1811, 8vo):—*Evidences of Christianity:—Epistles of Paul translated, with Exposition and Notes* (Lond. 1822, 2 vols. 4to); *Discourses Doctrinal and Practical; Review of American Unitarianism* (1815, 8vo): *Letters to the Bishop of London in Vindication of the Unitarians* (1815, 8vo). His *Life and Letters*, by J. Williams, was published in 1833 (Lond. 8vo).—Darling, *Cyclop. Bibliographica*, i, 238; Allibone, *Dictionary of Authors*, i, 163; *Christian Examiner*, xv, 69; Bennett, *Hist. of Dissenters* (Lond. 1839, 8vo).

Belshaz'zar (Heb. and Chald. *Belshatstsar'* [on the signif. see below], בֵּלְשַׁאצַּר; Sept. Βαλτάσαρ) is the name given in the book of Daniel to the last king of the Chaldees, under whom Babylon was taken by the Medes and Persians (chap. v, 1; vii, 1; viii, 1). B.C. 538. Herodotus calls this king, and also his father, *Labynetus*, which is undoubtedly a corruption of *Nabonnedus*, the name by which he was known to Berosus, in Joseph. *contr. Apion.* i, 20. Yet in Josephus (*Ant.* x, 11, 2) it is stated that Baltasar was called *Naboandel* by the Babylonians. *Nabonad'us* in the Canon of Ptolemy, *Nabonedus* in Euseb. *Chron. Armen.* i, 60 (from Alexander Polyhistor), and *Nabonnidochus* in Euseb. *Præp. Evang.* ix, 41 (from Megasthenes), are evidently other varieties of his name. The only circumstances recorded of him in Scripture are his impious feast and violent death (Dan. v). During the period that the Jews were in captivity at Babylon, a variety of singular events concurred to prove that the sins which brought desolation on their country, and subjected them for a while to the Babylonish yoke, had not dissolved that covenant relation which, as the God of Abraham, Jehovah had entered into with them; and that any act of indignity perpetrated against this afflicted people, or any insult cast upon the service of their temple, would be regarded as an affront to the Majesty of Heaven, and not suffered to pass with impunity. The fate of Belshazzar affords a remarkable instance of this. He had had an opportunity of seeing in the case of his ancestors how hateful pride is, even in royalty itself; how instantly God can blast the dignity of the brightest crown, and consequently, how much the prosperity of kings and the stability of their thrones depend upon acknowledging that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But this solemn lesson was lost upon Belshazzar. According to the views of some, Isaiah, in representing the Babylonian dynasty as the scourge of Palestine, styles Nebuchadnezzar a "serpent," Evil-Merodach a "cockatrice," and Belshazzar a "fiery flying serpent," the worst of all (Isa. xiv, 4-29); but there is no reason for supposing the prophet in this passage to allude to any other event than the overthrow of the Philistines in the time of Hezekiah (see Henderson, *Comment.* in loc.).

The Scriptural narrative states that Belshazzar was warned of his coming doom by the handwriting on the wall that was interpreted by Daniel, and was slain during a splendid feast in his palace. Similarly Xenophon (*Cyrop.* vii, 5, 3) tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Berosus in Josephus (*Apion*, i, 20) and of Herodotus (i, 184 sq.) differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius (*Nabu-nit* or *Nabo-nahit*, i. e. *Nebo blesses* or *makes prosperous*), and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighboring city of Borsippus or Borsippa (Birs-i-Nimrud), called by Niebuhr (*Lect. on Anc. Hist.* xii) "the Chaldæan Benares, the city in which the Chaldæans had their most revered objects of religion, and where they cultivated their science." Being blockaded in that city, Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus, the last king was called Labynetus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabannidochus of Megasthenes (Euseb. *Præp. Evang.* ix, 41). Cyrus, after defeating Labynetus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade, as they had walls 300 feet high and 75 feet thick, forming a square of 15 miles to a side, and had stored up previously several years' provision. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed, during a great Babylonian festival, while the people, feeling perfectly secure, were scattered over the whole city in reckless amusement. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson; and the histories of profane writers, far from contradicting the scriptural narrative, are shown to explain and confirm it. In 1854 he deciphered the inscriptions on some cylinders found in the ruins of Um-Kir (the ancient Ur of the Chaldees), containing memorials of the works executed by Nabonnedus (*Jour. Sac. Lit.* 1854, p. 252; Jan. 1862). From these inscriptions it appears that the eldest son of Nabonnedus was called *Bel-shar-ezar*, and admitted by his father to a share in the government. This name is compounded of *Bel* (the Babylonian god), *Shar* (*a king*), and the same termination as in Nabopol*assar*, Nebuchad*nezzar*, etc., and is contracted into Belshazzar, just as Neriglissar (again with the same termination) is formed from Nergal-sharezar. In a communication to the *Athenæum*, No. 1377, Sir Henry Rawlinson says, "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed, while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania." In accordance with this view, we arrange the last Chaldæan kings as follows: Nebuchadnezzar, his son Evilmerodach, Neriglissar, Labrosoarchad (his son, a boy, killed in a conspiracy), Nabonnedus or Labynetus, and Belshazzar. Herodotus says that Labynetus was the son of Queen Nitocris; and Megasthenes (Euseb. *Chr. Arm.* p. 60) tells us that he succeeded Labrosoarchad, but was not of his family. In Dan. v, 2, Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grandfather or ancestor. Now Neriglissar usurped the throne

on the murder of Evilmerodach (Beros. *ap.* Joseph. *Apion*, i): we may therefore well suppose that on the death of his son Labrosoarchad, Nebuchadnezzar's family was restored in the person of Nabonnedus or Labynetus, possibly the son of that king and Nitocris, and father of Belshazzar. The chief objection to this supposition would be, that if Neriglissar married Nebuchadnezzar's daughter (Joseph. *c. Ap.* i, 21), Nabonnedus would through her be connected with Labrosoarchad. This difficulty is met by the theory of Rawlinson (*Herod.* Essay viii, § 25), who connects Belshazzar with Nebuchadnezzar through his mother, thinking it probable that Nebu-nahit, whom he does not consider related to Nebuchadnezzar, would strengthen his position by marrying the daughter of that king, who would thus be Belshazzar's maternal grandfather. A totally different view is taken by Marcus Niebuhr (*Geschichte Assur's und Babel's seit Phul*, p. 91), who considers Belshazzar to be another name for Evilmerodach, the son of Nebuchadnezzar. He identifies their characters by comparing Dan. v with the language of Berosus about Evilmerodach (*προστὰς τῶν πραγμάτων ἀνόμως καὶ ἀσελγῶς*). He considers that the capture of Babylon described in Daniel was not by the Persians, but by the Medes, under Astyages (i. e. Darius the Mede), and that between the reigns of Evilmerodach or Belshazzar, and Neriglissar, we must insert a brief period during which Babylon was subject to the Medes. This solves a difficulty as to the age of Darius (Dan. v, 31; comp. Rawlinson, Essay iii, § 11), but most people will probably prefer the actual facts discovered by Sir Henry Rawlinson to the theory (though doubtless very ingenious) of Niebuhr. On Rawlinson's view, Belshazzar died B.C. 538, on Niebuhr's B.C. 559 (Göbel, *De Belsasaro*, Laub. 1757). See BABYLONIA.

Belteshaz'zar (Heb. *Belteshatstsar'*, בַּלְטְשַׁאצַּר, *Bel's prince*, that is, *whom Bel favors*; Sept. Βαλτάσαρ), the Chaldee or Assyrio-Babylonish name, given to Daniel at the court of Nebuchadnezzar, in Babylon (Dan. i, 7, etc). See DANIEL.

Belus (Βῆλος). **1.** According to classical mythology, a son of Poseidon by Libya or Eurynome. He was twin brother of Agenor, and father of Ægyptus and Danaus. He was believed to be the ancestral hero and national divinity of several Eastern nations, from which the legends about him were transplanted to Greece, and became mixed up with Greek myths. (See Apollod. ii, 1, 4; Diod. i, 28; Servius, *ad Æn.* i, 733.) See BAAL.

2. The father of the Carthaginian queen Dido, otherwise called *Pygmalion*. He conquered Cyprus and then gave it to Teucer. (See Virgil, *Æn.* i, 621; Servius, *ad Æn.* i, 625, 646.) By some he was thought to be the Tyrian king Eth-baal (q. v.), father of the Israelitish queen Jezebel (1 Kings xvi, 31), from whose period (she was killed B.C. 883) this does not much differ, for Carthage was founded (according to Josephus, *Apion*, i, 18) B.C. 861.

Belus (Βηλεύς), called also *Pagida* by Pliny (v, 19), a small river of Palestine, described by Pliny as taking its rise from a lake called Cendevia, at the roots of Mount Carmel, which, after running five miles, enters the sea near Ptolemais (xxxvi, 26), or two stadia from the city according to Josephus (*War*, x, 2). It is chiefly celebrated among the ancients for its vitreous sand; and the accidental discovery of the manufacture of glass (q. v.) is ascribed by Pliny to the banks of this river, which he describes as a sluggish stream of unwholesome water, but consecrated to religious ceremonies (comp. Tacitus, *Hist.* v, 7). It is now called *Nahr Naaman*, but the Lake Cendevia has disappeared. It is an ingenious conjecture of Reland (*Palæst.* p. 290) that its ancient appellation may be connected with the Greek name for *glass* (ὑελός or ἁλός), and it is possible that the name appears in the Scriptural one, *Bealoth* (q. v.), incorrectly rendered "in Aloth" (1 Kings iv, 16). For the temple of Belus, see BABEL.

Bema (*βῆμα, rostrum*), the third or innermost part of the ancient churches, corresponding to what we now call the chancel. The bema was the whole space where stood the altar, the bishop's throne, and the seats of the priests; in which sense Bingham understands the fifty-sixth canon of Laodicea, which forbids priests to go into the bema and take their seats there before the bishop comes (see *Chrysost. Hom.* 35, *de Pentecost.* tom. v, p. 553). The name *bema* arose from its being more exalted than the rest of the church, and raised upon steps. As the bema was especially devoted to the clergy, they were called sometimes *οἱ τοῦ βήματος*, and *τάξις τοῦ βήματος*, or "the Order of the Bema." —Bingham, *Orig. Eccl.* bk. viii, ch. vi; Suicer, *Thesaurus*, i, 682; Landon, *Eccl. Dict.* ii, 143.

Bemo, JOHN, a Seminole Indian, converted to Christianity, and afterward instrumental in great good to his tribe. He was born in the year 1825, in Florida. When quite young he was brought to St. Augustine by his father, who perished there through the brutality of the whites. Bemo was kidnapped by a ship's crew, and carried on a several years' voyage, visiting Europe, Asia, and Africa. During this voyage he was thoroughly converted, through the agency of a pious sailor. After other voyages he attended school a year with the "Friends" in Philadelphia, and then commenced laboring with great success among his people, at their new location in the West, and by his appeals in the Eastern cities he kept them alive when threatened with starvation. Further facts are wanting. He was a greatly wronged boy, but an apostolic and blessed man.—Thomson, *Biographical Sketches*, p. 133.

Ben (Heb. id. בֵּן, *son*; Sept. omits; Vulg. *Ben*), a Levite "of the second degree," one of the porters appointed by David to the service of the ark, apparently as an assistant musician (1 Chr. xv, 18). B.C. 1043.

Ben- (בֶּן־, *son of*) is often found as the first element of Scriptural proper names (see those following), in which case the word which follows it is always to be considered dependent on it, in the relation of our genitive. The word which follows *Ben-* may either be of itself a proper name, or be an appellative or abstract, the principle of the connection being essentially the same in both cases. Comp. AB-. As to the first class, the Syro-Arabian nations being all particularly addicted to genealogy, and possessing no surnames, nor family names in our sense, they have no means of attaching a definite designation to a person except by adding some accessory specification to his distinctive, or, as we would term it, *Christian* name. This explains why so many persons, both in the Old and New Testaments, are distinguished by the addition of the names of their father. The same usage is especially frequent among the Arabs; but they have improved its definiteness by adding the name of the person's child, in case he has one. In doing this, they always observe this arrangement—the name of the child, the person's own name, and the name of his father. Thus the designation of the patriarch Isaac would in Arabic run thus: Father of Jacob, Isaac, son of Abraham (Abû Ja'qûb, Ishâq, ben Ibrahîm). As to the latter class, there is an easy transition from this strict use of *son* to its employment in a figurative sense, to denote a peculiar dependence of derivation. The principle of such a connection not only explains such proper names as Ben-Chésed (son of mercy), but applies to many striking metaphors in other classes of words, as sons of the bow, a son of seventeen years (the usual mode of denoting age), a hill, the son of oil (Isa. v, 2), and many others, in which our translation effaces the Oriental type of the expression. All proper names which begin with Ben belong to one or the other of these classes. Ben-Aminadab, Ben-Gaber,

and Ben-Chesed (1 Kings iv, 10, 11), illustrate all the possibilities of combination noticed above. In these names "Ben" would, perhaps, be better not translated, as it is in our version; although the Vulgate has preserved it, as the Sept. also appears to have once done in ver. 8, to judge by the reading there.

These remarks apply also in part to BAR- (q. v.), the Aramaic synonyme of Ben-, as in the name Bar-Abbas.

The following are instances in which our translators have doubted whether the prefix *Ben-* should not be transcribed, and have therefore placed it in the margin, giving "*son*" in the text: Ben-Hur, Ben-Dekar, Ben-Hesed, Ben-Abinadab, Ben-Geber (1 Kings iv, 8–13) [for each of these, see the latter part of the name]. Of the following the reverse is true: Ben-Hanan, Ben-Zoheth (1 Chron. iv, 20; Ben-o (1 Chron. xxiv, 26, 27); Ben-jamite (Psa. vii, title; Judg. ii, 15; xix, 16; 1 Sam. ix, 1, 4; 2 Sam. xx, 1; Esth. ii, 5).

Ben-Abinadab. See BEN-.

Benai'ah (Heb. *Benayah'*, בְּנָיָה, *built* [i. e. *made* or *sustained*] by *Jehovah*, 2 Sam. xx, 23; 1 Chron. iv, 36; xi, 22, 31; xxvii, 14; 2 Chron. xx, 14; Ezra x, 25, 30, 35, 43; Ezek. xi, 23; elsewhere and oftener in the prolonged form, בְּנָיָהוּ, *Benaya'hu;* Sept. generally [also Josephus, *Ant.* vii, 11, 8] Βαναίας, in Chron. occasionally v. r. Βαναία, and in Ezra Βαναία, rarely any other v. r., e. g. Βαναΐας, Βαναΐ), the name of a large number of men in the O. T

1. The son of Jehoiada a chief-priest (1 Chron. xxvii, 5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam. xxiii, 20; 1 Chron. xi, 22), in the south of Judah; set by David (1 Chron. xi, 24) over his body-guard of Cherethites and Pelethites (2 Sam. viii, 18; 1 Kings i, 38; 1 Chron. xviii, 17; 2 Sam. xx, 23), and occupying a middle rank between the first three of the Gibborim, or "mighty men," and the thirty "valiant men of the armies" (2 Sam. xxiii, 22, 30; 1 Chron. xi, 24; xxvii, 6; and see Kennicott, *Diss.* p. 177). The exploits which gave him this rank are narrated in 2 Sam. xxiii, 20, 21; 1 Chron. xi, 22: he overcame two Moabitish champions ("lions of God"), slew an Egyptian giant with his own spear, and went down into an exhausted cistern and destroyed a lion which had fallen into it when covered with snow. He was captain of the host for the third month (1 Chron. xxvii, 5). B.C. 1046. Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 Kings i, 8, 10, 26), a matter in which he took part in his official capacity as commander of the king's body-guard (1 Kings i, 32, 36, 38, 44); and after Adonijah and Joab had both been put to death by his hand (1 Kings ii, 25, 29, 30, 34), as well as Shimei (1 Kings ii, 46), he was raised by Solomon into the place of Joab as commander-in-chief of the whole army (ii, 35; iv, 4). B.C. 1015. See DAVID.

Benaiah appears to have had a son called, after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (1 Chron. xxvii, 34). But this is possibly a copyist's mistake for "Benaiah, the son of Jehoiada."—Smith, s. v.

2. A Pirathonite of the tribe of Ephraim, one of David's thirty mighty men (2 Sam. xxiii, 30; 1 Chron. xi, 31), and the captain of the eleventh monthly course (1 Chron. xxvii, 14). B.C. 1044. See DAVID.

3. A Levite in the time of David, who "played with a psaltery on Alamoth" at the removal of the ark (1 Chron. xv, 18, 20; xvi, 5). B.C. 1043.

4. A priest in the time of David, appointed to blow the trumpet before the ark when brought to Jerusalem (1 Chron. xv, 24; xvi, 6). B.C. 1043.

5. The son of Jeiel, and father of Zechariah, a Levite of the sons of Asaph (2 Chron. xx, 14). B.C. considerably ante 890.

6. A Levite in the time of Hezekiah, one of the "overseers (פְּקִידִים) of offerings" (2 Chron. xxxi, 13). B.C. 726.

7. One of the "princes" (נְשִׂיאִים) of the families of Simeon who dispossessed the Amalekites from the pasture-grounds of Gedor (1 Chron. iv, 36). B.C. cir. 713.

8. The father of Pelatiah, which latter was "a prince of the people" in the time of Ezekiel (xi, 1, 13). B.C. ante 571.

9. One of the "sons" of Parosh, who divorced his Gentile wife after the return from Babylon (Ezra x, 25). B.C. 458.

10. Another Israelite, of the "sons" of Pahath-moab, who did the same (Ezra x, 30). B.C. 458.

11. Another, of the "sons" of Bani, who did likewise (Ezra x, 35). B.C. 458.

12. A fourth, of the "sons" of Nebo, who did the same (Ezra x, 43). B.C. 458.

Ben-am'mi (בֶּן־עַמִּי, *son of my kindred*, i. e. born of incest; Sept. repeats, Ἀμμάν, υἱὸς γένους μου), the original form of the name AMMON (q. v.), the son of Lot by his younger daughter (Gen. xix, 38).

Bench (קֶרֶשׁ, *ke'resh*), a *plank* (usually rendered "board"), once the *deck* of a Tyrian ship, represented (Ezek. xxvii, 6) as inlaid with box-wood. See ASHURITE.

Ben-Dekar. See BEN-.

Benè-b'erak (Heb. *Beney'-Berak'*, בְּנֵי־בְרַק, *sons of Berak* or *lightning* [comp. Boanerges]; Sept. Βανηβαράκ v. r. Βαναιβακάτ; Vulg. *et Bane et Baruch*), one of the cities of the tribe of Dan, mentioned only in Josh. xix, 45, between Jehud and Gath-rimmon. The paucity of information which we possess regarding this tribe (omitted entirely from the lists in 1 Chron. ii–viii, and only one family mentioned in Num. xxvi) makes it impossible to say whether the "sons of Berak," who gave their name to this place, belonged to Dan, or were, as we may perhaps infer from the name, earlier settlers dispossessed by the tribe. The reading of the Syriac, *Baal-debac*, favors this latter foreign origin, but is not confirmed by any other version. It is evidently the *Baraca*, a "village in the tribe of Dan near Azotus," mentioned by Eusebius and Jerome (in the *Onomasticon*, s. v. Barath, Βαραχαί), although they speak confusedly of its then existing name (Bareca, Βαρβά). It is doubtless the present Moslem village *Burakà* (Robinson, *Researches*, iii, App. p. 118), a little north of Ashdod (Van de Velde, *Map*). The same place appears to be referred to in the Talmud (*Sanhedr.* xxxii, 1), and was the residence of the famous Rabbi Akiba (q. v.). Schwarz, however, disputes this location (*Palest.* p. 141).

Bénédet. See BENEZET.

Benedicite, or "the song of the three Hebrew children," is a canticle appointed by the rubric of the Church of England to be said or sung at the morning service, instead of the hymn *Te Deum*, whenever the minister may think fit. It is a paraphrase of the forty-eighth Psalm. In the *Book of Common Prayer* published under the sanction of Edward VI, it was ordered that the *Te Deum* should be said daily throughout the year, except in Lent, when the *Benedicite* was to be used. The minister had no choice according to this appointment; but in the subsequent revision of the *Prayer Book*, the choice was left to the option of the minister to read the *Te Deum* or the *Benedicite*. This hymn was sung as early as the 3d century. Chrysostom speaks of it as sung in all places throughout the world.—Bingham, *Orig. Eccles.* bk. xiv, ch. xi, § 6; Procter, *On Common Prayer*, p. 224.

Benedict I, Pope, surnamed *Bonosus*, a Roman, elected to the papal see after John III, June 3, 574. He occupied the see about four years, dying in 578. During his pontificate Rome suffered greatly from the inroads of the Lombards and from famine. Like his predecessors, he confirmed the fifth œcumenical council. An epistle to the Spanish bish-

op David, which has been ascribed to him, is not genuine.

II, Pope, also a Roman, succeeded Leo II, 26th June, 684, and died 7th May, 685. His incumbency was marked by nothing of note.

III, Pope, elected July 17, 855. His title was disputed by Anastasius, who was supported by the emperors Lothaire and Louis, whose deputies entered Rome, forcibly ejected Benedict, and imprisoned him. Rome was thrown into consternation at these acts; and the bishops, assembling in spite of the threats of the emperor's deputies, refused to recognise Anastasius. Benedict, removed from the church where he had been imprisoned, was carried in triumph by the people to the palace of Lateran. In unison with Ethelwolf, king of the Anglo-Saxons, he established an English school at Rome. He confirmed the deposition of Bishop Gregory of Syracuse, pronounced in 854 by a synod of Constantinople, which occasioned soon after the Greek schism. There are still extant four of his epistles (Mansi, xv, 110–120). He held the see only two years and a half, and died April 8, 858.

IV, Pope, succeeded John IX, April 6, 900, and held the papacy nearly four years, dying Oct. 20, 903. He crowned, in 901, Louis, King of Provence, as Roman Emperor. There are still extant two of his epistles, one addressed to the bishops and princes of Gaul, and the other to the clergy and people of Langres, whose exiled bishop he reinstated (Mansi, xviii, 233–236).

V, Pope, elected in 964. John XII, his predecessor, who had been protected by the Emperor Otho the Great against Berenger and Adalbert, ungratefully took the part of the emperor's enemies. Otho, justly irritated by this conduct, convoked a council at Rome in 963, where John was deposed and Leo VIII elected. John soon after repaired to Rome, held another council in 964, and in his turn deposed Leo; but soon after this John was assassinated, and his party elected Benedict V to succeed him. Otho soon appeared again on the scene, laid siege to Rome, and carried away Benedict (who consented to his deposition) captive into Germany. Leo VIII died at Rome in April, 965; the people demanded Benedict as his successor, and the emperor would probably have granted their request, but Benedict died July 5 of the same year. The historians of the Church of Rome are naturally very much puzzled in deciding whether Benedict was a lawful pope or not; but the question is generally compromised by recognising both Leo and Benedict.

VI, Pope, son of Hildebrand, supposed to have been elected pope on the death of John XIII, A.D. 972. On the death of the Emperor Otho, he was strangled or poisoned in the castle of St. Angelo, 974. The papacy about this time was in a most degraded condition.

VII, Pope, son of a count of Tusculum, ascended the pontifical throne in 975, and died July, 984. He held two councils at Rome; in the one he excommunicated the antipope Boniface VIII; in the other, all those guilty of simony. A letter in which he confirms certain prerogatives of the bishop of Lorch is found in Lambecii, *Biblioth. Cæs.* lib. ii. Several other bulls on the privileges of certain diocesan churches are given by Mansi, tom. xix.

VIII, Pope, son of Gregory, count of Tusculum, succeeded Sergius IV, June 17, 1012. He was driven from Rome by his competitor Gregory, who in turn was expelled by Henry, King of Germany. In 1014 Benedict crowned Henry Roman Emperor, and presented him with a globe surmounted by a cross, which became henceforth one of the emblems of the empire. The emperor confirmed to the Church of Rome all the donations made by Charlemagne and the Othos, declared that the election of a pope would not require any longer the confirmation of the emperor, and reserved for himself and his successors only the right of sending commissaries to the consecration of the pope. At the request of the emperor, Benedict ordered the recital of the Constantinopolitan symbol during the mass, hoping that it would facilitate a reunion with the Greek Church. In 1016 the Saracens made an irruption into Italy, but were defeated by an army collected by Benedict's energy. He died July 10, 1024.—Gieseler, *Ch. Hist.* period iii, div. ii, § 22.

IX, the boy-pope, one of the worst monsters that ever held the papal throne. He was elected about June, 1033, but his vile conduct excited the Romans to expel him in 1045, and Silvester III was elected, who held it for about three months, when Benedict, through the influence of his family, succeeded for a time in recovering his dignity. However, he was again compelled to flee, and Johannes Gratianus was, A.D. 1045, put into his place, who took the style of Gregory VI. It is said, indeed, that Gratian *bought* his elevation from Benedict, who wished to marry an Italian princess. Thus there were three popes actually living at the same time, and Rome was filled with brawls and murders. To remedy this, Henry the Black, king of Germany, convoked a council at Sutri, near Rome, in December, 1046, where Gregory VI was deposed, and, by the common consent of Germans and Romans, Suidger was elected pope, and consecrated under the name of Clement II. He, however, died at the end of nine months, i. e. October 9th, 1047; upon which Benedict came to Rome for the third time, where he held his ground till July, 1048, when he was replaced by Damasus II, the nominee of the emperor. Nothing is known for certain concerning him after this period, but he is believed to have died in 1054.—*Biog. Univ.* iv, 183.

X (*Giovanni di Velletri*), was raised to the popedom by a faction in March, 1058, the instant Pope Stephen IX had closed his eyes. Benedict was so ignorant and obtuse that he obtained the surname of *Mervio*, stupid. Hildebrand, upon his return from Germany in 1059, caused Gerard to be elected under the name of Nicholas II, to whom Benedict quickly yielded. He died in confinement in 1059.—*Biog Univ.* iv, 183,

XI, Pope (*Nicolò Boccasini*), was born at Treviso in 1240, entered, at the age of fourteen, the order of Dominicans, and became later the general of his order. Under Boniface he was made cardinal and bishop of Ostia. He was elected pope October 27, 1303, upon the death of Boniface VIII. When elected to the papal throne he was cardinal-bishop of Ostia. His pontificate was short, extending only to eight months. He took off the sentence of excommunication pronounced against the King of Denmark, and the interdict laid upon his kingdom, and annulled the bulls of Boniface VIII against Philippe-le-Bel of France. He died of poison at Perugia on the 6th or 7th of July, 1304, and was enrolled among the *saints* by Pope Clement XII, April 24th, 1736, his festival being marked on the 7th of July. He left Commentaries on Job, the Psalms, the Apocalypse, and Matthew, besides some volumes of Sermons and his Bulls.

XII (originally *Jacques de Nouveau*), a native of Saverdun, and monk of Citeaux, afterward bishop of Pamiers and of Mirepoix, pope from Dec. 1334, to April, 1342, was the third of the Avignon (q. v.) popes, the friend of Petrarch, and one of the most virtuous of the pontiffs. Scarcely was he elevated to the pontificate when a deputation was sent to him from Rome pressing him to return to the ancient seat; but circumstances induced him to remain at Avignon. He addressed the Castilian clergy on the necessity of reforming their lives, and endeavored, though with little success, to correct some of the more glaring evils of the Romish system. He died April 25, 1342, at Avignon. See his life in Baluze, *Vies des Papes d'Avignon.*

XIII (*A*), Pope, was of a noble family of Aragon. His name was *Pedro de Luna*, and in 1375 he was made

cardinal by Gregory IX. On the death of Gregory XI began the great Western schism, by the election of Urban VI at Rome and of Clement VII at Avignon. Pedro de Luna took part with the latter, who made him his legate in Spain. Upon the death of Clement, Pedro was chosen by the cardinals attached to the party at Avignon to succeed him on the 28th of September, 1394, and in the mean time Boniface VIII had ascended the throne at Rome. To put an end to the schism, it was agreed by all the sovereigns of Europe, except the king of Aragon, that a cession of the papal dignity should be made by both parties, but both Benedict and Boniface refused to resign; whereupon, in a national council held at Paris May 22d, 1398, it was agreed to withdraw from the obedience of Benedict. This example having been followed in almost all the countries of Europe, sixteen of the cardinals who had adhered to Benedict deserted him. He was besieged at Avignon by the Maréchal de Boucicault, and with difficulty escaped. After this the aspect of his affairs for a time brightened; but at length, in the council of Pisa, convoked in 1409, both Benedict and Gregory XII were excommunicated and deposed. Benedict, driven from Avignon, retired to the little castle of Peñiscola, in Valencia, retaining the support of Aragon, Castile, and Scotland. Thus the schism still remained; and it was necessary to call another council, which met at Constance in 1414, where Ottoneo Colonna was elected pope under the name of Martin V, who anathematized Benedict, but without producing any effect, since he continued in his rebellion till his death, which happened at Peñiscola November 17th, 1424. So far did he carry his resolution to prolong the schism, that he exacted a promise from the two cardinals who continued with him that they would elect another pope to succeed him after his death: this was done in the person of Clement VIII.—*Hist. of the Popes*, p. 280.

XIII (*B*), Pope, originally *Pietro Francisco Orsini*, was born in 1649, and was raised to the papal chair May 29th, 1724. He was pious, virtuous, and liberal; but, unfortunately, placed too much confidence in Cardinal Coscia, his minister, who shamefully oppressed the people. A fruitless attempt which he made to reconcile the Romish, Greek, Lutheran, and Calvinist churches bears honorable testimony to his tolerant spirit. His theological works, including *Homilies on Exodus*, etc., were published at Rome (1728, 3 vols. fol.). He died in 1730. His *Life* was written by Alessandro Borgia (Rom. 1741).—Mosheim, *Eccl. Hist.* ii, 305, 370.

XIV, Pope, originally *Prospero Lambertini*, of a noble family of Bologna, was born in 1675, became in 1727 bishop of Ancona, in 1728 cardinal, in 1731 archbishop of Bologna, and succeeded Clement XII August 17th, 1740. He was a man of great ability, learning, and industry, and was especially distinguished in the canon and civil law. He died May 3, 1758, after having signalized his pontificate by the wisdom of his government, and his zeal for the propagation of Romanism. During the eighteen years of his reign Rome enjoyed peace, plenty, and prosperity, and half a century after his death the pontificate of Lambertini was still remembered and spoken of at Rome as the last period of unalloyed happiness which the country had enjoyed. His tolerance was remarkable; indeed, it exposed him to the censure of the rigorists among the college of cardinals. Without exhibiting any thing like indifference to the doctrines of the Church of which he was the head, he showed urbanity and friendliness toward all Christians of whatever denomination, whether kings or ordinary travellers, who visited his capital; and in Germany, France, and Naples his influence was constantly exerted to discourage persecution, and to restrain the abuse of ecclesiastical power. Benedict was learned not only in theology, but in history, in the classical writers, and in elegant literature, and he had a taste for the fine arts. His works were published at Rome in 12 vols. 4to (1747). The most remarkable are his treatise *De Servorum Dei Beatificatione et Beatorum Canonizatione*, in four books, a work full of historical and theological learning:—*De Synodo Diœcesana*, which is also much esteemed:—*Institutiones Ecclesiasticæ*:—*De Missæ Officio*, libri iii; besides his *Bullarium*, or collection of bulls issued by him, and several letters and dissertations in Italian. Benedict was always opposed to the Jesuits, and, when he died, was preparing to suppress the order.—*Vie du pape Benoît XIV* (Paris, 1775); Ranke, *Hist. of Papacy*, ii, 287.

Benedict OF NURSIA, the great organizer of Western monasticism, was born at Nursia (or Norcia), in Spoleto, of wealthy parents, about A.D. 480. He was educated at Rome, but at 17 years of age he determined to devote himself to a monastic life. He fled secretly from Rome, and retired to the desert of Subiaco, about forty miles distant, where he shut himself up in a dismal cave. There he continued for three years, unknown to any person save a monk (Romanus), who let down bread to him by a rope. By that time his fame had become spread abroad, and he was chosen by the monks of a neighboring monastery for their abbot; but he shortly returned to his solitude, whither multitudes flocked to see him and hear him preach. His hearers soon became his disciples, and, with his consent, continued with him. So great were the numbers who did so, that in a short time there were no less than twelve monasteries formed on the spot. Benedict occupied now too exalted a position to escape attacks; he was menaced and persecuted, and his life even threatened by poison. This, after a time, compelled him to remove, and he led his little army of followers to Monte Cassino, where he converted the temple of Apollo into an oratory, and laid the foundation of an order which, in an incredibly short time, spread itself over Europe. See MONTE CASSINO. Benedict died, as Mabillon thinks, March 21st, 543, though others place his death in the year 542, or as late as 547. His body remained at Monte Cassino until the irruption of the Lombards, who burned and destroyed the monastery, when, in all probability, his relics were lost, although the possession of them has been made a subject of great dispute between the Italian and Gallican monks. His *Life*, written by Gregory (*Dialog.* lib. ii), is full of extraordinary and absurd accounts of miracles. According to Dupin, the "Rule of St. Benedict," *Regula Monachorum*, is the only work extant which is truly his. This Rule is divided into seventy-seven chapters, and is distinguished from others which preceded it by its mildness. A summary of it is given by Dupin (v, 45); see also Martene, *Comm. in Regulam S. P. Benedicti* (Paris, 1690, 4to). It required no extraordinary macerations and mortifications, and contained such principles of conduct as were most likely to lead to the peace, happiness, and well-being of a community of men living like monks. "Three virtues constituted the sum of the Benedictine discipline: silence (with solitude and seclusion), humility, and obedience, which, in the strong language of its laws, extended to impossibilities. All is thus concentrated on self. It was the man isolated from his kind who was to rise to a lonely perfection. All the social, all patriotic virtues were excluded; the mere mechanical observance of the rules of the brotherhood, or even the corporate spirit, are hardly worthy of notice, though they are the only substitutes for the rejected and proscribed pursuits of active life. The three occupations of life were the worship of God, reading, and manual labor. The adventitious advantages, and great they were, of these industrious agricultural settlements were not contemplated by the founder; the object of the monks was not to make the wilderness blossom with fertility, to extend the arts and husbandry of civilized life into barbarous regions, but solely to employ in engrossing occupation that portion of time which could not be

devoted to worship and to study." "In the Rule, Benedict distinguishes four sorts of monks: (1) *Cœnobites*, living under an abbot in a monastery; (2) *Anchorites*, who retire into the desert; (3) *Sarabaites*, dwelling two and three in the same cell. (4) *Gyrovagi*, who wander from monastery to monastery: the last two kinds he condemns. His Rule is composed for the Cœnobites. First, he speaks of the qualifications of abbots. Then he notes the hours for divine service, day and night, and the order of it. After this he treats of the different punishments, i. e. separation from the brethren, chastisement, or expulsion. He directs that a penitent shall be received, after expulsion, as far as the *third* time; that the monks shall have all things in common, and that every thing shall be at the disposal of the abbot. The monks are to work by turns in the refectory and kitchen; to attend and be kind to the sick; to perform manual labors at stated hours, and to all wear the same dress."—Cave, *Hist. Lit.* anno 530; Milman, *Latin Christianity*, i, 414-426; Neander, *Ch. Hist.* ii, 262; Dupin, *Eccl. Writers*, v, 45; Lechler, *Leben des heil. Benedict* (Regensb. 1857); Montalembert, *Moines d'Occident* (Paris, 1860, tom. ii, 1–73); *Journal of Sac. Lit.* July, 1862, art. iv.; Landon, *Eccl. Dict.* ii, 152. See Benedictines.

Benedict, Biscop, St., was born of noble parents in Northumberland about the year 628. He was originally bred to the profession of arms, and served under king Oswy, who made him his minister, with an estate suited to his rank; but at the age of twenty-five he took leave of the court, and made a voyage to Rome, and upon his return home devoted himself to study and exercises of piety. About six years afterward he again travelled to Rome with Alfred, king Oswy's son, and subsequently retired into the monastery of Lerins in France, where he took the vows. Having spent two years in this retirement, he returned to England, upon occasion of Theodore's journey thither, who had been nominated to the see of Canterbury, and upon his arrival was made abbot of St. Augustine's at Canterbury. In 671 we find him again at Rome, when he brought back to England many liturgical works. Soon after this, i. e. in 674, he retired into the county of Northumberland, and there founded the monastery of St. Peter at Weremouth, and, ten years later, that of St. Paul at Jarrow. After this he again visited Rome and many of the Italian monasteries, seemingly for the purpose of collecting books, etc., and learning the customs and discipline of those houses. He is also said to have introduced into England the Gregorian method of chanting, and for that purpose to have brought with him from Rome the abbot John, precentor of St. Peter's. During the last years of his life Benedict was afflicted with palsy, and to such an extent that his body was quite deprived of all power of motion. In this state he continued for about three years, and died on the 14th of January, 690. He wrote a "Treatise on the Method of Celebrating Festivals," and some other liturgical works, which are lost.—Bede, *Vitæ Beatorum Abbatum*; Landon, *Eccl. Dict.* ii, 235; Hook, *Eccl. Biog.* ii, 256.

Benedict of Aniane, or Agnana, a monastic reformer, was born in Languedoc in 750. In 774, being saved from drowning, he resolved to abandon the world, and retired into the monastery of St. Sequanas, near Dijon. His fastings, prayers, and mortifications were almost incredible; but he soon saw the folly of excess, and moderated his extravagance. In 780 he returned into Languedoc, and a little hermitage near, on the Aniane. Here a monastery was soon built, and the brotherhood became eminent for sanctity; a large cloister and magnificent church were built, where, before long, more than three hundred monks were gathered together. All the monasteries of the region now regarded him as their father and superior, and he took advantage of this feeling toward him to introduce the needful reforms into the various houses, and thus became the celebrated renovator of religious discipline in France. He collected a large library, and encouraged his monks to multiply copies of the books; and many of the secular clergy, induced by the fame of the establishment, repaired to the monastery of St. Sauveur, on the Aniane, to learn the duties of their calling. He obtained great influence with Charlemagne, and used it to promote monkery. In 779 and 780 Charlemagne sent him, with Leidradus of Lyons and Nephridius of Narbonne, to Felix of Urgel; and he composed several treatises on the Adoptianist (q. v.) controversy (given by Baluze, *Miscell.* v. 1 62). In 814 he became abbot of the monastery of Inda, built by Louis near Aix-la-Chapelle on purpose to have Benedict at hand. He used his clerical and political influence in behalf of monkery up to his death in 821. His principal writings are, 1. *Codex Regularum*, edited by Holstenius at Rome (1661; Paris, 1664, 4to):—2. *Concordia Regularum*, ed. Menard (Paris, 1638):—3. *Modus diversarum pœnitentiarum* (ed. Baluze, at the end of the Capitularia of Charlemagne).—Cave, *Hist. Lit.* anno 801; Mosheim, *Ch. Hist.* ii, 75; Landon, *Eccl. Dict.* ii, 155.

Benedict, René. See Benoit.

Benedict, Joel, D.D., a Congregational minister, was born at Salem, N. Y., Jan. 8, 1745, and graduated at the College of New Jersey 1765. In 1771 he was made pastor of the church in Newent, Conn. On account of ill health he resigned in 1782, but on partial recovery he became pastor of the church in Plainfield, Dec. 21, 1784. He was made D.D. at Union College, 1808, and died Feb. 13, 1816. He published a funeral sermon on Dr. Hart, 1811.—Sprague's *Annals*, i, 682.

Benedictines, a monastic order of the Roman Catholic Church, founded by Benedict of Nursia in 515 (according to others, 529) in Monte Cassino. The leading ideas in the monastic rule of St. Benedict were [see Benedict of Nursia], that the monks should live in common a retired life, remain poor, and render unlimited obedience to their superiors. Benedict states explicitly (ch. lxxiii) that his rule can lead only to the *beginning* of a holy life, while he refers his monks for perfectness to the Scriptures and the fathers. His aim was to give to repentant and religious men of the world a house of refuge, but he had no projects for a universal mission in the Church such as those entertained by the later mendicant orders. He received children into his convents, who, under the common superintendence of all the monks, and clothed in the monastic habit, were educated for the monastic life.

The spread of the order was very rapid. As early as 541 it was introduced into Sicily, and in 543 into France. The order began to take extraordinary dimensions through the exertions of Pope Gregory the Great, who lent the whole weight of his vast influence to its diffusion. Augustine introduced it into England and Ireland, and the followers of Cassian and Columban in large number exchanged their former rules for those of Benedict. When, in the eighth century, the bulk of the Germanic world entered into connection with the Roman Catholic Church, the prominent influence of Boniface, himself a Benedictine, secured for the principles of his order almost general adoption by the rising monastic institutions of Germany. As its wealth and power advanced, the Benedictine order by degrees almost monopolized the science and learning in the Christian Church, and established a large number of distinguished schools. Their many Irish teachers (known under the name of Scots) were the first to lay the foundation of the scholastic theology. As many of the convents amassed great riches, the strict rule and primitive purity of morals disappeared, and attempts at reform were called forth. The most remarkable among these were that of Benedict of Aniane (q. v.) in the eighth century, of Abbot Berno at Clugny 910, at Hirschau 1069, at Val-

lombrosa in the eleventh century, at Bursfield in 1425. These reforms introduced among the followers of Benedict the *congregational* system, combining several convents into a congregation, with a common government. The congregation of English Benedictines founded by Augustine was reformed by St. Dunstan in 900, again by Lanfranc in 1072, and finally suppressed by Henry VIII. The congregational government has since remained that of the Benedictines, who have never had a general and central government like the other orders. The efforts to introduce a greater centralization led, from the end of the tenth century, to the establishment of new orders. Thus arose, on the basis of the rule of St. Benedict, but with many alterations, the orders of Camaldoli [see CAMALDULES], Fontevrault (q. v.), Chartreux (q. v.), Citeaux [see CISTERCIANS], Humiliates, Olivetans, Tironeneans [see BERNARD OF TIRON], and others.

Early Benedictine.

English Benedictines: 1, at Home; 2, at Church.

Benedict XII, in 1336, divided the Benedictines into 36 provinces, and decreed the regular holding of triennial provincial chapters and annual general chapters, but this Constitution could never be carried through. The rise of the mendicant orders (q. v.) deprived the Benedictines of a great deal of their influence, and their subsequent distinction lay almost wholly in the field of literary production. The Reformation reduced the number of their convents from 15,000 to 5000. After the Reformation, piety and discipline continued to be generally at a very low ebb throughout the Benedictine community, where it was more difficult than with other orders to find a remedy, as frequently laymen were made abbots (*commendatory abbots*), on account of the rich revenues of the monasteries. Still, it put forth some flourishing new branches, among which the congregation of *St. Vanne* and *St. Hidulph*, established by Didier de la Cœur (1550–1623), and the congregation of *St. Maur* [see MAUR, St.], the most learned of all monastic confraternities in the history of the Roman Catholic Church, are the most remarkable.

The reign of Joseph II in Austria, the French Revolution, and the suppression of monasticism generally in Spain, Portugal, and Sardinia, reduced also the number of Benedictine convents greatly. In Austria, however, the order was restored in 1802, and at present more than one half of its members are living in Austrian convents. In Bavaria, the order received, by a rescript of 1834, the charge of several state colleges. In France an attempt at reviving the congregation of St. Maur was made in 1833 by the establishment of a Benedictine community at *Solesme*. These new St. Maurines have already developed a great literary activity, but have as yet neither been able to extend themselves nor to attain the celebrity of their predecessors. In Switzerland the order has, besides several other convents, the convent of *Einsiedeln*, one of the most famous places of pilgrimages in the Roman Catholic Church. The order has also been re-established in England and Belgium. In the United States they have *St. Vincent's Abbey*, in the diocese of Pittsburg, which in 1858 elected for the first time an abbot for lifetime. Most of the Austrian abbeys followed, until very recently, a mitigated rule; and the endeavors of papal delegates, aided by the state government, to force a stricter rule upon them, led in 1858 to protracted and serious disturbances. At the general chapter of the congregation of Monte Cassino in 1858, to which also the convent of St. Paul's in Rome belongs, it was resolved to re-establish, for the benefit of all the monks of the Benedictine family who wish to study in Rome, the college of *St. Anselm*, such as it had been under the foundation of Pope Innocent XI.

According to the calculation of Fessler, the Benedictines count among their members 15,700 authors, 4000 bishops, 1600 archbishops, 200 cardinals, 24 popes, and 1560 canonized saints. Among the great literary names that adorn the order are those of D'Achery, Mabillon, and Montfaucon, all St. Maurines. The principal sources of information on the Benedictines are Mabillon, *Annales Ord. S. Benedicti* (Paris, 1703–39, 6 vols. [carries the history up to 1157]); Ziegelbauer, *Historia rei literariæ Ord. S. Bened.* (Aug. Vind. 1754, 4 vols. fol.). See also Helyot, *Ordres Religieux*, i, 425 sq.; Montalembert, *Les Moines d'Occident* (Paris, 1860).

Benedictine Nuns, nuns following the order of Benedict. They claim St. Scholastica, the sister of Benedict, as their founder, but without historical grounds. All previous orders were gradually forced to adopt the Benedictine rule, and so it spread widely throughout Christendom. In France they possessed one hundred and sixteen priories and abbeys in the gift of the king alone, and in England seventy-four houses. In some of these houses the nuns followed the strictest rules, never touching meat, wearing no

Reformed Benedictine Nun: 1, at Home; 2, at Church.

linen, and sleeping on the bare boards. Others admitted some relaxation of this severity. The Benedictine nunneries were rarely united in congregations, but remained single, under the jurisdiction of the diocesan bishops, rarely under that of the Benedictine monks. Irregularities and disorder spread among them earlier and more generally than among the monks; a great preference was given to the nobility, and some of the richest monasteries even changed themselves into secular institutions of ladies of nobility, which retained of the Benedictine order nothing but the name. Several congregations of reformed Benedictine nuns were founded, among which the most important were the congregation of Mount Calvary, founded in 1617, and the congregation of the Perpetual Adoration of the Sacred Sacrament, who, in addition to other austerities, are obliged to have perpetually one of their number kneeling day and night before the sacrament! They were founded by Catherine de Bar, a native of St. Dié, in Lorraine, in 1615, and ratified by Innocent XI in 1676. Both have in recent times re-established several monasteries in France, the latter also in Italy, Austria, and Poland.

Benediction, (1.) *in the Romish Church*, an ecclesiastical ceremony, whereby a thing is rendered sacred or venerable. It differs from consecration, in which unction is used. The Romanists consecrate the chalice and bless the pyx. Superstition in the Romish Church has introduced benedictions for almost every thing. There are forms of benediction for wax candles, for boughs, for ashes, for church vessels and ornaments, for flags and ensigns, arms, first-fruits, houses, ships, paschal eggs, hair-cloth of penitents, churchyards, etc. In general, these benedictions are performed by aspersions of holy water, signs of the cross, and forms of prayer, according to the nature of the ceremony. The forms of benediction are found in the Roman Pontifical and in the Missal. The *beatic benediction* (*benedictio beatica*) is the viaticum given to dying persons. For the history and forms of Romanist benediction, see Boissonnet, *Dict. des Cérémonies*, i, 246 sq.; Milne, *Liturgie Catholique*, p. 149 sq.

(2.) *In the Protestant Churches*, the blessing of the people by the minister during divine service and at its close. In the Church of England it is given at the end of the communion service as well as at the conclusion of worship. The minister does not pretend to *impart* any blessing, but in effect prays that the "peace of God" *may* keep the "hearts and minds" of the people. Christ says to his Church, "My peace I give unto you" (John xiv, 27): the officiating minister, the Church's organ, proclaims the gift in general, and prays that it *may* descend upon the particular part of Christ's Church then and there assembled. The benediction most used, at the close of worship, in Protestant churches, is taken chiefly from Scripture; the first part of it from Phil. iv, 7, and the latter part being a paraphrase upon Num. vi, 24, 25, viz.: "The peace of God, which passeth all understanding, keep your heart and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen." The great Christian benediction is the apostolical one: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii, 14). In the ancient Church, short benedictions, such as "Blessed be God," "Blessed be the name of the Lord" (*never* the Ave Maria, q. v.), were often used before sermon. After the Lord's Prayer, in the Eucharist, the benediction, "The peace of God be with you all," was pronounced. See Bingham, *Orig. Eccles.* bk. xiv, ch. iv, § 16; bk. xv, ch. iii, § 29; Coleman, *Primitive Church*, ch. xiv; *Bibliotheca Sacra*, 1862, p. 707.

Benefactor (εὐεργέτης). "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called *benefactors*" (Luke xxii, 25). This word was employed as a title of honor to kings and princes, corresponding to the Latin *pater patriæ*. Ptolemy *Euergetes*, king of Egypt, affords an instance of the application of the word in this sense. According to Josephus and Philo, it was frequently applied to the Roman emperors (see Josephus, *War*, iii, 9, 8; Diod. Sic. xi, 26; Xen. *Anab.* vii, 6, 38).

Benefice. I. *Definition.*—Benefice is defined by the canonists to be "Jus perpetuum percipiendi fructus ex bonis ecclesiasticis, clerico competens propter officium aliquod spirituale." This term was, in its origin, applied to the lands which were given by the Romans to deserving soldiers out of the territories acquired by conquest. These soldiers were called *milites beneficiarii*, and the lands so given *beneficium*. Hence the term came in time to be applied to the possessions of the Church, when certain portions were appropriated to individuals to enjoy during their life as a recompense for their services. The word is now applied to all preferments in the Church of England except bishoprics, though more commonly used to signify such churches as are endowed with a revenue for the performance of divine service; it is also used for the revenue itself. The incumbents are said to enjoy the revenue of a living *ex mero beneficio* (from the pure kindness) of the patron.

II. *In the Roman Church* benefices are divided by the canon law (1.) into *secular* and *regular*. "Secular" benefices are those held by secular clerks, e. g. bishoprics, and the dignities in cathedral chapters, viz. the offices of dean, archdeacon, chancellor, precentor, canon, prebend, etc.; also perpetual vicarages, simple cures, chapels, etc. All benefices are held to be secular in the absence of proof or long possession to the contrary, and secular benefices may be held by regulars elevated to the episcopate. "Regular" benefices are those which are conferred only on monks. Such are titular abbeys, all claustral offices enjoying an appropriated revenue, e. g. those of titular conventual prior, almoner, hospitaller, sacristan, cellarer, etc. (2.) Into *double* (*duplicia*) and *simple* (*simplicia*). "Double" benefices are those to which is annexed the cure of souls, or any pre-eminence or administration of the property of the Church, e. g. pope, cardinal, dean, etc. "Simple" benefices are such as only carry the obligation to say the breviary or celebrate masses, such as secular priories, chapelries, etc. (3.) Into benefices *titular* (*titularia*) and benefices *in commendam*. The former are those which are given in perpetuity; the latter for a time only, until a clerk, capable of discharging the duties, can be found. There are, however, *perpetual commendams*, i. e. where the temporal revenues of a regular benefice are given to a secular clerk to hold perpetually.

There are six lawful ways of obtaining a benefice, viz.: 1. By the *presentation* of the patron, and subsequent institution; 2. by *election*, and the subsequent confirmation of the person elected; 3. by *postulation*, and the subsequent confirmation of the person postulated; 4. by free and voluntary *collation*; 5. by *exchange*; 6. by resignation *in favorem*, followed by collation.—Landon, *Eccl. Dict.* ii, 164

III. *In the Church of England* parochial benefices with cure are defined by the canon law to be a distinct portion of ecclesiastical rights, set apart from any temporal interest, and joined to the spiritual function, and to these no jurisdiction is annexed; but it is otherwise as to archdeacons and deans, for they have a jurisdiction, because they formerly took the confession of the chapter, and visited them. It is essential to a parochial benefice that it be bestowed freely (reserving nothing to the patron), as a provision for the clerk, who is only a *usufructuary*, and has no inheritance in it; that it have something of spirituality annexed to it, for where it is given to a layman it is not properly a benefice; that in its own nature it be perpetual

—that is, forever annexed to the church; and all manner of contracts concerning it are void.

Benefield, Sebastian, D.D., an eminent Calvinistic divine, was born August 12th, 1559, at Prestonbury, Gloucestershire, and educated at Corpus Christi College, Oxford. In 1608 he was chosen Margaret professor of divinity in the university. Dr. Benefield was well versed in the fathers and schoolmen, and was remarkable for strictness of life and sincerity. He died August 24, 1630. His principal writings are, *Doctrina Christiana* (Oxford, 1610, 4to):—*Sermons* (Oxf. 1614 15, 2 vols. 4to):—*Exposition of Amos* (Oxf. and Lond, 1613, 1620, 1629, 4to).—Allibone, *Dict. of Authors*, i, 164.

Benefit of Clergy, a privilege by which, in countries where popery prevailed, persons in holy orders were exempted, either wholly or partially, from the jurisdiction of lay tribunals. The privilege was created out of regard to the clerical order, but it was soon abused. It was originally designed for *clerici* (clerks), and at first none could be admitted to it but such as had the usual distinction, *habitus et tonsura clericalis;* but subsequently, in England, all persons who could read were by law declared to be clerks, and the number of claimants almost indefinitely increased. It was abolished by the 7th and 8th of Geo. IV, c. 28. "In America this privilege has been formally abolished in some of the states, and allowed only in one or two cases in others; while in others, again, it does not appear to have been known at all. By the act of Congress of April 30, 1790, it is enacted that 'benefit of clergy shall not be used or allowed, upon conviction of any crime for which, by any statute of the United States, the punishment is or shall be declared to be death.'" See Blackstone, *Commentaries*, iv, 28.

Be'nè-ja'äkan (Heb. *Beney' Yaäkan'*, בְּנֵי יַעֲקָן, *Children of Jaakan*; Sept. Βαναία v. r. Βανικάν; Vulg. *Benejaacan*), a tribe who gave their name to certain wells in the desert which formed one of the haltingplaces of the Israelites on their journey to Canaan (Num. xxxiii, 31, 32). See Beeroth-bene-Jaakan. The tribe doubtless derived its name from Jaakan, the son of Ezer, son of Seir the Horite (1 Chr. i, 42). See Akan; Jakan. In the time of Eusebius and Jerome (*Onomast.* s. v. Ἰακείμ, Beroth fil. Jacin), the spot was shown ten miles from Petra, on the top of a mountain. Robinson suggests the small fountain *et-Tuiyibeh*, at the bottom of the pass er-Rubay under Petra, a short distance from the Arabah (*Researches*, ii, 583). The word "Beeroth," however, suggests, not a spring, but a group of artificial wells. In the *Targum* of Pseudo-Jonathan the name is given in Numbers as *Akta* (בִּירֵי עַקְתָּא). The assemblage of fountains near the northern extremity of the Arabah is no doubt referred to. See Exode.

Benè-Kedem (Heb. *Beney'-Ke'dem*, בְּנֵי־קֶדֶם, "*Children of* the *East*"), an appellation given to a people, or to peoples dwelling to the east of Palestine. It occurs in the following passages of the O. T.: (1) Gen. xxix, 1, "Jacob came into the land of the people of the East," in which was therefore reckoned Haran. (2) Job i, 3, Job was "the greatest of all the men of the East." See Jon. (3) Judg. vi, 3, 33; vii, 12; viii, 10. In the first three passages the Bene-Kedem are mentioned together with the Midianites and the Amalekites; and in the fourth the latter peoples seem to be included in this common name: "Now Zebah and Zalmunna [were] in Karkor, and their hosts with them, about fifteen thousand [men], all that were left of all the hosts of the children of the East." In the events to which these passages of Judges relate, we find a curious reference to the language spoken by these Eastern tribes, which was understood by Gideon and his servant (or one of them) as they listened to the talk in the camp; and from this it is to be inferred that they spoke a dialect intelligible to an Israelite—an inference bearing on an affinity of race, and thence on the growth of the Semitic languages. (4) 1 Kings iv, 30, "Solomon's wisdom excelled the wisdom of all the children of the East country." (5) From Isa. xi, 14, it is difficult to deduce an argument, but in Ezek. xxv, 4, 10, Ammon is delivered to the "men of the East," and its city, Rabbah, is prophesied to become "a stable for *camels*, and the Ammonites a couching-place for *flocks*;" referring, apparently, to the habits of the wandering Arabs; while "palaces" and "dwellings," also mentioned and thus rendered in the Auth. Vers., may be better read "*camps*" and "*tents*." The words of Jeremiah (xlix, 28) strengthen the supposition just mentioned: "Concerning Kedar, and concerning Hazor, which Nebuchadrezzar, king of Babylon, shall smite, thus saith the Lord, Arise ye, go up to Kedar, and spoil the men of the East. Their *tents* and their *flocks* shall they take away: they shall take to themselves their *curtains* [i. e. *tents*], and all their vessels, and their *camels*."

Opinions are divided as to the extension of the appellation of Bene-Kedem; some (as Rosenmüller and Winer) holding that it came to signify the Arabs generally. From a consideration of the passages above cited and that which makes mention of the land of Kedem, Gen. xxv, 6 [see Ishmael], we think (with Gesenius) that it primarily signified the peoples of the Arabian deserts (east of Palestine and Lower Egypt), and chiefly the tribes of Ishmael and of Keturah, extending perhaps to Mesopotamia and Babylonia (to which we may suppose Kedem to apply in Num. xxiii, 7, as well as in Isa. ii, 6); and that it was sometimes applied to the Arabs and their country generally. The only positive instance of this latter signification of Kedem occurs in Gen. x, 30, where "Sephar, a mount of the *East*," is by the common agreement of scholars situate in Southern Arabia. See Arabia; Sephar.

In the O. T., עֲרַב, "Arabia," with its conjugate forms, seems to be a name of the peoples otherwise called Bene-Kedem, and with the same limitations. The same may be observed of ἡ ἀνατολή, "the East," in the N. T. (Matt. ii, 1 sq.). The Heb. word "Kedem," with its adjuncts (in the passages above referred to), is translated by the Sept. and in the Vulg., and sometimes transcribed (Κεδέμ) by the former, except the Sept. in 1 Kings iv, 30, and Sept. and Vulg. in Isa. ii, 6, where they make *Kedem* to relate to ancient time. See East.

Benevent, a town in Southern Italy, and see of a Roman Catholic archbishop. A considerable number of councils have been held there, among which the following are the most important: 1087, at which the Antipope Guibert was excommunicated, and the investiture by laymen forbidden; 1108, which again pronounced against the investiture by laymen; and 1117, at which Bishop Mauritius Verdinus (later Gregory VIII) was excommunicated.

Benevolence, due (ἡ ὀφειλομένη εὔνοια, but best MSS. simply ἡ ὀφειλή), a euphemism for marital duty (1 Cor. vii, 3). See Cohabitation.

Bénézet, or **Bénédet**, St., born at Hermillion; a shepherd. The popes, during their residence at Avignon, authorized his worship. "Bénézet is said to have been directed by inspiration to proceed to the bishop of Avignon, in September, 1176, and tell him that his mission was to build the bridge of that city over the Rhône. The bishop, very naturally thinking him out of his mind, ordered him to be whipped. Bénézet, however, is said to have shown his divine mission by supernatural proofs; and the bridge was commenced in 1177, and finished in 1188. He died in 1184, and was buried on the bridge, where afterward a little chapel was built over his remains. Subsequently a hospital was added, and a confraternity es-

tablished for the care of his worship and of the repair of the bridge. These things are said to be 'amply verified by the Acts drawn up at the time.' When the tomb was opened in 1670, owing to its ruinous state, it appears that the body was found in a perfect condition. The body was but four feet and a half long." This is a specimen of the so-called "lives of the Saints!"—Landon, *Eccl. Dict.* s. v.

Benezet, Anthony, an eminent philanthropist and opponent of slavery, was born at St. Quentin, Picardy, France, January 31, 1713. His parents, driven from France by Popish persecution, removed to London in February, 1715, and during their residence there became Quakers. The family came to Philadelphia in November, 1731. Anthony began a mercantile career early; but soon after his marriage, in 1740, when his affairs were in a prosperous situation, he left the mercantile business, and in 1742 he accepted the appointment of head of the Friends' English school of Philadelphia, which he held till 1782, when he resigned it to devote himself to teaching a school of colored children. "So great was his sympathy with every being capable of feeling pain, that he resolved toward the close of his life to eat no animal food. This change in his mode of living is supposed to have been the occasion of his death. His active mind did not yield to the debility of his body. He persevered in his attendance upon his school till within a few days of his decease, May 3, 1784." Men of all classes of society, and of all churches, as well as many hundred negroes, followed his remains to the grave. An officer who had served in the army during the war with Britain observed at this time, "I would rather be Anthony Benezet in that coffin than George Washington, with all his fame." "Few men since the days of the apostles ever lived a more disinterested life; yet upon his death-bed he expressed a desire to live a little longer, 'that he might bring down self.' The last time he ever walked across his room was to take from his desk six dollars, which he gave to a poor widow whom he had long assisted to maintain. By his will he devised his estate, after the decease of his wife, to certain trustees, for the use of the African school." The chief object of Benezet's life, for many years, was to excite public opinion against slavery and the slave-trade. On the return of peace in 1783, he addressed a letter to the queen of Great Britain to solicit her influence on the side of humanity. At the close of this letter he says, "I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries under which so large a part of mankind, equally with us the subjects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort." He published many tracts on the subject, and also an *Account of that Part of Africa inhabited by Negroes* (1762); a *Caution to Great Britain and her Colonies, in a short Representation of the Calamitous State of the Enslaved Negroes in the British Dominions* (1767); *Historical Account of Guinea, with an Inquiry into the Rise and Progress of the Slave-trade* (1771); *Short Account of the Religious Society of Friends* (1780); *Dissertation on the Plainness and Simplicity of the Christian Religion* (1782); *Observations on the Indian Natives of this Continent* (1784). It is said that Benezet's writings first awakened Thomas Clarkson's attention to the question of slavery.—Allen's *Biographical Dictionary:* Allibone, *Dictionary of Authors*, i, 169; Le Bas, *Dict. Encyc. de la France.*

Ben-Geber. See Ben-.

Bengel, Johann Albrecht, a German theologian of profound critical judgment, extensive learning, and solid piety. He was born June 24, 1687, at Winnenden, Würtemberg, where his father was pastor; and from him the boy received his early education. After the death of his father he was received into his tutor's house; and from 1699 to 1703 he studied at the Gymnasium of Stuttgart, then admirably kept. Thoroughly prepared in philological elements, he entered the University of Tübingen in 1703, and devoted himself especially to the study of the sacred text. From his childhood he had been earnestly pious; and his favorite reading, while at the university, apart from his severer studies, consisted of the pietist writers, Arndt, Spener, and Francke. At the same time, he did not neglect philosophy. According to his own account, he studied Spinoza thoroughly, and it was not without mental struggles that he arrived at clearness of view on the relations of philosophy to faith. In 1705 he was brought very low by a severe illness at Maulbronn; but he was strengthened against the fear of death by Psa. cxviii, 17, "I shall not die, but live, and declare the works of the Lord." He returned to his studies with greater zeal, and with a deeper religious life. After a year spent in the ministry as vicar at Metzingen, he became theological repetent at Tübingen; and in 1713 he was appointed professor at the cloister-school of Denkendorf, a seminary for the early training of candidates for the ministry. During this year he made a literary journey, visiting several of the schools of Germany, and among them those of the Jesuits. His theological culture, by all these means, became many-sided. An illustration of the spirit, both of his studies and of his teaching, is afforded by the theme chosen for his inaugural at Denkendorf, viz. "True godliness the surest road to true science." He remained in this post for twenty-eight years—years of labor, zeal, and success as teacher, preacher, student, and writer. Here he published, for the use of his pupils, an edition of *Ciceronis Epist. ad Familiares*, with notes (Stuttgart, 1719); also, *Gregorii Thaumaturgi Panegyricus ad Originem*, Gr. et Lat. (1722); and *Chrysostomi libr. vi. de Sacerdotio* (1725). But his chief toil was given to the New Testament; for the results of which, see below. In 1749 he was appointed councillor and prelate of Alpirsbach, with a residence in Stuttgart, where he died, Nov. 2, 1751.

Bengel was the first Lutheran divine who applied to the criticism of the New Testament a grasp of mind which embraced the subject in its whole extent, and a patience of investigation which the study required. While a student, he was much perplexed by the various readings, which led him to form the determination of making a text for himself, which he executed in a very careful and scrupulous manner, according to very rational and critical rules, excepting that he would not admit any reading into the text which had not been previously printed in some edition. In the book of Revelation alone he deviated from this rule. His conscientious piety tended greatly to allay the fears which had been excited among the clergy with respect to various readings, and to him belongs the honor of having struck out that path which has since been followed by Wetstein, Griesbach, and others. His *Gnomon N. T.* was so highly valued by John Wesley that he translated most of its notes and incorporated them into his *Explanatory Notes on the N. T.* The least valuable part of Bengel's exegetical labors is that which he spent on the Apocalypse. His chief works are: 1. *Apparatus Criticus ad N. T.* ed. secunda, cur. P. D. Burkii (Tübing. 1763, 4to):—2. *Gnomon Novi Testamenti*, 3d ed. adjuv. Steudel (Tübing. 1850, 2 vols. 8vo):—3. *An Explication of the Book of the Revelation of St. John* (Stuttg. 1710, 1746, 8vo); translated by Robertson (Lond. 1757, 8vo):—4. *Harmony of the Gospels* (Tübing. 1736, 1747, 1766, 8vo):—5. *Ordo temporum à principio per periodos œconomiæ divinæ*, etc. (Stuttg. 1753):—6. *Cyclus sive de anno magno solis, ad incrementum doctrinæ propheticæ* (Ulm, 1745, 8vo). His chro-

nological works, endeavoring to fix the "number of the beast," the date of the "millennium" (he was positive in fixing the beginning of the millennium at the year 1836), etc., have rather detracted from his reputation for solidity of judgment. His fame will permanently rest on his *Gnomon*, which, as a brief and suggestive commentary on the New Testament, remains unrivalled. New editions, both in Latin (Berlin, 1860; Tübingen, 1860; Stuttgart, 1860) and German, have recently appeared, and an English translation was published in Clark's Library (Edinburgh, 1857–58, 5 vols. 8vo), of which a greatly improved and enlarged edition has been issued in this country by Professors Lewis and Vincent (Philadelphia, 1860–61, 2 vols. 8vo). His *Life and Letters*, by Burk, translated by Walker, appeared in 1837 (London, 8vo); and a brief biography, by Fausset, is given in the 5th volume of the English translation of the *Gnomon*. An able article on his peculiar *Significancy as a Theologian* was published in the *Jahrbücher für deutsche Theologie*, 1861, and translated in the *British and Foreign Evangelical Review*, April, 1862. A new *Life* has just appeared (1865) under the title *J. A. Bengel's Lebensabriss, Charakter*, etc., von Dr. O. Wächter (Stuttgart, 8vo), which gives a large amount of new material, found in Bengel's MS. diary and other papers, which have only recently been given up by his family for publication. Among other curious facts, it appears that Bengel had the use of but one eye during his life-long studies, and that he sedulously concealed this privation even from his wife! In a supplement to the volume are given a number of Bengel's sermons, addresses, and poems. Dr. Wächter also published a volume containing "Remarks on Bengel as an exegetical writer, and in particular on the Gnomon" (*Beiträge zu J. A. Bengel's Schrifterklärung*, etc., Leipzig, 1865). See Hagenbach, *German Rationalism*, 126; Herzog, *Real-Encyklopädie*, ii, 57.

Ben'-hadad (Heb. *Ben-Hadad'*, בֶּן־הֲדַד, *son of Hadad;* Sept. υἱὸς Ἀδερ), the name of three kings of Damascene-Syria. As to the latter part of this name, Hadad, there is little doubt that it is the name of the Syrian god HADAD (q. v.), probably the Sun (Macrob. *Saturnalia*, i, 23), still worshipped at Damascus in the time of Josephus (*Ant.* ix, 4, 6), and from it several Syrian names are derived, as Hadadezer, i. e. *Hadad has helped*. The expression *son* of Hadad, which denotes dependence and obedience, not only accords with the analogies of other heathen names, but is also supported by the existence of such terms as "sons of God" among the Hebrews (comp. Psa. lxxxii, 6). On account of the nationality of this name, the term "*palaces of Ben-hadad*" came to be equivalent to *Damascus* itself (Jer. xlix, 27; Amos i, 4). See DAMASCUS.

1. The king of Syria, who was subsidized by Asa, king of Judah, to invade Israel, and thereby compel Baasha (who had invaded Judah) to return to defend his own kingdom (1 Kings xv, 18). B.C. 928. See ASA. This Ben-hadad has, with some reason, been supposed to be Hadad the Edomite who rebelled against Solomon (1 Kings xi, 25). Damascus, after having been taken by David (2 Sam. viii, 5, 6), was delivered from subjection to his successor by Rezon (1 Kings xi, 24), who "was an adversary to Israel all the days of Solomon." This Ben-hadad was either son or grandson to Rezon, and in his time Damascus was supreme in Syria, the various smaller kingdoms which surrounded it being gradually absorbed into its territory. Ben-hadad must have been an energetic and powerful sovereign, as his alliance was courted by Baasha of Israel and Asa of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the north of Israel, thereby enabling Asa to pursue his victorious operations in the south. From 1 Kings xx, 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. —Kitto; Smith. See AHAB.

2. Another king of Syria, son of the preceding. Some authors call him *grandson*, on the ground that it was unusual in antiquity for the son to inherit the father's name. But Ben-hadad seems to have been a religious title of the Syrian kings, as we see by its reappearance as the name of Hazael's son, Ben-hadad III. Long wars with Israel characterized the reign of Ben-hadad II, of which the earlier campaigns are described under AHAB. His power and the extent of his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. B.C. cir. 906. He owed the signal defeat in which that war terminated to the vain notion which assimilated JEHOVAH to the local deities worshipped by the nations of Syria, deeming Him "a God of the hills," but impotent to defend his votaries in "the plains" (1 Kings xx, 1-30). Instead of pursuing his victory, Ahab concluded a peace with the defeated Ben-hadad. Some time after the death of Ahab, probably owing to the difficulties in which Jehoram of Israel was involved by the rebellion of Moab, Ben-hadad renewed the war with Israel; but all his plans and operations were frustrated, being made known to Jehoram by the prophet Elisha (2 Kings vi, 8). B.C. cir. 894. After some years, however, he renewed the war, and besieged Jehoram in his capital, Samaria, until the inhabitants were reduced to the last extremities and most revolting resources by famine. The siege was then unexpectedly raised, according to a prediction of Elisha, through a panic infused into the besiegers, who, concluding that a noise which they seemed to hear portended the advance upon them of a foreign host procured by Jehoram from Egypt or some Canaanitish cities, as Tyre or Ramoth, thought only of saving themselves by flight. Jehoram seems to have followed up this unhoped-for deliverance by successful offensive operations, since we find from 2 Kings ix, 1 that Ramoth in Gilead was once more an Israelitish town. See AHAB. The next year Ben-hadad, learning that Elisha, through whom so many of his designs had been brought to naught, had arrived at Damascus, sent an officer of distinction, named Hazael, with presents, to consult him as to his recovery from an illness under which he then suffered. The prophet answered that his disease was not mortal, but that he would nevertheless certainly die, and he announced to Hazael that he would be his successor, with tears at the thought of the misery which he would bring on Israel. On the day after Hazael's return Ben-hadad was murdered, as is commonly thought, by this very Hazael, who smothered the sick monarch in his bed, and mounted the throne in his stead (2 Kings viii, 7-15). See ELISHA; JEHORAM. The attributing of this murder to Hazael himself has been imagined by some to be inconsistent with his character and with Elisha's suggestion of the act. Ewald, from the Hebrew text and a general consideration of the chapter (*Gesch. des V. I.* iii, 523, note), thinks that one or more of Ben-hadad's own servants were the murderers: Taylor (*Fragm.* in *Calmet*) believes that the wet cloth which caused his death was intended to effect his cure, a view which he supports by a reference to Bruce's *Travels*, iii, 33. There appears, however, to be no good reason for departing from the usual and more natural interpretation (so Josephus, Ἄδαδος, *Ant.* ix, 4, 6) which assigns the deed to Hazael himself. See HAZAEL. Hazael succeeded him perhaps because he had no natural heirs, and with him expired the dynasty founded by Rezon. Ben-hadad's death was about B.C. 890, and he must have reigned some thirty years. See SYRIA. The Scriptural notices of this king are strikingly confirmed by the cuneiform inscriptions (q. v.) on the black obelisk found among the Assyrian monuments at Nimrud (see Rawlinson's *Hist. Evidences*, p. 113), and translated by Dr. Hincks (*Dublin Univ. Magazine*, Oct.

1853). According to these annals, the Assyrian king Shalmanubar (reigned apparently B.C. cir. 900–860 or 850) had several campaigns against the nations of Palestine and its vicinity (in his 6th, 11th, 14th, and 18th years), among which the Hittites (*Khatti*) and *Benidri* (i. e. Ben-hader; comp. the Sept. *υἱὸς Ἀδερ*, for Ben-hadad), king of Damascus, are particularly named, the latter being represented as defeated, although allied with at least twelve neighboring princes, and at the head of an immense army, consisting largely of cavalry and *chariots* (Rawlinson's *Herodotus*, i, 371).

3. A third king of Damascus, son of the above-mentioned Hazael, and his successor on the throne of Syria. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. In the striking language of Scripture, "Jehoahaz (the son of Jehu) besought the Lord, and the Lord hearkened unto him, for He saw the oppression of Israel, because the King of Syria oppressed them; and the Lord gave Israel a saviour" (2 Kings xiii, 4, 5). This saviour was Jeroboam II (comp. 2 Kings xiv, 27); but the prosperity of Israel began to revive in the reign of his father Jehoash, the son of Jehoahaz. When Ben-hadad succeeded to the throne of Hazael, Jehoash, in accordance with a prophecy of the dying Elisha, recovered the cities which Jehoahaz had lost to the Syrians, and beat him in Aphek (2 Kings viii. 17), in the plain of Esdraelon, where Ahab had already defeated Ben-hadad II. B.C. 835. Jehoash gained two more victories, but did not restore the dominion of Israel on the east of Jordan. This glory was reserved for his successor Jeroboam. The misfortunes of Ben-hadad III in war are noticed by Amos (i, 4).

Ben-ha'il (Heb. *Ben-Cha'yil*, בֶּן־חַיִל, *son of strength*, i. e. *warrior;* Sept. translates *οἱ υἱοὶ τῶν δυνατῶν*), one of the "princes" of the people sent by Jehoshaphat to teach the inhabitants of Judah, and carry out the reformation begun by him (2 Chron. xvii, 7). B.C. 910.

Ben-ha'nan (Heb. *Ben-Chanan'*, בֶּן־חָנָן, *son of* one *gracious;* Sept. *υἱὸς Ἀνάν* v. r. *Φανά*), the third named of the four "sons" of Shimon (? Shammai), of the tribe of Judah (1 Chron. iv, 20). B.C. prob. post 1612. Perhaps the name ought to be translated "son of Hanan." See BEN-.

Ben-Hesed, Ben-Hur. See BEN-.

Ben'inu (Heb. *Beninu'*, בְּנִינוּ, *our son;* Sept. confounds with *Bani* preceding, and translates both *υἱοὶ Βανοναὶ* v. r. *Βανοναιαὶ*), one of the Levites who sealed the covenant on the return from Babylon (Neh. x, 13). B.C. 410.

Benitier, the French name for the vessel for holding the so-called holy water, placed at the entrance of Romanist places of worship. See HOLY WATER.

Ben'jamin (Heb. *Binyamin'*, בִּנְיָמִין, i. q. *Felix* [see below]; Sept., Joseph., and New Test. *Βενιαμίν*), the name of three men.

1. The youngest son of Jacob by Rachel (Gen. xxxv, 18), and the only one of the thirteen (if indeed there were not more; comp. "all his daughters," Gen. xxxvii, 35; xlvi, 7) who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance—"a length of earth"—from the latter. B.C. 1889. His mother died immediately after he was born, and with her last breath named him בֶּן־אוֹנִי, BEN-ONI ("*son of my pain*"), which the father changed into BENJAMIN, a word of nearly the same sound, but portending comfort and consolation, "*son of* my *right hand*," probably alluding to the support and protection he promised himself from this, his last child, in his old age. See JAMIN. This supposition is strengthened when we reflect on the reluctance with which he consented to part with him in very trying circumstances, yielding only to the pressure of famine and the most urgent necessity (Gen. xlii). This interpretation is inserted in the text of the Vulgate and the margin of the A. V., and has the support of Gesenius (*Thes.* p. 219). On the other hand, the Samaritan Codex gives the name in an altered form as בנרים, "son of days," i. e. "son of my old age" (comp. Gen. xliv, 20), which is adopted by Philo, Aben-ezra, and others. Both these interpretations are of comparatively late date, and it is notorious that such explanatory glosses are not only often invented long subsequently to the original record, but are as often at variance with the real meaning of that record. The meaning given by Josephus (*διὰ τὴν ἐπ' αὐτῷ γενομένην ὀδύνην τῇ μητρί, Ant.* i, 21, 3) has reference only to the name *Ben-Oni*. However, the name is not so pointed as to agree with the usual signification, "son of," being בְּנֵי, and not בֶּן. But the first vowel has here probably supervened (for בְּנֵי) merely because of the perfect coalescence of the two elements into a single word. Moreover, in the adjectival forms of the word the first syllable is generally suppressed, as בִּנְיָמִינִי or בֶּן־יְמִינִי, i. e. "sons of *Yemini*" for sons of Benjamin; אִישׁ יְמִינִי, "man of *Yemini*" for man of Benjamin (1 Sam. ix, 1; Esth. ii, 5); אֶרֶץ יְמִינִי, "land of *Yemini*" for land of Benjamin (1 Sam. ix, 4); as if the patriarch's name had been originally יְמִין, *Yamin* (comp. Gen. xlvi, 10), and that of the tribe Yeminites. These adjectival forms are carefully preserved in the Sept. The prefix *Ben* seems to be merely omitted in them for brevity, as being immaterial to the reference. Usually, however, the posterity of Benjamin are called BENJAMITES (Gen. xxxv, 18; xlix, 27; Deut. xxxiii, 12; Josh. xviii, 21–28; 1 Kings xii, 16–24; Judg. iii, 15; xix, 16, etc.). See BEN-; JEMINI.

Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin, and, so far as he is concerned, those well-known narratives disclose nothing beyond the very strong affection entertained toward him by his father and his whole-brother Joseph, and the relation of fond endearment in which he stood, as if a mere darling child (comp. Gen. xliv, 20), to the whole of his family. Even the harsh natures of the elder patriarchs relaxed toward him.

In Gen. lvi, 21 sq., the immediate descendants of Benjamin are given to the number of *ten*, whereas in Num. xxvi, 38–40, only seven are enumerated, and some even under different names. This difference may probably be owing to the circumstance that some of the direct descendants of Benjamin had died either at an early period or at least childless. Considerable difficulty occurs in the several Biblical lists of the sons and grandsons of Benjamin (Gen. xlvi, 21; Num. xxvi, 38–40; 1 Chron. vii, 6–12; viii, 1–7), which may be removed by the following explanations. As Benjamin was quite a youth at the time of the migration to Canaan (Gen. xliv, 20, 22), the list in Gen. xlvi cannot be merely of Jacob's descendants at that time, since it contains Benjamin's children (comp. the children of Pharez, ver. 12, who was at that time a mere child, see ch. xxxviii, 1), but rather at the period of his death, seventeen years later (ch. xlvii, 28). See JACOB. Yet the list could not have been made up to a much later period, since it does not contain the grandchildren of Benjamin subsequently born (1 Chron. viii, 3 sq.). The sons of Benjamin are expressly given in 1 Chron. viii, 1, 2, as being five, in the following order: Bela (the same in the other accounts), Ashbel (otherwise perhaps Jediael), Aharah (evidently the same with Ahiran of Num., and probably the Aher of 1 Chron. vii, 12, since this name and Ir are given apparently in addition to the three of ver. 6, and probably also the Ehi of Gen.), Nohah (who is therefore possibly the same with Becher, and probably also with Ir, since Shupham [Shuppim or Muppim of the other]

and Hupham [Huppim], enumerated as the sons of the latter, although they do not appear in the list of Becher's sons, must be such under other names, but—like Bela's in the same list—undistinguishable, as Jediael had but one son, and the rest are otherwise identified), and finally Rapha (who can then be no other than Rosh). See all the names in their alphabetical place.

TRIBE OF BENJAMIN.—The history of Benjamin to the time of the entrance into the Promised Land is as meagre as it is afterward full and interesting. We know indeed that shortly after the departure from Egypt it was the smallest tribe but one (Num. i, 36; comp. verse 1); that during the march its position was on the west of the tabernacle, with its brother tribes of Ephraim and Manasseh (Num. ii, 18–24). In the desert it counted 35,400 warriors, all above twenty years of age (Num. i, 36; ii, 22), and, at the entrance of Israel into Canaan, even as many as 45,600. We have the names of the "captain" of the tribe when it set forth on its long march (Num. ii, 22); of the "ruler" who went up with his fellows to spy out the land (xiii, 9); of the families of which the tribe consisted when it was marshalled at the great halt in the plains of Moab by Jordan-Jericho (Num. xxvi, 38–41, 63), and of the "prince" who was chosen to assist in the dividing of the land (xxxiv, 21). But there is nothing to indicate what were the characteristics and behavior of the tribe which sprang from the orphan darling of his father and brothers. No touches of personal biography like those with which we are favored concerning Ephraim (1 Chr. vii, 20–23); no record of zeal for Jehovah like Levi (Exod. xxxii, 26); no evidence of special bent as in the case of Reuben and Gad (Num. xxxii). The only foreshadowing of the tendencies of the tribe which was to produce Ehud, Saul, and the perpetrators of the deed of Gibeah, is to be found in the prophetic gleam which lighted up the dying Jacob, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. xlix, 27). From this passage some have inferred that the figure of a wolf was the emblem on the tribal standard.

1. *Geography.*—The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim, and between him and Judah. The situation of this territory was highly favorable. It formed almost a parallelogram, of about 26 miles in length by 12 in breadth. Its eastern boundary was the Jordan, and from thence it mainly extended to the wooded district of Kirjath-jearim, about six miles west of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the "Shoulder of the Jebusite" on the south, to Bethel on the north. Thus Dan intervened between this tribe and the Philistines, while the communications with the valley of the Jordan were in its own power. On the south the territory ended abruptly with the steep slopes of the hill of Jerusalem; on the north it almost melted into the possessions of the friendly Ephraim. See TRIBE. In Josh. xviii, from verse 12 to 14, is sketched the northern boundary-line (mostly repeated in chap. xvi, 1–5), and from 15 to 20 the southern (repeated in chap. xv, 6 9, in a reverse direction). Within the boundaries described in these few verses lay a district rather small, but highly cultivated and naturally fertile (Josephus, *Ant.* v, 1, 22; Reland, p. 637), containing twenty-six chief towns (with their villages, in two main sections), which are named in Josh. xviii, 21–28; and the principal of which were Jericho, Bethhogla, Bethel, Gibeon, Ramah, and Jebus or Jerusalem. This latter place subsequently became the capital of the whole Jewish empire, but was, after the division of the land, still in possession of the Jebusites. The Benjamites had indeed been charged to dispossess them, and occupy that important town; but (Judg. i, 21) the Benjamites are reproached with having neglected to drive them from thence, that is, from the *upper*, well-fortified part of the place *Zion*, since the *lower* and less fortified part had already been taken by Judah (Judg. i, 8), who in this matter had almost a common interest with Benjamin. The Jebusite citadel was finally taken by David (2 Sam. v, 6 sq.). A trace of the pasture-lands may be found in the mention of the "herd" (1 Sam. xi, 5); and possibly others in the names of some of the towns of Benjamin, as hap-Parah, "the cow;" Zela-ha-eleph, "the ox-rib" (Josh. xviii, 23, 28). In the degenerate state of modern Palestine few evidences of the fertility of this tract survive. But other and more enduring natural peculiarities remain, and claim our recognition, rendering this possession one of the most remarkable among those of the tribes.

(1.) The general level of this part of Palestine is very high, not less than 2000 feet above the maritime plain of the Mediterranean on the one side, or than 3000 feet above the deep valley of the Jordan on the other, besides which this general level or plateau is surmounted, in the district now under consideration, by a large number of eminences—defined, rounded hills—almost every one of which has borne some part in the history of the tribe. Many of these hills carry the fact of their existence in their names. Gibeon, Gibeah, Geba or Gaba, all mean "hill;" Ramah and Ramathaim, "eminence;" Mizpeh, "Watch-tower;" while the "ascent of Beth-horon," the "cliff Rimmon," the "pass of Michmash" with its two "teeth of rock," all testify to a country eminently broken and hilly. The special associations which belong to each of these eminences, whether as sanctuary or fortress, many of them arising from the most stirring incidents in the history of the nation, will be best examined under the various separate heads.

(2.) No less important than these eminences are the torrent beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from either the plains of Philistia and of Sharon on the west, or the deep valley of the Jordan on the east—the latter steep and precipitous in the extreme, the former more gradual in their declivity. Up these western passes swarmed the Philistines on their incursions during the time of Samuel and of Saul, driving the first king of Israel right over the higher district of his own tribe, to Gilgal, in the hot recesses of the Arabah, and establishing themselves over the face of the country from Michmash to Ajalon. Down these same defiles they were driven by Saul after Jonathan's victorious exploit, just as in earlier times Joshua had chased the Canaanites down the long hill of Bethhoron, and as, centuries after, the forces of Syria were chased by Judas Maccabæus (1 Macc. iii, 16-24). It is perhaps hardly fanciful to ask if we may not account in this way for the curious prevalence among the names of the towns of Benjamin of the titles of *tribes*. Ha-Avvim, the Avites; Zemaraim, the Zemarites; ha-Ophni, the Ophnite; Chephar ha-Ammonai, the village of the Ammonites; ha-Jebusi, the Jebusite, are all among the names of places in Benjamin; and we can hardly doubt that in these names is preserved the memory of many an ascent of the wild tribes of the desert from the sultry and open plains of the low level to the fresh air and secure fastnesses of the upper district.

The passes on the eastern side are of a much more difficult and intricate character than those on the western. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Ghôr behind the site of Jericho, and, breaking through the barren hills with many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stand the ruins of the ancient Beeroth. At its lower part this valley bears the name of *Wady Fûwâr*, but for the

greater part of its length it is called *Wady Suweinit*. It is the main access, and from its central ravine branch out side valleys, conducting to Bethel, Michmash, Gibeah, Anathoth, and other towns. After the fall of Jericho this ravine must have stood open to the victorious Israelites, as their natural inlet to the country. At its lower end must have taken place the repulse and subsequent victory of Ai, with the conviction and stoning of Achan, and through it Joshua doubtless hastened to the relief of the Gibeonites, and to his memorable pursuit of the Canaanites down the pass of Beth-horon, on the other side of the territory of Benjamin. Another of these passes is that which since the time of our Saviour has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan. Others lie farther north, by the mountain which bears the traditional name of Quarantania; first up the face of the cliff, afterward less steep, and finally leading to Bethel or Taiyibeh, the ancient Ophrah. These intricate ravines may well have harbored the wild beasts which, if the derivation of the names of several places in this locality are to be trusted, originally haunted the district—*zeboim*, hyænas (1 Sam. xiii, 18), *shual* and *shaalbim*, foxes or jackals (Judg. i, 35; 1 Sam. xiii, 17), *ajalon*, gazelles. (See Stanley, *Sinai and Palestine*, ch. iv.)

Such were the limits and such the character of the possession of Benjamin as fixed by those who originally divided the land. But it could not have been long before they extended their limits, since in the early lists of 1 Chron. viii we find mention made of Benjamites who built Lod and Ono, and of others who were founders of Aijalon (12, 13), all which towns were beyond the spot named above as the westernmost point in their boundary. These places, too, were in their possession after the return from the captivity (Neh. xi, 35).

The following is a list of all the Scriptural localities in the tribe of Benjamin, with their probable modern representatives, except those connected with the topography of Jerusalem (q. v.).

Abel-mizraim.	Village.	See Beth-hoglah.
Ai.	Town.	*Tel el-Hajar.*
Ajephim.	Village.	[W. of Wady Sidr]?
Alemeth.	Town.	*Almit.*
Allon-bachuth.	Oak.	See Baal-tamar.
Ammah.	Hill.	[Spring N.E. of el-Jib]?
Ananiah.	Town.	*Beit-Hanina?*
Anathoth.	do.	*Anata.*
Arabah.	do.	See Beth-arabah.
Atad.	Threshing-floor.	See Abel-mizraim.
Aven.	Town.	See Beth-aven.
Avim.	do.	See Ai.
Azmaveth.	do.	[*Hizmeh*]?
Baal-hazor.	do.	See Hazor.
Baal-perazim.	Hill.	[*Jebel Aly*]?
Baal-tamar.	Town.	[*Erhah*]?
Bahurim.	do.	*Deir es-Sid?*
Beeroth.	do.	*El-Bireh.*
Beth-arabah.	do.	[*Kusr-Hajla*]?
Beth-aven.	do.	*Burj-Beitin?*
Beth-azmaveth.	do.	See Azmaveth.
Beth-car.	Hill.	See Ebenezer.
Beth-el.	Town.	*Beitin.*
Beth-hoglah.	do.	*Ain Hajla.*
Bozez.	Cliff.	In Wady Suweinit.
Chephar-haammonai.	Town.	[*Ain-Yebrud*]?
Chephirah.	do.	*Kefir.*
Cherith.	Brook.	*Wady Kelt?*
Chidon.	Threshing-floor.	[*Khurbet el-Distun*]?
Ebenezer.	Stone.	[*Biddu*]?
El-Bethel.	Town.	See Bethel.
Eleph.	do.	[*Katamon*]?
Emmaus.	do.	*El-Kubeibeh?*
En-shemesh.	Spring.	*Bir el-Khot?*
Ephraim, or Ephron.	Town.	See Ophrah.
Gaba.	do.	See Geba.
Gallim.	do.	[*Khurbet Haiyeh*]?
Geba.	do.	*Jiba.*
Gebim.	do.	[*El-Isawiyeh*]?
Geliloth.	do.	See Gilgal.
Giah.	Village.	[*Bir-Nebala*]?
Gibeah.	Town.	*Tuleil el-Ful.*
Gibeon.	do.	*El-Jib.*
Gidom.	Plain.	[N.E. of Michmash]?
Gilgal.	Town.	*Moharfer?*
Hai.	do.	See Ai.
Hazor.	Town.	*Tell Azur?*
Helkath-hazzurim.	Plain.	E. of El-Jib?
Irpeel.	Town.	[*Kustul*]?
Jericho.	Town. Waters. Plain.	W. of *er-Riha.* *Ain es-Sultan.* [*El-Wadiyeh.*]
Jerusalem.	City.	*El-Khuds.*
Keziz.	Valley.	*Wady el-Kaziz.*
Menukah.	Town.	[Hill E. of Gibeah]?
Michmash.	do.	*Mukmas.*
Migron.	do.	[Ruins S. of Deir Diwan]?
Mizpeh.	do.	*Neby Samwil?*
Moza.	do.	*Kulonieh?*
Naarath, or Naaran.	do.	[*El-Nejemeh*]?
Naioth.	do.	See Ramah.
Nob.	do.	[*Kurazeh*]?
Ophni.	do.	*Jifna.*
Ophrah.	do.	*Tayibeh?*
Parah.	do.	*Farah.*
Ramah.	do.	*Er-Ram.*
Rekem.	do.	[*Deir Yesin*]?
Rephaim.	Valley.	Plain S.W. of Jerusalem.
Rimmon.	Rock.	*Rummon.*
Sechu.	Well.	See Ramah.
Sench.	Cliff.	In Wady Suweinit?
Shalim.	Region.	See Shual.
Shen.	Rock.	[*Beit Enan*]?
Shual.	Region.	[*El-Aliya*]?
Taralah.	Town.	[*Beit Tirsa*]?
Zelah or Zelzah.	do.	*Beit Jala.*
Zemaraim.	City and Hill.	*Es-Sumrah?*

2. *History.*—In the time of the Judges the tribe of Benjamin became involved in a civil war with the other eleven tribes for having refused to give up to justice the miscreants of Gibeon that had publicly violated and caused the death of a concubine of a man of Ephraim, who had passed with her through Gibeon. This war terminated in the almost utter extinction of the tribe, leaving no hope for its regeneration from the circumstance that not only had nearly all the women of that tribe been previously slain by their foes, but the eleven other tribes had engaged themselves by a solemn oath not to marry their daughters to any man belonging to Benjamin. When the thirst of revenge, however, had abated, they found means to evade the letter of the oath, and to revive the tribe again by an alliance with them (Judg. xix, 20, 21). That frightful transaction was indeed a crisis in the history of the tribe; the narrative undoubtedly is intended to convey that the six hundred who took refuge in the cliff Rimmon, and who were afterward provided with wives partly from Jabesh-gilead (Judg. xxi, 10), partly from Shiloh (xxi, 21), were the only survivors. The revival of the tribe, however, was so rapid that, in the time of David, it already numbered 59,434 able warriors (1 Chron. vii, 6-12); in that of Asa, 280,000 (2 Chron. xiv, 8); and in that of Jehoshaphat, 200,000 (2 Chron. xvii, 17). See under Chenaanah.

This tribe had also the honor of giving the first king to the Jews, Saul being a Benjamite (1 Sam. ix, 1, 2). After the death of Saul, the Benjamites, as might have been expected, declared themselves for his son Ish-bosheth (2 Sam. ii, 8 sq.), until, after the assassination of that prince, David became king of all Israel. David having at last expelled the Jebusites from Zion, and made it his own residence, the close alliance that seems previously to have existed between the tribes of Benjamin and Judah (Judg. i, 8) was cemented by the circumstance that, while Jerusalem actually belonged to the district of Benjamin, that of Judah was immediately contiguous to it. Thus it happened that, at the division of the kingdom after the death of Solomon, Benjamin espoused the cause of Judah, and formed, together with it, a kingdom by themselves. Indeed, the two tribes stood always in such a close connection as often to be included under the single term Judah (1 Kings xi, 13; xii, 20). After the exile, also, these two tribes constituted the flower of the new Jewish colony in Palestine (comp. Ezra xi, 1; x, 9).

3. *Characteristics.*—The contrast between the warlike character of the tribe and the peaceful image of its progenitor has been already noticed. That fierce-

Map of the Tribe of Benjamin.

ness and power are not less out of proportion to the smallness of its numbers and of its territory. This comes out in many scattered notices. (*a*) Benjamin was the only tribe that seems to have pursued archery to any purpose, and their skill in the bow (1 Sam. xx, 20, 36; 2 Sam. i, 22; 1 Chron. viii, 40; xii, 2; 2 Chron. xvii, 17) and the sling (Judg. xx, 16) are celebrated. (*b*) When, after the first conquest of the country, the nation began to groan under the miseries of a foreign yoke, it is to a man of Benjamin, Ehud, the son of Gera, that they turn for deliverance. The story seems to imply that he accomplished his purpose on Eglon with less risk, owing to his proficiency in the peculiar practice of using his left hand—a practice apparently confined to Benjamites, and by them greatly employed (Judg. iii, 15, and see xx, 16; 1 Chron. xii, 2). (*c*) Baanah and Rechab, "the sons of Rimmon the Beerothite, of the children of Benjamin," are the only Israelites west of the Jordan named in the whole history as captains of marauding predatory "bands" (גְּדוּדִים); and the act of which they were guilty—the murder of the head of their house—hardly needed the summary vengeance inflicted on them by David to testify the abhorrence in which it must have been held by all Orientals, however warlike. (*d*) The dreadful deed recorded in Judg. xix, though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. Of their obstinacy there is a remarkable trait in 1 Sam. xxii, 7-18. Though Saul was not only the king of the nation, but the head of the tribe, and David a member of a family which had as yet no claims on the friendship of Benjamin, yet the Benjamites resisted the strongest appeal of Saul to betray the movements of David; and after those movements had been revealed by Doeg the Edomite (worthy member—as he must have seemed to them—of an accursed race!) they still firmly refused to lift a hand against those who had assisted him (see Niemeyer, *Charakterist.* iii, 565 sq.).

Several circumstances may have conduced to the relative importance of this small tribe (see Plesken, *De Benjamin parvo*, Wittenb. 1720). The Tabernacle was at Shiloh, in Ephraim, during the time of the last judge, but the ark was near Benjamin, at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1 Sam. ix, 12, etc.), Mizpeh, where the great assemblies of "all Israel" took place (1 Sam. vii, 5), Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibeon, specially noted as "the great high place" (2 Chron. i, 3), were all in the land of Benjamin. These must gradually have accustomed the people who resorted to these various places to associate the tribe with power and sanctity, and they tend to elucidate the anomaly which struck Saul so forcibly, "that all the desire of Israel" should have been fixed on the house of the smallest of its tribes (1 Sam. ix, 21).

The struggles and contests that followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah. Had it been Ephraim, the case might have been different; but Judah had as yet no connection with the house of Joseph, and was, besides, the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties, though he himself fell a victim in the very act of accomplishing his purpose; and the proposal that David should be "king over Israel" was one which "seemed good to the whole house of Benjamin," and of which the tribe testified its approval and evinced its good faith by sending to the distant capital of Hebron a detachment of 3000 men of the "brethren of Saul" (1 Chron. xii, 29). Still, the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial co-operation or firm union between the two tribes until a cause of common quarrel arose at the disruption, when Rehoboam assembled "all the house of Judah, with the tribe of Benjamin, to fight against the house of Israel, to bring the kingdom again to the son of Solomon" (1 Kings xii, 21; 2 Chr. xi, 1). Possibly the seal may have been set to this by the fact of Jeroboam having just taken possession of Bethel, a city of Benjamin, for the calf-worship of the northern kingdom (1 Kings xii, 29). Bethel, however, was on the very boundary-line, and centuries before this date was inhabited by both Ephraimites and Benjamites

(Judg. xix, 16). On the other hand, Rehoboam fortified and garrisoned several cities of Benjamin, and wisely dispersed the members of his own family through them (2 Chron. xi, 10–12). The alliance was farther strengthened by a covenant solemnly undertaken (2 Chron. xv, 9), and by the employment of Benjamites in high positions in the army of Judah (2 Chron. xvi, 17). But what, above all, must have contributed to strengthen the alliance, was the fact that the Temple was the common property of both tribes. True, it was founded, erected, and endowed by princes of "the house of Judah," but the city of "the Jebusite" (Josh. xviii, 28), and the whole of the ground north of the Valley of Hinnom, was in the lot of Benjamin. In this latter fact is literally fulfilled the prophecy of Moses (Deut. xxxiii, 12): Benjamin "dwelt between" the "shoulders" of the ravines which encompass the Holy City on the west, south, and east (see a good treatment of this point in Blunt's *Undes. Coincidences*, pt. ii, § xvii).

Although thereafter the history of Benjamin becomes merged in that of the southern kingdom, yet that the tribe still retained its individuality is plain from the constant mention of it in the various censuses taken of the two tribes, and on other occasions, and also from the lists of the men of Benjamin who returned with Zerubbabel (Ezra ii; Neh. vii), and took possession of their old towns (Neh. xi, 31-35). At Jerusalem the name must have been always kept alive, if by nothing else, by the name of "the high gate of Benjamin" (Jer. xx, 2). (See below.) That the ancient memories of their house were not allowed to fade from the recollections of the Benjamites, is clear also from several subsequent notices. The genealogy of Saul, to a late date, is carefully preserved in the lists of 1 Chr. (viii, 33-40; ix, 39-44); the name of Kish recurs as the father of Mordecai (Esth. ii, 5), the honored deliverer of the nation from miseries worse than those threatened by Nabash the Ammonite. The royal name once more appears, and "Saul, who also is called Paul," has left on record under his own hand that he was "of the stock of Israel, of the tribe of Benjamin." It is perhaps more than a mere fancy to note how remarkably the chief characteristics of the tribe are gathered up in his one person. There was the fierceness in his persecution of the Christians, and there were the obstinacy and persistence which made him proof against the tears and prayers of his converts, and "ready not to be bound only, but also to die for the name of the Lord Jesus" (Acts xxi, 12, 13). There were the force and vigor to which natural difficulties and confined circumstances formed no impediment; and, lastly, there was the keen sense of the greatness of his house in his proud reference to his forefather "Saul, the son of Cis, of the tribe of Benjamin."

GATE OF BENJAMIN (Jer. xxxvii, 13; xxxviii, 7; "Benjamin's gate," Zech. xiv, 10; "high gate of Benjamin," Jer. xx, 2) was doubtless on the northern side of Jerusalem, probably the same elsewhere called "the gate of Ephraim" (1 Kings xiv, 13), and apparently coinciding nearly in position with the present "*Damascus Gate*" (Strong's *Harmony and Expos. of the Gospels*, App. ii, p. 18). See JERUSALEM.

2. A man of the tribe of Benjamin, second named of the seven sons of Bilhan, and the head of a family of warriors (1 Chron. vii, 10). B.C. perh. cir. 1016.

3. An Israelite, one of the "sons of Harim," who divorced his foreign wife after the exile (Ezra x, 32). B.C. 458. He seems to be the same person who had previously assisted in rebuilding the walls of Jerusalem (in connection with Hashub), opposite his house on Zion (Neh. iii, 23).

Ben'jamite (Heb. prop. *Ben-Yemini'*, בֶּן־יְמִינִי, *son of Jemini*, 1 Sam. ix, 21; xxii, 7; 2 Sam. xvi, 11; xix, 17; 1 Kings ii, 8; 1 Chron. xxvii, 12; "of Benjamin," Psa. vii, title; but simply *Yemini'*, יְמִינִי, in Judg. iii, 15; xix, 16; 1 Sam. ix, 1, 4; 2 Sam. xx, 1; Esth. ii, 5; elsewhere the usual name Benjamin with some other prefix, see BENJAMIN), the patronymic title of the descendants of the patriarch Benjamin (q. v.).

Bennet, Benjamin, a Presbyterian minister, was born at Wellesburgh, Leicestershire, 1674, and was for many years pastor of a Presbyterian church at Newcastle-upon-Tyne. He was an industrious and successful pastor, and still more eminent as a writer. He published *Memorials of the Reformation* (Lond. 2d ed. 1721, 8vo); *Irenicum, a Review of Controversies on the Trinity, Church Authority*, etc. (1722, 8vo); *Christian Oratory, or the Devotions of the Closet* (many editions); *Discourses against Popery* (1714, 8vo); *Sermons on Inspiration* (1730, 8vo).—Darling, *Cyclop. Bibliographica*, i, 243; Allibone, *Dict. of Authors*, i, 165.

Bennet, Thomas, D.D., an eminent English divine, was born at Salisbury in 1673. He took his M.A. degree at Cambridge in 1694. He was made rector of St. James's at Colchester 1700, and in 1716 vicar of St. Giles's in London, where he died in 1728. He was highly esteemed by Hoadley, although he differed from him in his opinions. He wrote various works against the Romanists and Dissenters, *An Essay on the Thirty-nine Articles* (Lond. 1715, 8vo), *A Paraphrase on the Book of Common Prayer* (Lond. 1709, 8vo), *Brief History of Forms of Prayer* (Camb. 1708, 8vo), etc.—*Biog. Britannica.*

Benno, ST., descended from the counts of Woldenburgh in Saxony, was born at Hildesheim in 1010, and became, in 1060, bishop of Meissen. He eagerly exerted himself for the conversion of the pagan Sclavonians. In the struggle between the Emperor Henry IV and Gregory VII he was an unflinching adherent of the latter, and therefore expelled by the emperor from his see in 1085, but afterward reinstated. He died June 16, 1107. His canonization, in 1523, called forth the spicy pamphlet of Luther, *Against the new Idol and old Devil who is to be set up in Meissen.* His *Life* was written by Emser (Leipz. 1512). See also Seyffarth, *Ossilegium Bennonis* (Munich, 1765); Ranke, *History of the Reformation*, i, 90.

Be'no (Heb. *Beno'*, בְּנוֹ, *his son;* Sept. *vioì Bovvί* in ver. 26, and translates literally *vioì aὐτοῦ* in ver. 27) is given as the only son, or the first of the four sons of Jaaziah the Levite, of the family of Merari, in 1 Chron. xxiv, 26, 27; but there is much confusion in the whole passage. B.C. perh. 1014. See BEN-.

Benoit, Elie, a Protestant French theologian, was born at Paris on Jan. 20, 1640. Having studied theology at Paris and Montauban, he became, in 1665, minister at Alençon. Here he had repeatedly theological disputations with Roman Catholic priests, especially the Jesuit La Rue, who tried to excite the mob against the Protestants. In consequence of the revocation of the Edict of Nantes he had to leave France; he went to Holland, and became pastor at Delft, where he died Nov. 15, 1728. He was highly esteemed as a meek, peaceable man, who did not seek controversies, but did not flee from them when forced upon him. His chief work is the History of the Edict of Nantes (*Histoire de l'Edit de Nantes*, Delft, 1693–95, 5 vols. 4to). This work is distinguished for its accuracy, and still remains a chief source for the history of the Reformed Church of France. Among his other works are the following: *Histoire et Apologie de la Retraite des Pasteurs* (Francfort, 1687, 12mo; and a defence of this Apology, Francfort, 1688, 12mo); *Mélange de Remarques critiques, historiques, philosophiques, et theologiques contre deux ecrits de Loland* (Delft, 1712, 8vo).—Herzog, *Supplement*, i, 174; Hoefer, *Biog. Générale*, v, 394.

Benoit or **Benedict, René,** curate of the church of St. Eustache at Paris, was born near Angers in 1521. In 1566 he distinguished himself by a French translation of the Bible, published in that year at Paris

in fol., and in 1588 in 2 vols. 4to. He was accused of having pretended to make his translation from the Greek and Hebrew, of which languages he knew nothing, and of having, in fact, followed the Geneva Bible, making a few verbal alterations. In spite of his defence, he was expelled from the faculty of theology by a decree dated October 1st, 1572, and the censure passed by that society on his works was confirmed by Gregory XIII; the author was subsequently compelled to submit, was readmitted into the faculty, and made dean. Benoit had been confessor to the unhappy Mary, Queen of Scots, whom he accompanied into Scotland. He died at Paris March 7th, 1608. He published an immense number of works, among which may be specified, 1. *Stromata in Universa Biblia* (Cologne, 1508, 8vo):—2. *A Catholic Apology* (showing that the profession of the Protestant faith was not a sufficient and lawful reason for excluding the heir from the throne of France):—3. *Examen pacifique de la Doctrine des Huguenots.* (This curious work was printed at Caen in 1590, and is intended to show that the Council of Trent, not having been fully received in France, was not of sufficient authority there to condemn the Huguenots.)—Hoefer, *Biog. Gén.* v, 395.

Ben-o'ni (Heb. *Ben-Oni'*, בֶּן־אוֹנִי, *son of my sorrow*, otherwise *of my strength*, i. e. of *my last effort*, Hiller, *Onomast.* p. 300; Sept. translates υἱὸς ὀδύνης μου), the name given by Rachel in her expiring breath to her youngest son, in token of the death-pangs that gave him birth (Gen. xxxv, 18); afterward changed by his father to BENJAMIN (q. v.).

Benson, George, D.D., a learned and eminent English Dissenter, was born at Great Salkeld 1699; studied at Glasgow, and settled as pastor at Abingdon about 1721. In 1729 he went to London, and in 1740 was chosen pastor of the church in Crutched Friars, where he remained until his death in 1763. He was trained a Calvinist, but his views in later years were tinged with Arianism. He published *The Design and End of Prayer* (Lond. 1737, 8vo, 2d ed.):—*Paraphrase and Notes on Paul's Epistles, after Locke's Manner* (Lond. 1752–56, 2 vols. 4to, best ed.):—*History of the first Planting of the Christian Religion* (Lond. 1756, 2 vols. 4to, best ed.). After his death, his *Life of Christ*, with a memoir of the author by Amory, appeared (Lond. 1764, 4to).—Allibone, *Dict. of Authors*, i, 166.

Benson, Joseph, one of the most eminent of the early Methodist ministers in England, was born at Melmerby, in Cumberland, Jan. 25, 1748. His father designed him for the ministry in the Established Church, and had him taught Greek and Latin by the Rev. Mr. Dean, of Parkhead, under whom he made great proficiency. At sixteen he fell in for the first time with the Methodists and was converted. In 1766 Mr. Wesley appointed him classical master at Kingswood School. He devoted himself closely to philosophy and theology, studying constantly and zealously. In 1769 he was made head-master of Lady Huntingdon's Theological College at Trevecca; but in 1771 he left it, because of its becoming a thoroughly Calvinistic school. Mr. Benson was then, and always after, a decided Arminian. While engaged in these seminaries he still regularly kept his terms at St. Edmund Hall, Oxford. In August, 1771, he was admitted into the Methodist Conference, and soon became one of the ablest preachers in the body. He filled the chief stations, such as Edinburgh, Newcastle, Sheffield, Hull, Birmingham, and London, and crowds attended his preaching wherever he went. After a life of great clerical and literary industry, he died Feb. 16, 1821, at London. Dr. Clarke calls him "a sound scholar, a powerful and able preacher, and a profound theologian." Besides editing for many years the *Methodist Magazine*, he published *A Defence of the Methodists* (Lond. 1793, 12mo):—*A Farther Defence of the Methodists* (1794, 12mo):—*Vindication of the Methodists* (Lond. 1800, 8vo):—*Apology for the Methodists* (Lond. 1801, 12mo):—*Sermons on various Occasions* (Lond. 1836, 2d edit. 2 vols. 12mo):—*A Commentary on the Holy Scriptures* (Lond. 1848, 6th edit. 6 vols. 8vo):—*Life of John Fletcher* (New York, 1 vol. 8vo). His life has been twice written, once by Macdonald (New York, 8vo), and again by Treffry (New York, 12mo).

Bentham, Edward, was born at Ely in 1707, and was educated at Christ Church, Oxford, from whence, in 1723, he removed to Corpus Christi College, and in 1731 was chosen fellow of Oriel. In 1743 he obtained a prebend in the cathedral of Hereford. In 1749 he proceeded to D.D., and in 1754 was made canon in his cathedral. On the death of Dr. Fanshaw he was nominated regius professor of divinity in the university. He died in 1776. Besides some single sermons, Dr. Bentham published, 1. *An Introduction to Moral Philosophy*, 8vo:—2. *A Letter to a young Gentleman on Study; with a Letter to a Fellow of a College*, 8vo:—3. *Advice to a young Man of Rank upon coming to the University*:—4. *Reflections on Logic, with a Vindication of the same*, 8vo:—5. *Funeral Eulogies upon military Men, from the Greek*, 8vo:—6. *De Studiis Theologicis Præfectio*:—7. *Reflections upon the Study of Divinity, with Heads of a Course of Lectures*, 8vo:—8. *De Vita et Moribus Johannis Burton, S. T. P.*:—9. *An Introduction to Logic*, 8vo.—10. *De Tumultibus Americanis deque eorum concitatoribus similis meditatio.*—*Biog. Brit.*; Hook, *Eccl. Biog.* ii, 250.

Bentham, Jeremy, was born in London, February 15, 1748. He received his early education at Westminster School; and when yet a boy, being little more than twelve years of age, he went to Owen's College, Oxford, where he took his master's degree in 1766. He studied law, and was called to the bar in 1772, but devoted himself entirely to study, and became an able and voluminous writer on government and legislation. His name is mentioned here in view of his writings on morals, which, however, are less original and valuable than those on government. In all his writings, utility is the leading and pervading principle; and his favorite vehicle for its expression is the phrase, "the greatest happiness of the greatest number," which was first coined by Priestley, though its prominence in politics has been owing to Bentham. "In this phrase," he says, "I saw delineated for the first time a plain as well as a true standard for whatever is right or wrong, useful, useless, or mischievous in human conduct, whether in the field of morals or politics." Accordingly, the leading principle of his ethical writings is, "that the end of all human actions and morality is happiness. By happiness, Bentham means pleasure and exemption from pain; and the fundamental principle from which he starts is, that the actions of sentient beings are wholly governed by pleasure and pain. He held that happiness is the 'summum bonum,' in fact, the only thing desirable in itself; that all other things are desirable solely as means to that end; that therefore the production of the greatest possible amount of happiness is the only fit object of all human exertion." He died in Westminster, June 6, 1832. See ETHICS; MORALS.

Bentham, Thomas, bishop of Lichfield and Coventry, was born in Yorkshire about 1513. He became a fellow of Magdalen College, Oxford, in 1543, and distinguished himself in Hebrew. He early sided with the Reforming party, and became prominent as a zealous opponent of the superstitions of popery. On the accession of Mary, he disdained to conceal or retract his sentiments, and he was deprived of his fellowship in 1553 and compelled to go abroad. At Zurich and Basle he preached to the English exiles. Even during the height of Mary's persecutions he returned to London to take charge of a Protestant congregation. In the second year of Queen Elizabeth he was raised to the see of Lichfield and Coventry, and was conse-

crated in 1559. Had Bentham been supreme, the English Reformation would have been far more thorough than it was, and the Christian Church would have avoided much evil. He died Feb. 19, 1578. He translated the Psalms, Ezekiel, and Daniel in the "Bishop's Bible."—Hook, *Eccles. Biography*, ii, 249.

Bentley, Richard, D.D., called, in philological criticism, "the British Aristarchus," was born at Oulton, near Wakefield, Jan. 27, 1662, and admitted at St. John's College 1676. He accepted the mastership of the grammar-school of Spalding, in Lincolnshire, early in 1682. In 1683 he became private tutor to the son of Dr. Stillingfleet, afterward bishop of Worcester. He accompanied his pupil to Oxford, where he was admitted M.A. At Oxford he had access to the MSS. of the Bodleian Library. At this time he meditated two very laborious undertakings—a complete collection of *Fragments of the Greek Poets*, and an edition of the three principal Greek lexicographers, Hesychius, Suidas, and the *Etymologicum Magnum*, to be printed in parallel columns on the same page. Neither scheme, however, was carried into effect. To the edition of *Callimachus*, published by Grævius in 1697, Bentley contributed a collection of the fragments of that poet. But his reputation for scholarship was established by a performance of a much more confined nature—a dissertation on an obscure chronicler named Malala, which was published as an Appendix to Chilmead and Mill's edition of the author in 1691. This showed such an intimate acquaintance with Greek literature, especially the drama, that it drew the eyes of foreign as well as British scholars upon him, and obtained a warm tribute of admiration from the great critics Grævius and Spanheim to this new and brilliant star of British literature. Bentley was ordained deacon in March, 1690. In 1692, having obtained the first nomination to the Boyle lectureship, he chose for his subject the confutation of atheism, directing his arguments more especially against the system of Hobbes. In these lectures Bentley applied the principles and discoveries of Newton's Principia to the confirmation of natural theology. "The Principia had been published about six years; but the sublime discoveries of that work were yet little known, owing not merely to the obstacles which oppose the reception of novelty, but to the difficulty of comprehending the proofs whereby they are established. To Bentley belongs, as bishop Monk remarks, the undoubted merit of having been the first to lay open these discoveries in a popular form, and to explain their irresistible force in the proof of a Deity. This constitutes the subject of his seventh and eighth sermons — pieces admirable for the clearness with which the whole question is developed, as well as for the logical precision of their arguments. Among other topics, he shows how contradictory to the principles of philosophy is the notion of matter contained in the solar system having been once diffused over a chaotic space, and afterward combined into the large bodies of the sun, planets, and secondaries by the force of mutual gravitation; and he explains that the planets could never have obtained the transverse motion, which causes them to revolve round the sun in orbits nearly circular, from the agency of any cause except the arm of an almighty Creator. From these and other subjects of physical astronomy, as well as from the discoveries of Boyle, the founder of the lecture, respecting the nature and properties of the atmosphere, a conviction is irresistibly impressed upon the mind of the wisdom and benevolence of the Deity. We are assured that the effect of these discourses was such that atheism was deserted as untenable ground; or, to use his own expression, the atheists were 'silent since that time, and sheltered themselves under deism.'" This work gave him great reputation, and in 1692 he was made canon of Worcester by bishop Stillingfleet. In 1699 he was appointed master of Trinity College, Cambridge; and in the following year the archdeaconry of Ely was conferred upon him. Of his contributions to Greek literature we have not room to speak; but, in the midst of personal quarrels, his literary activity for many years was wonderful. In 1713 he published, under the signature of Philoleutheros Lipsiensis, a reply to Collins's *Discourse of Freethinking;* and in none of his writings are his accurate learning and matchless faculty of disputation more signally displayed. In 1717 he was chosen regius professor of divinity at Cambridge. In 1720 he issued proposals for a new edition of the N. T. in Greek, with the Latin version of Jerome. Taking up that father's observation that in the translation of the Holy Scriptures "the very order of the words is mystery," he conjectured that if the most ancient Greek manuscripts were compared with Jerome's Latin, they might be found to agree with that version both in the words and order; and, upon trial, his ideas were realized even beyond his expectations. He stated also in these proposals that he believed he had recovered, with very few exceptions, the *exemplar* of Origen, the great standard of the most learned fathers for more than two hundred years after the Council of Nice; and observed that, by the aid of the Greek and Latin manuscripts, the text of the original might be so far settled that, instead of thirty thousand different readings, found in the best modern editions, not more than two hundred would deserve much serious consideration. But so much opposition was made to his plan that he dropped it. Bentley died July 14, 1742. His *Works*, collected and edited by the Rev. Alexander Dyce, were published in London in 1836 (3 vols. 8vo), but unfortunately the collection is incomplete. His *Life and Writings*, by bishop Monk, were published in London in 1830; and his *Correspondence*, edited by Wordsworth, in 1842 (2 vols. 8vo). See *Foreign Quarterly Review*, July, 1839; *North American Review*, xliii, 458; *Edinburgh Review*, li, 321; Allibone, i, 169; Hook, *Ecclesiastical Biography*, ii, 253.

Benzel, Erich, a prominent Swedish theologian, was born in 1642 at Benzeby; became in 1665 Professor of History and Ethics, and in 1666 Professor of Theology, at Upsala; in 1677 bishop of Stregnäs, and in 1700 archbishop of Upsala, where he died in 1709. He wrote, among other works, *Breviarium historiæ ecclesiasticæ V. et N. Testament.* (Ups. 3d ed. 1717). He also superintended the printing of the Swedish Bible translation under Charles XII. One of his sons, whose name was likewise Erich, became in 1726 bishop of Gothenburg, and died as archbishop of Upsala in 1743.

Ben-zo'heth (Heb. *Ben-Zocheth'*, בֶּן־זוֹחֵת, *son of Zoheth;* Sept. translates *vioi* Ζωάβ v. r. Ζωχάβ), a person named (1 Chron. iv, 20) as the second of the sons of Ishi, a descendant of Judah (B.C. apparently post 1856), the other being given as Zoheth simply; but either the true name of the son of the Zoheth preceding seems to have fallen out of the text, or this individual is only mentioned patronymically as the grandson of Ishi, being son of Zoheth himself. See Ben-.

Be'ön (Heb. *Beön'*, בְּעֹן, apparently an early error of transcription for Meon [q. v.]; Sept. Βααν v. r. Βαμά), one of the places fit for pasturage given by Joshua to the tribes on the east of Jordan (Num. xxxii, 3). It is elsewhere more properly called Beth-Baal-Meon (Josh. xiii, 17), or more briefly Baal-Meon (Num. xxxii, 38), and Beth-Meon (Jer. xlviii, 23), for which this name may be a contraction.

Be'ör (Heb. *Beör'*, בְּעוֹר, a *torch;* Sept. Βεώρ), the name of two men. See Balaam.

1. The father of Bela (q. v.), one of the kings of Edom (Gen. xxxvi, 32; 1 Chron. i, 43). B.C. apparently ante 1618.

2. The father of Balaam, the backsliding prophet (Numb. xxii, 5; xxiv, 3, 15; xxxi, 8; Josh. xiii, 22;

xxiv, 9; Mic. vi, 5; Deut. xxiii, 4). In 2 Pet. ii, 15, he is called Bosor (q. v.). B.C. ante 1618.

Be'ra (Heb. id. בֶּרַע, *gift*, otherwise *excellence*, but more prob. for בֶּן־רַע, *son of evil;* Sept. Βαλλά; Josephus, Βαλλάς, *Ant.* i, 9, 1), king of Sodom at the time of the invasion of the five kings under Chedorlaomer (q. v.), which was repelled by Abraham (Gen. xiv, 2; also 17 and 21). B.C. cir. 2077.

Ber'achah (Heb. *Berakah'*, בְּרָכָה, a *blessing*), the name of a valley and also of a man.

1. (Sept. translates εὐλογία.) A valley in the direction of Tekoa, so called as being the place where Jehoshaphat celebrated the miraculous overthrow of the Moabites and Ammonites (2 Chron. xx, 26). It is still called Wady *Bereikut*, near the ruined village of the same name south of Tekua (Robinson's *Researches*, ii, 189), first identified by Wolcott (*Biblioth. Sac.* 1843, p. 43; comp. Wilson, *Lands of Bible*, i, 386). See Jeruel; Caphar-barucha.

2. (Sept. Βερχία.) One of the thirty Benjamite warriors, "Saul's brethren," who joined David while in retirement at Ziklag (1 Chron. xii, 3). B.C. 1054.

Berachi'ah (1 Chron. vi, 39). See Berechiah.

Berakoth. See Mishna.

Beraï'ah (Heb. *Berayah'*, בְּרָאיָה, *created* by *Jehovah;* Sept. Βαραία), next to the last named of the nine sons apparently of Shimhi, and a chief Benjamite of Jerusalem (1 Chron. viii, 21). B.C. perhaps 588.

Be'reä (Βερέα), a place in Judea apparently not very far from Jerusalem, where Bacchides, the general of Demetrius, encamped shortly before the engagement in which Judas Maccabæus was slain (1 Macc. ix, 4). Other copies, however, read *Berzath* (Βερζάθ, Βηρζάζ, Βηρζήθ, etc., see Grimm, in loc.), from which Reland conjectures (*Palæst.* p. 624) that it may be the Bezeth (q. v.) of 1 Macc. vii, 19, especially as Josephus, in his parallel account (*Ant.* xii, 11, 4), calls the place in question *Bethzetho* (Βηθζηθώ, *Ant.* xii, 11, 1; comp. 10, 2). See also Berea.

Bereans, a small sect of dissenters from the Church of Scotland, who profess to follow the example of the ancient Berœans (Acts xvii, 11) in building their system upon the Scriptures alone, without regard to any human authority. The sect was founded in 1773 by a clergyman named Barclay, who was excluded from the parish of Fettercairn. They hold the Calvinistic creed, with the following peculiarities: 1. They reject natural religion as undermining the evidences of Christianity. 2. They consider faith in Christ and assurances of salvation as inseparable, or rather as the same thing, because (say they) "God hath expressly declared, he that believeth shall be saved; and therefore it is not only absurd, but impious, and in a manner calling God a liar, for a man to say I believe the Gospel, but have doubts, nevertheless, of my own salvation." 3. They say that the sin against the Holy Ghost is nothing else but unbelief; and that the expression, "It shall not be forgiven, neither in this world, nor that which is to come," means only that a person dying in unbelief would not be forgiven, neither under the former dispensation by Moses, nor under the Gospel dispensation, which, in respect of the Mosaic, was a kind of future world, or world to come. 4. They interpret the Old Testament prophecies, and especially the Psalms, as typical or prophetic of Christ, and never apply them to the experience of private Christians. There are still some congregations of Bereans in Scotland, and a few, it is believed, in America. See Hutchinsonians.

Berechi'ah (Heb. *Berekyah'*, בְּרֶכְיָה, *blessed* by *Jehovah;* also in the prolonged form *Berekya'hu*, בְּרֶכְיָהוּ, in 1 Chron. vi, 39; xv. 17; 2 Chron. xxviii, 12; Zech. i, 7; Sept. Βαραχίας, often Βαραχία), the name of six men. See also Barachiah and Barachias.

1. The son of Shimea and father of Asaph, the celebrated musician; he was one of the Levites who bore the ark to the tent prepared for it by David (1 Chron. vi, 39, where the name is Anglicized "Berachiah;" xv, 17, 23). B.C. 1043.

2. The son of Meshillemeth, and one of the seven Ephraimite chieftains who enforced the prophet Oded's prohibition of the enslavement of their Judaite captives by the warriors of the northern kingdom (2 Chron. xxviii, 12). B.C. 739.

3. The fourth named of the five brothers of Zerubbabel (q. v.), of the royal line of Judah (1 Chron. iii, 20; see Strong's *Harmony and Expos. of the Gospels*, p. 17, note *m*). B.C. 536.

4. A son of Asa, and one of the Levites that dwelt in the villages of the Netophathites on the return from Babylon (1 Chron. ix, 16). B.C. post 536.

5. The son of Iddo and father of the prophet Zechariah (Zech. i, 1, 7). B.C. ante 500.

6. A son of Meshezabeel and the father of Meshullam, which last repaired a part of the walls of Jerusalem (Neh. iii, 4, 30; vi, 18). B.C. ante 446.

Be'red (Heb. id. בֶּרֶד, *hail*, in pause *Ba'red*, בָּרֶד, Gen. xvi, 14; Sept. always Βαράδ), the name of a place and of a man.

1. A town in the south of Palestine, between which and Kadesh lay the well Lahai-roi (Gen. xvi, 14; comp. ver. 7). The name is variously given in the ancient versions: Syriac, *Gadar* [?=Gerar]; Arab. *Jared*, probably a mere corruption of the Hebrew name; Onkelos, *Chagra*, חַגְרָא (elsewhere employed in the Targums for "Shur"); Ps.-Jonathan, *Chalutsa*, חַלְצָא, i. e. the *Elusa*, Ἔλουσα, of Ptolemy and the ecclesiastical writers, now *el-Khulasah*, on the Hebron road, about 12 miles south of Beersheba (Robinson, i, 296; Stewart, p. 205; Reland, p. 755). We have the testimony of Jerome (*Vita S. Hilarionis*) that Elusa was called by its inhabitants *Barec*, which would be an easy corruption of Bered, ך being read for ד. Chaluza is the name elsewhere given in the Arabic version for "shur" and for "Gerar"—Smith. See Elusa.

2. A son of Shuthelah and grandson of Ephraim (1 Chron. vii, 20); supposed by some to have been identical with *Becher* in Num. xxvi, 35, by a mere change of letters (בכר for ברד), but with little probability from the context. B.C. post 1856.

Berengarians, the followers of Berengarius, who taught, in the eleventh century, that the bread and wine in the Lord's Supper were not really and essentially, but figuratively, changed into the body and blood of Christ. See Berengarius.

Berengarius or **Berenger**, archdeacon of Angers, was born at Tours in the year A.D. 998, and studied first in the school of St. Martin, and subsequently at Chartres, under the celebrated Fulbert. Upon his death Berenger left Chartres and returned to Tours, where he taught publicly at St. Martin's. He very early manifested a liberal spirit of inquiry, and was distinguished for his piety as well as for his industry in study. He quitted this city again and repaired to Angers, where he was well received by Hubert de Vendôme, who administered the church of Angers at that period, and who made Berenger archdeacon. Scholars flocked to him from all parts of France. Some time between 1040 and 1050 he began to publish his sentiments on the Eucharist, in which he opposed the doctrine of Paschasius on transubstantiation. Lanfranc, who was then in Normandy, and who had been the intimate friend of Berenger, entered into a controversy with him on the subject. Berenger answered Lanfranc in a letter (see Gieseler, *Ch. Hist.* per. iii, § 29), in which he blamed

him for charging Scotus with heresy for his opinion that the bread and wine are *not* changed in substance by consecration in the Eucharist, and declared that in doing so he equally condemned Ambrose, Jerome, Augustine, and others of the fathers. This letter fell into the hands of Pope Leo IX, who convened a council at Rome in April, 1050, when Berenger was excommunicated. He was also, in this year, condemned in the synods of Brienne and Vercelli. In this last council, which was held in September, the books of Scotus were burned. In October in the same year he was synodically condemned, for the fourth time, at Paris. Berenger appears to have adhered to his views until 1055, when, being cited before a synod held at Tours, where Hildebrand acted as legate to Victor II, he signed a confession of faith, which, though not a complete retraction, was satisfactory to the prelates present, who accordingly received him into communion. He had not, however, changed his opinions, and still continued to defend in writing his real views, whereupon he was again cited before a council, held at Rome in 1059, where he again retracted, and signed a confession drawn up by Cardinal Humbertus. Upon his return into France he *again* retracted his recantation, and published another work in defence of his original opinion. This work Lanfranc endeavored to answer, but without any effect so far as Berenger was concerned, who also, by letter, assured Pope Alexander II that his opinion was unalterable. Thus another synod was held against him at Rouen in 1063, another at Poitiers in 1073, another at St. Maixent in 1075, another at Rome in 1078, where he confessed the doctrine of transubstantiation to save his life, but withdrew his confession as soon as he was safe in France. He died in communion with the Church in the island of Côme, near Tours, Jan. 5 or 6, 1088, at the age of ninety. Berenger was greatly in advance of his age both intellectually and morally, though he had not physical to equal his moral courage. The injustice with which he was treated at Rome caused him to use the following language of Leo IX: "In him I found by no means a saint, by no means a lion of the tribe of Judah; not even an upright man. To be declared a heretic by him I account as nothing." He styled the doctrine of transubstantiation an *inepta vecordia vulgi*. From his great reputation as a teacher, his views were widely diffused, not only in France, but in other countries. Much light has been recently thrown upon the history and character of Berenger by the publication of *Berengarius Turonensis, oder eine Sammlung ihn betreffender Briefe*, herausg. von Dr. H. Sudendorf (Berlin, 1850). This collection of his letters shows him as a worthy man, a loving Christian, and a man of tender and placable nature. It shows also that his learning embraced a wide range: he was a most zealous student of the fathers, he practised medicine as a physician, and was much admired as an orator. It shows farther, what was not before known, that he was in intimate relations with some of the foremost men in France; and that, in particular, Godfrey of Anjou was his friend and protector. We also learn a great deal from this book of Gregory's conduct during his stay in France, and find that a very general sympathy with Berengarius's views existed among the chief clergy of France and of the neighboring German border. Dr. Sudendorf's historical explanations are both acute and thorough.—Neander, *Ch. Hist.* iii, 503–522; Mosheim, *Ch. Hist.* i, 285–291; Hagenbach, *History of Doctrines*, ii, 75–88; Landon, *Eccl. Dict.* ii, 180.

Berenicè. See BERNICE.

Bergier, NICOLAS SILVESTRE, D.D., was born at Darnay, in Lorraine, December 31, 1718, and became successively curé of Flange-Bouche, in Franche-Comté, canon of Notre-Dame, Paris, and confessor to the king. He was one of the most formidable opponents of the modern *philosophical* spirit. In 1768 he published *La Certitude des Preuves du Christianisme*, which passed through three editions in one year, and was translated into Italian and Spanish. Voltaire replied to it by his *Conseils raisonables*, and Bergier rejoined. Anacharsis Cloots published, in opposition to the work of Bergier, his *Certitude des Preuves de Mahométisme*. Bergier afterward published *Le Déisme réfuté par lui-même* (Paris, 1765–66–68, 2 vols. 12mo, which contains an examination of the opinions of Rousseau):—*Apologie de la Religion Chrétienne* (against d'Holbach: Paris, 1769, 2 vols. 12mo):—*Examen du Matérialisme* (Paris, 1771, 2 vols. 12mo):—*Traité de la vraie Religion* (Paris, last ed. 1854, 8 vols. 8vo):—*L'Origine des dieux du Paganisme* (Paris, 1774, 2 vols. 12mo). He also wrote for the Encyclopédie his *Dictionnaire de Théologie* (best ed. Paris, 1854, 6 vols. 8vo, edited by Archbishop Gousset), to which the editors of this Cyclopædia are much indebted. Bergier died April 19, 1790. His works above named are constantly appearing in new editions in Paris.—Hoefer, *Biog. Gén.* v, 515.

Bergius, JOHANNES, a Reformed theologian, was born at Stettin 1587, and studied at Heidelberg, Strasburg, and Dantzic. In 1616 he was made professor of theology at Frankfurt-on-the-Oder. In theology he opposed Supralapsarian Calvinism, and declined to attend the Synod of Dort, whose cruel treatment of the Arminians he reprobated (see Limborch, *Vita Episcopii*, p. 210). He taught "free grace" in his treatise *Der Wille Gottes u. aller Menschen Seligkeit* (1653). He represented Brandenburg at the Leipsic Conference (1631) and at the Thorn Colloquium (1642). He died 1658.—Herzog, *Real-Encyklop.* s. v.

Be'ri (Heb. *Beri'*, בְּרִי, q. d. *fontanus*, for בְּאֵרִי, *Beëri*; Sept. Βαρί v. r. Βαρίν), a chief warrior, the fourth named of the eleven sons of Zophah, a descendant of Asher (1 Chron. vii, 36). B.C. perh. 1016.

Beri'ah (Heb. *Beriah'*, on the signif. see below), the name of four men.

1. (Sept. Βαριά.) The last named of the four sons of Asher, and the father of Heber and Malchiel (Gen. xlvi, 17). B.C. 1856. His descendants were called BERIITES (Num. xxvi, 44, 45).

2. (Sept. Βαριά v. r. Βεριά.) A son of Ephraim, so named on account of the state of his father's house when he was born. "And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Ezer, and Elead, whom the men of Gath [that were] born in [that] land slew" [lit. "and the men . . . slew them"], "because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house" [lit. "because in evil" or "a gift" "was to his house:" כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ; Sept. ὅτι ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου; Vulg. "eo quod in malis domus ejus ortus esset"] (1 Chron. vii, 20–23). With respect to the meaning of the name, Gesenius prefers the rendering "in evil" to "a gift," as probably the right one. In this case, בְּרָעָה in the explanation would be, according to him, רָעָה with *Beth essentiæ* (*Thes.* s. v.). It must be remarked, however, that the supposed instances of *Beth essentiæ* being prefixed to the subject in the O. T. are few and inconclusive, and that it is disputed by the Arabian grammarians if the parallel "redundant Bé" of the Arabic be ever so used (comp. *Thes.* p. 174, 175, where this use of "redundant Bé" is too arbitrarily denied). The Sept. and Vulg. indicate a different construction, with an additional variation in the case of the former ("my house" for "his house"), so that the rendering "in evil" does not depend upon the construction proposed by Gesenius. Michaelis suggests that בְּרָעָה may

mean a spontaneous gift of God, beyond expectation and the law of nature, as a son born to Ephraim now growing old might be called (*Suppl.* p. 224, 225). In favor of this meaning, which, with Gesenius, we take in the simple sense of "gift," it may be urged that it is unlikely that four persons would have borne a name of an unusual form, and that a case similar to that here supposed is found in the naming of Seth (Gen. iv, 25). Fürst (*Heb. Handw.* s. v.) suggests what appears a still better derivation, namely, a contraction of בְּנֵי־רָעָה for בֶּן־רָעָה, *son of evil*, i. e. unlucky.

This short notice is of no slight historical importance, especially as it refers to a period of Hebrew history respecting which the Bible affords us no other like information. The event must be assigned to the time between Jacob's death and the beginning of the oppression. B.C. post. 1856. The indications that guide us are, that some of Ephraim's sons must have attained to manhood, and that the Hebrews were still free. The passage is full of difficulties. The first question is, What sons of Ephraim were killed? The persons mentioned do not all seem to be his sons. Shuthelah occupies the first place, and a genealogy of his descendants follows as far as a second Shuthelah, the words "his son" indicating a direct descent, as Houbigant (ap. Barrett, *Synopsis*, in loc.) remarks, although he very needlessly proposes conjecturally to omit them. A similar genealogy from Beriah to Joshua is given in ver. 25–27. As the text stands, there are but three sons of Ephraim mentioned before Beriah—Shuthelah, Ezer, and Elead, all of whom seem to have been killed by the men of Gath, though it is possible that the last two are alone meant, while the first of them is stated to have left descendants. In the enumeration of the Israelite families in Numbers four of the tribe of Ephraim are mentioned, sprung from his sons Shuthelah, Becher, and Tahan, and from Eran, son or descendant of Shuthelah (xxvi, 35, 36.) The second and third families are probably those of Beriah and a younger son, unless the third is one of Beriah, called after his descendant Tahan (1 Chron. vii, 25); or one of them may be that of a son of Joseph, since it is related that Jacob determined that sons of Joseph who might be born to him after Ephraim and Manasseh should "be called after the name of their brethren in their inheritance" (Gen. xlviii, 6). See, however, BECHER. There can be no doubt that the land in which the men of Gath were born is the eastern part of Lower Egypt, if not Goshen itself. It would be needless to say that they were born in their own land; but as this was not Gath itself, they must have been called "men of Gath" (q. d. *Gittites*) as being descended from natives of that place. At this time very many foreigners must have been settled in Egypt, especially in and about Goshen. Indeed, Goshen is mentioned as a non-Egyptian country in its inhabitants (Gen. xlvi, 34), and its own name, as well as nearly all the names of its cities and places mentioned in the Bible, save the cities built in the oppression, are probably Semitic. In the Book of Joshua, Shihor, the Nile, here the Pelusiac branch, is the boundary of Egypt and Canaan, the Philistine territories apparently being considered to extend from it (Josh. xiii, 2, 3). It is therefore very probable that many Philistines would have settled in a part of Egypt so accessible to them and so similar in its population to Canaan as Goshen and the tracts adjoining it. Or else these men of Gath may have been mercenaries like the Cherethim (in Egyptian "Shayratana") who were in the Egyptian service at a later time, as in David's, and to whom lands were probably allotted as to the native army. Some suppose that the men of Gath were the aggressors, a conjecture not at variance with the words used in the relation of the cause of the death of Ephraim's sons, since we may read "when (כִּי) they came down," etc., instead of "because," etc. (Bagster's *Bible*, in loc.), but it must be remembered that this rendering is equally consistent with the other explanation. There is no reason to suppose that the Israelites at this time may not have sometimes engaged in predatory or other warfare. The warlike habits of Jacob's sons are evident in the narrative of the vengeance taken by Simeon and Levi upon Hamor and Shechem (Gen. xxxiv, 25–29), and that the same traits existed in their posterity appears from the fear which the Pharaoh who began to oppress them entertained lest they should, in the event of war in the land, join with the enemies of his people, and thus escape out of the country (Exod. i, 8–10). It has been imagined, according as either side was supposed to have acted the aggressor, that the Gittites descended upon the Ephraimites in a predatory excursion from Palestine, or that the Ephraimites made a raid into Palestine. Neither of these explanations is consistent with sound criticism, because the men of Gath are said to have been born in the land, that is, to have been settled in Egypt, as already shown, and the second one, which is adopted by Bunsen (*Egypt's Place*, i, 177, 178), is inadmissible on the ground that the verb used, יָרַד, "he went down," or "descended," is applicable to going into Egypt, but not to coming from it. The rabbinical idea that these sons of Ephraim went to take the Promised Land needs no refutation. (For these various theories, see Poole's *Synopsis*, in loc.)

3. (Sept. Βεριά v. r. Βαριγά.) A Benjamite, and apparently son of Elpaal; he, with his brother Shimea, were founders of Ajalon, and expelled the Gittites (1 Chron. viii, 13). B.C. prob. 1612. His nine sons are enumerated in ver. 14–16.

4. (Sept. Βαριά v. r. Βεριά.) The last named of the four sons of Shimei, a Levite of the family of Gershom (1 Chron. xxiii, 10). B.C. 1014. His posterity was not numerous (ver. 11).

Beri'ite (Heb. with the art., *hab-Beri'*, הַבְּרִיעִי; Sept. ὁ Βαριαΐ), the patronymic title of the family of BERIAH (q. v.), the son of Asher (Num. xxvi, 44).

Berington, JOSEPH, one of the most prolific Roman Catholic writers of Great Britain, was born in 1743 in Shropshire, and died in 1827. He was sent by his parents for education to the College of St. Omer, in France. For many years he exercised the priestly functions in France, and in 1814 was appointed pastor at Buckland, near Oxford. He wrote a number of works on the history, present state, and rights of his co-religionists. He was regarded as a liberal Romanist, and many of his expressions were considered by his superiors as little orthodox. His principal work is a *Literary History of the Middle Ages*—from the reign of Augustus to the fifteenth century (Lond. 1814; new ed., with index, by D. Bogue, Lond. 1846).

Be'rite (Heb. only in the plur., and with the art., *hab-Berim'*, הַבֵּרִים, derivation uncertain [Gesenius and Fürst both overlook the word altogether], if indeed the text be not corrupt; Sept. ἐν Χαρρί, but most copies omit), a tribe or place named with Abel of Beth-maachah—and therefore doubtless situated in the north of Palestine—only as having been visited by Joab in his pursuit after Sheba, the son of Bichri (2 Sam. xx, 14). The expression is a remarkable one, "all the Berites" (comp. "all the Bithron"). The Vulgate has a different rendering—*omnes viri electi*—apparently for בַּחוּרִים, i. e. *young men*, and this is, in Ewald's opinion, the correct reading (*Isr. Gesch.* iii, 249, note). Schwarz, however, is inclined to regard it as a collective term for several places of similar name mentioned in Josephus and the Talmud as lying in the vicinity of Lake Merom (*Palest.* p. 203); and Thomson (*Land and Book*, i, 425) conjectures that it may specially designate the *Beroth* (Βηρώθη) of Upper Galilee, where, according to Josephus (*Ant.* v, 1, 18), the Canaanitish kings encamped against Joshua (comp. Josh. xi, 5).

and which he identifies with *Biria*, a short distance north of Safed (Van de Velde, *Map*).

Be'rith (Heb. *Berith'*, בְּרִית, *covenant;* Sept. unites the three terms, "the house of the god Berith," into one, Βαιθβηλβερίθ), stands alone in Judg. ix, 46, for BAAL-BERITH (q. v.).

Berkeley, GEORGE, bishop of Cloyne, was born at Kilcrin March 12, 1684, and educated at Trinity College, Dublin. In 1707 he published *Arithmetica absque Algebra aut Euclide demonstrata*; and in 1709 appeared his well-known *Theory of Vision*, the first work in which an attempt was made to distinguish the immediate operations of the senses from the deductions which we habitually draw from our sensations. In 1710 appeared his *Principles of Human Knowledge*, in which he propounded the novel doctrine that what we call *matter* has no actual existence, and that the impressions which we believe that we receive from it are not, in fact, derived from any thing external to ourselves, but are produced within us by a certain disposition of the mind, the immediate operation of God. In 1724 he was made dean of Derry, and in the year following published his propositions for the conversion of the American savages by means of a college in the Bermudas. The design was received with favor by the government and by individuals, and great promises of money were made to him, such as to induce him to resign his living, worth £1100 a year, and to embark with his wife in order to purchase land for the intended *College of St. Paul* and to prepare for its foundation. Landing at Newport, R. I., he remained there for two years, and, finding all his expectations of assistance vain, he was compelled to return to England, and thus ended a noble scheme, to complete which he had spent seven years of his life, resigned his actual preferment, and refused a bishopric, declaring that he would rather have the office of superior in the new college of St. Paul than be primate of all England, this superiorship being actually worth to him £100 a year. In 1732 he published *Alciphron*, 2 vols. 8vo, the design of which work was to refute the various systems of atheism, fatalism, and scepticism. At length, in 1734, he was raised to the see of Cloyne. He continued to put forth from time to time works calculated to advance the cause of Christianity and his country, refused to exchange his see for that of Clogher, although the income was twice as great, and died at Oxford Jan. 14, 1753. His *Works, with a Life of the Author*, by Wright, were reprinted, with a translation of the Latin essays, in 1843 (London, 2 vols. 8vo). Mackintosh says that Berkeley's writings afford the finest models of philosophical style since Cicero. His style is very clear, and his bold method of thinking, and absence of all adhesion to great authorities, make his works even now valuable to the student. These same qualities make them difficult to describe, and the peculiar nature of the subjects which he treated has caused them to be misrepresented, so that their true scope is less understood than that of any other writings of his day.—Landon, *Eccl. Dict.* ii, 188; *New Englander*, vii, 474; *Engl. Cyclopædia;* Sprague, *Annals*, v, 63; Tennemann, *Manual Hist. Phil.* § 349; Mackintosh, *History of Ethics*, p. 130, *North Amer. Rev.* Jan. 1855; *Christian Rev.* April, 1861, art. 7; Lewes, *Hist. of Philosophy*, ii, 281, 3d ed.; Morison, *Life of Bernard* (Lond. 1877, 12mo).

Berkenmeyer, WILLIAM CHRISTOPHER, a Lutheran minister, of whose parentage and early life little is known. He arrived in America in 1725, and became minister to the Lutheran congregation of Quassaik Parish. His residence was at Loonenburgh (now Athens, N. Y.), but his itinerant labors extended over a large part of the colony of New York. He was regarded as a man of great learning in his time, and tradition still speaks of his great zeal and industry as a minister. He gave special care to the negro race.—*Evang. Rev.* April, 1862; *Doc. Hist. of N. Y.* vol. iii.

Berleburg Bible (*Berleburger Bibel*), an edition of the Bible published at Berleburg, Germany, 1726–29, by anonymous editors. It gives an entirely new translation, with a running exposition, giving the literal, spiritual, and hidden, or mystical interpretation. It was edited in the spirit of pietism of a mystical tendency (Walch, *Biblioth. Theol.* iv, 187).

Bernard OF MENTONE (or OF AOSTA), St., was born in 923, near Annecy. He is memorable as the founder of two establishments of Hospitallers, where for more than nine hundred years travellers have found an asylum against the perils of the Alps. He was archdeacon of Aosta, and grand-vicar of the diocese. In his journeys he had opportunities of seeing the sufferings to which the pilgrims were exposed in crossing the Alps, and he conceived the project of establishing two hospitals, one on Mount Joux (*Mons Jovis*), the other in a pass in the Greek Alps, called *Colona Jou*, on account of a pile of stones raised on the spot to point out the road to travellers. Upon these summits he raised the two hospitals known as the Great and Little St. Bernard, which he confided to the regular canons of St. Augustine, who, from that time down to the present, have continued to fulfil with a zeal and charity beyond all praise the merciful intentions of the founder. The chief monastery is on the Great St. Bernard, which is supposed to be the highest dwelling in Europe, and there, amid perpetual snows, the monks exercise their hospitable labors. Bernard died at Novara May 28, 1008. His festival is celebrated on June 15, the day of his interment. His life is given in the *Acta Sanctorum*, June 15.—Landon, *Eccl. Dict.* ii, 189; Butler, *Lives of Saints*, June 15.

Bernard OF TIRON, St., founder of a new congregation of Benedictines (q. v.), viz. the Tironensians (q. v.), was born at Ponthieu about A.D. 1046. He was at first abbot of St. Cyprian's, but in 1109 founded the abbey of Tiron and the new congregation named from the place. The monks gave themselves to silence, manual labor, prayer, and psalmody, and their dress was of the commonest material. Bernard, before long, found himself surrounded by more than five hundred disciples of both sexes. Each one was set to perform whatever art he best excelled in, and thus were found carpenters, smiths, goldsmiths, painters, vine-dressers, agriculturists, writers, men of all callings, glad to exercise their talents in obedience to their superior. A noble monastery soon arose in the solitude. Congregations were soon established in France, Britain, and elsewhere; eleven abbeys were founded, subject to the chief of the order at Tiron; of these eight were in France, one in Wales, in the diocese of St. David's, called the abbey of St. Mary de Cameis, and one in Scotland, at Roxburgh. Bernard died on the 14th of April, 1116. He has not been canonized by the Church, but the Martyrologies of the Benedictines and of France mention him on the 14th of April. His life is given in the *Acta Sanctorum*, April, t. ii.—Baillet, *Vies des Saints*, 14 Aprilis; Helyot, *Ordres Religieux*, iii, 674.

Bernard OF CLAIRVAUX, St., one of the most eminent names in the Mediæval Church, was born of noble parents near Dijon, in the year 1091. He had five brothers and one sister, all of whom he persuaded to the same course of religious life with himself; and, after having lived for some time in seclusion in their father's house, the brothers all left it together in 1113, and repaired to Cîteaux, where they demanded of the abbot Stephen to be admitted. Besides his brothers, he took with him other companions, making in all thirty. Having distinguished himself by his piety, devotion, and learning, he was commissioned, in 1114, to conduct a colony of monks to Clairvaux, where, having built their monastery, he was appointed the first abbot. His learning and consummate abilities could not be long concealed in the cloister, and very

soon he was called upon to take part in all the important affairs of the Church. In 1128 he was present in the Synod of Troyes, convoked by the legate Matthew, cardinal bishop of Albano, where, by his means, the order of the Knights Templars was confirmed, as well as the rule for their observation. In the schism between Innocent II and Anacletus, Bernard took the side of the former. In 1140 we find him strenuously opposing Abelard (q. v.), whom, both by word and by his writings, he resisted, especially in the Council of Sens held in that year. His arbitrary and persevering persecution of Abelard is one of the greatest stains upon his reputation. "About the year 1140, Bernard was involved in an important controversy concerning what was called the immaculate conception of the Virgin Mary. Several churches in France began about that time to celebrate the festival consecrated to this pretended *conception*. It is reported by some authors that it had been introduced into the Church of England before this period, in consequence of the exhortations of archbishop Anselm. The Church of Lyons was the first which adopted this new festival in France, which no sooner came to the knowledge of St. Bernard than he severely censured the canons of Lyons on account of this innovation, and opposed the immaculate conception of the Virgin with the greatest vigor, as it supposed her to be honored with a privilege which belonged to Christ alone. Upon this a warm contest arose, some siding with the canons of Lyons, and adopting the new festival, while others adhered to the more orthodox sentiments of St. Bernard. The controversy, notwithstanding the zeal of the contending parties, was carried on during this century with a certain degree of decency and moderation. But in after times, as Mosheim remarks, when the Dominicans were established in the Academy of Paris, the contest was renewed with the greatest vehemence, and the same subject was debated on both sides with the utmost animosity and contention of mind. The Dominicans declared for St. Bernard, while the Academy patronized the canons of Lyons, and adopted the new festival." (See Immaculate Conception.) It was in the year 1145 that information was received in Europe of the perilous condition of the newly-established kingdom in the East. Edessa was taken by the Saracens; Antioch and Jerusalem were threatened. The news excited universal sorrow. Louis the Seventh, king of France, in a penitential spirit, was the first who prepared to arm in defence of the Holy Sepulchre. The French king's determination was approved by the pope, Eugenius III; and Bernard was commissioned to travel through France and Germany for the purpose of raising an army of crusaders. The success of Bernard was marvellous. The unwilling emperor, Conrad III, yielded at length to his impassioned eloquence. In his management of Conrad, the *tact* and good taste of Bernard were conspicuous. It was at Frankfort-on-Maine that he had his first private audience. When the emperor then gave him to understand how little interest he took in the matter, Bernard pressed the subject no farther, but awaited another opportunity. After having succeeded in making peace between several of the princes of the empire, he preached the crusade publicly, exhorting the emperor and princes to participate in it, at the diet held at Christmas in the city of Spires. Three days after this he again addressed the emperor in private, and exhorted him, in a friendly and affectionate manner, not to lose the opportunity of so short, so easy, and so honorable a mode of penance. Conrad, already more favorably disposed to the undertaking, replied that he would advise with his councillors, and give him an answer on the following day. The next day Bernard officiated at the holy communion, to which he unexpectedly added a sermon in reference to the crusade. Toward the conclusion of his discourse, he turned to the emperor, and addressed him frankly, as though he had been a private man. He described the day of judgment, when the men who had received such innumerable benefits from God, and yet had refused to minister to Him to the utmost of their power, would be left without reply or excuse. He then spoke of the blessings which God had in such overflowing measure poured upon the head of Conrad—the highest worldly dominion, treasures of wealth, gifts of mind and body—till the emperor, moved even to tears, exclaimed, 'I acknowledge the gifts of the divine mercy, and I will no longer remain ungrateful for them. I am ready for the service which He Himself hath exhorted me.' At these words a universal shout of joy burst from the assembly; the emperor immediately received the cross, and several of the nobles followed his example." On this occasion he went so far as to claim inspiration, and to prophesy the success of the undertaking. This is the most reprehensible part of his career, and he attempted to cover the failure of his prophecy by a poor quibble. In the same year a council was held at Chartres, where the Crusaders offered Bernard the command of the army, which he refused. In 1147, at the Council of Paris, he attacked the doctrine of Gilbert de la Porrée, bishop of Poitiers, on the Trinity; and in the following year, at the Council of Rheims, procured its condemnation. He was an earnest and zealous advocate of practical religion, and was undoubtedly one of the holiest men of his time. But it must be confessed that he was misled by the love of ecclesiastical conformity to false pretensions and persecuting principles. All ecclesiastical dignities he constantly refused; but his virtues and talents gained him a higher influence in the Christian world than was possessed even by the pope himself, and the disputes of the Church were often referred to his arbitration. Luther says of him, "If there has ever been a pious monk who feared God, it was St. Bernard; whom alone I hold in much higher esteem than all other monks and priests throughout the globe." His devotional *Meditations* are still read and admired, even among Protestants. They were translated into English by Stanhope. There can be no question but that he saw with sorrow many of the errors, corruptions, and defilements of the Church of Rome, nor did he hesitate to do all in his power to correct them. In the year 1152, just before his death, he put forth his *Libri de Consideratione*, addressed to Pope Eugenius III, in which he handles the subject at large, and strongly urges it. In the first book of this work he inveighs against the abuses of the ecclesiastical courts. In the second he admonishes Eugenius to consider, as to his person, *who* he is, and, as to the dignity of his office, *what* he is. He reminds him that he is not set over others to domineer over them, but to minister to them and watch over them; that he had indeed given to him the charge of all the churches, but no arbitrary dominion over them, which the Gospel disallows. "To you," he says, "indeed the keys of heaven have been intrusted, but there are other doorkeepers of heaven and other pastors besides you; yet are you so much the more above them as you have received the title after a different manner. *They* have every one a particular flock, but you are superintendent over them all; you are not only supreme pastor over all flocks, but likewise over all the shepherds." In the third book he treats of his duty toward inferiors, and complains heavily of the grievance caused by the appeals to Rome, which, he says, were the occasion of incalculable mischief, and, justly, a source of murmuring and complaint. He further inveighs against the multitude of exemptions which destroyed the ecclesiastical hierarchy. In the fourth book he admonishes the pope to mind his duty toward the clergy, cardinals, and other officers of his court, and to repress their intrigues, luxury, and sumptuousness. He advises him as to the qualifications of those whom he should retain near his person, and, lastly, makes a recapitulation of the qualities requisite for the due ful-

filment of the papal office: "Consider that the Church of Rome, over which God hath placed you as supreme, is the mother, and not the mistress of other churches; and that you are not a sovereign lord over the other bishops, *but only one among them;* that you are a brother of those that love God, and a companion of such as fear him," etc. "His meditations have been translated by Dean Stanhope. His sermons have been the delight of the faithful in all ages. 'They are,' says Sixtus of Sienna, 'at once so sweet and so ardent that it is as though his mouth were a fountain of honey, and his heart a whole furnace of love.' The doctrines of St. Bernard differ on some material points from that of the modern Church of Rome; he did not hold those refinements and perversions of the doctrine of justification which the school divinity afterward introduced, and the Reformers denounced; he rejected the notion of supererogatory works; he did not hold the modern purgatorial doctrines of the Church of Rome; neither did he admit the immaculate conception of the blessed Virgin. He maintained the doctrine of the real presence, as distinguished from the Romish doctrine of transubstantiation. In his discourse on the Lord's Supper, he joins together *the outward form of the sacrament,* and *the spiritual efficacy of it,* as the shell and the kernel, the sacred sign, and the thing signified; the one he takes out of the words of the institution, and the other out of Christ's sermon in the sixth of St. John. And in the same place explaining that sacraments are not *things absolute* in themselves without any relation, but mysteries, wherein, by the gift of a visible sign, an invisible and divine grace with the body and blood of Christ is given, he saith 'that the visible sign is as a ring, which is given, not for itself or absolutely, but to invest and give possession of an estate made over to one.' Now, as no man can fancy that the ring is substantially changed into the inheritance, whether lands or houses, none also can say with truth, or without absurdity, that the bread and wine are substantially changed into the body and blood of Christ. But in his sermon on the Purification he speaks yet more plainly: 'The body of Christ in the sacrament is the food of the soul, not of the belly, therefore we eat Him not corporally; but in the manner that Christ is meat, in the same manner we understand that He is eaten.' Also in his sermon on St. Martin: 'To this day,' saith he, 'the same flesh is given to us, but spiritually, therefore not corporally.' For the truth of things spiritually present is certain also." Bernard died August 20, 1153, leaving one hundred and sixty monasteries of his order, all founded by his exertions. The brief character of him given by Erasmus is this: "Christiane doctus, sancte facundus et pie festivus." He was canonized, with unexampled splendor, twenty years after his death, by Alexander III, and the Roman Church celebrates his memory on the 20th of August. Of all the editions of his works, by far the best is that by Mabillon (Paris, 1690, 2 vols. fol.; reprinted, with additions, Paris, 1839, 4 vols. imp. 8vo).—Hook, *Eccles. Biography,* ii, 308 sq.; Mosheim, *Ch. Hist.* i, 301-333; Neander, *Ch. Hist.* vol. iv, passim; Neander, *Der heilige Bernhard und sein Zeitalter* (Berlin, 1813, 8vo); Neander, *Life of Bernard,* transl. by Matilda Wrench (Lond. 1843, 12mo); Ellendorf, *Der heil. Bernhard* (Essen, 1837); Ratisbonne, *Hist. de St. Bern.* (Paris, 2 vols. 1843, 4th ed. 1860); Morison, *Life and Times of Bernard* (1863, 8vo); and Niedner, *Zeitschrift* (1862, pt. ii, art. i, by Plitt); Böhringer, *Kirche Christi,* ii, 436; *Lond. Quar. Rev.* July, 1863; *Christian Remembrancer,* 1864, i.

Bernard OF CHARTRES, a celebrated philosopher and theologian of the 12th century. Little is known of his life except that he was the head of the school of Chartres at the same time that Guillaume de Chartres was the head of the school of St. Victor. His writings and his philosophical views were likewise unknown until Mr. Cousin discovered in the Imperial Library one of his manuscripts, a kind of poem, followed by verse and prose, and divided into two parts, the one called Megacosmus (great world), and the other Microcosmus (little world; a treatise on man). The system of Bernard was a Platonism, sometimes interpreted according to the genius of the Alexandrines.—Hoefer, *Biog. Générale,* v, 572; Cousin, *Introduction aux fragments inédits d'Abailard.*

Bernard OF THURINGIA, a German visionary who lived toward the close of the 12th century, but of whose life nothing else is known. On the ground of some passage in the Revelation he announced the end of the world as close at hand, and produced a wonderful commotion throughout the whole of Europe. Many were induced to leave all they had and to emigrate to Palestine, where Christ was to descend from heaven to judge the quick and the dead. The secular authority had great difficulty in checking this movement.—Hoefer, *Biog. Générale,* v, 558.

Bernard, Ptolomei, ST., founder of the Olivetans (q. v.), was born at Sienna 1272, died August 20, 1348. He descended from one of the first families of Sienna, and had filled the highest positions in his country. In consequence of a vow to leave the world if he should be cured from a sore eye, he sold all he had, distributed the money among the poor, withdrew to a desert ten miles from Sienna, and then practiced extraordinary austerities. He was soon joined by some followers; and when the pope counselled him to connect himself with one of the monastic orders of the Church, he adopted the rule of St. Benedict and a white habit. The congregation established by him is known under the name of *Congregation of the Virgin Mary of Mount Olivet,* and was approved by several popes.—Hoefer, *Biog. Générale,* v, 375.

Bernard, Jacques, a Reformed minister of France, was born at Nions, in Dauphiné, September 1, 1658, and died April 27, 1718. His father, who was a Reformed minister, sent him to Geneva to pursue his theological studies. On his return he was himself ordained minister, and preached publicly, notwithstanding the prohibitive laws. He was soon compelled to flee, and went first to Lausanne, where he remained until the revocation of the Edict of Nantes. Then he went to Holland, where he established a school of belles lettres, philosophy, and mathematics. He undertook, in 1691, to continue the publication of the *Bibliothèque Universelle,* begun by Jean Leclerc. In 1693 he succeeded Bayle as editor of the journal *La République des Lettres.* He wrote, besides a number of historical works, *Traité de la Repentance tardive* (Amsterdam, 1712, 12mo), and *Traité de l'Excellence de la Religion* (Amsterdam, 1714).—Hoefer, *Biog. Générale,* v, 584.

Bernard, Richard, a Puritan divine, was born 1566 or 1567, died in 1641. Among his numerous works are the following: *Plain Evidence that the Church of England is Apostolical* (Lond. 1610); *A Key for Opening the Mysteries of the Revelation of St. John* (Lond. 1617); *The fabulous Foundation of the Popedom, showing that St. Peter was never at Rome* (Oxford, 1619); and several other works against the Church of Rome; *The Isle of Man, or legal Proceedings in Manshire against Sin* (Lond. 1627, 10th edit. 1635), supposed by some to have been the germ of Bunyan's Pilgrim's Progress; *A Guide to Grand Jurymen with regard to Witches* (Lond. 1627, 12mo).—Hoefer, *Biog. Générale,* v, 592; Allibone, *Dict. of Authors,* i, 179.

Bernardin (Ital. **Bernardino**), ST., of Sienna, descended from the distinguished family Albiceschi, was born Sept. 8, 1380, at Massa-Carrara, and entered the Franciscan order in 1404. He became one of the boldest and most famous preachers against the prevailing corruptions of the times; was appointed in 1438 vicar-general of his order, and successfully exerted himself for the restoration of the strict monastic

rule. He died in 1444 at Aquila, where his relics are still kept, and was canonized in 1450. He is commemorated by the Roman Church on May 20. His works are mostly of a mystical character; among them is a commentary on the Revelation. His complete works have been often published (Ven. 1591, 4 vols. 4to; Paris, 1636, 5 vols. fol.; Ven. 1745, 5 vols. fol.).

Bernardin de Sahagun, a Spanish Franciscan, lived in the second half of the 16th century. He spent many years in the West Indies and Mexico, and composed a grammar and dictionary of the language of the latter country, and many other works for the use of the missionaries and native Christians. He wrote in Spanish a history of the religion, the government, and the customs of the natives of the West Indies, and an essay on the conquest of New Spain or Mexico.—Hoefer, *Biog. Générale*, v, 606.

Bernardine Monks (the same with the Cistercians), so called after Bernard of Clairvaux, who greatly extended the order. See BERNARD and CISTERCIANS.

Berne, CONFERENCE OR DISPUTATION OF, a name given especially to a conference held in 1528, which led to the establishment of the Reformation in that city. The soil of Berne, not originally favorable to the reform, was suddenly prepared for it by the juggling doings of the Dominicans (1507–1509), and by Sampson's bold traffic in indulgences (Mosheim, *Ch. Hist.* iii, 13, 27). The reform movement was earnestly preached by Kolb, Haller, etc. (q. v.). The bishop of Lausanne demanded the indictment of the heretical preachers, but the council of the city refused to interfere. Great excitement arose (D'Aubigné, *Hist. of Ref.* bk. viii). The mandates of *Viti* and *Modesti* (June 15, 1523) were intended to mediate between the parties, and the council forbade any preaching, "whether of doctrine given out by Luther or other doctors, in the way of disputation, apart or aside from proof out of the Word of God." For two years the cause of reform fluctuated between advance and retreat. In 1526 the "Baden Disputation" was held, and its issue seemed likely to be fatal to the reformers. But the decisions of Baden were too severe and partial for the patience of the Bernese, to whom Haller and Kolb were still preaching. On November 17th, 1527, the great council decided to hold a conference at Berne to settle the disputes by appeals to the Word of God. They invited the bishops of Constance, Basle, the Valais, and Lausanne, and the Leagues of both parties were requested to send "delegates and learned men." The bishops declined the invitation, and the emperor, Charles V, sent a dissuasive, advising trust and recourse to the anticipated general council. Nevertheless, there was a large assembly that opened on the 6th of January, 1528, the majority being reformers, and among them Bucer, Capito, Œcolampadius, and Zuingle. A graphic account of the discussion is given by D'Aubigné (*History of Reformation*, bk. xv). Among the results of this disputation were the abrogation of the mass, the removal of images, etc., from the churches, and the *Reformation Edict* of Feb. 7th, 1528, annulling the authority of the bishops, settling questions of Church order, etc. For Berne, and, in fact, for Switzerland, this conference was the turning-point of the Reformation. See D'Aubigné, as above cited, and Fischer, *Geschichte d. Disputation u. Reformation in Bern* (Berne, 1828); Herzog, *Real-Encyklop.* ii, 81; Ruchat, *Reformation in Switzerland*, ch. iv.

Berne, SYNOD OF, an assembly of the clergy of Berne, Switzerland, to consolidate the work of the Reformation, held in 1532. It was the first of the Reformed synods of Berne, and was attended by 230 of the clergy, June 9–14, 1532. A Church Directory and Manual for Pastors were adopted, containing many excellent regulations, and full of the Christian spirit, as are *the Acts of the Synod*. They were published in Basle, 1532; and again enjoined in 1728 and 1775; republished, Basle, 1830, 8vo, with a German version.—Herzog, *Real-Encyklopädie*, ii, 87.

Berni'cè (Βερνίκη in Acts, also in Josephus; *Berenice* = Φερενίκη, see Sturz, *Dial. Maced.* p. 31; the form *Beronice* is also found, comp. Eustath. *ad Il.* x, 192; Valckenaer, *ad Herod.* p. 477; Niebuhr, *Kl. Schr.* i, 237), the name of several Egyptian princesses (see Smith's *Dict. of Class. Biog.* s. v. Berenice), and also of several Jewish females of royal connection named in Josephus, and one of them in the New Testament.

1. The daughter of Costabarus and Salome, and niece of Herod the Great. She was married to Aristobulus, the son of Herod, who, proud of his descent from the Maccabees through his mother Mariamne, is said to have taunted her with her comparatively low origin; and her consequent complaints to her mother served to increase the feud, which resulted in the death of Aristobulus (Josephus, *Ant.* xviii, 5, 4; xvi, 1, 2; 4, 1; 7, 3; *War*, i, 23, 1; 24, 3). See ARISTOBULUS. After his execution, B.C. 6, Bernice became the wife of Theudion, maternal uncle to Antipater, the eldest son of Herod—Antipater having brought about the marriage, with the view of conciliating Salome and disarming her suspicions toward himself (Joseph. *Ant.* xvii, 1, 1; *War*, i, 28, 1). Josephus does not mention the death of Theudion, but it is probable that he suffered for his share in Antipater's plot against the life of Herod (*Ant.* xvii, 4, 2; *War*, i, 30, 5). See ANTIPATER. Bernice certainly appears to have been again a widow when she accompanied her mother to Rome with Archelaus, who went thither at the commencement of his reign to obtain from Augustus the ratification of his father's will (Joseph. *Ant.* xvii, 9, 3; *War*, ii, 2, 1). See ARCHELAUS. She seems to have continued at Rome the rest of her life, enjoying the favor of Augustus and the friendship of Antonia (q. v.), the wife of the elder Drusus. The affection of Antonia for Bernice, indeed, exhibited itself even after the latter's death, and during the reign of Tiberius, in offices of substantial kindness to her son Agrippa I (q. v.), whom she furnished with the means of discharging his debt to the imperial treasury (Strabo, xvi, 765; Josephus, *Ant.* xviii, 6, 1-6).

2. The eldest daughter of Agrippa I (q. v.) by his wife Cypros: she was espoused at a very early age to Marcus, son of Alexander the Alabarch; but he died before the consummation of the marriage, and she then became the wife of her uncle Herod, king of Chalcis, by whom she had two sons (Josephus, *Ant.* xviii, 5, 4; xix, 5, 1; 9, 1; xx, 5, 2; 7, 3; *War*, ii, 11, 6). After the death of this Herod, A.D. 48, Bernice, then but 20 years old, lived for a considerable time with her own brother, Agrippa II (q. v.), and not without just suspicion of an incestuous commerce with him, to avoid the scandal of which she induced Polemon, king of Cilicia, to marry her; but she soon deserted him and returned again to her brother (Joseph. *Ant.* xx, 7, 3; Juvenal, vi, 156), in connection with whom she is mentioned Acts xxv, 13, 23; xxvi, 30, as having visited Festus at Cæsarea on his appointment as procurator of Judæa, when Paul defended himself before them all, A.D. 55. About A.D. 65 we hear of her being at Jerusalem (whither she had gone in pursuance of a vow), and interceding for the Jews with the procurator Florus, at the risk of her life, during his cruel massacre of them (Joseph. *War*, ii, 15, 1). Together with her brother she endeavored to divert her countrymen from the purpose of rebellion (Joseph. *War*, ii, 16, 5); and, having joined the Romans with him at the outbreak of the final war, she gained the favor of Vespasian by her munificent presents, and the love of Titus by her beauty. Her connection with the latter continued at Rome, whither she went after the capture of Jerusalem, and it is even said that he wished to make her his wife; but the fear of offending the Ro-

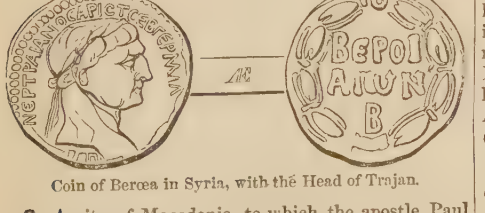
mans by such a step compelled him to dismiss her, and, though she afterward returned to Rome, he still avoided a renewal of their intimacy (Tacitus, *Hist.* ii, 2, 81; Sueton. *Tit.* 7; Dio Cass. lxvi, 15, 18). Quintilian (*Inst. Orat.* iv, 1) speaks of having pleaded her cause on some occasion not otherwise alluded to, on which she herself sat as judge. See Nolde, *Hist. Idum.* p. 403 sq.

3. The daughter of Archelaus son of Chelcias, and Mariamne daughter of Herod Agrippa I (Josephus, *Ant.* xx, 7, 1).

Bero'dach-bal'adan (Heb. *Berodak' Bal'adan'*, בְּרֹאדַךְ בַּלְאֲדָן; Sept. Βαρωδὰχ [v. r. Μαρωδὰχ] Βαλαδάν; Vulg. *Berodach Baladan*), the king of Babylon who sent the friendly deputation to Hezekiah (2 Kings xx, 12), called in the parallel passage (Isa. xxxix, 1), apparently more correctly, MERODACH-BALADAN (q. v.).

Berœ'a (Βέροια, also written Βέρροια according to Vossius, *Thucyd.* i, 61, the Macedonian for Φέροια), the name of two cities mentioned in Scripture.

1. A city in the north of Palestine, mentioned in 2 Macc. xiii, 4, in connection with the invasion of Judæa by Antiochus Eupator, as the scene of the miserable death of Menelaus. This seems to be the city in which Jerome says that certain persons lived who possessed and used Matthew's Hebrew Gospel (*De Vir. Illust.* c. 3). This city (the name of which is written also Βερόη; comp. *Beroœnsis*, Plin. v, 23) was situated in Syria (Strabo, xvi, 751), about midway between Antioch and Hieropolis (Ptol. v, 15), being about two days' journey from each (Julian, *Epist.* xxvii; Theodoret, ii, 22). Chosroes, in his inroad upon Syria, A.D. 540, demanded a tribute from Berœa, which he remitted afterward, as the inhabitants were unable to pay it (Procop. *Bell. Pers.* ii, 7; Le Beau, *Bas Empire*, ix, 13); but in A.D. 611 he occupied this city (Gibbon, viii, 225). It owed its Macedonian name Berœa to Seleucus Nicator (Niceph. *Hist. Eccl.* xiv, 39), and continued to be called so till the conquest of the Arabs under Abu Obeidah, A.D. 638, when it resumed its ancient name, *Chaleb* or *Chalybon* (Schultens, *Index Geogr.* s. v. Haleb). It afterward became the capital of the sultans of the race of Hamadan, but in the latter part of the tenth century was united to the Greek empire by the conquests of Zimisces, emperor of Constantinople, with which city it at length fell into the hands of the Saracens. It is now called by Europeans *Aleppo* (Hardouin, *ad Plin.* ii, 267), but by the natives still *Halab*, a famous city of the modern Orient (Mannert, VI, i, 514 sq.; Büsching, *Erdbeschr.* V, i, 285). The excavations a little way eastward of the town are the only vestiges of ancient remains in the neighborhood; they are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above (Chesney, *Euphrat. Exped.* i, 435). Its present population is somewhat more than 100,000 souls (see *Penny Cyclopædia*, s. v. Haleb; M'Culloch, *Geogr. Dict.* s. v. Aleppo; Russel's *Nat. Hist. of Aleppo*, passim). See HELBON.



Coin of Berœa in Syria, with the Head of Trajan.

2. A city of Macedonia, to which the apostle Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica (Acts xvii, 10), and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (*ib.* 14, 15). The community of Jews must have been considerable in Berœa, and their character is described in very favorable terms (*ib.* 11; see Conybeare and Howson, *St. Paul*, i, 339). Sopater, one of Paul's missionary companions, was from this place (Βεροιαῖος, Acts xx, 4; comp. *Berœus*, Liv. xxiii, 39). Berœa was situated in the northern part of the province of Macedon (Plin. iv, 10), in the district called Emathia (Ptolem. iii, 13, 39), on a river which flows into the Haliacmon, and upon one of the lower ridges of Mount Bermius (Strabo, vii, p. 390). It lay 30 Roman miles from Pella (*Peut. Tab.*), and 51 from Thessalonica (*Itin. Antonin.*), and is mentioned as one of the cities of the *thema* of Macedonia (Constant. *De Them.* ii, 2). Coins of it are rare (Rasche, i, 1492; Eckhel, ii, 69). Berœa was attacked, but unsuccessfully, by the Athenian forces under Callias, B C. 432 (Thucyd. i, 61). It surrendered to the Roman consul after the battle of Pydna (Liv. xliv, 45), and was assigned, with its territory, to the third region of Macedonia (Liv. xlv, 29). B.C. 168. It was a large and populous town (Lucian, *Asinus*, 34), being afterward called *Irenopolis* (Cellarii *Notit.* i, 1038), and is now known as *Verria* or *Kara-Verria*, which has been fully described by Leake (*Northern Greece*, iii, 290 sq.) and by Cousinéry (*Voyage dans la Macédoine*, i, 69 sq.). Situated on the eastern slope of the Olympian mountain range, with an abundant supply of water, and commanding an extensive view of the plain of the Axius and Haliacmon, it is regarded as one of the most agreeable towns in Rumili, and has now 15,000 or 20,000 inhabitants. A few ancient remains, Greek, Roman, and Byzantine, still exist here. Two roads are laid down in the itineraries between Thessalonica and Berœa, one passing by Pella. Paul and his companions may have travelled by either of them. Two roads also connect Berœa with Dium, one passing by Pydna. It was probably from Dium that Paul sailed to Athens, leaving Silas and Timotheus behind; and possibly 1 Thess. iii, 2 refers to a journey of Timotheus from Berœa, not from Athens. See TIMOTHY.

Berosh; Beroth. See FIR.

Berōsus (perhaps from *Bar-Osea*, the son of Oseas), a priest of Belus and historian at Babylon, lived, according to some, at 250 B.C., according to others, at the time of Alexander the Great. He wrote a history of Chaldæa, which he compiled from the temple archives of Babylon, of which he was the keeper. This work, which was highly valued by the ancients, was still extant at the time of Josephus, who used it to a considerable extent for his *Antiquities*. Other fragments may be found in the writings of Eusebius and others. Fabricius, in his *Biblioth. Græca* (tom. xiv), has collected the least doubtful fragments of Berosus. Other collections of these fragments were made by Richter, *Berosi Chaldæorum historiæ quæ supersunt* (Leipz. 1825), and by Didot (1848). A work with the title *Antiquitatum libri quinque cum commentariis Joannis Annii*, which first appeared at Rome 1498 (again Heidelb. 1599, Wittenb. 1612), is a forgery of the Dominican Giovanni Nanni, of Viterbo. Whether the historian Berosus is the same person as the astronomer is still a controverted question. The astronomer Berosus, who is likewise called a Chaldæan and priest of Belus at Babylon, left his native country, and established a school on the island of Cos. See Vossius, *De Hist. Græc.* xiii; Fabricius, *Bibl. Græca*, iv, 163; *Biogr. Générale*, s. v.; Smith, *Dict. of Class. Biog.* s. v.

Be'roth (Βηρώθ v. r. Βηρώγ), a place named in connection with Caphira, to which exiles returned from Babylon belonged (1 Esdr. v. 19); evidently the BEEROTH (q. v.) of the genuine text (Ezra ii, 25).

Bero'thah (Heb. id. בֵּרוֹתָה, as if meaning "*to*

Beroth," or *toward the wells;* Sept. in most copies has a mass of undistinguishable names, but some read Βηρωθά or Βηρωθάμ; Vulg. *Berotha*) and **Ber'othai** (Heb. *Berothay'*, בְּרֹתָי, *my wells*; Sept. *αἱ ἐκλεκταὶ πόλεις*; Vulg. *Beroth*). The first of these two names, each of which occurs once only, is given by Ezekiel (xlvii, 16), in connection with Hamath and Damascus, as forming part of the northern boundary of the promised land as restored in his vision. The second is mentioned (2 Sam. viii, 8) as the name of a city of Zobah taken by David (from which he brought away great quantities of "brass" as spoil), also in connection with Hamath and Damascus. The slightness of these references makes it impossible to identify the names with any degree of probability, or even to decide whether they refer to the same locality or not (Hassel, *Volst. Erdb.* xiii, 345). The well-known city *Beirût* (Berytus) naturally suggests itself as identical with one, at least, of the names; but in each instance the circumstances of the case seem to require a position farther east, since Ezekiel places Berothah between Hamath and Damascus, and David's war with the King of Zobah led him away from the sea-coast toward the Euphrates (2 Sam. viii, 3). In the latter instance, the difficulty is increased by the Hebrew text reading in 1 Chr. xviii, 8, Chun (q. v.) instead of Berothai, and by the fact that both in Samuel and Chronicles the Greek translators, instead of giving a proper name, translate by the phrase "from the choice cities;" clearly showing that they read either the same text in each passage, or at least words which bore the same sense. Fürst regards Berothah and Berothai as distinct places, and identifies the first with Berytus. Mislin (*S ints Lieux*, i, 244) derives the name from the wells (*Beeroth*), which are still to be seen bored in the solid rock at Beirut. Against this identification, however, there is this farther objection, that the proper boundaries of the tribes (q. v.) never extended so far north as Berytus (q. v.), nor did David ever molest the Phœnician sea-coast in his wars. Both Berothah and Berothai are therefore probably to be sought in the vicinity of the springs that form the source of the Nahr Hasbany, near the present Hasbeya. See Hazar-enan.

Be'rothite (Heb. *Berothi'*, בְּרֹתִי; Sept. Βηρωθί v. r. Βηρώθ), an epithet of Naharai, Joab's armor-bearer (1 Chr. xi, 39), doubtless as being a native of the Beeroth (q. v.) of Benjamin (Josh. xi, 17).

Berquin, Louis de, a French nobleman, was born in 1489. His friend Erasmus states that he was highly respected at the French court, and that he was a religious man, but hated the monks on account of their ignorance and fanaticism. When he translated Luther's work, *De Votis Monasticis*, he was denounced by the Sorbonne as a heretic. In 1523 the Parliament of Paris had his books seized, and ordered Berquin to abjure his opinions, and to pledge himself neither to write nor to translate any more books against the Church of Rome. On his refusal he was sent before the ecclesiastical tribunal of the diocese. Francis I liberated him from prison, and submitted his case to the chancellor of his council, who demanded of Berquin the abjuration of some heretical opinions, with which the latter complied. In 1525, two councillors of the court of Rome denounced him as having relapsed into heresy, but he was again set free through the interposition of Francis I. In 1528 he was again arrested, and tried before a commission of twelve members of the Parliament, which decreed that his books should be burned, his tongue pierced, and that he should be imprisoned for life. From this judgment Berquin appealed to Francis I; but the commission, considering this appeal as a new crime, ordered him to be burned, but, in consideration of his nobility, to be previously strangled. This sentence was executed on April 22, 1529.—Hoefer, *Biographie Générale*, v, 658.

Berridge, John, one of the Methodist reformers of the Church of England, was born at Kingston 1716, and entered at Clare Hall 1734, and in 1755 became vicar of Everton. In 1758 he invited Wesley to visit his parish, and a wide-spread reformation broke out, attended by some irregularities and excesses. Berridge soon began to itinerate, and Everton was for some years the centre of a wide sphere of evangelical labors. He preached ten or twelve sermons a week, often in the open air. His theological opinions allied him with Whitefield, and he became a notable champion of Calvinistic Methodism. He was rich, but liberal to excess, and rented preaching-houses, supported lay preachers, and aided poor societies with an unsparing hand. He was a laborious student, and nearly as familiar with the classical languages as with his native tongue. Like most good men whose temperament renders them zealous, he had a rich vein of humor, and his ready wit played freely but harmlessly through both his public and private discourse. He died Jan. 22, 1793. His *Christian World Unmasked*, with his *Life*, *Letters*, etc., was reprinted in 1824 (Lond. 8vo).—Stevens, *History of Methodism*, i, 382; Wesley, *Works*, iv, 25.

Berriman, William, D.D., an English divine, was born in London 1688, and educated at Oriel College, Oxford. He became rector of St. Andrew-Undershaft and Fellow of Eton 1729. His studies were extensive, especially in the Oriental languages. He died 1749. His principal writings are, *Eight Sermons on the Trinity* (Lond. 1726, 8vo):—*Gradual Revelation of the Gospels* (Boyle Lectures for 1730, 1731, 1732):—*Sermons on Christian Doctrines and Duties* (Lond. 1751, 2 vols. 8vo).—Hook, *Eccl. Biog.* ii, 330.

Berruyer, Joseph Isaac, born November 7th, 1681, at Rouen; became a Jesuit, and died at Paris in 1758, after having made much stir in the world by his *Histoire du Peuple de Dieu*. The first part, the O. T., appeared in 1728 (7 vols. 4to). The work is shocking, not only from its almost infidelity, but from its style, the O. T. history being, in fact, turned into a romance, in many cases irreconcilable with decency and propriety. The general of the order commanded the writer to put forth a new edition, which appeared in 1733 (8 vols. 4to), but it was still very far from satisfactory. The second part, containing the N. T., or, at least, part of it, in style and matter even worse than the first, appeared in 1753 (4 vols. 4to). The superiors of the three Jesuit establishments at Paris, seeing the storm which the book had raised, immediately put forth a declaration to the effect that the work had appeared without their knowledge, and compelled the author to sign an act of submission to the episcopal mandate. A formal censure on the part of the faculty of theology, and then a papal brief, and, lastly, a bull of Benedict XIV, proscribing the book in whatever language it might appear, followed. The third part appeared in 1758 at Lyons, containing a paraphrase of the epistles, filled with absurdities, and even outraging the doctrine of the Trinity. Clement XIII condemned it in 1758. The publication of this work produced a violent commotion among the Jesuits. Father Tournemine, the head of the opposition party, denounced the work to the superiors in a very forcible tract; the opposite party replied; the dispute waxed hotter and hotter, but ultimately, by the death of Tournemine, the party of Berruyer gained the upper hand, and his infamous book is still reprinted.—Landon, *Eccl. Dict.* ii, 204.

Berry, Lucien W., D.D., an eminent Methodist Episcopal minister, was born at Albury, Vt., in 1815. He began to preach in 1833, and by his diligence as preacher, pastor, and student, he gradually acquired wide reputation and influence. He entered the travelling ministry in the Ohio Conference, and succeeded Dr. Simpson in the presidency of the Indiana Asbury University in 1848. After remaining for about six years in charge of this institution, he accepted the presidency of the Iowa Wesleyan University at Mount

Pleasant. He remained in connection with this institution for about three years. In the summer of 1857 he resigned his place at Mount Pleasant, and took charge of the university of Missouri at Jefferson City. He labored with great zeal and energy to build up the university; but in November, 1857, he was attacked with erysipelas, which was subsequently followed by paralysis, and he died in peace, after great suffering, July 23, 1858, at Cincinnati, Ohio. He was "a profound divine, a critical scholar, an orator of uncommon power, and an eminently holy man."—*Minutes of Conferences*, 1859, p. 126.

Berthier, Guillaume François, a Jesuit writer, born April 7th, 1704. He was first professor of the Humanities at Blois, and afterward of theology at Paris. The talent which he displayed caused him to be appointed to succeed Brumoy in 1742 as continuator of the history of the Gallican Church (*Histoire de l'église Gallicane*), of which he published six volumes, carrying the history to A.D. 1529. In 1745 his superiors intrusted him with the direction of the *Journal de Trévoux*, which he edited until the suppression of the company. While thus employed he was necessarily brought into collision with Voltaire, whose works he freely criticised and stigmatized. In 1764 the ex-Jesuits were banished from court, whereupon he retired beyond the Rhine, and died at Bourges December 15th, 1782. After his death appeared his *Œuvres Spirituelles* (5 vols. 12mo, best ed. Paris, 1811):—*Psaumes et Isaïe, trad. avec Réflexions et Notes* (Paris, 1788, 5 vols. 12mo).—Hoefer, *Nouv. Biog. Générale*, v, 507.

Berthold, a Calabrian who went to Mount Carmel about the middle of the 11th century and founded the order of Carmelites (q. v.).

Berthold, the apostle of Livonia, died in 1198. After the death of the first missionary and bishop of the Livonians, Meinhard (1196), Berthold, who was at that time abbot of the Cistercian convent Loccum, was ordained missionary bishop for the Livonians by Archbishop Hartwig of Bremen and Hamburg. Having arrived at Yxkull on the Duna, he at first tried to win over the Letts by clemency, but was forced to leave the country. He then returned at the head of an army of crusaders from Lower Saxony, and tried to conquer the Letts, and compel them by force of arms to submit to baptism. In a battle in 1198, Berthold was slain; but the crusaders were victorious, and the Letts had for a time to submit; but as soon as the crusaders had left their country they returned to paganism.—Brockhaus, *Conversations-Lexicon*, s. v.

Berthold of Ratisbon, also called Berthold the Franciscan, a Franciscan monk, and one of the most powerful preachers that ever spoke in the German tongue. He is supposed to have been born about 1225 in Regensburg, where he died in 1272. His theological education he received chiefly in the Franciscan convent of Ratisbon, where a pious and learned mystic, Brother David of Augsburg, was professor of theology and master of the novitiate. It is doubtful whether, as has been asserted by some (Dr. Schmidt, in *Studien und Kritiken*, see below), he continued his studies in Paris and Italy. His first public appearance, as far as we know, was in the year 1246, when the papal legate, Philippus of Ferrara, charged him, Brother David, and two canons of Ratisbon, with the visitation of the convent of Niedermünster. His labors as a travelling preacher began in 1250 (according to others in 1251 or 1252) in Lower Bavaria, and extended to Alsatia, Alemannia (Baden), Switzerland, Austria, Bohemia, Moravia, Silesia, Thuringia, Franconia, and perhaps Hungary. When he was unacquainted with the language of the country he used an interpreter. Rudelbach, in the *Zeits. für Luth. Theol.* 1859, calls Berthold "the Chrysostom of the Middle Ages." No church was large enough to hold the multitudes that flocked to hear him; from a pulpit in the fields he often addressed 60,000 hearers. He fearlessly rebuked sinners of all ranks. He was especially severe against the preachers of indulgences, whom he styled "penny preachers" and "the devil's agents." A volume of his sermons, edited by Kling, was published at Berlin in 1824 (*B. des Franciscaner's Predigten*). The first complete edition of his sermons was published by F. Pfeiffer (Vienna, 2 vols. 1862 sq.). A translation of his sermons from medieval into modern German was published by Göbel, with an introduction by Alban Stolz (2 vols. 8vo). Recently the German jurists have found that the sermons of Berthold are of the greatest importance for the history of the German law. The passages in these sermons which agree with the popular law-book called the *Schwabenspiegel* are so numerous that some (as Laband, *Beiträge zur Geschichte des Schwabenspiegels*, Berlin, 1861) have regarded Berthold as its author. The best treatise on Berthold is by Schmidt, *B. der Franciscaner* in *Studien und Kritiken* (1864, p. 7–82). See also Kling, in Herzog, *Real-Encyklop.* ii, 101, and Wagenmann, in Herzog, *Supplem.* i, 183; *Jahrbücher für deutsche Theologie*, 1863, p. 386 sq.; Piper, *Evang. Kalend. for* 1853; Pfeiffer, *Deutsche Mystiker* (vol. i, p. xxvi sq.); Kehrein, *Gesch. der kath. Kanzelberedsamkeit* (2 vols. Ratisbon, 1843); Neander, *Ch. Hist.* iv, 318, 351.

Berthold of Rohrbach, a layman who preached at Würzburg about 1336 against the bad practices of the clergy. Having been arrested by the Inquisition, he recanted and was released. Preaching again at Spires, he was condemned and burnt in 1356. His teachings seem to have been of a mystical and extravagant tendency; e. g. that man can reach such a degree of perfection in this life that prayer and fasting are no longer necessary for him. Trithemius calls him a Beghard (q. v.); Mosheim classes him with the "Brethren of the Free Spirit" (q. v.). See Mosheim, *De Beghardis*, p. 325 sq.; Landon, s. v.

Berthold, bishop of Chiemsee, whose original name was *Pirstinger*, was born in 1465, at Salzburg. He was for some time a canon at Salzburg, and in 1508 was elected bishop of Chiemsee, where he was indefatigable in the reformation of the clergy. He died at Saalfelden, July 19, 1543. He is the author of *Teutsche Theologey*, one of the best works of the Middle Ages on scientific theology (latest edition, with notes, a dictionary, and a biography of Berthold, ed. by W. Reithmeier, with a preface by Dr. Fr. Windishmann, Munich, 1852). He is probably, also, the author of the *Opus Ecclesiæ*, a description of the corruption pervading the whole Church (Landshut, 1524; last ed. 1620).—Pierer, *Univ. Lex.* xix, 811.

Bertholdt, Leonhard, D.D., a German theologian, was born May 8, 1774, at Emskirchen, in Bavaria. He became in 1805 professor in the philosophical, and in 1806, in consequence of his commentary on Daniel (Erlangen, 2 vols. 8vo, 1806–'08), in the theological faculty of the University of Erlangen. He was a prominent representative of the Rationalistic school. His foremost works are an *Introduction into the Bible* (*Hist.-Kritische Einleitung in die sämmtlichen kanonischen und apocryphischen Schriften des A. und N. Testaments*, 5 vols. Erlangen, 1812–19, 8vo); *Theolog. Wissenschaftskunde od. Einleitung in die theol. Wissenschaften* (Erlangen, 1821–22, 2 vols. 8vo); *A History of Doctrines* (*Handbuch der Dogmengeschichte* (Erlangen, 1822–23, 2 vols. 8vo). He died on March 22, 1822. In 1814 Berthold became editor of the *Kritisches Journal der neuesten deutschen Theologie*, of which he published vol. v to vol. xiv. A collection of his "*Opuscula Academica*" was published by his successor Winer (Leipzic, 1824, 8vo).—Herzog, *Supplem.* i, 185.

Berti, Giovanni Lorenzo, an Augustinian monk, born 1696, in Tuscany. He was called by the Grand-duke of Tuscany to the chair of theology at Pisa, where

he died, May 26, 1766. His principal work is a course of theology, printed at Rome, from 1739 to 1745, in 8 vols. 4to, under the title *De Theologicis Disciplinis* (also Naples, 1776, 10 vols. 4to). He was charged with Jansenism, and, by order of the pope, printed, at the Vatican, in 1749, an apology, under the title *Augustinianum systema de gratiâ, de iniqua Baianismi et Jansenismi erroris insimulatione vindicatum* (2 vols. 4to). Against Archbishop Languet, who repeated the same charge, and denounced him to Pope Benedict XIV, he wrote the work, *In Opusculum Inscriptum J. J. Languet, Judicium de operibus Theologicis Belleli et Berti, expostulatio* (Leghorn, 1756). Berti also wrote an *Ecclesiastical History* (7 vols. 4to; afterward abridged, Naples, 1748); and a work on the life and writings of Augustine (*De Rebus gestis S. Augustini, libriusque ab eodem conscriptis*, Venice, 1756). — *Biographie Universelle*. iv, 361.

Bertius, Petrus, born in Flanders, November 14, 1565, became regent of the college of the States at Leyden, and professor of philosophy. Having embraced the opinions of Arminius, he drew upon himself the enmity of the Gomarists, and was stripped of his employments. Upon this he removed to France, where, in 1620, he joined the Roman Catholic Church, and was nominated to the professorship of eloquence in the college of Boncourt. He afterward became historiographer to the king, and died October 3, 1629. Among his works are, 1. *Notitia Episcopatuum Galliæ* (Paris, 1625, fol.):—2. *Theatrum Geographiæ veteris* (Amst. 1618-19, 2 vols. fol.). See Mosheim, *Ch. Hist.* iii, 300.

Bertram, monk of Corbie. See Ratramnus.

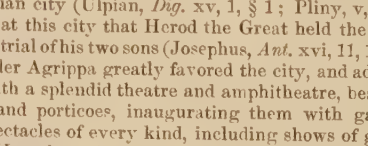
Bertram, Cornelius Bonaventura, professor of Hebrew at Geneva and Lausanne, was born at Thouars in 1531, and died at Lausanne in 1594. He published a translation of the Bible from the original Hebrew into French, which is in high repute among the French Calvinists. He also published *De Republica Hebræorum* (Lugd. Bat. 1641), which is given in the *Critici Sacri*, vol. v.—Landon, *Eccl. Dict.* ii, 212.

Bérulle, Pierre de, institutor and first superior general of the "congregation of priests of the Oratory" in France, was born in the neighborhood of Troyes, in Champagne, February 4, 1575. After establishing the Carmelites in France, he laid the foundation of the "*Congregation of the Oratory*," which raised a great storm on the part of the Jesuits. He, however, had the concurrence of the pope and of the king, Louis XIII, and on the 4th of November, 1611, the Oratory [see Oratorians] was established. In 1627 Urban VIII made him cardinal. He died suddenly at the altar, Oct. 2, 1629, not without suspicion of having been poisoned by Richelieu. He left many controversial and devotional works, published at Paris (1644, 1657, 2 vols. fol.). His *Life* was written by Hubert (Paris, 1746) and Tabaraud (new ed. Paris, 1817, 2 vols.).—*Biog. Univ.* iv, 379-384; Landon, ii, 214.

Beryl is the uniform rendering in the Auth. Vers. only of the Heb. תַּרְשִׁישׁ, *tarshish'* (so called, according to Gesenius, as being brought from Tarshish), and the Gr. *βήρυλλος*, a precious stone, the first in the fourth row on the breastplate of the high-priest (Exod. xxviii, 20; xxxix, 13). The color of the wheels in Ezekiel's vision was as the color of a beryl-stone (Ezek. i, 16; x, 9); it is mentioned among the treasures of the King of Tyre in Ezek. xxviii, 13, where the marginal reading is *chrysolite*; in Cant. v, 14, as being set in rings of gold; and in Dan. x, 6, the body of the man whom Daniel saw in vision is said to be like the beryl. In Rev. xxi, 19, the beryl is the 8th foundation of the city, the chrysolite being the 7th. In Tobit xiii, 17, is a prophetic prayer that the streets of Jerusalem may be paved with beryl. In Exod. xxviii, 20, the Sept. renders *tarshish* by "chrysolite," *χρυσόλιθος*, while they render the 11th stone, שֹׁהַם, *shoham*, by "beryl," *βηρύλλιον*. In Ezek. i, 16, they have *θαρσεῖς*; in x, 9, *λίθος ἄνθρακος*; and xxviii, 13, *ἄνθραξ*, in Cant. v, 14, and in Dan. x, 6, *θαρσεῖς*. This variety of rendering shows the uncertainty under which the old interpreters labored as to the stone actually meant. See Gem. Josephus takes it to have been the *chrysolite*, a golden-colored gem, the topaz of more recent authors, found in Spain (Plin. xxxvii, 109), whence its name *tarshish* (see Braun, *De Vest. Sac. Heb.* lib. ii, c. 18, § 193). Luther suggests *turquoise*, while others have thought that amber was meant. Kalisch, in the two passages of Exodus, translates *tarshish* by chrysolite, which he describes as usually green, but with different degrees of shade, generally transparent, but often only translucent—harder than glass, but not so hard as quartz. The passage in Rev. xxi, 20, is adverse to this view. Schleusner (i, 446) says the *βήρυλλος* is aqua-marine. "The beryl is a gem of the genus emerald, but less valuable than the emerald. It differs from the precious emerald in not possessing any of the oxide of chrome. The colors of the beryl are grayish-green, blue, yellow, and sometimes nearly white" (Humble, *Dict. Geol.* p. 30).—*Penny Cyclopædia*, s. v.; Smith's *Dict. of Class. Antiq.* s. v. Beryllus. See Onyx.

Beryllus, bishop of Bostra, in Arabia, 3d century. Our only definite knowledge of him is derived from a passage in Eusebius (*Hist. Eccl.* vi, 33), which says that he held that "our Lord did not exist, in the proper sense of existence, before he dwelt among men; neither had he a proper divinity, only that divinity which dwelt in him from the Father." Eusebius goes on to say that Origen, by discussion with Beryllus, brought him back to the faith. There has been much discussion of late as to the real nature of the heresy of Beryllus. See an article of Schleiermacher, translated in the *Biblical Repository*, vi, 14; see also Neander, *Ch. History*, i, 593 sq.; Dorner, *Doctrine of the Person of Christ*, div. i, vol. ii, p. 35.

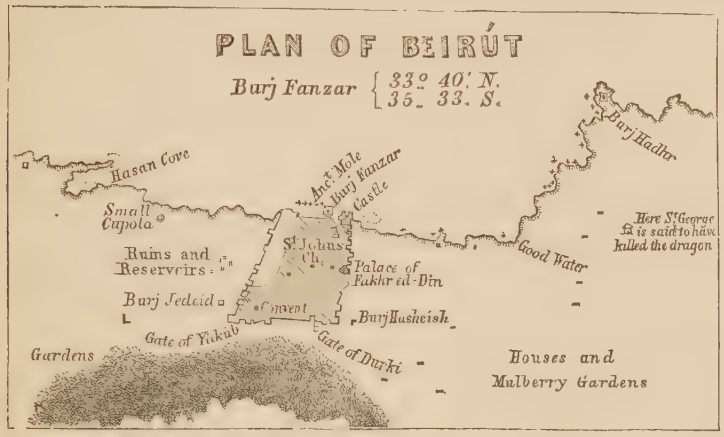
Berytus (Βηρυτός), a town of Phœnicia (Dionys. Per. v, 911; Pomp. Mela, i, 12, § 5; Amm. Marc. xiv, 8, § 9; Tacit. *Hist.* ii, 81; *Anton. Itin.* and *Peut. Tab.*), which has been (apparently without good foundation) identified with the Berothah (q. v.) or Berothai of Scripture (2 Sam. viii, 8; Ezek. xlvii, 16; comp. 2 Chron. viii, 3). It lay on the sea-shore, about twenty-five miles north of Sidon (comp. Ptolem. v, 15; Strabo, xvi, 755; Mannert, VI, i, 378 sq.). After its destruction by Tryphon, B.C. 140 (Strabo, xvi, 756), it was reduced by the Roman Agrippa, and colonized by the veterans of the fifth "Macedonian legion," and seventh "Augustan," and hence became a Roman *colonia* (Pliny, v, 17), under the name of *Julia Felix* (Orelli, *Inscr.* n. 514; Eckhel, *Num.* iii, 356; Marquardt, *Handb. d. Röm. Alt.* p. 199), and was afterward endowed with the rights of an Italian city (Ulpian, *Dig.* xv, 1, § 1; Pliny, v, 10). It was at this city that Herod the Great held the pretended trial of his two sons (Josephus, *Ant.* xvi, 11, 1-6). The elder Agrippa greatly favored the city, and adorned it with a splendid theatre and amphitheatre, besides baths and porticoes, inaugurating them with games and spectacles of every kind, including shows of gladiators (Josephus, *Ant.* xix, 7, 5). Here, too, Titus celebrated the birthday of his father Vespasian by the exhibition of similar spectacles, in which many of the



Coin of Berytus.

captive Jews perished (Josephus, *War*, vii, 3, 1; comp.

5, 1). Coins of the imperial period, both Roman and native, are not uncommon (see Rasche, *Lex. Num.* i, 1492). Afterward Berytus became renowned as a school of Greek learning, particularly of law, to which scholars repaired from a distance. Its splendor may



be computed to have lasted from the third to the middle of the sixth century (Milman's Gibbon, iii, 51). Eusebius relates that the martyr Appian resided here some time to pursue Greek secular learning (*De Mart. Palæst.* c. 4), and Gregory Thaumaturgus repaired to Berytus to perfect himself in civil law (Socrates, *Hist. Eccles.* iv, 27). A later Greek poet describes it in this respect as "the nurse of tranquil life" (Nonnus, *Dionys.* xli, fin.). Under the reign of Justinian, it was laid in ruins by an earthquake, and the school removed to Sidon, A.D. 551 (Milman's Gibbon, vii, 420). During the Crusades, under the name of *Baurim* (Alb. *Aq.* v, 40; x, 8), it was an object of great contention between the Christians and Moslems, and fell successively into the hands of both. In A.D. 1110 it was captured by Baldwin I (Wilken, *Kreuzz.* ii, 212, and in A.D. 1187 by Salah-ed-din (*ib.* III, ii, 295). It was in the neighborhood of Berytus that the scene of the combat between St. George (who was so highly honored in Syria) and the dragon is laid. The place is now called *Beirut* (Abulfeda, *Syr.* p. 48, 94), and is commercially the most important place in Syria (Niebuhr, *Reisen*, ii, 469 sq.; Joliffe, p. 5). It is the centre of operations of the American missionaries in Palestine, and altogether the most pleasant residence for Franks in all Syria, being accessible by a regular line of steamers from Alexandria (see M'Culloch's *Geogr. Dict.* s. v. Beyrout). The population is nearly 80,000 souls (Bädeker, *Palestine and Syria*, p. 441). In the middle of September, 1840, it was bombarded by the combined English and Austrian fleets for the ejectment of the troops of Mehemet Ali from Syria; but it has now recovered from the effects of this devastation (Wilson, *Bible Lands*, ii, 205 sq.).

The modern city is thus described by Dr. Robinson (*Researches*, iii, 437 sq.): "Beirut is situated on the north-west coast of the promontory of the same name, about an hour distant from the cape, directly upon the sea-shore. There was once a little port, now filled up, so that vessels can anchor only in the open road. The town is surrounded on the land side by a wall of no great strength, with towers. The houses are high, and solidly built of stone. The streets are narrow and gloomy, badly paved, or rather laid with large stones, with a deep channel in the middle for animals, in which water often runs. The aspect of the city is quite substantial. I went twice into the town, and saw the only remains of antiquity which are now pointed out, viz., the numerous ancient columns lying as a foundation beneath the quay, and the ancient road cut in the rock outside the south-western wall. The city lies on a gradual slope, so that the streets have a descent toward the sea; but back of the town the ground toward the south rises, with more rapidity, to a considerable elevation. Here, and indeed all around the city, is a succession of gardens and orchards of fruit and of countless mulberry-trees, sometimes surrounded by hedges of prickly-pear, and giving to the gardens of Beirut an aspect of great verdure and beauty, though the soil is perhaps less rich and the fruits less fine than in the vicinity of Sidon."

Berze'lus (Φαηζελδαῖος v. r. Ζορζελλαῖος, Vulg. *Phargelen*), the father of "Augia," who was married to the pseudo-priest Addus (1 Esdr. v, 38); evidently the Barzillai (q. v.) of the Heb. text (Ezra ii, 61).

Be'sai (Heb. *Besay'*, בֵּסַי, *subjugator*, from בּוּס; or, according to Bohlen, from Sanscrit *bagaya, victory;* Sept. Βασι, and Βησεί v. r. Βησει), one of the family-heads of the Nethinim whose posterity returned from Babylon (Ezra ii, 49; Neh. vii, 52). B.C. ante 536.

Besam; Besem. See Balm.

Besodei'ah (Heb. *Besodyah'*, בְּסוֹדְיָה, *in the council of Jehovah;* according to Fürst, *son of trust* in *Jehovah;* Sept. Βασωδία), the father of Meshullam, which latter repaired "the old gate" of Jerusalem (Neh. iii, 6). B.C. ante 446.

Besoigne, Jérome, a French Jansenist theologian, was born in Paris in 1686, and became professor of theology at the college Du Plessis. He was one of the appellants (q. v.) against the bull Unigenitus, and thereby drew upon himself many persecutions from the Jesuit party. He died in Paris January 25, 1763. His writings were very numerous; among them are *Histoire de l'abbaye de Port Royal* (Cologne, 1756, 8 vols. 12mo), including also lives of Arnaud, Nicole, and other Jansenists; *Concord des épitres de St. Paul et des épitres Canoniques* (Paris, 1747, 12mo); *Principes de la perfection Chrétienne* (Paris, 1748, 12mo); *Principes de la Pénitence et de la Conversion* (Paris, 1762, 12mo). —Hoefer, *Nouv. Biog. Générale*, v, 860.

Besold, Christopher, was born in Tübingen 1577, and educated for the law, but combined theological with legal studies. In 1610 he became professor of law at Tübingen, and lectured with great acceptance. When, after the battle of Nördlingen, 1634, Protestantism in Würtemberg seemed likely to be overthrown, he went over to Rome publicly. It is said, however, that he had privately joined the Roman Church four years before. He became professor at Ingolstadt 1637, and died there Sept. 15, 1638, crying, "Death is a bitter herb."—Mosheim, *Ch. Hist.* c. xvii, § 2, pt. i, ch. i; Herzog, *Real-Encyklop.* ii, 111.

Besom (מַטְאֲטֵא, *matatè*, a *sweeper*), occurs only in the phrase "besom of destruction," i. e. desolating *broom*, with which Babylonia is threatened (Isa. xiv, 23); a metaphor frequent still in the East for utter ruin (Roberts, *Orient. Illustr.* in loc.).

Be'sor (Heb. only with the art., *hab-Besor'*, הַבְּשׂוֹר, *the cool;* Sept. Βοσόρ; Josephus, Βάσελος, *Ant.* vi, 14, 6), a torrent-bed (נַחַל, "brook") or ravine in the extreme south-west of Judah or Simeon, where two hundred of David's men staid behind, being faint, while the other four hundred pursued the

Amalekites, who had burnt the town of Ziklag, not far distant (1 Sam. xxx, 9, 10, 21). Sanutus derives its source from the interior Carmel, near Hebron, and states that it enters the sea near Gaza (*Liber Secretorum*, p. 252). For other slight ancient notices, see Reland, *Palæst.* p. 288. It is, without doubt, the same that Richardson crossed on approaching Gaza from the south, and which he calls "Oa di Gaza" (*Wady Gaza*). The bed was thirty yards wide, and its stream was, early in April, already exhausted, although some stagnant water remained. The upper part of this is called *Wady Sheriah*, and is doubtless the brook Besor, being the principal one in this vicinity (Van de Velde, *Memoir*, p. 293; Schwarz, *Palest.* p. 52, 78).

Bessarion, Johannes, patriarch of Constantinople, and cardinal, was born at Trebizond in 1389 (or, according to Bandini, in 1395). He studied under Gemistius Pletho, who was one of the first to introduce the study of Plato in the West. He took the habit of St. Basil, and spent twenty-one years in a monastery in the Peloponnesus, occupied with his literary and theological studies, becoming one of the most eminent scholars of the age. When the emperor John Palæologus resolved to attend the Council of Ferrara (q. v.), he withdrew Bessarion from his retreat, made him archbishop of Nicæa, and took him to Italy, with Marcus Eugenius, archbishop of Ephesus, and others. At the Council of Ferrara, and also at its adjourned session at Florence, the two most distinguished speakers present were Marcus and Bessarion—the former firm and resolute against any union with Rome on the terms proposed; the latter, at first vacillating, at last declared for the Latins. He was immediately employed by the pope to corrupt others; and by rewards, persuasions, threats, and promises, eighteen of the Eastern bishops were induced to sign the decree made in the tenth session, declaring that the Holy Ghost proceedeth from the Father and the Son; that the Sacrament is validly consecrated in unleavened as well as in leavened bread; that there is a purgatory; and that the Roman pontiff is primate and head of the whole church. The patriarch of Constantinople (who died at the council), Mark of Ephesus, the patriarch of Heraclea, and Athanasius, remained uncorrupted. The Greek deputies returned to Constantinople, and were received there with a burst of indignation. The Greek Church indignantly rejected all that had been done, and in a council at Constantinople, held, according to their own account, a year and a half after the termination of that of Florence, all the Florentine proceedings were declared null and void, and the synod was condemned. Bessarion was branded as an apostate, and found his native home so uncomfortable that he returned to Italy, where Eugenius IV created him cardinal; Nicolas V made him archbishop of Siponto and cardinal-bishop of Sabina; and in 1463, Pius II conferred upon him the rank of titular patriarch of Constantinople. He was even thought of as the successor of Nicolas, and would have been elevated to the papal throne but for the intrigues of cardinal Allan. He was again within a little of being elected upon the death of Pius. He died at Ravenna, November 19, 1472, and his body was transported to Rome. His writings are very numerous, and, for the most part, remain unpublished. A catalogue of them is given by Fabricius, *Bibliotheca Græca*, xi, 424. His life was written by Bandini (Rome, 1777, 4to). Among his published writings is a treatise, *Contra Calumniatorem Platonis* (Rome, 1469), against George of Trebisond, who had attacked Plato. His treatise *De Sacramento Eucharistiæ* is given in *Bibliotheca Patrum*, vol. xvi. In this he asserts that the bread and wine become the body and blood of Christ, not through the prayer of the priest, but by virtue of the words of Christ. Other theological works of Bessarion may be found in the acts of the Council of Constance by Labbe and Hardouin.—Landon, *Eccles. Dictionary*, ii, 222; Hook, *Eccles. Biography*, ii, 346.

Bessel, Gottfried von, a learned Benedictine, was born Sept. 5, 1672, at Buchheim, Mayence. In 1692 he entered the Benedictine convent of Gottweich, near Vienna, where he died, Jan. 20, 1749. Being called to the court of Lother Franz, he was employed for diplomatic missions to Vienna, Rome, and Wolfenbuttel. He prevailed in 1710 upon the old and vain Duke Anton Ulrich, of Brunswick, to go over to the Church of Rome, the latter having previously urged his granddaughter Elizabeth to take the same step in order to become the wife of the Emperor Charles VI. On this occasion Bessel compiled the work *Quinquaginta Romanocatholicam fidem omnibus aliis præferendi motiva;* also, in German, *Fünfzig Bedenken*, etc. (Mayence, 1708). The work purports to be written by a former Protestant, and has, therefore, been wrongly ascribed—for instance, by Augustin Theiner—to Duke Anton Ulrich himself. He also began the publication of the *Chronicon Godvicense*, a work of great importance for the early church history of Austria; but he finished only the 1st vol. of it (Tegernsee, 1732, fol.).—Herzog, *Real-Encyklop.* ii, 114.

Bessin, Guillaume, a French Romanist theologian, was born at Glos-la-Ferté, in the diocese of Evreux, March 27, 1654. In 1674 he entered the order of Benedictines, and afterward taught philosophy and theology in the abbeys of Bec, Séez, and Fécamp. He was also made syndic of the monasteries of Normandy. He died at Rouen, October 18, 1736. He wrote *Réflexions sur le nouveau système du R. P. Lami*, who maintained that our Lord did not celebrate the Jewish Passover on the eve of his death. "He is, however, chiefly known by the *Concilia Rotomagensis Provinciæ*, 1717, fol. It was first printed in 1677, and was the work of Dom Pommeraye. Dom Julien Bellaise undertook a new edition, which he greatly enlarged, but died before its completion, and Bessin finished it, added the preface, and published it under his own name." He was one of the editors of the works of Gregory the Great (1705, 4 vols. fol.).—Landon, *Ecclesiastical Dictionary*, ii, 224; Hoefer, *Nouvelle Biographie Générale*, v, 819.

Besson, Joseph, a French Jesuit missionary, was born at Carpentras in 1607, and entered the Society of Jesus in 1623. He became professor of philosophy, and rector of the college at Nismes; but finally offered himself as a missionary, and was sent to Syria, where he spent many years. He died at Aleppo, March 17, 1691, leaving *La Syrie Sainte, ou des Missions des Pères de la Compagnie de Jesus en Syrie* (Paris, 1660, 8vo).—Hoefer, *Nouv. Biog. Générale*, v, 821.

Best, David, a Methodist Episcopal minister, born in Ireland, who emigrated to America at the age of 22, and joined the Philadelphia Conference of the Methodist Episcopal Church in 1801. He filled various appointments, with honor to himself and profit to his people, until in the spring of 1835 he took a supernumerary relation. He was a man of strong mind, sound judgment, and unflinching firmness, and, as a preacher, his talents were more than ordinary. He died in Dec., 1841, in the 41st year of his ministry and 67th of his age.—*Minutes of Conferences*, iii, 250.

Bestead, an old English word, signifying to place in certain circumstances good or ill, and used once in the Auth. Vers. ("hardly bestead," Isa. viii, 21) for the Heb. קָשָׁה, *kashah'*, to *oppress*.

Be'tah (Heb. *Be'tach*, בֶּטַח; Sept. Βατάχ v. r. Μετεβάκ [quasi מִטְבָּח], and Μασβάχ, Vulg. *Bete*), a city belonging to Hadadezer, king of Zobah, mentioned with Berothai as having yielded much spoil of brass to David (2 Sam. viii, 8). In the parallel account (1 Chr. xviii, 8) the name is called, by an inverson of letters, Tibhath (q. v.). Ewald (*Gesch.* ii, 195) pronounces the latter to be the correct reading, and compares it with Tebah (Gen. xxii, 24).—Smith, s. v.

Bet'anè (Βετάνη v. r. Βλιτάνη, i. e. prob. Βαιτάνη; Vulg. omits), a place apparently south of Jerusalem (Judith i, 9), and, according to Reland (*Palæst.* p. 625), identical with the AIN (q. v.) of Josh. xxi, 16, and the *Bethanin* (Βηθανίν) of Eusebius (*Onom.* Ἀρί, *Ain*), two miles from the Terebinth of Abraham and four from Hebron. Others, with less probability, compare it with BETEN (q. v.). See under CHELLUS.

Be'ten (Heb. id. בֶּטֶן, *belly*, i. e. hollow; Sept. Βέτεν v. r. Βαιθύκ and Βατνέ), one of the cities on the border of the tribe of Asher (Josh. xix, 25, only). By Eusebius (*Onom.* s. v. Βατναι) it is said to have been then called *Bebeten* (Βεβετέν), and to have lain eight miles east of Ptolemais; but this distance is too little, as the place appears to be the "*Ecbatana* of Syria" (Cellar. *Notit.* iii, 3, 13, 74), placed by Pliny (v, 17) on Carmel; apparently the present village with ruins called *el-Bahneh*, five hours east of Akka (Van de Velde, *Narrat.* i, 285).

Beth- (Heb. *Beyth*, the "construct form" of בַּיִת, *ba'yith*, according to Fürst, from בּוּת, to *lodge* in the night; according to Gesenius, from בָּנָה, to *build*, as δομός, *domus*, from δέμω), the name of the second letter of the Hebrew alphabet, corresponding to our B, which was derived from it. As an appellative, it is the most general word for a *house* or habitation. Strictly speaking, it has the force of a settled stable dwelling, as in Gen. xxxiii, 17, where the building of a "house" marks the termination of a stage of Jacob's wanderings (comp. also 2 Sam. vii, 2, 6, and many other places); but it is also employed for a dwelling of any kind, even for a tent, as in Gen. xxiv, 32, where it must refer to the tent of Laban; also Judg. xviii, 31; 1 Sam. i, 7, to the tent of the tabernacle, and 2 Kings xxiii, 7, where it expresses the textile materials (A. V. "hangings") for the tents of Astarte. From this general force the transition was natural to a house in the sense of a family, as Psa. cvii, 41, "families," or a pedigree, as Ezra ii, 59. In 2 Sam. xiii, 7, 1 Kings xiii, 7, and other places, it has the sense of "house," i. e. "to the house." Beth also has some collateral and almost technical meanings, similar to those which we apply to the word "house," as in Exod. xxv, 27, for the "places" or sockets into which the bars for carrying the table were "housed;" and others. Like *Ædes* in Latin and *Dom* in German, Beth has the special meaning of a temple or house of worship, in which sense it is applied not only to the tabernacle (see above) or temple of Jehovah (1 Kings iii, 2; vi, 1, etc.), but to those of false gods—Dagon (Judg. xvi, 27; 1 Sam. v, 2), Rimmon (2 Kings v, 18), Baal (2 Kings x, 21), Nisroch (2 Kings xix, 37), and other gods (Judg. ix, 27). "Bajith" (q. v.) in Isa. xv, 2 is really hab-Bajith = "the Temple"—meaning some well-known idol fane in Moab. Beth is more frequently employed as the first element of the names of places than either Kirjath, Hazer, Beer, Ain, or any other word. See those following. In some instances it seems to be interchangeable (by euphemism) for Baal (q. v.). In all such compounds as Beth-el, etc., the latter part of the word must be considered, according to our Occidental languages, to depend on the former in the relation of the *genitive;* so that BETHEL can only mean "house of God." The notion of *house* is, of course, capable of a wide application, and is used to mean temple, habitation, place, according to the sense of the word with which it is combined. In some instances the Auth. Vers. has translated it as an appellative; see BETH-EKED; BETH-HAG-GAN; BETH-EDEN.

Bethab'ara (Βηθαβαρά, quasi בֵּית עֲבָרָה, *house of* the *ford* or *ferry*), a place beyond Jordan (πέραν τοῦ Ἰορ.), in which, according to the Received Text of the N. T., John was baptizing (John i, 28), apparently at the time that he baptized Christ (comp. ver. 29, 39, 35). If this reading be the correct one, Bethabara may be identical with BETH-BARAH (q. v.), the ancient ford of Jordan, of which the men of Ephraim took possession after Gideon's defeat of the Midianites (Judg. vii, 24); or possibly with BETH-NIMRAH (q. v.), on the east of the river, nearly opposite Jericho. But the oldest MSS. (A, B) and the Vulgate have not "Bethabara," but Bethany (Βηθανία), a reading which Origen states (*Opp.* ii, 130, ed. Huet) to have obtained in almost all the copies of his time (σχέδον πάντα τὰ ἀντίγραφα), though altered by him in his edition of the Gospel on topographical grounds (see Kuinöl, in loc.). In favor of Bethabara are (*a*) the extreme improbability of so familiar a name as Bethany being changed by copyists into one so unfamiliar as Bethabara, while the reverse—the change from an unfamiliar to a familiar name—is of frequent occurrence. (*b*) The fact that Origen, while admitting that the majority of MSS. were in favor of Bethany, decided, notwithstanding, for Bethabara. (*c*) That Bethabara was still known in the days of Eusebius and Jerome (*Onomasticon*, Βηθαβαρά, Bethbaara, which is expressly stated to have been the scene of John's baptism), and greatly resorted to by persons desirous of baptism. Still the fact remains that the most ancient MSS. have "Bethany," and that name has been accordingly restored to the text by Lachmann, Tischendorf, and other modern editors. The locality must, therefore, be sought by this name on the east shore of the Jordan. See BETHANY.

Beth-anab (q. d. בֵּית־עֲנָב, *house* of *figs*) is probably the correct name of a village mentioned by Eusebius and Jerome (*Onomast.* s. v. Ἀνώβ, Anob) under the form Μεταννάκ or *Bethoannaba*, as lying four Roman miles east of Diospolis (Lydda), while Jerome (*ib.*) speaks of still another name, *Bethannaba*, as belonging to a village eight miles in the same direction. Van de Velde (*Memoir*, p. 293) ingeniously reconciles these statements by assigning the first locality as that of the modern *Annabeh*, and the second as *Beit-Nuba*, which lie respectively at the required distances south-east of Ludd. Comp. ANAB.

Beth'-anath (Heb. *Beyth-Anath'*, בֵּית־עֲנָת, *house of response;* Sept. Βηθανάθ v. r. Βαιθαμέ and Βαιθανάχ), one of the "fenced cities" of Naphtali, named with Bethshemesh (Josh. xix, 38); from neither of which were the Canaanites expelled, although made tributaries (Judg. i, 33). It is mentioned by Eusebius and Jerome (*Onomast.* s. v. Βαθμά, Bethnath), who, however, elsewhere (s. v. Βηθαναθά, Bethana) speak of a village (apparently in Asher, *ib.* s. v. Ἀνείμ, Aniel) called *Betanæa* (Βαταναία, Bathanæa; Βαιτοαναία, Betoanea), fifteen miles eastward of Cæsarea (Diocæsarea or Sepphoris), and reputed to contain medicinal springs. It is perhaps the present village *Ainata*, north of Bint-Jebeil (Van de Velde, *Memoir*, p. 293). Schwarz (*Palest.* p. 184) confounds it with the site of Beten.

Beth'-anoth (Heb. *Beyth-Anoth'*, בֵּית־עֲנוֹת, *house of answers*, i. e. *echo;* Sept. Βηθανώθ v. r. Βαιθανάμ), a city in the mountain district of Judah, mentioned between Maarath and Eltekon (Josh. xv, 59). It has been identified by Wolcott (*Bibl. Sacra*, 1843, p. 58) with the present village *Beit-Anun*, first observed by Robinson (*Researches*, ii, 186), about one and a half hours north-east of Hebron, on the way to Tekoa (Van de Velde, *Memoir*, p. 293), containing extensive ruins of high antiquity (Wilson, *Lands of Bible*, i, 384 sq.), which are described by Robinson (*Later Bib. Res.* p. 281). Compare BETANE.

Beth'any (Βηθανία; according to Simonis, *Onom. N. T.* p. 42, for the Heb. בֵּית עֵנְיָה, *house of depression:* but, according to Lightfoot, Reland, and others, for the Aramæan בֵּית חִנְיָא, *house of dates;* comp. the Talmudic אֲחִינָא, *an unripe date*, Buxtorf, *Lex. Talm.* col. 38), the name of two places.

1. Instead of *Bethabara* (Βηθαβαρά), in John. i, 28 (where the text was altered since Origen's time; see Crome, *Beitr.* i, 91 sq.), the reading in the oldest and best MSS. (also in Nonnius's *Paraphr.* in loc.) is *Bethany*, Βηθανία (see De Dieu, *Crit. Sacr.* p. 491), which appears to have been the name of a place *east* of Jordan (against the interpretation of Kuinöl, *Comment.* in loc., that πέραν signifies *on this side;* see Lücke, in *Krit. Journ.* iii, 383; Crome, *Beitr.* i, 82 sq.; while the punctuation of Paulus, *Samml.* i, 287, who places a period after ἐγένετο, *Comment.* iv, 129, is not favored by the context). Possin (*Spicil. Evang.* p. 32) supposes that the place went by both names (regarding "Bethabarah" = בֵּית עֲבָרָה, *domus transitûs, ferry-house;* and "Bethany" = אֳנִיָּה, *domus navis, boat-house*). See BETHABARA. The spot is quite as likely to have been not far above the present "pilgrims' bathing-place" as any other, although the Greek and Roman traditions differ as to the exact locality of Christ's baptism (Robinson, *Researches*, ii, 261). The place here designated is apparently the same as the BETH-BARAH (q. v.) of Judg. vii, 24, or possibly the same as BETH-NIMRAH (q. v.).

2. A town or village in the eastern environs of Jerusalem, so called probably from the number of palm-trees that grew around, and intimately associated with many acts and scenes of the life of Christ. It was the residence of Lazarus and his sisters Mary and Martha, and Jesus often went out from Jerusalem to lodge there; it was here that he raised Lazarus from the dead; from Bethany he commenced his "triumphal entry" into Jerusalem; here, at the house of Simon the leper, the supper was given in his honor; and it was in this vicinity that the ascension took place (Matt. xxi, 17; xxvi, 6; Mark xi, 11, 12; xiv, 3; Luke xxiv, 50; John xi, 1; xii, 1). It was situated "at" (πρός) the Mount of Olives (Mark xi, 1; Luke xix, 29), about fifteen stadia from Jerusalem (John xi, 18), on or near the usual road from Jericho to the city (Luke xix, 29, comp. 1; Mark xi, 1, comp. x, 46), and close by and east (?) of another village called BETHPHAGE (q. v.). There never appears to have been any doubt as to the site of Bethany, which is now known by a name derived from Lazarus—*el-'Azaríyeh*, or simply *Lazarieh*. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley (Lindsay, p. 91; De Saulcy, i, 120). The spot is a woody hollow more or less planted with fruit-trees —olives, almonds, pomegranates, as well as oaks and carobs; the whole lying below a secondary ridge or hump, of sufficient height to shut out the village from the summit of the mount (Robinson, ii, 100 sq.; Stanley, p. 189; Bonar, p. 138, 139). From a distance the village is "remarkably beautiful"—"the perfection of retirement and repose"—"of seclusion and lovely peace" (Bonar, p. 139, 230, 310, 337; and see Lindsay, p. 69); but on a nearer view is found to be a ruinous and wretched village, a wild mountain hamlet of some twenty families, the inhabitants of which display even less than the ordinary Eastern thrift and industry (Robinson, ii, 102; Stanley, p. 189; Bonar, p. 310). In the village are shown the traditional sites of the house and tomb of Lazarus, the former the remains of a square tower apparently of old date, though certainly not of the age of the kings of Judah, to which De Saulcy assigns it (i, 128)—the latter a deep vault excavated in the limestone rock, the bottom reached by twenty-six steps. The house of Simon the leper is also exhibited. As to the real age and character of these remains there is at present no information to guide us. Schwarz maintains *el-Azuriyeh* to be AZAL, and would fix Bethany at a spot which, he says, the Arabs call Beth-hanan, on the Mount of Offence above Siloam (p. 263, 135). These traditional spots are first heard of in the fourth century, in the *Itinerary* of the Bourdeaux Pilgrim, and the *Onomasticon* of Eusebius and Jerome, and they continued to exist, with certain varieties of buildings and of ecclesiastical establishments in connection therewith, down to the sixteenth century, since which the place has fallen gradually into its present decay (Robinson, *Researches*, ii, 102, 103). By Mandeville and other mediæval travellers the town is spoken of as the "Castle of Bethany," an expression which had its origin in *castellum* being employed in the Vulgate as the translation of κώμη in John xi, 1. See JERUSALEM.

Beth-ar'abah (Heb. *Beyth ha-Arabah'*, בֵּית הָעֲרָבָה, *house of the desert;* Sept. Βηθάραβα v. r. Βαιθαραβά and Θαραβαάμ; in Josh. xviii, 22, Βηθαβαρά v. r. Βαιθαβαρά), one of the six cities of Judah which were situated in the Arabah, i. e. the sunk valley of the Jordan and Dead Sea ("wilderness," Josh. xv, 61), on the north border of the tribe, and apparently between Beth-hoglah and the high land on the west of the Jordan valley (xv, 6). It was afterward included in the list of the towns of Benjamin (xviii, 22). It is elsewhere (Josh. xviii, 18) called simply ARABAH (q. v.). It seems to be extant in the ruins called *Kusr Hajla*, a little south-west of the site of Beth-hoglah (q. v.).

Beth'-aram (Heb. *Beyth Haram'*, בֵּית הָרָם, *house of the height* [for the syllable *ha-* is prob. merely the def. art.], q. d. mountain-house; Sept. Βηθαρά v. r. Βαιθαρρά and Βαιθαράν), one of the towns ("fenced cities") of Gad on the east of Jordan, described as in "the valley" (הַנֶּגֶב, not to be confounded with the Arabah or Jordan valley), Josh. xiii, 27, and no doubt the same place as that named BETH-HARAN in Num. xxxii, 36. Eusebius (*Onomast.* s. v.) reports that in his day its appellation ("by the Syrians") was *Bethramtha* (Βηθραμφθά [prob. for the Chaldaic form בֵּית רַמְתָא]; Jerome, *Bethuram*), and that it was also named *Livias* (Λιβιάς, Libias; Jerome adds, "by Herod, in honor of Augustus"). Josephus's account (*Ant.* xviii, 2, 1) is that Herod (Antipas), on taking possession of his tetrarchy, fortified Sepphoris and the city (πόλις) of Betharamphtha (Βηθαραμφθᾶ), building a wall round the latter, and calling it *Julias* (Ἰουλιάς; different from the Julias of Gaulonitis, *War*, ii, 9, 1), in honor of the wife of the emperor. As this could hardly be later than B.C. 1, Herod the Great, the predecessor of Antipas, having died in B.C. 4, and as the Empress Livia did not receive her name of Julia until after the death of Augustus, A.D. 14, it is probable that Josephus is in error as to the new name given to the place, and speaks of it as having originally received that which it bore in his own day (see *Ant.* xx, 8, 4; *War*, ii. 13, 2). It is curious that he names Livias (Λιβιάς) long before (*Ant.* xiv, 1, 4) in such connection as to leave no doubt that he alludes to the same place. Under the name of *Amathus* (q. v.) he again mentions it (*Ant.* xvii, 10, 6; comp. *War*, ii, 4, 2), and the destruction of the royal palaces there by insurgents from Perœa. At a later date it was an episcopal city (Reland, *Palæst.* p. 874). For Talmudical notices, see Schwarz, *Palest.* p. 231. Ptolemy gives the locality of Livias (Λιβιάς) as 31° 26′ lat., and 67° 10′ long. (Ritter, *Erdk.* xv, 573); and Eusebius and Jerome (*Onomast.* s. v. Βηθναβράν, Bethamnaram) state that it was five miles south of Bethnabris or Bethamnaris (i. e. Beth-nimrah; see Josephus, *War*, iv, 7, 4 and 6). This agrees with the position of the *Wady Seir* or *Sir*, which falls into the Ghôr opposite Jericho, and half way between Wady Hesbân and Wady Shoaib. Seetzen heard that it contained a castle and a large tank in masonry (*Reisen*, 1854, ii, 318). According to Van de Velde (*Memoir*, p. 296), the ruins are still called *Beit-Haran.*

Betharamptha. See BETH-ARAM.

Beth-ar'bel (Heb. *Beyth Arbel'*, בֵּית אַרְבֵּאל, *house of God's court* or *courts*), a place only alluded to by the prophet Hosea (x, 14) as the scene of some great military exploit known in his day, but not recorded in Scripture: "All thy [Israel's] fortresses shall be spoiled, as Shalman spoiled Beth-arbel (Sept. ὡς ἄρχων Σαλαμὰν ἐκ τοῦ οἴκου Ἱεροβαάλ [v. r. Ἱεροβοάμ and Ἀρβεήλ]) in the day of battle." In the Vulgate, Jerome (following the Sept.) has translated the name "e domo ejus qui judicavit Baal," i. e. Jerubbaal, understanding Salman as Zalmunna, and the whole passage as a reference to Gideon's victory (Judg. viii); but this is fanciful. Most modern commentators follow the Jewish interpreters (see Henderson, in loc.), who understand the verse to relate to Shalman (q. v.), or Shalmanezer, as having gained a battle at Beth-Arbel against Hoshea, king of Israel. As to the locality of this massacre, some refer it to the Arbela of Assyria (Strabo xvi, 1, 3), the scene of Alexander's famous victory; but there is no evidence of any such occurrences as here alluded to in that place. It is conjectured by Hitzig (in loc.) to be the place called *Arbela* (Ἀρβηλά) by Eusebius and Jerome in the *Onomasticon* (s. v.), where it is placed near Pella, east of Jordan; but as it is spoken of in Hosea as a strong fortress, the probability is rather that the noted locality in N.W. Palestine, called *Arbela* (τὰ Ἀρβήλα) by Josephus and the Apocrypha, is meant. This was a village in Galilee, near which were certain fortified caverns. They are first mentioned in connection with the march of Bacchides into Judæa, at which time they were occupied by many fugitives, and the Syrian general encamped there long enough to subdue them (*Ant.* xii, 11, 1; 1 Macc. ix, 2). At a later period these caverns formed the retreats of banded robbers, who greatly distressed the inhabitants throughout that quarter. Josephus gives a graphic account of the means taken by Herod to extirpate them. The caverns were situated in the midst of precipitous cliffs, overhanging a deep valley, with only a steep and narrow path leading to the entrance; the attack was therefore exceeding difficult. Parties of soldiers, being at length let down in large boxes, suspended by chains from above, attacked those who defended the entrance with fire and sword, or dragged them out with long hooks and dashed them down the precipice. In this way the place was at length subdued (*Ant.* xiv, 15, 4, 5; *War*, i, 16, 2–4). These same caverns were afterward fortified by Josephus himself against the Romans during his command in Galilee. In one place he speaks of them as the caverns of Arbela, and in another as the caverns near the Lake of Gennesareth (*Life*, 37; *War*, ii, 20, 6). According to the Talmud, Arbela lay between Sepphoris and Tiberias (Lightfoot, *Chorog. Cent.* c. 85). These indications leave little doubt that Arbela of Galilee, with its fortified caverns, may be identified with the present Kulat ibn Maan and the adjacent ruins now known as *Irbid* (probably a corruption of *Irbil*, the proper Arabic form of Arbela). The latter is the site which Pococke (ii, 58) supposed to be that of Bethsaida, and where he found columns and the ruins of a large church, with a sculptured doorcase of white marble. The best description of the neighboring caves is that of Burckhardt (p. 331), who calculates that they might afford refuge to about 600 men. See ARBELA.

Beth-a'ven (Heb. *Beyth A'ven*, בֵּית אָוֶן, *house of nothingness*, i. e. wickedness, idolatry; Sept. usually Βαιθών v. r. Βηθαύν), a place on the mountains of Benjamin, east of Bethel (Josh. vii, 2, Sept. Βαιθήλ; xviii, 12), and lying between that place and Michmash (1 Sam. xiii, 5, Sept. Βαιθαβέν v. r. Βαιθωρών; also xiv, 23, Sept. τὴν Βαμώθ). In Josh. xviii, 12, the "wilderness" (*Midbar*=pasture-land) of Beth-aven is mentioned. In Hosea iv, 15; v, 8; x, 5, the name is transferred, with a play on the word very characteristic of this prophet, to the neighboring Bethel—once the "house of God," but then the house of idols, of "naught." The Talmudists accordingly everywhere confound Beth-aven with Bethel (comp. Schwarz, *Palest.* p. 89), the proximity of which may have occasioned the employment of the term as a nickname, after Bethel became the seat of the worship of the golden calves. See BETHEL. The name Beth-aven, however, was properly that of a locality distinct from Bethel (Josh. vii, 2, etc.), and appears to have been applied to a village located on the rocky eminence *Burj Beitin*, twenty minutes south-east of Beitin (Bethel), and twenty minutes west of Tell el-Hajar (Ai) (Van de Velde, *Memoir*, p. 294).

Beth-az'maveth (Heb. *Beyth-Azma'veth*, בֵּית־עַזְמָוֶת, *house of Azmaveth*; Sept. Βαιθασμώθ v. r. Βήθ), a village of Benjamin, the inhabitants of which, to the number of forty-two, returned with Zerubbabel from Babylon (Neh. vii, 28). In Neh. xii, 29; Ezra ii, 24, it is called simply AZMAVETH (q. v.).

Beth-ba'äl-me'ön (Heb. *Beyth Ba'äl Meön'*, בֵּית בַּעַל מְעוֹן, *house of Baal-Meon*; Sept. οἶκους Βεελμών v. r. οἶκος Μεελβώθ; Vulg. *oppidum Baalmaon*), a place in the possession of Reuben, on the *Mishor* (מִישׁוֹר) or downs (Auth. Vers. "plain") east of Jordan (Josh. xiii, 17). At the Israelites' first approach its name was Baal-meon (Num. xxxii, 38, or in its contracted form Beon, xxxii, 3), to which the Beth was possibly a Hebrew prefix. Later it would seem to have come into possession of Moab, and to be known either as Beth-meon (Jer. xlviii, 23) or Baal-meon (Ezek. xxv, 9). It is possible that the name contains a trace of the tribe or nation of Meon—the Maonites or Meunim. See MAON; MEHUNIM. The name is still attached to a ruined place of considerable size a short distance to the south-west of Hesbân, and bearing the name of "the fortress of *Mi'in*" according to Burckhardt (p. 865), or *Maein* according to Seetzen (*Reisen*, i, 408), which appears to give its appellation to Wady Zerka Main (*ib.* p. 402).—Smith. See BAAL-MEON.

Beth-ba'rah (Heb. *Beyth Barah'*, בֵּית בָּרָה, prob. for בֵּית עֲבָרָה, *Beth-Abarah*, i. e. *house of crossing*, q. d. *ford*; Sept. Βηθβηρά v. r. Βαιθηρά), a place named in Judg. vii, 24 as a point apparently south of the scene of Gideon's victory (which took place at about Bethshean), and to which spot "the waters" (הַמַּיִם) were "taken" by the Ephraimites against Midian, i. e. the latter were intercepted from crossing the Jordan. Others have thought that these "waters" were the wadys which descend from the highlands of Ephraim, presuming that they were different from the Jordan, to which river no word but its own distinct name is supposed to be applied. But there can hardly have been any other stream of sufficient magnitude in this vicinity to have needed guarding, or have been capable of it, or, indeed, to which the name "fording-place" could be at all applicable. Beth-barah seems to have been the locality still existing by that name in the time of Origen, which he assigned as the scene of John's baptism (John ii, 28), since, as being a crossing rather than a town, the word would be equally applicable to both sides of the river. See BETHABARA. The pursuit of the Midianites may readily have reached about as far south as the modern upper or Latin pilgrims' bathing-place on the Jordan. The fugitives could certainly not have been arrested any where so easily and effectually as at a ford; and such a spot in the river was also the only suitable place for John's operations; for, although on the east side, it was yet accessible to Judæa and Jerusalem, and all the "region round about," i. e. the oasis of the South Jordan at Jericho. See BETHANY. If the derivation of the name given above be correct, Beth-barah was probably the chief ford of the district, and may there-

fore have been that by which Jacob crossed on his return from Mesopotamia, near the Jabbok, below Succoth (Gen. xxxii, 22; xxxiii, 17), and at which Jephthah slew the Ephraimites as they attempted to pass over from Gilead (Judg. xii, 6). This can hardly have been any other than that now extant opposite Kurn Surtabeh, being indeed the lowest easy crossing-place. The water is here only knee-deep, while remains of an ancient bridge and of a Roman road, with other ruins, attest that this was formerly a great thoroughfare and place of transit (Van de Velde, *Memoir*, p. 124). See FORD.

Beth'basi (Βαιθβασί), a town which, from the mention of its decays (*τὰ καθηρημένα*), must have been originally fortified, lying in the desert (*τῇ ἐρήμῳ*), and in which Jonathan and Simon Maccabæus took refuge from Bacchides (1 Macc. ix, 62, 64). Josephus (*Ant.* xiii, 1, 5) has *Bethalaga*, Βηθαλαγά (Beth-hogla), but a reading of the passage quoted by Reland (*Palæst.* p. 632) presents the more probable form of Beth-keziz. Either alternative fixes the situation as in the Jordan valley not far from Jericho. See KEZIZ.

Beth-bir'eï (Heb. *Beyth Bir'*, בֵּית בִּרְאִי, *house of my creation* or *cistern*; Sept. οἶκος Βαρούμ v. r. οἶκον Βαρουσεωρίμ [by inclusion of the next name], Vulg. *Bethberai*), a town in the extreme south of Simeon, inhabited by the descendants of Shimei (1 Chr. iv, 31); by comparison with the parallel list in Josh. xix, 6, it appears to have had also the name of BETH-LEBAOTH (q. v.), or LEBAOTH simply (Josh. xv, 32).

Beth'car (Heb. *Beyth Kar'*, בֵּית כָּר, *sheep-house*, i. e. pasture; Sept. Βαιθχόρ v. r. Βελχόρ), a place named as the point to which the Israelites pursued the Philistines from Mizpeh on a memorable occasion (1 Sam. vii, 11), and therefore west of Mizpeh; apparently a Philistine guard-house or garrison. From the unusual expression "under (מִתַּחַת) Beth-car," it would seem that the place itself was on a height, with the road at its foot. Josephus (*Ant.* vi, 2, 2) has "as far as Corrhæa" (*μέχρι Κορραίων*), and goes on to say (in accordance with the above text) that the stone Ebenezer was set up at this place to mark it as the spot to which the victory had extended. See EBEN-EZER; COREÆ. Schwarz's attempted identification (*Palest.* p. 136) is not sustained by accurate maps.

Beth-da'gon (Heb. *Beyth Dagon'*, בֵּית דָּגוֹן, *house* [i. e. *temple*] *of Dagon*), the name of at least two cities, one or the other of which may be the place called by this name in the Apocrypha (Βεθδαγών, 1 Macc. x, 63; comp. Josephus, *Ant.* xiii, 4, 4), unless this be simply Dagon's temple at Ashdod (1 Sam. v, 2; 1 Chron. x, 10). The corresponding modern name *Beit-Dejan* is of frequent occurrence in Palestine; in addition to those noticed below, one was found by Robinson (*Researches*, iii, 102) east of Nablous. There can be no doubt that in the occurrence of these names we have indications of the worship of the Philistine god having spread far beyond the Philistine territory. Possibly these are the sites of towns founded at the time when this warlike people had overrun the face of the country to "Michmash, eastward of Bethaven" on the south, and Gilboa on the north—that is, to the very edge of the heights which overlook the Jordan valley—driving "the Hebrews over Jordan into the land of Gad and Gilead" (1 Sam. xiii, 5–7; comp. 17, 18; xxix, 1; xxxi, 1). See DAGON (HOUSE OF).

1. (Sept. Βηθδαγών v. r. Βαγαδιήλ.) A city in the low country (*Shefelah*) of Judah (Josh. xv, 41, where it is named between Gederoth and Naamah), and therefore not far from the Philistine territory, with which its name implies a connection. From the absence of the copulative conjunction before this name, it has been suggested that it should be taken with the preceding, "Gederoth-Bethdagon;" in that case, probably, distinguishing Gederoth from the two places of similar name in the neighborhood. But this would leave the enumeration "sixteen cities" in ver. 41 deficient; and the conjunction is similarly omitted frequently in the same list (e. g. between ver. 38 and 39, etc.). The indications of site and name correspond quite well to those of *Beit-Jerja*, marked on Van de Velde's *Map* 5½ miles S.E. of Ashkelon.

2. (Sept. Βηθδαγών v. r. Βαιθγενέθ.) A city near the S.E. border of the tribe of Asher, between the mouth of the Shihor-libnath and Zebulon (Josh. xix, 27); a position which agrees with that of the modern ruined village *Hajeli*, marked on Van de Velde's *Map* about 3½ miles S.E. of Athlit. See TRIBE. The name and the proximity to the coast point to its being a Philistine colony. Schwarz's attempt at a location (*Palest.* p. 192) is utterly destitute of foundation.

3. Eusebius and Jerome (*Onomast.* s. v. Βεδαγών, Bethdagon) speak of a "large village" by this name (Παραδαγών, *Caphardago*) as extant in their day between Diospolis (Lydda) and Jamnia; without doubt the present *Beit-Dejan* (Robinson, *Researches*, iii, 30; Tobler, *Topog.* ii, 405; yet Schwarz says [*Palest.* p. 104], "not a vestige can be found!").

Beth-diblatha'ïm (Heb. *Beyth Diblatha'yim*, בֵּית דִּבְלָתָיִם, *house of Diblathaim*; Sept. οἶκος Δεβλαθαίμ [v. r. Δαιβλαθαίμ]), a city of Moab upon which the prophet denounces destruction (Jer. xlviii, 22). It is called ALMON-DIBLATHAIM in Num. xxxiii, 46. It is different from the *Diblath* of Ezek. vi, 14. See DIBLATHAIM; RIBLAH.

Beth-e'den (Heb. *Beyth E'den*, בֵּית עֵדֶן, *house of pleasantness*; Sept. confusedly translates *ἄνδρες Χαρράν*; Vulg. *domus voluntatis*), apparently a city of Syria, situated on Mount Lebanon, the seat of a native king, threatened with destruction by the prophet (Amos i, 5, where the Auth. Vers. renders it "house of Eden"); probably the name of a country residence of the kings of Damascus. Michaelis (*Suppl. ad Leg. Hebr.* s. v.), following Laroque's description, and misled by an apparent resemblance in name, identified it with *Ehden*, about a day's journey from Baalbek, on the eastern slope of the Libanus, and near the old cedars of Bshirrai. Baur (*Amos*, p. 224), in accordance with the Mohammedan tradition that one of the four terrestrial paradises was in the valley between the ranges of the Libanus and Anti-Libanus, is inclined to favor the same hypothesis. But Grotius, with greater appearance of probability, pointed to the *Paradise* (Παράδεισος, *park*) of Ptolemy (v, 15) as the locality of Eden. The village *Jûsieh el-Kadîmeh*, a site with extensive ruins, about 1½ hour S.E. of Riblah, near the Orontes, but now a paradise no longer, is supposed by Dr. Robinson (*Later Researches*, p. 556) to mark the site of the ancient Paradisus; and his suggestion is approved by Mr. Porter (*Handb.* p. 577), but doubted by Ritter (*Erdk.* xvii, 997-999). Again, it has been conjectured that Beth-Eden is no other than *Beit-Jenn*, "the house of Paradise," not far to the south-west of Damascus, on the eastern slope of the Hermon, and a short distance from Medjel. It stands on a branch of the ancient Pharpar, near its source (Rosenmüller, *Bibl. Alt.* ii, 291; Hitzig, *Amos*, in loc.; Porter, *Damascus*, i, 311).

Beth-e'ked (Heb. *Beyth-E'ked*, בֵּית־עֵקֶד, *house of the binding*, sc. of sheep; Sept. Βαϑακάδ; Vulg. *camera*; Targum בֵּית כְּנִישַׁת רַעְיָא, *place of shepherds' gathering*), the name of a place near Samaria, being the "shearing-house" at the pit or well (בּוֹר) of which the forty-two brethren of Ahaziah were slain by Jehu (2 Kings x, 12, 14, in the former of which occurrences it is fully BETH-E'KED-HARO'ÏM, having the addition הָרֹעִים, *ha-Roïm'*, *of the shepherds*, Sept. *τῶν ποιμένων*, for which no equivalent appears in the Auth. Vers.). It lay between Jezreel and Samaria, accord-

ing to Eusebius and Jerome (*Onomast.* s. v. Βαιθακάδ, *Bethachad*), 15 miles from the town of Legio, and in the plain of Esdraelon. It is doubtless the *Beit-Kad* noticed by Robinson (*Researches*, iii, 157) on the edge of "the great plain," east of Jenin, and located on Van de Velde's *Map* along the south face of Mt. Gilboa, 5½ miles west of Beisan, at the exact distance (in Roman miles) from Lejjun indicated in the *Onamasticon*.

Beth'-el (Heb. *Beyth-El'*, בֵּית־אֵל, *house of God* [see below]; Sept. usually Βαιθήλ; Josephus [τὰ] Βήθηλα, or [ἡ] Βηθήλη), the name of one or two towns.

1. A city of central Palestine, memorable as a holy site from early times. Many have inferred (from Judg. i, 23, 26; Josh. xviii, 13) that it was the same place originally called Luz (q. v.), but from other passages it appears that they were different, although contiguous (see below). Of the origin of the name Bethel there are two accounts extant: 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen. xxviii, 19). He took the stone which had served for his pillow and put (יָשֶׂם) it for a pillar, and anointed it with oil; and he "called the name of that place (מְקוֹם הַהוּא) Bethel; but the name of 'the' city (הָעִיר) was called Luz at the first." The expression in the last paragraph of this account is curious, and indicates a distinction between the early Canaanite "city" Luz and the "place," as yet a mere undistinguished spot, marked only by the "stone" or the heap (Joseph. τοῖς λίθοις συμφορουμένοις) erected by Jacob to commemorate his vision. 2. But, according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram, at which time also (according to this narrative) the name of Israel was given him. Here again Jacob erects (יַצֵּב) a "pillar of stone," which, as before, he anoints with oil (Gen. xxxv, 14, 15). The key of this story would seem to be the fact of God's "speaking" with Jacob. "God went up from him in the place where He 'spake' with him"—"Jacob set up a pillar in the place where He 'spake' with him," and "called the name of the place where God spake with him Bethel." Although these two narratives evidently represent distinct events, yet, as would appear to be the case in other instances in the lives of the patriarchs, the latter is but a renewal of the original transaction. It is perhaps worth notice that the prophet Hosea, in the only reference which the Hebrew Scriptures contain to this occurrence, had evidently the second of the two narratives before him, since in a summary of the life of Jacob he introduces it in the order in which it occurs in Genesis, laying full and characteristic stress on the key-word of the story: "He had power over the angel and prevailed; he wept and made supplication unto him; He found him in Bethel, and there He *spake* with us, even Jehovah, God of hosts" (Hos. xii, 4, 5). Both these accounts agree in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighborhood (comp. Gen. xxxv, 7). Even in the ancient chronicles of the conquest the two are still distinguished (Josh. xvi, 1, 2); and the appropriation of the name of Bethel to the city appears not to have been made till yet later, when it was taken by the tribe of Ephraim, after which the name of Luz occurs no more (Judg. i, 22–26). If this view be correct, there is a strict parallel between Bethel and Moriah, which (according to the tradition commonly followed) received its consecration when Abraham offered up Isaac, but did not become the site of an actual sanctuary till the erection of the Temple there by Solomon. See Moriah. The actual stone of Bethel itself is the subject of a Jewish tradition, according to which it was removed to the second Temple, and served as the pedestal for the ark, where it survived the destruction of the Temple by the Romans, and was resorted to by the Jews in their lamentations (Reland, *Palæst.* p. 638).

At a still earlier date, according to Gen. xii, 8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan: he removed from the oaks of Moreh to "'the' mountain on the east of Bethel," with "Bethel on the west and Hai on the east." Here he built an altar; and hither he returned from Egypt with Lot before their separation (xiii, 3, 4). In these passages, however, the name seems to be used *proleptically*, with reference to the history of Jacob. After his prosperous return, Bethel became a favorite station with Jacob; here he built an altar, buried Deborah, received the name of Israel (for the second time), and promises of blessing; and here also he accomplished the vow which he had made on his going forth (Gen. xxxv, 1–15; comp. xxxii, 28, and xxviii, 20–22). Although not a town in those early times, at the conquest of the land Bethel (unless this be a different place [see below]) is mentioned as a royal city of the Canaanites (Josh. xii, 16). It became a boundary town of Benjamin toward Ephraim (Josh. xviii, 22), and was actually conquered by the latter tribe from the Canaanites (Judg. i, 22–26). In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God (Judg. xx, 18, 31; xxi, 2; in the A. V. the name is translated "house of God)." At this place, already consecrated in the time of the patriarchs, the ark of the covenant was, apparently for a long while, deposited [see Ark], and probably the tabernacle also (Judg. xx, 26; comp. 1 Sam. x, 3), under the charge of Phinehas, the grandson of Aaron, with an altar and proper appliances for the offering of burnt-offerings and peace-offerings (xxi, 4); and the unwonted mention of a regular road or causeway as existing between it and the great town of Shechem is doubtless an indication that it was already in much repute. It was also one of the places at which Samuel held in rotation his court of justice (1 Sam. vii, 16). After the separation of the kingdoms Bethel was included in that of Israel, which seems to show that although originally, in the formal distribution, assigned to Benjamin, it had been actually possessed by Ephraim in right of conquest from the Canaanites, a fact that may have been held by that somewhat unscrupulous tribe as determining their right of possession to a place of importance close on their own frontier. Jeroboam made it the southern seat (Dan being the northern) of the worship of the golden calves; and it seems to have been the chief seat of that worship (1 Kings xii, 28–33; xiii, 1). The choice of Bethel was probably determined by the consideration that the spot was already sacred in the estimation of the Israelites, not only from patriarchal consecration, but from the more recent presence of the ark; which might seem to point it out as a proper seat for an establishment designed to rival that of Jerusalem. This appropriation, however, completely desecrated Bethel in the estimation of the orthodox Jews; and the prophets name it with abhorrence and contempt—even applying to it, by a sort of *jeu de mot*, the name of Beth-aven (*house of idols*) instead of Beth-el (house of God) (Amos v, 5; Hos. iv, 15; v, 8; x, 5, 8). The town was taken from Jeroboam by Abijah, king of Judah (2 Chron. xiii, 19); but it again reverted to Israel (2 Kings x, 28), being probably recovered by Baasha (2 Chron. xvi, 1). It then remains unmentioned for a long period. The worship of Baal, introduced by the Phœnician queen of Ahab (1 Kings xvi, 31), had probably alienated public favor from the simple erections of Jeroboam to more gorgeous shrines (2 Kings x, 21, 22). Samaria had been built (1 Kings xvi, 24), and Jezreel, and these things must have all tended to draw public notice to the more northern part

of the kingdom. It was during this period that Elijah visited Bethel, and that we hear of "sons of the prophets" as resident there (2 Kings ii, 2, 3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (iii, 23, 25) looks, too, as if the neighborhood were not much frequented at that time. But after his destruction of the Baal worship throughout the country, Jehu appears to have returned to the simpler and more national religion of the calves, and Bethel comes once more into view (2 Kings x, 29). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II, the great-grandson of Jehu, the rude village was again a royal residence with a "king's house" (Amos vii, 13); there were palaces both for "winter" and "summer," "great houses" and "houses of ivory" (iii, 15), and a very high degree of luxury in dress, furniture, and living (vi, 4–6). The one original altar was now accompanied by several others (iii, 14; ii, 8); and the simple "incense" of its founder had developed into the "burnt-offerings" and "meat-offerings" of "solemn assemblies," with the fragrant "peace-offerings" of "fat beasts" (v, 21, 22).

Bethel was the scene of the paradoxical tragedy of the prophet from Judah, who denounced the divine vengeance against Jeroboam's altar, and was afterward slain by a lion for disobeying the Lord's injunctions, being seduced by the false representations of another prophet residing there, by whom his remains were interred, and thus both were eventually preserved from profanation (1 Kings xiii; 2 Kings xxiii, 16–18). Josephus gives the name of the prophet from Judah as *Jadon*, and adds an extended account of the character of the old Bethelite prophet (*Ant.* viii, 9), which he paints in the darkest hues (see Kitto's *Daily Bible Illust.*; Patrick's and Clarke's *Comment.*, in loc.) The lion probably issued from the grove adjoining Bethel (comp. 2 Kings ii, 23, 24). (See Keil, *Com. on Josh.* p. 180–182; Stiebritz, *De propheta a leone necato*, Hal. 1733).

After the desolation of the northern kingdom by the King of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Jehovah," "the God of the land" (2 Kings xvii, 28, 29). The buildings remained till all traces of this illegal worship were extirpated by Josiah, king of Judah, who thus fulfilled a prophecy made to Jeroboam 350 years before (2 Kings xiii, 1, 2; xxiii, 15–18). The place was still in existence after the captivity, and was in the possession of the Benjamites (Ezra ii, 28; Neh. vii, 32), who returned to their native place while continuing their relations with Nehemiah and the restored worship (Neh. xi, 31). In the time of the Maccabees Bethel was fortified by Bacchides for the King of Syria (Joseph. *Antiq.* xiii, 1, 13). It is not named in the New Testament, but it still existed and was taken by Vespasian (Josephus, *War*, iv, 9, 9). Bethel is mentioned by Eusebius and Jerome in the *Onomasticon* (s. v. Βαιθήλ, Bethel) as 12 miles from Jerusalem, on the right hand of the road to Sichem.

Bethel and its name were believed to have perished until within these few years; yet it has been ascertained by the Protestant missionaries at Jerusalem that the name and a knowledge of the site still existed among the people of the land. The name was indeed preserved in the form of *Beitin*—the Arabic termination *in* for the Hebrew *el* being not an unusual change. Its identity with Bethel had been recognised by the Oriental Christian priests, who endeavored to bring into use the Arabic form *Beitil*, as being nearer to the original; but it had not found currency beyond the circle of their influence. The situation of Beitin corresponds very exactly with the intimations afforded by Eusebius and others, the distance from Jerusalem being 3⅔ hours. The ruins cover a space of "three or four acres," and consist of "very many foundations and half-standing walls of houses and other buildings." "They lie upon the front of a low hill, between the heads of two hollow wadys, which unite and run off into the main valley es-Suweinit" (Robinson, *Researches*, ii, 125, 126). Dr. Clarke, and other travellers since his visit, have remarked on the "stony" nature of the soil at Bethel as perfectly in keeping with the narrative of Jacob's slumber there. When on the spot little doubt can be felt as to the localities of this interesting place. The round mount S.E. of Bethel must be the "mountain" on which Abram built the altar, and on which he and Lot stood when they made their division of the land (Gen. xii, 7; xiii, 10). It is still thickly strewn to its top with stones formed by nature for the building of an "altar" or sanctuary. (See Stanley, *Sinai and Palest.* p. 217–223). The spot is shut in by higher land on every side. The ruins are more considerable than those of a "large village," as the place was in the time of Jerome; and it is therefore likely that, although unnoticed in history, it afterward revived and was enlarged. The ruined churches upon the site and beyond the valley evince that it was a place of importance even down to the Middle Ages. Besides these, there yet remain numerous foundations and half-standing walls of houses and other buildings: on the highest part are the ruins of a square tower, and in the western valley are the remains of one of the largest reservoirs in the country, being 314 feet in length by 217 in breadth. The bottom is now a green grass-plat, having in it two living springs of good water. (See Hackett's *Illustra. of Script.* p. 171–178).

Professor Robinson (*Biblioth. Sac.* 1843, p. 456 sq.) thinks that Bethel may be identical with the *Bether*, not far from Jerusalem, where the revolt under Barcocheba (q. v.), in the time of Adrian, was finally extinguished (Euseb. *Hist. Ecc.* iv, 6); the *Betarum*, which lay 18 Roman miles from Cæsarea toward Lydda (*Itin. Ant.* p. 150), and differently named and located by other ancient notices. This place, he shows, is once called *Bethel* (Jerome, *Comment.* in Zach. iii, 13); and Bethel is once called *Bethar* (Bourdeaux Pilgrim, *Itin. Hieros.* p. 588). See Bether.

2. A town in the south part of Judah (1 Sam. xxx, 27, where the collocation of the name is decisive against its being the well-known Bethel; many copies of the Sept. read Βαιθσούρ, i. e. Bethzur). Perhaps the same city is denoted in Josh. xii, 16; but comp. ch. viii, 17. By comparison of the lists of the towns of Judah and Simeon (Josh. xv, 30; xix, 4; 1 Chron. v, 29, 30), the place appears to have borne also the names of Chesil, Bethul (q. v.), and Bethuel.

Beth'elite (Heb. בֵּית הָאֵלִי, *Beyth ha-Eli'*; Sept. ὁ Βαιθηλίτης), a designation of Hiel, who rebuilt Jericho, and experienced the curse pronounced long before (1 Kings xvi, 34); doubtless a native of Bethel in Benjamin.

Beth-e'mek (Heb. *Beyth ha-E'mek*, בֵּית הָעֵמֶק, *house of the valley*; Sept. Βαιθαέμεκ v. r. Βαιθμέ), a city of the tribe of Asher, apparently near its S.E. border (Josh. xix, 27). Dr. Robinson found a village called *Amkah* about eight miles N.E. of Akka (*Biblioth. Sacra*, 1853, p. 121), which is probably the place in question, although he suggests that the above text seems to require a position south of the "valley of Jiphthah-el" or Jefat (*Later Bib. Researches*, p. 103, 108). The identification proposed by Schwarz (*Palest.* p. 192) with the modern *Amiuka* (according to him also noticed in the Talmud), 12 miles N.N.W. of Safed, is altogether out of the region indicated.

Be'ther (Heb. id. בֶּתֶר), the name of certain "mountains" mentioned only in Cant. ii, 17. The word means, properly, *dissection* (as in Gen. v, 10; Jer. xxxiv, 18, 19, "piece"); the mountains of Bether may therefore be *mountains of disjunction*, of *separation*, that is, mountains cut up, divided by ravines, etc. The Sept. gives ὄρη κοιλωμάτων, mountains of *hollows*

in this sense. They may be the same with those rendered "mountains of spices" in viii, 14, from the growth of trees from which odorous gums distilled. See BITHRON.

If it be the name of a place, it may possibly be identical with the *Bether* where the impostor Barcocheba (q. v.) was at last overcome by Hadrian (see the *Zemach David*, cited by Eisenmenger, *Entdeck. Judenth.* ii, 656), a strongly fortified city (see Buxtorf, *Lex. Talm.* col. 371, where the Heb. form is given בִּיתָר, *Bither*, Chald. בִּתְרָא, *Bithra;* the correct pointing being perhaps בֶּיתַר, i. e. *Bæthar*, for בֵּית־תַּר, *Beth-Tar*, Lat. *Bether*, *Biter*, etc.), not far from Jerusalem (Βίθηρα, Eusebius, *Hist. Eccl.* iv, 6). For the history of the campaign at this place, see Münter, *Jüd. Krieg*, § 20, translated under the title "Jewish War under Adrian," in the *Bibliotheca Sacra*, 1843, p. 393 sq.; and for notices of the place, see the editor's remarks appended to the translation, p. 456 sq. The locality is thought by Dr. Robinson (*Later Bib. Researches*, p. 266–271) to be identical with that of the Benjamite Bethel (q. v.), the modern *Beitin;* but Williams (*Holy City*, ii, 210) and Stewart (*Tent and Khan*, p. 347), apparently with better reason, fix it in the present village *Bittir*, two hours W.S.W. of Jerusalem (Van de Velde, *Memoir*, p. 295). This latter position also seems to agree with that of a Bether (Βαθήρ, i. e. *Bæther*, v. r. Θηθήρ) mentioned by the Sept. in Josh. xv, 59, among the names of an additional group of eleven towns near Bethlehem, in the tribe of Judah (q. v.), thought by some to have accidentally dropped from the Heb. text (see Keil, *Comment.* in loc.).

Evidently different from this place was a *Bether* (with the same orthography) mentioned in the Talmud as lying four Roman miles from the sea (see Reland, *Palæst.* p. 639), the *Betarum* (of the *Itin. Anton.* and *Hieros.*) on the way from Cæsarea to Antipatris; now probably the village of *Barin*, about 1½ hour south of Kakun (Schwarz, *Palest.* p. 144; Van de Velde, *Memoir*, p. 295).

Bethes'da (Βηθεσδά, for Chald. בֵּית חִסְדָּא, *house of the mercy*, q. d. charity-hospital; or, according to others, for Chald. בֵּית אֲשְׁדָּא, *place of the flowing*, sc. of water), the name of a reservoir or tank (κολυμβήθρα, i. e. swimming-pool), with five "porches" (στοάς), close upon the sheep-gate or "market" (ἐπὶ τῇ προβατικῇ—it will be observed that the word "market" is supplied) in Jerusalem (John v, 2). The porches—i. e. cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." One of these invalids is recorded to have been cured by Christ in the above passage, where also we are told that an angel went down at a certain season into the pool and troubled the water, and then whoever first stepped in was made whole. There seems to have been no special medicinal virtue in the water itself, and only he who first stepped in after the troubling was healed. It may be remarked that the evangelist, in giving the account of the descent of the angel into the pool and the effects following, does not seem to do any more than state the popular legend as he found it, without vouching for its truth, except so far as it explained the invalid's presence there.

Eusebius and Jerome—though unfortunately they give no clew to the situation of Bethesda—describe it in the *Onomasticon* (s. v. Βηζαθά, Bethesda) as existing in their time as two pools, the one supplied by the periodical rains, while the water of the other was of a reddish color, due, as the tradition then ran, to the fact that the flesh of the sacrifices was anciently washed there before offering, on which account the pool was also called "the Sheep-pool" (Pecualis, Προβατική). See, however, the comments of Lightfoot on this view, in his *Exercit. on St. John*, v, 2. Eusebius's statement is partly confirmed by the Bordeaux Pilgrim (A.D. 333), who mentions in his *Itinerary* "twin fish-pools, having five porches, which are called Bethsaida" (quoted in Barclay, p. 299). The large reservoir called by the Mohammedans *Birket Israil*, within the walls of the city, close by the St. Stephen's gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda. This tradition reaches back certainly to the time of Saewulf, A.D. 1102, who mentions it under the name of Bethsaida (*Early Trav.* p. 41). It is also named in the *Citez de Jherusalem*, A.D. 1187 (sect. vii), and in more modern times by Maundrell and all the late travellers. The pool measures 360 feet in length, 130 feet in breadth, and 75 in depth to the bottom, besides the rubbish which has accumulated in it for ages. Although it has been dry for above two centuries, it was once evidently used as a reservoir, for the sides internally have been cased over with small stones, and these again covered with plaster; but the workmanship of these additions is coarse, and bears no special marks of antiquity. The west end is built up like the rest, except at the south-west corner, where two lofty arched vaults extended westward, side by side, under the houses that now cover this part. Dr. Robinson was able to trace the continuation of the work in this direction under one of these vaults for 100 feet, and it seemed to extend much farther. This gives the whole a length of 160 feet, equal to one half of the whole extent of the sacred enclosure under which it lies. Mr. Wolcott, writing since, says, "The southern vault extends 130 feet, and the other apparently the same. At the extremity of the former was an opening for drawing up water. The vaults are stuccoed" (*Bibliotheca Sacra*, 1843, p. 33). It would seem as if the deep reservoir formerly extended farther westward in this part, and that these vaults were built up in and over it in order to support

Traditionary "Pool of Bethesda."

the structures above. Dr. Robinson considers it probable that this excavation was anciently carried quite through the ridge of Bezetha, along the northern side of Antonia to its N.W. corner, thus *forming the deep trench which separated the fortress from the adjacent hill* (*Bib. Researches*, i, 433, 434). The little that can be said on the subject, however, goes nearly as much to confirm as to invalidate the traditionary identification. (1) On the one hand, the most probable position of the sheep-gate is at the east part of the city. See SHEEP-GATE. On the other hand, the *Birket Israil* exhibits none of the marks which appear to have distinguished the water of Bethesda in the records of the Evangelist and of Eusebius; it certainly is neither pentagonal nor double. (2) The construction of the *Birkeh* is such as to show that it was originally a water-reservoir, and not the moat of a fortress. See JERUSALEM. (3) There is certainly a remarkable coincidence between the name as given by Eusebius, Bezatha, and that of the north-east suburb of the city at the time of the Gospel history—Bezetha (q. v.). (4) There is the difficulty that if the *Birket Israil* be not Bethesda, which of the ancient "pools" does it represent? On the whole, however, the most probable identification of the ancient Bethesda is that of Dr. Robinson (i, 508), who suggests the "fountain of the Virgin," in the valley of the Kedron, a short distance above the Pool of Siloam. In favor of this are its situation, supposing the sheep-gate to be at the south-east of the city, as Lightfoot, Robinson, and others suppose, and the strange intermittent "troubling of the water" caused by the periodical ebbing and flowing of the supply. Against it are the confined size of the pool, and the difficulty of finding room for the five stoæ. (See Barclay's detailed account, *City of the Great King*, p. 516–524, and 325, 6.) See JERUSALEM.

For rabbinical allusions to this subject, see Lightfoot, in loc. Joh.; for a discussion of the medical qualities of the water, see Bartholin, *De paralytic. N. T.* p. 398; Mead, *Med. Sacr.* c. 8; Witsius, *Miscell.* ii, 249 sq.; D'Outrein, in the *Biblioth. Brem.* i, 597 sq.; Rus, *Harmon. Evang.* i, 680; Eschenbach, *Scripta Med. Bibl.* p. 60 sq.; Stiebriz, *An piscina Beths. calidis aquis numerari queat* (Hal. 1739); Reis, *Josephi silentium ex. historiæ non nozium* (Altdorf. 1730), p. 17 sq.; Richter, *De balneo animali* (in his *Dissert. Med.* Gott. 1775, p. 107); Schulze, in the *Berlin. verm. Abhandl.* ii, 146 sq.; Jungmarker, *Bethesda haud balneum animale* (Gryph. 1766); on the miracle, treatises are by Harenberg (in the *Bibl. Brem.* I, vi, p. 82 sq.), Olearius (Lips. 1706), Ziebich (Gerl. 1768), Schelgvig (Gedan. 1681, 1701); also general treatises, *De piscina Bethesda*, by Arnold (Jen. 1661), Frischmuth (Jen. 1661), Hottinger (Tigur. 1705), Sommelius (Lund. 1767), Wendeler (Viteb. 1676). The place has been described more or less fully by nearly every traveller in Jerusalem. (See especially De Saulcy, *Dead Sea*, ii, 244 sq.)

Beth-e'zel (Heb. *Beyth ha-E'tsel*, בֵּית הָאֵצֶל, *house of the firm* root, i. e. fixed dwelling; Sept. translates οἶκος ἐχόμενος αὐτῆς, "neighboring house," as in our margin), a town in Judæa, mentioned Mic. i, 11, where there is an allusion to the above etymology. Ephraem Syrus understands a place near Samaria; but the context seems to locate it in the Philistine plain, perhaps at the modern *Beit-Affa* (Robinson, *Researches*, ii, 369, note), 5¼ miles S.E. of Ashdod (Van de Velde's *Map*).

Beth-ga'der (Heb. *Beyth-Gader'*, בֵּית-גָּדֵר, *house of* the *wall;* Sept. Βαιθγεδώρ v. r. Βεθγεδώρ), a place in the tribe of Judah, of which Hareph is named as "father" or founder (1 Chron. ii, 51); apparently the same with the GEDER (q. v.) of Josh. xii, 13, and probably identical also with the GEDOR (q. v.) of Josh. xix, 58, as it seems (from the associated names) to have been in the mountains.

Beth-ga'mul (Heb. *Beyth Gamul'*, בֵּית גָּמוּל, *house of* the *weaned*, or possibly *camel-house;* Sept. οἶκος Γαιμώλ v. r. Γαμῶλα), a city, apparently in the "plain country" of Moab, denounced by the prophet (Jer. xlviii, 23). Dr. Smith suggests (*Biblical Researches*, iii, Append. p. 153) that it is the modern *Um-Jemal*, a ruined site on the road (south according to Burckhardt, p. 106) from Busrah to Dera (his Edrei); which is probably correct, although it is difficult to believe that Moab ever extended so far north. See BOZRAH.

Beth-gan. See BETH-HAGGAN.

Beth-gil'gal (Heb. *Beyth hag-Gilgal'*, בֵּית הַגִּלְגָּל, *house of the Gilgal;* Sept. omits, but some copies have Βαιθγαλγάλ v. r. Βηθαγγαλγάλ), a place from which the inhabitants gathered to Jerusalem for the purpose of celebrating the rebuilding of the walls on the return from Babylon (Neh. xii, 29, where the name is translated "house of Gilgal);" doubtless the same elsewhere called simply GILGAL (q. v.), probably that near Bethel (2 Kings ii, 2).

Beth-hac'cerem (Heb. *Beyth hak-Ke'rem*, בֵּית הַכֶּרֶם, *house of the vineyard;* Sept. Βηθακχαρίμ [v. r. Βηθαγγαρίμ, Βηθαγγαβαρείμ] and Βαιθαχαρμά [v. r. Βηθθαχάρ, Βηθαχαρμά]), a place in the tribe of Judah, not far from Jerusalem (Neh. iii, 14), where the children of Benjamin were to set up a beacon when they blew the trumpet of warning at Tekoa against the invading army of Babylonians (Jer. vi, 1). From the notice in Nehemiah, it appears that the town, like a few other places, was distinguished by the application to it of the word *pélek* (פֶּלֶךְ, Auth. Ver. "part"), and that it had then a "ruler" (שַׂר). According to Jerome (*Comment.* in loc. Jer.), there was a village called *Bethacharma*, situated on a mountain between Jerusalem and Tekoa. The name also occurs in the Talmud (*Nidda* ii, 7; *Middoth.* iii, 4) as belonging to a valley containing a quarry. Hence Pococke (*East*, ii, 42) suggests that this was the fortress *Herodium* (Ἡρώδιον or Ἡρῴδιον), founded by Herod the Great (Josephus, *Ant.* xvi, 2, 1; *War*, i, 13, 8; 21, 10), and where he died (Josephus, *Ant.* xvii, 8, 3), being 200 stadia from Jericho (Josephus, *War*, i, 33, 8; comp. iii, 3, 5), and identical with the modern "Frank Mountain," or *Jebel Fureidis* (Wolcott, in the *Bibliotheca Sacra*, 1843, p. 69, 70); but this is denied by Robinson (*Researches*, ii, 174), although affirmed by Wilson (*Lands of Bible*, i, 396), Bonar (*Mission to Jews*, p. 247), Stanley (*Sinai and Palest.* p. 163, 164), and Van de Velde (*Narrative*, ii, 39). See HERODIUM.

Beth-haccerem (i. e. Beth-Kerem) appears also to be identical with CAREM (q. v.), one of the towns added in the Sept. to the Hebrew text of Josh. xv, 59, as in the mountains of Judah, in the district of Bethlehem.

Beth'-haggan (Heb. *Beyth-hag-Gan'*, בֵּית הַגָּן, *house of the garden;* Sept. Βαιθγάν; Auth. Vers. "the garden-house," 2 Kings ix, 27), one of the spots which marked the flight of Ahaziah from Jehu. It is doubtless the same place as EN-GANNIM (q. v.) of Issachar (Josh. xix, 21), "spring of gardens," the modern *Jenîn*, on the direct road from Samaria northward, and overlooking the great plain (Stanley, *Palest.* p. 349, note).

Beth-hanan. See ELON-BETH-HANAN.

Beth-ha'ran (Heb. *Beyth Haran'*, בֵּית הָרָן, a variation of *Beth-Haram;* Sept. ἡ Βαιθαράν), one of the "fenced cities" on the east of Jordan, "built" by the Gadites (Num. xxxii, 36). It is named with Bethnimrah, and therefore is no doubt the same place as BETH-ARAM (q. v.), accurately Beth-haram (Josh. xiii, 27). The name is not found in the lists of the towns of Moab in Isaiah (xv, xvi), Jeremiah (xlviii), and Ezekiel (xxv, 9).

Beth-hog'la (Josh. xv, 6) or **Beth-hog'lah** (Heb. *Beyth Choglah'*, בֵּית חָגְלָה, *partridge-house;* though Jerome [*Onomast.* s. v. Area-atad, where he

states that *Betagla* was three miles from Jericho and two from the Jordan] gives another interpretation, *locus gyri*, reading the name בֵּית עֲגִלָּה, and connecting it with the funeral races or dances at the mourning for Jacob [see ATAD]; Sept. Βηθαγλά v. r. Βαιθαγλαάμ, Βεθεγαιώ, Βαιθαλαγά), a place on the border of Judah (Josh. xv, 6) and of Benjamin (xviii, 19), to which latter tribe it was reckoned as belonging (xviii, 21). Eusebius and Jerome speak (*Onomast.* s. v. Βηθαλαίμ, *Bethagla*) of two villages of this name, but they assign them both to the vicinity of Gaza. Josephus (*Ant.* xiii, 1, 5) reads *Bethagla* (Βηθαλαγά, doubtless for Βηθαγαλά) instead of the BETHBASI (q. v.) of 1 Macc. ix, 62. Dr. Robinson found a ruined site, doubtless the same, called by the Arabs *Kusr-Hajla*, twenty minutes S.W. by W. of a fine spring in this region called by the same name (Ain-Hajla), although he saw no ruins at the spring itself (*Researches*, ii, 268). It was also visited by M. de Saulcy, who states that he picked up large cubes of primitive mosaic at the place, indicating, in his opinion, the existence of a Biblical city in the neighborhood (*Narrative*, ii, 35); comp. Wilson, *Lands of Bible*, ii, 15; Schwarz, *Palest.* p. 94.

Beth-ho'ron (Heb. *Beyth Choron'*, בֵּית חוֹרֹן or בֵּית חוֹרֹן, once [1 Kings ix, 17] בֵּית חֹרֹן, in Chron. fully בֵּית חוֹרוֹן, *house of* the *hollow*; Sept. Βηθωρών or Βαιθωρών; Βαιθωρώ, Βαιθώρα, and Βεθωρόν), the name of two towns or villages (2 Chron. viii, 5), an "upper" (הָעֶלְיוֹן) and a "nether" (הַתַּחְתּוֹן) (Josh. xvi, 3, 5; 1 Chron. vii, 24), on the road (2 Chron. xxv, 13; Judith iv, 4) from Gibeon to Azekah (Josh. x, 10, 11) and the Philistine Plain (1 Sam. xiii, 18; 1 Macc. iii, 24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Josh. xvi, 3, 5, and xviii, 13, 14), was counted to Ephraim (Josh. xxi, 22; 1 Chron. vii, 24), and given to the Kohathites (Josh. xxi, 22; 1 Chron. vi, 68 [53]). In a remarkable fragment of early history (1 Chron. vii, 24) we are told that both the upper and lower towns were built by a woman of Ephraim, Sherah, who in the present state of the passage appears as a granddaughter of the founder of her tribe, and also as a direct progenitor of the great leader with whose history the place is so closely connected. *Nether* Beth-horon lay in the N.W. corner of Benjamin; and between the two places was a pass called both the ascent and descent of Beth-horon, leading from the region of Gibeon (el-Jib) down to the western plain (Josh. xviii, 13, 14; x, 10, 11; 1 Macc. iii, 16, 24). Down this pass the five kings of the Amorites were driven by Joshua (Josh. x, 11; Ecclus. xlvi, 6). The upper and lower towns were both fortified by Solomon (1 Kings x, 17; 2 Chron. viii, 5). At one of them Nicanor was attacked by Judas Maccabæus; and it was afterward fortified by Bacchides (1 Macc. vii, 39 sq.; ix, 50; Josephus, *Ant.* xii, 10, 5; xiii, 1, 3). Cestius Gallus, the Roman proconsul of Syria, in his march from Cæsarea to Jerusalem, after having burned Lydda, ascended the mountain by Beth-horon and encamped near Gibeon (Joseph. *War*, ii, 19, 1); and it was near this place that his army was totally cut up (Joseph. *War*, ii, 19, 8 and 9). In the time of Eusebius and Jerome (*Onomast.* s. v. Βηθωρών, Bethoron) the two Beth-horons were small villages, the upper Beth-horon being 12 Roman miles from Jerusalem; according to Josephus (comp. *War*, ii, 12, 2, with *Ant.* xx, 4, 4) it was 100 stadia from thence, and 50 stadia from Gibeon. From the time of Jerome (*Epit. Paul.* 3) the place appears to have been unnoticed till 1801, when Dr. E. D. Clarke recognised it in the present *Beit-Ur* (*Travels*, vol. i, pt. ii, p. 628); after which it appears to have remained unvisited till 1838, when the Rev. J. Paxton, and, a few days after, Dr. Robinson arrived at the place. The Lower Beit-Ur is upon the top of a low ridge, which is separated by a wady, or narrow valley, from the foot of the mountain upon which the Upper Beit-Ur stands. Both are now inhabited villages. The lower is very small, but foundations of large stones indicate an ancient site—doubtless that of the Nether Beth-horon. The Upper Beit-Ur is likewise small, but also exhibits traces of ancient walls and foundations. In the steep ascent to it the rock is in some parts cut away and the path formed into steps, indicating an ancient road. On the first offset or step of the ascent are foundations of huge stones, the remains perhaps of a castle that once guarded the pass. It is remarkable that the places are still distinguished as Beit-Ur *el-Foka* (the Upper), and Beit-Ur *el-Tahta* (the Lower), and there can be no question that they represent the Upper and Lower Beth-horon. "In the name," remarks Dr. Robinson (iii, 59), "we find the rather unusual change from one harsh Hebrew guttural to one still deeper and more tenacious in Arabic; in all other respects the name, position, and other circumstances agree" (compare Schwarz, *Palest.* p. 140, 146). See GIBEON.

The importance of the road on which the two Beth-horons are situated, the main approach to the interior of the country from the hostile districts on both sides of Palestine—Philistia and Egypt on the west, Moab and Ammon on the east—at once explains and justifies the frequent fortification of these towns at different periods of the history (1 Kings ix, 17; 2 Chron. viii, 5; 1 Mac. ix, 50; Judith iv, 4, 5). The road is still the direct one from the site which must have been Gibeon (el-Jib), and from Michmash (Mûkhmâs) to the Philistine plain on the one hand, and Antipatris (Joseph. *War*, ii, 19, 9) on the other. On the mountain which lies to the southward of the nether village is still preserved the name (Yalô) and the site of Ajalon, so closely connected with the proudest memories of Beth-horon; and the long "descent" between the two remains unaltered from what it was on that great day, "which was like no day before or after it." From Gibeon to the Upper Beth-horon is a distance of about 4 miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the "going up" to Beth-horon which formed the first stage of Joshua's pursuit. With the upper village the descent commences; the road rough and difficult even for the mountain-paths of Palestine; now over sheets of smooth rock flat as the flagstones of a city pavement; now over the upturned edges of the limestone strata; and now among the loose rectangular stones so characteristic of the whole of this district. There are in many places steps cut, and other marks of the path having been artificially improved. But, though rough, the way can hardly be called "precipitous;" still less is it a ravine (Stanley, p. 208), since it runs for the most part along the back of a ridge or water-shed dividing wadys on either hand. After about three miles of this descent, a slight rise leads to the lower village standing on its hillock—the last outpost of the Benjamite hills, and characterised by the date-palm in the enclosure of the village mosque. A short and sharp fall below the village, a few undulations, and the road is among the *dûra* of the great corn-growing plain of Sharon. This rough descent from the upper to the lower *Beit-Ur* is the "going down to Beth-horon" of the Bible narrative. Standing on the high ground of the upper village, and overlooking the wild scene, we may feel assured that it was over this rough path that the Canaanites fled to their native lowlands. This road, still, as in ancient times, "the great road of communication and heavy transport between Jerusalem and the sea-coast" (Robinson, iii, 61), though a route rather more direct, known as the "Jaffa road," is now used by travellers with light baggage, leaves the main north road at Tuleil el-Ful, 3½ miles from Jerusalem, due west of Jericho. Bending slightly to the north, it runs by the modern village of el-Jib, the ancient Gibeon, and then proceeds by the Beth-horons in a direct line due west to Jimzu (Gimzo) and Ludd (Lydda), at which

it parts into three, diverging north to Caphar-Saba (Antipatris), south to Gaza, and west to Jaffa (Joppa).

Beth-jesh'imoth or (as it is less correctly Anglicized in Num. xxxiii, 49) **Beth-jes'imoth** (Heb. *Beyth ha-Yeshimoth'*, בֵּית הַיְשִׁימוֹת [in Num. xxxiii, 49, בֵּית הַיְשִׁמֹת], *house of the wastes;* Sept. Ἀσιμωθ [v. r. Αἰσιμώθ], but Βηθασιμώθ in Josh. xiii, 20, and Βηθιασιμούθ [v. r. Ἰασιμούθ, Βηθασιμούθ] in Ezek. xxv, 9), a town or place not far east of Jordan, near Abel-Shittim, in the "deserts" (עַרְבֹת) of Moab—that is, on the lower level at the south end of the Jordan valley (Num. xxxiii, 49)—and named with Ashdoth-pisgah and Beth-peor. It was one of the limits of the encampment of Israel before crossing the Jordan. It lay within the territory of Sihon, king of the Amorites (Josh. xii, 3), and was allotted to Reuben (Josh. xiii, 20), but came at last into the hands of Moab, and formed one of the cities which were "the glory of the country" (Ezek. xxv, 9). According to Eusebius and Jerome (*Onomast.* s. v. Βηθασιμούθ, Bethsimuth) it was still called by the same name (τόποι τῆς Ἰσμούθ, *Domus Isimuth*), being "opposite Jericho, 10 miles to the south, near the Dead Sea," meaning apparently south-east, and across the Jordan. It is evidently the *Besimoth* (Βησιμώθ) captured by Placidus, the general of Vespasian (Josephus, *War*, iv, 7, 6). Schwarz (*Palest.* p. 228) states that there are still "the ruins of a *Beth-Jisimuth* situated on the north-easternmost point of the Dead Sea, half a mile from the Jordan;" a locality which, although reported by no other traveller, cannot be far from correct (Van de Velde, *Memoir*, p. 296).

Beth-Joäb. See ATAROTH (BETH-JOAB).

Beth-leäph'rah (Heb. *Beyth le-Aphrah'*, בֵּית לְעַפְרָה, *house* [*to*, i. e.] *of* the *fawn;* Sept. and Vulg. falsely translate οἶκος κατὰ γέλωτα ὑμῶν, *domus pulveris;* Auth. Vers. "house of Aphrah"), a place named (only in Mic. i, 10, where there is evidently a play upon the word as if for עָפָר, *dust*) in connection with other places of the Philistine coast (e. g. Gath, Accho ["weep ye"], Saphir, etc.), and not to be confounded (as by Henderson, in loc., after Gesenius and Winer) with the Benjamite Ophrah (Josh. xviii, 23), but probably identical with the present village *Beit-Affa*, 6 miles south-east of Ashdod (Robinson's *Researches*, ii, 369 note; Van de Velde, *Map*).

Beth-leb'äoth (Heb. *Beyth Lebaoth'*, בֵּית לְבָאוֹת; *house of lionesses*, Sept. Βηθλεβαώθ v. r. Βαιθαλβάθ and Βαθαρώθ), a town in the lot of Simeon (Josh. xix, 6), and therefore in the extreme south of Judah (xv, 32, where it is called simply LEBAOTH [q. v.]), probably in the wild country to which its name bears witness. In the parallel list in 1 Chron. iv, 31, the name is given BETH-BIREI. Reland (*Palæst.* p. 648) conjectures that it may have been the "toparchy of Bethleptephæ" (Βεθληπτηφῶν), mentioned by Josephus (*War*, iv, 8, 1) and Pliny (*Bethleptephene*, v, 15), south of Jerusalem; but this is hardly probable (see also the improbable surmise of Korb in Jahn's *Jahrb. f. Philol.* iv, 114 sq.).

Beth'-lehem (Heb. *Beyth-Le'chem*, בֵּית־לֶחֶם, *house of bread*, perh. from the fertility of the region; Sept. and N. T. Βηθλεέμ [but v. r. Βαιθμάν in Josh. xix, 15; Βεθλεέμ in Ezra ii, 21; Βαιθαλέμ in Neh. vii, 26]; Josephus, Βήθλεμα; Steph. Byz. Βήτλεμα), the name of two places.

1. One of the towns in Palestine, already in existence at the time of Jacob's return to the country, when its name was EPHRATH or EPHRATAH (see Gen. xxxv, 16; xlviii, 7; Sept. at Josh. xv, 59), which seems not only to have been the ancient name of the city itself, but also of the surrounding region; its inhabitants being likewise termed EPHRATHITES (Ruth i, 2). It is also called "BETH-LEHEM-EPHRATAH" (Mic. v, 2), and "BETH-LEHEM-JUDAH" (1 Sam. xvii, 12), and "BETH-LEHEM OF JUDÆA" (Matt. ii, 1), to distinguish it from another town of the same name in the tribe of Zebulun (Josh. xix, 15), and also "the city of David" (Luke ii, 4; John vii, 42). The inhabitants are called BETH-LEHEMITES (1 Sam. xvi, 1, 18; xvii, 58). It is not, however, till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. Here, as in other cases (comp. Bethmeon, Bethdiblathaim, Beth-peor), the "Beth" appears to mark the bestowal of a Hebrew appellation; and, if the derivations of the lexicons are to be trusted, the name in its present shape appears to have been an attempt to translate the earlier Ephrata into Hebrew language and idiom, just as the Arabs have, in their turn, with a further slight change of meaning, converted it into *Beit-lahm* (house of flesh). However this may be, the ancient name lingered as a familiar word in the mouths of the inhabitants of the place (Ruth i, 2; iv, 11; 1 Sam. xvii, 12), and in the poetry of the psalmists and prophets (Psa. cxxxii, 6; Mic. v, 2) to a late period. In the genealogical lists of 1 Chron. it recurs, and Ephrath appears as a person—the wife of Caleb and mother of Hur (חוּר) (ii, 19, 51; iv, 4); the title of "father of Bethlehem" being bestowed both on Hur (iv, 4) and on Salma, the son of Hur (ii, 51, 54). The name of Salma recalls a very similar name intimately connected with Bethlehem, namely, the father of Boaz, Salmah (שַׂלְמָה, Ruth iv, 20; Auth. Vers. "Salmon") or Salmon (שַׂלְמוֹן, ver. 21). Hur is also named in Exod. xxxi, 2, and 1 Chron. ii, 20, as the father of Uri, the father of Bezaleel. In the East a trade or calling remains fixed in one family for generations, and if there is any foundation for the tradition of the Targum that Jesse, the father of David, was "a weaver of the veils of the sanctuary" (*Targ. Jonathan* on 2 Sam. xxi, 19), he may have inherited the accomplishments and the profession of his art from his forefather, who was "filled with the Spirit of God," "to work all manner of works," and among them that of the embroiderer and the weaver (Exod. xxv, 35). At the date of the visit of Benjamin of Tudela there were still "twelve Jews, *dyers* by profession, living at Beth-lehem" (Benj. of Tudela, ed. Asher, i, 75). The above tradition may possibly elucidate the allusions to the "weaver's beam" (whatever the "beam" may be) which occur in the accounts of giants or mighty men slain by David or his heroes, but not in any unconnected with him.

After the conquest Bethlehem fell within the territory of Judah (Judg. xvii, 7; 1 Sam. xvii, 12; Ruth i, 1, 2). As the Hebrew text now stands, however, it is omitted altogether from the list of the towns of Judah in Joshua xv, though retained by the Sept. in the eleven names which that version inserts between verses 59 and 60. Among these it occurs between Thoko (Tekoa), Θεκώ (comp. 1 Chron. iv, 4, 5), and Phagor (? Peor, Φαγώρ). This omission from the Hebrew text is certainly remarkable, but it is quite in keeping with the obscurity in which Bethlehem remains throughout the whole of the sacred history. Not to speak of the nativity, which has made the name of Bethlehem so familiar to the whole Christian and Mussulman world, it was, as the birthplace of David, a place of the most important consequence to ancient Israel. And yet, from some cause or other, it never rose to any eminence, nor ever became the theatre of any action or business. It is difficult to say why Hebron and Jerusalem, with no special associations in their favor, were fixed on as capitals, while the place in which the great ideal king, the hero and poet of the nation, drew his first breath and spent his youth remained an "ordinary Judæan village." No doubt this is in part owing to what will be noticed presently—the isolated nature of its position; but that circumstance did not prevent

Gibeon, Ramah, and many other places situated on eminences from becoming famous, and is not sufficient to account entirely for such silence respecting a place so strong by nature, commanding one of the main roads, and the excellence of which as a military position may be safely inferred from the fact that at one time it was occupied by the Philistines as a garrison (2 Sam. xxiii, 14; 1 Chron. xi, 16). Though not named as a Levitical city, it was apparently a residence of Levites, for from it came the young man Jonathan, the son of Gershom, who became the first priest of the Danites at their new northern settlement (Judg. xvii, 7; xviii, 30), and from it also came the concubine of the other Levite, whose death at Gibeah caused the destruction of the tribe of Benjamin (xix, 1–9). The Book of Ruth is a page from the domestic history of Bethlehem; the names, almost the very persons of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. Many of these customs were doubtless common to Israel in general, but one thing must have been peculiar to Bethlehem. What most strikes the view, after the charm of the general picture has lost its first hold on us, is the intimate connection of the place with Moab. Of the origin of this connection no record exists, no hint of it has yet been discovered; but it continued in force for at least a century after the arrival of Ruth, till the time when her great-grandson could find no more secure retreat for his parents from the fury of Saul than the house of the King of Moab at Mizpeh (1 Sam. xxii, 3, 4). But, whatever its origin, here we find the connection in full vigor. When the famine occurs, the natural resource is to go to the country of Moab and "continue there;" the surprise of the city is occasioned, not at Naomi's going, but at her return. Ruth was "not like" the handmaidens of Boaz: some difference of feature or complexion there was, doubtless, which distinguished the "children of Lot" from the children of Abraham, Isaac, and Jacob; but yet she gleans after the reapers in the field without molestation or remark; and when Boaz, in the most public manner possible, proclaims his intention of taking the stranger to be his wife, no voice of remonstrance is raised, but loud congratulations are expressed; the parallel in the life of Jacob occurs at once to all, and a blessing is invoked on the head of Ruth the Moabitess, that she may be like the two daughters of the Mesopotamian Nahor, "like Rachel and like Leah, who did build the house of Israel." This, in the face of the strong denunciations of Moab contained in the law, is, to say the least, very remarkable (see Thomson, *Land and Book*, ii, 500 sq.). Moab appears elsewhere in connection with a place in Judah, *Jashubi*-lehem (1 Chr. iv, 22). We are tempted to believe the name merely another form of *Beth*-lehem, nor does the context—the mention of Mareshah and Chozeba, places on the extreme west of the tribe—forbid it. See also LAHMI.

The elevation of David to the kingdom does not appear to have affected the fortunes of his native place. The residence of Saul acquired a new title specially from him, by which it was called even down to the latest time of Jewish history (2 Sam. xxi, 6; Josephus, *War*, v, 2, 1, Γαβαθσαουλή), but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it is that recorded in the statement of his sudden longing for the water of the well by the gate of his childhood (2 Sam. xxiii, 15). Bethlehem was fortified by Rehoboam (2 Chron. xi, 6), but it does not appear to have been a place of much importance; for Micah, extolling the moral pre-eminence of Bethlehem, says, "Thou, Bethlehem-Ephratah, *though thou be little among the thousands of Judah*," etc. (Micah v, 2). Matthew quotes this as, "And thou, Bethlehem of Judah, *art not the least* of the cities of Judah," etc. (Matt. ii, 6), which has the appearance of a discrepancy. But it is answered that a city may be *little* without being the *least*, or that the evangelist may have quoted from memory, and hence the slight difference in expression, while the sense remains the same. By the time of the captivity, the inn of Chimham by (אֶצֶל = "close to") Bethlehem appears to have become the recognised point of departure for travellers to Egypt (Jer. xli, 17) —a caravanserai or khan (גֵּרוּת; see Stanley, App. § 90), perhaps the identical one which existed there at the time of our Lord (*κατάλυμα*), like those which still exist all over the East at the stations of travellers. Lastly, "children of Bethlehem" to the number of 123 returned from Babylon (Ezra ii, 21), which, with the 56 from the neighboring Netophah, slightly differs from the sum 188 of the parallel passage (Neh. vii, 26). In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah (Matt. ii, 1, 5), and once, in the announcement of the angels, the "city of David" (Luke ii, 4; and comp. John vii, 42; *κώμη*; *castellum*). Its connection with the history of Christ is too familiar to all to need any notice here; the remark should merely be made, that as in the earlier history less is recorded of the place after the youth of David than before, so, in the later, nothing occurs after the birth of our Lord to indicate that any additional importance or interest was fastened on the town. In fact, the passages just quoted and the few which follow exhaust the references to it in the N. T. (Matt. ii, 6, 8, 16; Luke ii, 15).

After this nothing is heard of it till near the middle of the 2d century, when Justin Martyr speaks of our Lord's birth as having taken place "in a certain cave very close to the village," which cave he goes on to say had been specially pointed out by Isaiah as "a sign." The passage from Isaiah to which he refers is xxxiii, 13–19, in the Sept. version of which occurs the following: "He shall dwell on high; His place of defence shall be in a lofty cave of the strong rock" (Justin. *Dial. c. Tryph.* § 78, 70). Such is the earliest supplement we possess to the meagre indications of the narrative of the Gospel; and while it is not possible to say with certainty that the tradition is true, there is no certainty in discrediting it. There is nothing in itself very probable—nor certainly is there in most cases where the traditional scenes of events are laid in caverns—in the supposition that the place in which Joseph and Mary took shelter, and where was the "manger" or "stall" (whatever the *φάτνη* may have been), was a cave in the limestone rock of which the eminence of Bethlehem is composed. Yet it is not necessary to assume that Justin's quotation from Isaiah is the ground of an inference of his own; it may equally be an authority happily adduced by him in support of the existing tradition. Still the step from the belief that the nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is an equally doubtful one. (See below.) Even in the 150 years that had passed when Justin wrote, so much had happened at Bethlehem that it is difficult to believe that the true spot could have been accurately preserved. In that interval not only had the neighborhood of Jerusalem been overrun and devastated by the Romans at the destruction of the city, but the Emperor Hadrian, among other desecrations, is said to have planted a grove of Adonis at the spot (*lucus inumbrabat Adonidis*, Jerome, *Ep. Paul.*). This grove remained at Bethlehem for no less than 180 years, viz. from A.D. 135 till 315. After this the place was purged of its abominations by Constantine, who, about A.D. 330, erected the present church (Euseb. *Vit. Const.* 3, 40. See Tobler, p. 102, note). The brief notice of Eusebius in the *Onomasticon* (s. v. Βηθλεέμ) locates it 6 miles S. of Jerusalem, to which Jerome (*ib.* s. v. Bethlehem) adds a reference to the "tower of Edar" and his own cell in the locality. The Crusaders, on their approach to Jerusa-

lem, first took possession of Bethlehem, at the entreaty of its Christian inhabitants. In A.D. 1110, King Baldwin I erected it into an episcopal see, a dignity it had never before enjoyed; but, although this was confirmed by Pope Pascal II, and the title long retained in the Romish Church, yet the actual possession of the see appears not to have been of long continuance. In A.D. 1244, Bethlehem, like Jerusalem, was desolated by the wild hordes of the Kharismians. There was formerly a Mohammedan quarter, but, after the rebellion in 1834, this was destroyed by order of Ibrahim Pasha (Tobler, *Bethlehem*, Bern, 1849).

There never has been any dispute or doubt about the site of Bethlehem, which has always been an inhabited place, and, from its sacred associations, has been visited by an unbroken series of pilgrims and travellers. The modern town of *Beit-lahm* lies to the E. of the main road from Jerusalem to Hebron, 4½ miles from the former. It covers the E. and N.E. parts of the ridge of a "long gray hill" of Jura limestone, which stands nearly due E. and W., and is about a mile in length. The hill has a deep valley on the N. and another on the S. The west end shelves down gradually to the valley; but the east end is bolder, and overlooks a plain of some extent. The slopes of the ridge are in many parts covered by terraced gardens, shaded by rows of olives with figs and vines, the terraces sweeping round the contour of the hill with great regularity. The many olive and fig orchards, and vineyards round about, are marks of industry and thrift; and the adjacent fields, though stony and rough, produce, nevertheless, good crops of grain. On the top of the hill lies the village in a kind of irregular triangle, at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme eastern part of the ridge, spreads the noble basilica of St. Helena, "half church, half fort," now embraced by its three convents, Greek, Latin, and Armenian. It is now a large and straggling village, with one broad and principal street. The houses have not domed roofs like those of Jerusalem and Ramleh; they are built for the most part of clay and bricks; and every house is provided with an apiary, the beehives of which are constructed of a series of earthen pots ranged on the house-tops. The inhabitants are said to be 3000, and were all native Christians at the time of the most recent visits; for Ibrahim Pasha, finding that the Moslem and Christian inhabitants were always at strife, caused the former to withdraw, and left the village in quiet possession of the latter, whose numbers had always greatly predominated (Wilde's *Narrative*, ii, 411). The chief trade and manufacture of the inhabitants consist of beads, crosses, and other relics, which are sold at a great profit. Some of the articles, wrought in mother-of-pearl, are carved with more skill than one would expect to find in that remote quarter. The people are said to be remarkable for their ferocity and rudeness, which is indeed the common character of the inhabitants of most of the places accounted holy in the East. Travellers remark the good looks of the women, the substantial, clean appearance of the houses, and the general air of comfort (for an Eastern town) which prevails.

At the farthest extremity of the town is the Latin convent, connected with which is the Church of the Nativity, said to have been built by the Empress Helena. It has suffered much from time, but still bears manifest traces of its Grecian origin, and is alleged to be the most chaste architectural building now remaining in Palestine. It is a spacious and handsome hall, consisting of a central nave amid aisles separated from each other by rows of tall Corinthian pillars of gray marble. As there is no ceiling, the lofty roof is exposed to view, composed (according to some) of the cedars of Lebanon, still in good preservation, and affords a fine specimen of the architecture of that age. Two spiral staircases lead to the cave called the "Grotto of the Nativity," which is about 20 feet below the level of the church. This cave is lined with Italian marbles, and lighted by numerous lamps. Here the pilgrim is conducted with due solemnity to a star inlaid in the marble, marking the exact spot where the Saviour was born, and corresponding to that in the firmament occupied by the meteor which intimated that great event; he is then led to one of the sides, where, in a kind of recess, a little below the level of the rest of the floor, is a block of white marble, hollowed out in the form of a manger, and said to mark the place of the one in which the infant Jesus was laid. His attention is afterward directed to the "Sepulchre of the Innocents;" to the grotto in which St. Jerome passed the greater portion of his life; and to the chapels dedicated to Joseph and other saints. There has been much controversy respecting the claims of this cave to be regarded as the place in which our Lord was born. Tradition is in its favor, but facts and probabilities are against it. It is useless to deny that there is much force in a tradition regarding a locality (more than it would have in the case of a historical fact), which can be traced up to a period not remote from that of the event commemorated; and this event was so important as to make the scene of it a point of such unremitting attention, that the knowledge of that spot was not likely to be lost. This view would be greatly strengthened if it could be satisfactorily proved that Adrian, to cast odium upon the mysteries of the Christian religion, not only erected statues of Jupiter and Venus over the holy sepulchre and on Calvary, but placed one of Adonis over the spot of the Nativity at Bethlehem. But against tradition, whatever may be its value, we have in the present case to place the utter improbability that a *subterranean* cavern like this, with a steep descent, should ever have been used as a stable for cattle, and, what is more, for the stable of a *khan* or *caravanserai*, which doubtless the "inn" of Luke ii, 7 was. Although, therefore, it is true that cattle are, and always have been, stabled in caverns in the East, yet certainly not in such caverns as this, which appears to have been originally a tomb. Old empty tombs often, it is argued, afford shelter to man and cattle; but such was not the case among the Jews, who held themselves ceremonially defiled by contact with sepulchres. Besides, the circumstance of Christ's having been born in a cave would not have been less remarkable than his being laid in a manger, and was more likely to have been noticed by the evangelist, if it had occurred; and it is also to be observed that the present grotto is at some distance from the town, whereas Christ appears to have been born *in* the town; and, whatever may be the case in the open country, it has never been usual in towns to employ caverns as stables for cattle. To this we may add the suspicion which arises from the fact that the local traditions seem to connect with caverns almost every interesting event recorded in Scripture, as if the ancient Jews had been a nation of troglodytes. See CAVE. All that can be said about the "holy places" of Bethlehem has been well said by Lord Nugent (i, 18–21), and Mr. Stanley (p. 438–442). (See also, though interspersed with much irrelevant matter, Stewart, p. 246, 334 sq.) Of the architecture of the church very little is known; for a resumé of that little, see Fergusson's *Handbook of Architecture*, p. 524; also Salzmann's Photographs and the *Etude* accompanying them (p. 72). Mr. Stanley states that the present roof is constructed from English oak given to the church by Edward IV (*Sin. and Pal.* p. 141, 439). Tobler, p. 104 *note*, adduces the authority of Eutychius that the present church is the work of Justinian, who destroyed that of Constantine as not sufficiently magnificent. One fact is associated with a portion of the crypt of this church, namely, that here, "beside what he believed to be the cradle of the Christian faith," St. Jerome lived for more than 30 years, leaving a lasting monument of his sojourn (as is com-

monly believed) in the Vulgate translation of the Bible (Werner, *De Bethl. op. Hieron*, Stade, 1769).

On the north-east side of the town is a deep valley, alleged to be that in which the angels appeared to the shepherds announcing the birth of the Saviour (Luke ii, 8). It is situated in the plain below and east of the convent, about a mile from the walls; and adjacent is a very small, poor village, called *Beit-Sahur*, to the east of which are the unimportant remains of a Greek church. These buildings and ruins are surrounded by olive trees (Seetzen, ii, 41, 42). Here, in Arculf's time, "by the tower of Ader," was a church dedicated to the three shepherds, and containing their monuments (Arculf, p. 6). But this plain is too rich ever to have been allowed to lie in pasturage, and it is more likely to have been then occupied, as it is now, and as it doubtless was in the days of Ruth, by corn-fields, and the sheep to have been kept on the hills.—Smith, s.v.; Kitto, s.v.

In the same valley is a fountain, said to be that for the water of which David longed, and which three of his mighty men procured for him at the hazard of their lives (2 Sam. xxiii, 15–18). Dr. Clarke stopped and drank of the delicious water of this fountain, and from its correspondence with the intimations of the sacred historian and of Josephus (*Ant.* vii, 12, 4), as well as from the permanency of natural fountains, he concludes that there can be no doubt of its identity. (See Hackett's *Illustra. of Script.* p. 294–300.) Others find the traditional well of David in a group of three cisterns, more than half a mile away from the present town, on the other side of the wady on the north. A few yards from the western end of the village are two apertures, which have the appearance of wells; but they are merely openings to a cistern connected with the aqueduct below, and, according to Dr. Robinson (*Researches*, ii, 158), "there is now no well of living water in or near the town." See WELL.

Bethlehem has been more or less fully described by most travellers in Palestine (comp. also Reland, *Palæst.* p. 643 sq.; Rosenmüller, *Alterth.* II, ii, 276 sq.; Verpoortenn, *Fascic. Dissert.* Coburg, 1739; Spanheim, *De præsepi Dom. nostri*, Berl. 1695; Wernsdorf, *De Bethlehemo ap. Hieron.* Viteb. 1769). Treatises on various points connected with the place, especially as the scene of the Nativity, have been written by Ammon (Gott. 1779), Buddeus (Jen. 1727), Ernesti (Lips. 1776), Feuerlein (Gott. 1744), Frischmuth (Jen. 1662), Königsmann (Schlesw. 1807), Krause (Lips. 1699), Müller (Rost. 1652), Oetter (Nürnb. 1774), Osiander (Tub. 1722), Rehkopf (Helmst. 1772), Scalden (*Otium theol.* p. 795 sq.), Scherf (Lips. 1704), Schwarz (Cob. 1728), same (ib. 1732), same (ib. eod.), Strauch (Viteb. 1661), same (ib. 1683), Vogel (Regiom. 1706), Wegner (Brandeb. 1690), Ziebich (Viteb. 1751); Cundis (Jen. 1730).

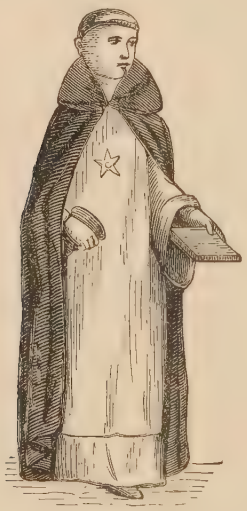
2. A town in the portion of Zebulun, named only in connection with Idalah in Josh. xix, 15. It has been discovered by Dr. Robinson (*Bibliotheca Sacra*, 1853, p. 121) at *Beit-Lahm*, about six miles west of Nazareth, and lying between that town and the main road from Akka to Gaza (comp. Schwarz, *Palest.* p. 172). Robinson characterizes it as "a very miserable village, none more so in all the country, and without a trace of antiquity except the name" (*Bib. Res.* new ed. iii, 113).

Bethlehem, COUNCIL OF, held at Bethlehem in March, 1672, but commonly named the Council of Jerusalem. It seems to have been brought about by French influence, with the aim of procuring from the Greeks a confession of the doctrine of transubstantiation (Covel, *Greek Church*, p. 146). Dionysius, patriarch of Constantinople, at the suggestion of Dositheus, patriarch of Jerusalem, in January, 1672, prepared an encyclical letter, which was sent round to the various prelates for the approval of those who should be unable to attend the council. It asserts, in the first place, the seven sacraments, and declares an unequivocal belief that the living body of our Lord Jesus Christ is invisibly present with a real presence in the blessed Eucharist, and that the bread is really, and truly, and properly changed into the very body of our Saviour Christ, and that it, the holy Eucharist, is offered up as a sacrifice for all Christians, both quick and dead. It then asserts the doctrine of baptism; denies the doctrine of final perseverance, maintains the necessity of episcopacy to a church, the superiority of virginity to matrimony, the infallibility of the Catholic Church, the invocation of saints, the use of images, and the necessity of fasting. This letter received the signatures of forty-six metropolitans and bishops, including that of Dionysius. In March the council assembled at Bethlehem, Dositheus of Jerusalem presiding. The first act of the council was an ineffectual attempt to exculpate Cyril Lucar from the charge of Calvinism brought against him, and to deny the authenticity of the confession attributed to him. They then proceed to declare that the confession, whoever was its author, was never that of the Greek Church, and they repeat and authenticate the synods of Constantinople and Jassy, concluding with a confession of faith founded on that of Peter Mogilas, though in many respects differing from it. Its contents are: Art. 1. On the Trinity and the procession of the Holy Ghost from the Father alone. 2. On the authority of the Church to interpret Holy Scriptures. 3. Against the doctrine of irrespective predestination. 4. Against those who call God the author of evil. 5. On the same; and on Divine Providence in turning evil into good. 6. On original sin. 7. On the incarnation and passion. 8. That there is but one Mediator, Jesus Christ; nevertheless, that the Church may and ought to have recourse to the intercession of the blessed Virgin and other saints. 9. That faith working by love, i. e. by the fulfilment of the commandments, justifies. 10. That there is a visible Catholic Church; that episcopacy is essential to it, and that it is an order entirely distinct from the priesthood. 11. Of members of the church living in sin. 12. Of the teaching of the Holy Ghost by the fathers and by the œcumenical Church. 13. Of good works. 14. Of free will. 15. That there are seven sacraments. 16. Of the necessity of regeneration in baptism. 17. Of the Holy Eucharist; asserts the doctrine of transubstantiation, and condemns consubstantiation. 18. Clearly admits the Latin doctrine of purgatory. As to the canon of Scripture, the council admitted the title of the apocryphal books to be considered as canonical. It assented to the doctrine of the second Council of Nicæa with regard to images. The acts are signed by Dositheus, the patriarch of Jerusalem, Nectarius, the ex-patriarch, seven other prelates, and the proxy of one absent; also by sixty-one other ecclesiastics; ten signed in Arabic, the rest in Greek; the date is March 20, 1672.—Neale, *History of the Oriental Church*; Landon, *Manual of Councils*, p. 80 sq.; Palmer, *Dissertations on the Orthodox Communion* (Lond. 1853); *Christian Remembrancer*, July, 1853, p. 90.

Beth'lehemite (Heb. *Beyth hal-Lachmi'*, בֵּית הַלַּחְמִי, Sept. Βηθλεεμίτης or Βαιθλεεμίτης, occasionally ἕως Βηθλεέμ or ἐν τῇ Βηθλεέμ), an inhabitant of BETHLEHEM (q. v.) in Judah (1 Sam. xvi, 1, 18; xvii, 58; 2 Sam. xxi, 19).

Bethlehemites. 1. An order of knights, established by Pope Pius II. on Jan. 18, 1459. The chief mission of this order was to fight against the Turks, and to oppose their farther advance in Europe. Their chief seat was to be at Lemnos. They were to have an elective grand master, and to embrace knights and priests. Their costume was to be white, with a red cross, and for their support the pope assigned to them the property of several military orders which he suppressed. As the Turks soon after retook Lemnos, the order of the knights of Bethlehem was suppressed. See *Dictionnaire des Ordres Religieux*, i, 472.

2. An order of English monks. Our information of this order is very meagre. According to Matthew Paris (*Hist. Anglic.* p. 639), they obtained in 1257 a residence at Cambridge, England, and had a costume similar to that of the Dominicans, with the only exception that they wore on the breast a red star with five rays and a small disc of blue color, in memory of that star which, according to the Scriptures, guided the Eastern magi to Bethlehem at the birth of the Saviour. The time of the foundation of the order, its subsequent development, and its specific object are not known. All the authors which speak of it confine themselves to a description of the costume, and even with regard to this there is a discrepancy in their statements, as Schoonebeck (*Histoire des Ordres Religieux*) reports that it was black. One author (Hadrian Dammand) speaks of star-wearing knights, and it has therefore been doubted whether the "star-wearing knights" and the Bethlehemites were the same order (with different costumes), or two different orders. —Wetzer und Welte, i, 687.



Bethlehemite Monk in England.

3. An order of monks and nuns in Central America, founded at Guatemala about 1660. The founder of the order was Pierre de Betencourt, born in 1619 at Teneriffe, one of the Canary Islands. He showed from boyhood a great predilection for an ascetic life. In 1650 he made a voyage to Guatemala, and while there resolved to enter the priesthood, and to become a missionary in Japan. To that end he studied for three years in the college of the Jesuits; but, making no satisfactory progress in his studies, he became a tailor, and subsequently a sexton. In 1655 he distributed his savings, twenty piastres, among the poor, entered the third order of the Franciscans, and established a free-school for poor children. Soon after he established a hospital and several more schools, and began to receive associates, whom he organized into a "Congregation of Bethlehem." He died April 25, 1667. Some time before his death he had sent Brother Anthony of the Cross to Spain for the purpose of obtaining the royal sanction of his hospital. The patent did not arrive at Guatemala until eight days after his death. It commanded the Spanish authorities not only to protect the new congregation, but to seek to enlarge it. The bishop of the diocese received similar orders, and he accordingly granted to them the right of publicly celebrating in their church the mass. After the death of Betencourt, Brother Anthony became his successor as chief of the congregation, and gave to it, in accordance with the wish of the founder, a regular monastic constitution, which, after some opposition on the part of the Franciscans, was approved by the bishop. The main object of this order is to look after and attend to the sick in hospitals. Pope Innocent XI approved of the order in 1687, and commanded the Hospitallers, or brethren of the order, to follow the rule of Augustine. They wear round the neck a medal representing the birth of Jesus Christ at Bethlehem; and as to their dress, they follow the Capuchins, but wear shoes, and have a leathern girdle round the waist. A female branch of the order was founded at the same time by Mary Ann del Galdo. The parent-house is at Guatemala, and there are about forty houses in Central and South America.—Helyot, *Ord. Religieux*, i, 477; Wetzer und Welte, i, 688.

Bethlehemite Monk.

Bethlehemite Nun.

Beth'-lehem-Ju'dah (Heb. *Beyth Le'chem Yehudah*, בֵּית לֶחֶם יְהוּדָה, Sept. Βηθλεέμ Ἰουδά), a more distinctive title (Judg. xvii, 7, 8, 9; xix, 1, 18; Ruth i, 1; 1 Sam. xvii, 12) for the place usually called simply BETHLEHEM (q. v.), in the tribe of Judah.

Beth-leptepha (Reland, *Palæst.* p. 648), the capital of Bethlepthephene (Pliny, v, 15), a district opposite Pella, on the west of the Jordan (Josephus, *War*, iv, 8, 1); perhaps identical with the ruined site *Beit-Ilfa*, at the north base of Mt. Gilboa (Van de Velde, *Narrative*, ii, 366). See BETHULIA.

Bethlo'mon (Βαιθλωμῶν), an incorrect form (1 Esdr. v, 17) of the name BETHLEHEM in Judah (comp. Ezra ii, 21).

Beth-ma'ächah (Heb. *Beyth Maakah'* [or *ham-Maăkah'*], [or הַמַּעֲכָה] בֵּית מַעֲכָה, *house of* [*the*] *Maachah;* always with the prefix *Abel* or *Abelah;* Sept. Βαιθμάχα, or Βαιθμααχά v. r. Θαμααχά, etc.), a place named in 2 Sam. xx, 14, 15, and there occurring more as a definition of the position of ABEL than for itself; more fully called ABEL-BETH-MAACHAH (q. v.) in 2 Kings xv, 29. In the absence of more information, we can only conclude that it is identical with MAACHAH, or ARAM-MAACHAH, one of the petty Syrian kingdoms in the north of Palestine. See ARAM.

Beth-mar'cabŏth (Heb. *Beyth Markaboth'*, בֵּית מַרְכָּבוֹת, *house of chariots*, in Chron.; Sept. Βαιθμαρχαβώθ v. r. Βαιθμαριμώθ; or with the art. in Josh., *Beth-ham-markaboth'*, בֵּית־הַמַּרְכָּבֹת, *house* of *the chariots;* Sept. Βηθαμεορχαβώθ v. r. Βαιθμαχερέβ, and Βαιθαμμαορχαοβώθ), one of the towns of Simeon, situated to the extreme south of Judah, with Ziklag and Hormah (Josh. xix, 5; 1 Chron. iv, 31). What "chariots" can have been in use in this rough and

thinly-inhabited part of the country, at a time so early as that at which these lists of towns purport to have been made out, we know not. At a later period—that of Solomon—"chariot cities" are named, and a regular trade with Egypt in chariots was carried on (1 Kings ix, 19; 2 Chron. viii, 6; 1 Kings x, 29; 2 Chron. i, 17), which would naturally require dépôts or stopping-places on the road "up" to Palestine (Stanley, p. 160). In the parallel list, Josh. xv, 30, 31, MADMANNAH (q. v.) occurs in place of Beth-marcaboth; possibly the latter was substituted for the former after the town had become the resort of chariots. Comp. HAZAR-SUSAH.

Bethmäüs (Βηθμαούς), a place located by Josephus (*Life*, § 12) at 12 stadia from Tiberias, toward Sepphoris, and thought by Lightfoot (*Chorogr.* ch. 78) to be the *Beth-Maon* (בית מעין) of the Talmud (*Tosephath Shebiäth*, ch. vii), in Lower Galilee; probably the present ruins *Kulat Ibn-Maan*, a little west of Mejdel (Magdala), along the Sea of Galilee (comp. Schwarz, p. 177). Comp. BETH-MEON; MAON.

Beth-me'ön (Heb. *Beyth Meön'*, בֵּית מְעוֹן, *house of habitation* or *of* Baal-*Meon;* Sept. οἶκος Μαών v. r. Μαώθ), a place in the tribe of Reuben (Jer. xlviii, 23); elsewhere (Josh. xiii, 17) given in the full form BETH-BAAL-MEON (q. v.). See also BETHMAÜS.

Beth-mer'hak (Heb. *Beyth hum-Merchak'*, בֵּית הַמֶּרְחָק, *house of the remoteness;* Sept. translates οἶκος ὁ μακρόαν, Vulg. *procul a domo;* A. V. "a place that was far off"), apparently the proper name of a locality near Jerusalem, and not far beyond the brook Kidron, where King David first halted in his exit from the city on the rebellion of Absalom (2 Sam. xv, 17); doubtless a designation of the environs outside the city wall, in the valley of Jehoshaphat, as being the extreme limit of the houses.

Beth-mil'lo (Heb. *Beyth Millo'*, בֵּית מִלּוֹא, [or בֵּית מִלֹּא,] *wall-house;* Sept. οἶκος Μααλώ or Μαλλώ; Vulg. *oppidum* [or *domus*] *Mello;* Auth. Vers. "house of Millo"), the name of two localities. See MILLO.

1. A fortress (or, according to the Targum, a village) near Shechem (Judg. ix, 20); apparently the same with the citadel (מִגְדַּל, *tower*) of the place (Judg. ix, 46 49). See SHECHEM.

2. A castle or fortification of Jerusalem, where King Jehoash was slain (2 Kings xii, 20, where it is defined as being situated "on the descent to Sillo," q. v.); probably in the quarter of the same name. See JERUSALEM.

Beth-nim'rah (Heb. *Beyth Nimrah'*, בֵּית נִמְרָה, *house of limpid* water; Sept. ἡ Ναμβρά and Βηθναμρά, with many var. readings), one of the "fenced cities" on the east of the Jordan taken and "built" by the tribe of Gad (Num. xxxii, 36), and described as lying "in the valley" (בַּבִּקְעָה) beside Beth-haran (Josh. xiii, 27). In Num. xxxii, 3, it is named simply NIMRAH (q. v.). The "Waters of Nimrim," which are named in the denunciations of Moab by Isaiah (xv, 6) and Jeremiah (xlviii, 34), must, from the context, be in the same locality. See NIMRIM. By Eusebius and Jerome (*Onom.* s. v. Βηθναβρίν, Bethamnaram) the village (called by them *Bethnubris*, Βηθναβρίς, Bethamnaris) is said to have been still standing five miles north of Livias (Beth-haran). The Talmudists call it also *Beth Nimrin* (בֵּית נִמְרִין, comp. *Targum* on Num. xxxii, 3) or *Beth-Namer* (בֵּית נָמֵר, "panther-house," *Peah*, iv, 5; comp. Schwarz, p. 232). The name still survives in the *Nahr-Nimrin*, the Arab appellation of the lower end of the Wady Shoaib, where the waters of that valley discharge themselves into the Jordan close to one of the regular fords a few miles above Jericho (Burckhardt, *Syria*, p. 355). It has been seen by Seetzen (*Reisen*, 1854, ii, 318) and Robinson (*Researches*, ii, 279), but does not appear to have been explored, and all that is known is that the vegetation is very thick, betokening an abundance of water. The Wady Shoaib runs back up into the eastern mountains as far as es-Salt. Its name (the modern form of Hobab?) connects it with the wanderings of the children of Israel, and a tradition still clings to the neighborhood that it was down this valley they descended to the Jordan (Seetzen, ii, 377).

It seems to have escaped notice how nearly the requirements of BETHABARA (q. v.) are met in the circumstances of Bethnimrah—its abundance of water and its situation close to "the region round about Jordan" (ἡ περίχωρος τοῦ Ἰορδάνου, i. e. the CICCAR of the O. T., the Oasis of Jericho), immediately accessible to "Jerusalem and all Judæa" (John i, 28; Matt. iii, 5; Mark i, 5) by the direct and ordinary road from the capital. Add to this that in the Sept. the name of Bethnimrah is found very nearly assuming the form of Bethabara—Βαιθαναβρά, Βηθαβρά, Βεθαραβά (see Holmes and Parsons' text).

Betho'ron (Βαιθωρών), a Græcized form (Judith iv, 4) of the town BETH-HORON (q.v.).

Beth-pa'let (Heb. *Beyth Pe'let*, בֵּית פֶּלֶט, *house of escape*, but found only "in pause," *Beyth Pa'let*, בֵּית פָּלֶט [or בֵּית־]; Sept. Βηθφέλεθ and Βηθφαλάρ or Βαιθφαλάθ), one of the towns in the extreme south of Judah (i. e. assigned to Simeon), named between Heshmon and Hazar-shual (Josh. xv, 27), and inhabited after the captivity (Neh. xi, 26, where it is Anglicized "Beth-phelet"). It corresponds possibly to the "considerable ruin" on *Tell el-Kuseifeh* (Robinson's *Researches*, ii, 620), a short distance N.E. of Moladah (Van de Velde, *Map*).

Beth-paz'zez (Heb. *Beyth Patstsets'*, בֵּית פַּצֵּץ, *house of dispersion;* Sept. Βηθφασής v. r. Βηρσαφής), a town (? near the border) of Issachar, named in connection with En-haddah (Josh. xix, 21); possibly the ruined site *Beit-Jenn*, about five miles west of the south end of the Lake of Galilee (Van de Velde, *Map*).

Beth-pe'ör (Heb. *Beyth Peör'*, בֵּית פְּעוֹר, *house of Peor*, i. e. temple of Baal-Peor; Sept. οἶκος Φογώρ, but in Josh. Βηθφογώρ or Βαιθφογώρ), a place in Moab, no doubt dedicated to the god Baal-peor, on the east of Jordan; according to Eusebius and Jerome (*Onomast.* s. v. Βεθφογόρ, Bethfogo), it lay opposite Jericho, and six miles above Livias or Beth-haran. It was in the possession of the tribe of Reuben (Josh. xiii, 20). In the Pentateuch the name occurs in a formula by which one of the last halting-places of the children of Israel is designated—"the ravine (הַנַּחַל) over against (מוּל) Beth-peor" (Deut. iii, 29; iv, 46). In this ravine Moses was probably buried (Deut. xxxiv, 6). It appears to have been situated on the slope of the eminence (Nebo or Peor), about half way between Heshbon and the north end of the Dead Sea.

Here, as in other cases, the Beth- may be a Hebrew substitution for Baal-, or the name may be an abbreviation of Baal-peor (q. v.).

Beth'phagè (Βηθφαγῆ and Βηθφαγή, prob. for Syro-Chald. בֵּית פַּגָּא, *house of the* unripe *fig*), the name of a village (κώμη) on the Mount of Olives, along the road from Jerusalem to Jericho, and situated at a fork of the road, where our Lord, on his way from Bethany to Jerusalem, procured an ass just before reaching the summit of the Mount of Olives (Matt. xxi, 1; Mark xi, 1; Luke xix, 29). From the two being twice mentioned together (Mark xi, 1; Luke xix, 29), it was apparently close to BETHANY (q. v.), and it appears (from Matt. xxi, 1) to have been nearer to the city. The fact of our Lord's making Bethany his nightly lodging-place (Matt. xxi, 17, etc.) is no confirmation of its direction from Bethphage, since he would doubtless take up his abode in a place where he had friends, even though it were not the first place

at which he arrived on the road. Dr. Robinson argues (*Researches*, ii, 103) from the order of the names in these passages that Bethphage lay to the east of Bethany instead of westward, as the local tradition states; but his view has evidently been biassed by his arrangement of the gospel narrative at that point, by which he places this event on the way from Jericho instead of after the feast at Bethany (see his *Harmony of the Gospels* compared with Strong's *Harmony and Exposition*). The name of Bethphage occurs often in the Talmud (Buxtorf, *Lex Talm.* col. 1691); and the Jewish glossarists misled (see Hux, *Eind.* i, 18, 19) Lightfoot (*Chorog. Cent.* ch. xli) and Otho (*Lex. Rabb.* p. 101 sq.) to regard it as a district extending from the foot of the Mount of Olives to the precincts of Jerusalem, and including the village of the same name (comp. Schwarz, *Palest.* p. 257). By Eusebius and Jerome (*Onomast.* s. v.), and also by Origen (see Büsching, *Harmonie d. Evang.* p. 35), the place was known, though no indication of its position is given; they describe it as a village of the priests, possibly deriving the name from "Beth-phace," signifying in Syriac the "house of the jaw," as the jaw in the sacrifices was the portion of the priests (Reland, p. 653). Schwarz (p. 263 sq.) appears to place Bethphage on the southern shoulder of the "Mount of Offence," above the village of Siloam, and therefore west of Bethany. No remains which could answer to such a position have been found (Robinson, ii, 103), and the traditional site is above Bethany, half way between that village and the top of the mount (see Feustel, *De Bethphage*, Lips. 1686). Dr. Olin mentions (*Trav.* ii, 257) having seen foundations of houses and a cistern hewn in the rock at that place. Dr. Barclay, however (*City of the Great King*, p. 66), identifies Bethphage with traces of foundations and cisterns on the rocky S.W. spur of Olivet, a few hundred yards to the south of the Jericho-Jerusalem road, between Bethany and the Kidron (comp. Stewart, *Tent and Khan*, p. 332). The name of Bethphage, the signification of which, as given above, is generally accepted, is, like those of Bethany, Caphenatha, Bezetha, and the Mount of Olives itself, a testimony to the ancient fruitfulness of this district (Stanley, p. 187).

Beth'-phelet (Neh. xi, 26). See BETH-PALET.

Beth'-rapha (Heb. *Beyth Rapha'*, בֵּית רָפָא, *house of Rapha*, or *of* the *giant;* Sept. Βαθρεφά v. r. Βαζραια), a name occurring in the genealogy of Judah as apparently the eldest of the three sons of Eshton, "men of Rechah" (1 Chron. iv, 12). B.C. post 1618. There is a Rapha in the line of Benjamin and elsewhere, but no apparent connection exists between those and this, nor has the name been identified as belonging to any place.—Smith, s. v. See REPHAIM.

Beth'-rehob (Heb. *Beyth-Rechob'*, בֵּית־רְחוֹב, *house of Rehob;* Sept. οἶκος Ῥωώβ [v. r. Ῥαάβ] and Βαζροώβ [v. r. Ῥοώβ, Βαζραάμ, and even Τώβ]), a place mentioned as having near it the valley in which lay the town of Laish or Dan (Judg. xviii, 28). It was one of the little kingdoms of Aram or Syria, like Zobah, Maachah, and Ish-tob, in company with which it was hired by the Ammonites to fight against David (2 Sam. x, 6). See ARAM. In ver. 8 the name occurs in the shorter form of Rehob, in which form it is doubtless again mentioned in Num. xiii, 21. Being, however, "far from Sidon" (Judg. xviii, 28), this place must not be confounded with two towns of the name of Rehob in the territory of Asher. See REHOB. Robinson conjectures (*Later Researches*, p. 371) that this ancient place is represented by the modern *Hûnin*, a fortress commanding the plain of the Hûleh, in which the city of Dan (Tell el-Kady) lay. See CÆSAREA-PHILIPPI. Hadadezer, the king of Zobah, is said to have been the son of Rehob (2 Sam. viii, 3, 12).—Smith.

Bethsai'da (Βηθσαϊδά, for the Aramæan בֵּית צַיְדָה, *fishing-town*, Buxtorf, *Lex. Talm.* col. 1894), a name which nearly all writers on Palestinian geography since Reland have assigned to two places, not far from each other, on the opposite shores near the head of Lake Tiberias (see Raumer, *Palästina*, p. 109), but which there appears to be no good reason for distinguishing from each other (see Thomson, *Land and Book*, ii, 31 sq.).

1. A town (πόλις, John i, 45) in Galilee (John xii, 21), apparently on the western side of the sea of Tiberias, being in "the land of Gennesareth" (q. v.), and yet toward the northern extremity of the lake (Mark vi, 45). It was the native place of Peter, Andrew, and Philip, and the frequent resort of Jesus (John i, 44; xii, 21, etc.). It was evidently in near neighborhood to Capernaum and Chorazin (Matt. xi, 21; Luke x, 13; and comp. Mark vi, 45 with John vi, 16), and, if the interpretation of the name is to be trusted, close to the water's edge. By Jerome (*Comm. in Esai.* ix, 1) and Eusebius (*Onom.*) these towns and Tiberias are all mentioned together as lying on the shore of the lake. Epiphanius (*adv. Hær.* ii) says of Bethsaida and Capernaum that they were not far apart. Willibald (A.D. 722) went from Magdalum to Capernaum, thence to Bethsaida, and then to Chorazin. These ancient notices, however, though they fix its general situation, none of them contain any indication of its exact position, and as, like the other two towns just mentioned, its name and all memory of its site have perished, no positive identification can be made of it. It is true that Pococke (ii, 99) finds Bethsaida at *Irbid;* Seetzen at *Khan Minyeh* (Zach's *Monatl. Corresp.* xviii, 348); Nau at *Mejdel* (*Voyage*, p. 578; Quaresmius, ii, 866), apparently between Khan Minyeh and Mejdel; and others at *Tabighah* (so Robinson)—all different points on the western shore of the lake. The Christians of Nazareth and Tiberias are indeed acquainted with the name, as well as that of Capernaum, from the New Testament; and they have learned to apply them to different places according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travellers. It is thus that Dr. Robinson (*Bibl. Researches*, iii, 295) accounts for the fact that travellers have sometimes heard the names along the lake. Whenever this has not been the consequence of direct leading questions, which an Arab would always answer affirmatively, the names have doubtless been heard from the monks of Nazareth, or from the Arabs in a greater or less degree dependent upon them. The position of this Bethsaida mainly depends upon that of Capernaum, from which it was not far distant, to the north, on the shore (Robinson, new ed. of *Researches*, iii, 358, 359). If Capernaum be fixed at Khan Minyeh, then Bethsaida was probably at *'Ain el-Tab'ghah;* but if (as on some accounts is more likely) Capernaum is to be located at 'Ain el-Mudawarah, then Bethsaida itself must be placed at *Khan el-Minyeh;* and in that case it may have sprung up as a restoration of the more ancient CINNERETH, but nearer the shore. See CAPERNAUM.

2. Christ fed the 5000 "near to a city called Bethsaida" (Luke ix, 10); but it has been thought from the parallel passages (Matt. xiv, 13; Mark vi, 32-45) that this event took place, not in Galilee, but on the eastern side of the lake. This was held to be one of the greatest difficulties in sacred geography (Cellar. *Notit. Orb.* ii, 536) till the ingenious Reland seemed to have afforded materials for a satisfactory solution of it by distinguishing *two* Bethsaidas, one on the western and the other on the north-eastern border of the lake (*Palæst.* p. 653). The former was undoubtedly "the city of Andrew and Peter;" and, although Reland did not himself think that the other Bethsaida is mentioned in the New Testament, it has been thought by later writers to be more in agreement with the sacred text to conclude that it was the Bethsaida near which Christ fed the 5000, and also, probably, where the blind

man was restored to sight. This appears also to have been the Bethsaida of Gaulonitis, afterward called *Julias*, which Pliny (*Hist. Nat.* v, 15) places on the eastern side of the lake and of the Jordan, and which Josephus describes as situated in Lower Gaulonitis, just above the entrance of the Jordan into the lake (*War*, ii, 9, 1; iii, 10, 7). It was originally only a village, called Bethsaida (Βηθσαϊδά), but was rebuilt and enlarged by Philip the Tetrarch not long after the birth of Christ, and received the name of *Julias* in honor of Julia, the daughter of Augustus (Josephus, *Ant.* xviii, 2, 1). Philip seems to have made it his occasional residence; and here he died, and was buried in a costly tomb (*Ant.* xviii, 4, 6). At the northern end of the lake of Gennesareth the mountains which form the eastern wall of the valley through which the Jordan enters the lake, throw out a spur or promontory which extends for some distance southward along the river. This is known by the people on the spot by no other name than et-*Tell* (the hill). On it are some ruins, which were visited by the Rev. Eli Smith, and proved to be the most extensive of any in the plain. The place is regarded as a sort of capital by the Arabs of the valley (the Ghawarineh), although they have lost its ancient name, and now occupy only a few houses in it as magazines. The ruins cover a large portion of the tell, but consist entirely of unhewn volcanic stones, without any distinct trace of ancient architecture (Robinson, *Bibl. Researches*, iii, 308). M. De Saulcy, however, objects to this location of Bethsaida, that in et-Tell there are only what may be called ruins of a barbarous age, and not such as would mark the remains of the splendid structures of Julias; that it is situated too far from the lake to be properly called a "fishing-town," and that this position is inconsistent with Josephus's account of his military operations against Sylla (*Life*, § 72). He therefore thinks that Bethsaida was located at *Tell-Houm*, formerly regarded as the site of Capernaum (*Narrative*, ii, 377). But this position is inconsistent with his own identification of other neighboring localities, and fails also to meet the requirements of the scriptural texts.

Of this Bethsaida we have certainly one, and probably two mentions in the Gospels: (1.) That named above, of the feeding of the 5000 (Luke ix, 10). The miracle took place in a τόπος ἔρημος, a vacant, lonely spot, somewhere up in the rising ground at the back of the town, covered with a profusion of green grass (John vi, 3, 10; Mark vi, 39; Matt. xiv, 19); and in the evening the disciples went down to the water and went home across the lake (εἰς τὸ πέραν) to Bethsaida (Mark vi, 45), or, as John (vi, 17) and Matthew (xiv, 34) more generally express it, toward Capernaum, and to the land of Gennesareth. The coincidence of the two Bethsaidas occurring in the one narrative, and that on the occasion of the only absolutely certain mention of the eastern one, is extraordinary. In the very ancient Syriac recension (the Nitrian) just published by Mr. Cureton, the words in Luke ix, 10, "belonging to the city called Bethsaida" are omitted.

(2.) The other, highly probable, mention of this place is in Mark viii, 22, where it is called a "village" (κώμη). If Dalmanutha (viii, 10) or Magdala (Matt. xv, 39) was on the west side of the lake, then was Bethsaida on the east, because in the interval Christ had departed by ship to the other side (Mark viii, 13). And with this well accords the mention immediately after of the villages of Cæsarea-Philippi (ver. 27), and of the "high mountain" of the transfiguration (ix, 2), which was not the traditional spot (Mt. Tabor), but a part of the Hermon range somewhere above the source of the Jordan.

3. It is doubtful, however, whether, after all, there exists any real necessity for supposing two places of this name. As they could not have been very far from each other, the assumption is in itself a very improbable one, especially as the name nowhere occurs with any epithet or note of distinction, and neither Josephus nor any other ancient writer speaks of such a difference or duplication. In fact, all the circumstances under which every mention of the locality occurs, whether in Scripture or elsewhere, may be met by a location at the mouth of the Upper Jordan on the lake: (1.) This corresponds to the only definite mention of the spot by Josephus (*Ant.* xviii, 2, 1), as being "situate at Lake (πρὸς λίμνῃ) Gennesareth." (2.) This would be popularly called a part of Galilee (John xii, 21), and yet might very easily be reckoned as belonging to Lower Gaulonitis (Joseph. *War*, ii, 9, 1), since it was really on the border between these two districts. (3.) It would thus lie directly on the route from the western shore of the lake to Cæsarea-Philippi (Mark viii, 22, comp. with 10 and 27). (4.) Such a position readily reconciles the statements in the accounts of Christ recrossing the lake after both miracles of the loaves: [1.] In Mark vi, 32 (comp. John vi, 1), the passage was directly across the northern end of the lake from Capernaum to a retired spot on the shore somewhat S.E. of Bethsaida; thence the disciples started to cross merely the N.E. *corner* of the Lake to Bethsaida itself (Mark vi, 45), but were driven by the head-wind during the night to a more southerly point, and thus reached Capernaum (John vi, 17, 21, 24), after having traversed the plain of Gennesareth (Matt. xiv, 34; Mark vi, 53). [2.] In Mark viii, 10, the passage was likewise directly across the upper portion of the lake, but in an opposite direction, from the Decapolis (ver. 31) to the vicinity of Magdala (Matt. xv, 39), thence along the shore and around the N.W. head of the lake to Bethsaida (Mark viii, 22), and so on northward to the scene of the transfiguration in the region of Cæsarea-Philippi (Matt. xvi, 13). [3.] The position of et-Tell is too far from the shore to correspond with the notices of Bethsaida and Livias, which require a situation corresponding to that of the modern ruined village *el-Araj*, containing some vestiges of antiquity (Robinson, *Researches*, iii, 304), immediately east of the debouchure of the Upper Jordan. (See Forbiger, *Situs desertorum Bethsaidæ*, Lips. 1742).

Beth'samos (Βαιθασμών v. r. Βαιθασμώθ), a place of which 42 inhabitants are stated to have returned from the captivity (1 Esdr. v, 18); evidently the BETH-AZMAVETH (q. v.) of the genuine text (Neh. vii, 28; simply AZMAVETH in Ezra ii, 24).

Beth'san (Βαιθσάν), a Græcized form (1 Macc. v, 52; xii, 40, 41) of the name of the city BETH-SHAN (q. v.).

Beth'-shan (Heb. *Beyth-Shan'*, בֵּית־שָׁן, Sept. Βαιθσάν v. r. Βαιθσάμ), an abridged form (1 Sam. xxxi, 10, 12; 2 Sam. xxi, 12) of the name of the city BETH-SHEAN (q. v.).

Beth-she'an (Heb. *Beyth Shean'*, בֵּית שְׁאָן, *house of security;* Sept. Βηθσάν, also [in 1 Kings iv, 12] Βηθσαάν, and οἶκος Σαάν, and [in 1 Chron. vii, 29] Βαιθσάν v. r. Βαιθσαάν; in Samuel BETH-SHAN, in the Apocrypha BETHSAN, in Josephus Βήθσανα or Βεθσάνη; in the Talmud *Beisan*, בֵּיסָן [but see Otho, *Lex. Rabb.* p. 103]; in Steph. Byz. [p. 675] Βαισών; in the *Onomasticon*, Euseb. Βήθσαν, Jerome Bethsan; also [according to Schwarz, *Palest.* p. 148, note] in 1 Kings xxii, 39, the "ivory-house" of Solomon, בֵּית הַשֵּׁן, *Beyth hash-Shen'*, *house of the tooth;* Sept. οἶκος ἐλεφάντινος), a city which, with its "daughter" towns, belonged to Manasseh (1 Chr. vii, 29), though within the original limits of Issachar (Josh. xvii, 11), and therefore on the west of Jordan (comp. 1 Macc. v, 52). It was not subdued, however, by either tribe, but remained for a long time in the hands of the Canaanites and Philistines (Judg. i, 27). The corpses of Saul and his sons were fastened up to the wall of Bethshean by the Philistines (1 Sam. xxxi, 10, 12) in the open "street" or space (רְחֹב), which—then as now—fronted

the gate of an Eastern town (2 Sam. xxi, 12). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Bethshean" was under the charge of one of his commissariat officers (1 Kings iv, 12). From this time we lose sight of Bethshean till the period of the Maccabees, in connection with whose exploits it is mentioned more than once in a cursory manner (1 Macc. v, 52; comp. 1 Macc. xii, 40, 41). Alexander Jannæus had an interview here with Cleopatra (Josephus, *Ant.* xiii, 13, 3); Pompey marched through it on his way from Damascus to Jerusalem (*b.* xiv, 3, 4); Gabinius fortified it (*ib.* xiv, 5, 3); and in the Jewish war 13,000 Jews were slain by the Scythopolitans (*War*, ii, 18, 3). It was 600 stadia from Jerusalem (2 Macc. xii, 29), 120 from Tiberias (Josephus, *Life*, 65), and 16 miles from Gadara (*Itin. Anton.*; comp. Ammian. Marc. xix, 12). In the Middle Ages the place had become desolate, although it still went by the name of *Metropolis Palæstinæ tertia* (Will. Tyr. p. 749, 1034; Vitriacus, p. 1119). We find bishops of Scythopolis at the councils of Chalcedon, Jerusalem (A.D. 536), and others. During the Crusades it was an archbishopric, which was afterward transferred to Nazareth (Raumer's *Palästina*, p. 147–149).

Bethshean also bore the name of *Scythopolis* (Σκυθῶν πόλις, 2 Macc. xii, 29), perhaps because Scythians had settled there in the time of Josiah (B.C. 631), in their passage through Palestine toward Egypt (Herod. i, 205; comp. Pliny, *Hist. Nat.* v, 16, 20; Georg. Syncellus, p. 214). This hypothesis is supported by 2 Macc. xii, 30, where mention is made of "Jews who lived among the Scythians (Σκυθοπολῖται) (in Bethshan"); and by the Septuagint version of Judg. i, 27 (Βαιθσάν, ἥ ἐστι Σκυθῶν πόλις). In Judith iii, 2, the place is also called Scythopolis (Σκυθῶν πόλις), and so likewise by Josephus (*Ant.* v, 1, 22; xii, 8, 5; xiii, 6, 1) and others (Strabo, xvi, 763; Ptolemy, v, 15, 23). The supposition that these were descendants of the Scythians in Palestine (comp. Ezek. xxxix, 11) renders more intelligible Coloss. iii, 11, where the Scythian is named with the Jew and Greek; and it also explains why the ancient rabbins did not consider Scythopolis (*Beisan*) as a Jewish town (comp. Joseph. *Life*, 6), but as one of an unholy people (Havercamp, *Observat. ad Joseph. Antiq.* v, 1, 22). On coins the place is called *Scythopolis* and *Nysa* (so Pliny, v, 16), with figures of Bacchus and the panther (Eckhel, p. 438-440; comp. Reland, p. 993 sq.). As Succoth lay somewhere in the vicinity east of the Jordan, some would derive Scythopolis from *Succothopolis* (Reland, p. 992 sq.; Gesenius, in Burckhardt, p. 1053, German edit.). It has also, with as little probability, been supposed to be the same as Beth-shittim (Judg. vii, 22). Josephus does not account Scythopolis as belonging to Samaria, in which it geographically lay, but to Decapolis, which was chiefly on the other side of the river, and of which he calls it the largest town (*War*, iii, 9, 7). See Scythopolis.

The ancient native name, as well as the town itself, still exists in the *Beisan* of the present day (Robinson, *Researches*, iii, 174). It stands on a rising ground somewhat above the valley of the Jordan, or in the valley of Jezreel where it opens into the Jordan valley. It is on the road from Jerusalem to Damascus, and is about three miles from the Jordan, fourteen from the southern end of Lake Gennesareth, and sixteen from Nazareth. The site of the town is on the brow of the descent by which the great plain of Esdraelon drops down to the level of the Ghôr. A few miles to the west are the mountains of Gilboa, and close beside the town, on the north, runs the water of the *Ain-Jalûd*, the fountain of which is in Jezreel, and is in all probability the spring by which the Israelites encamped before the battle in which Saul was killed (1 Sam. xxix, 1). Three other large brooks pass through or by the town; and in the fact of the abundance of water, and the exuberant fertility of the soil consequent thereon, as well as in the power of using their chariots, which the level nature of the country near the town conferred on them (Josh. xvii, 16), resides the secret of the hold which the Canaanites retained on the place. So great was this fertility, that it was said by the rabbins that if Paradise was in the Land of Israel, Beth-shean was the gate of it, for its fruits were the sweetest in all the land (see Lightfoot, *Chor. Cent.* lx). If Jabesh-Gilead was where Dr. Robinson conjectures—at ed-Deir in Wady Yâbis—the distance from thence to Beisan, which it took the men of Jabesh "all night" to traverse, cannot be much beyond ten miles. The modern Beisan is a poor place containing not more than sixty or seventy houses. The inhabitants are Moslems, and are described by Richardson and others as a set of inhospitable and lawless fanatics. The ruins of the ancient city are of considerable extent. It was built along the banks of the rivulet which waters the town and in the valleys formed by its several branches, and must have been nearly three miles in circumference. The chief remains are large heaps of black hewn stones, with many foundations of houses and fragments of a few columns (Burckhardt, p. 243). The principal object is the theatre, which is quite distinct, but now completely filled up with weeds; it measures across the front about 180 feet, and has the singularity of possessing three oval recesses half way up the building, which are mentioned by Vitruvius as being constructed to contain the brass sounding-tubes. Few theatres had such an apparatus even in the time of this author, and they are scarcely ever met with now. The other remains are the tombs, which lie to the north-east of the Acropolis, without the walls. The sarcophagi still exist in some of them; triangular niches for lamps have also been observed in them; and some of the doors continue hanging on the ancient hinges of stone in remarkable preservation. Two streams run through the ruins of the city, almost insulating the Acropolis. There is a fine Roman bridge over the one to the south-west of the Acropolis, and beyond it may be seen the paved way which led to the ancient Ptolemais, now Acre. The Acropolis is a high circular hill, on the top of which are traces of the walls which encompassed it (Irby and Mangles, *Travels*, p. 301–303). See also Robinson, *Later Bib. Res.* p. 329 sq.; Van de Velde, *Narrative*, ii, 359–363; Thomson, *Land and Book*, ii, 172 sq.

Beth'-shemesh (Heb. *Beyth She'mesh*, בֵּית שֶׁמֶשׁ, *house of* the *sun*; in pause *Beyth Sha'mesh*, בֵּית שָׁמֶשׁ; Sept. in Josh. xv, 10, πόλις ἡλίου, elsewhere in Josh. and Judg. Βηθσάμες, in Sam. and Chron. Βαιθσαμύς, in Kings Βαιθσάμις, in Jer. Ἡλιούπολις; Josephus Βηθσάμη, *Ant.* vi, 1, 3), the name of four places. See Heliopolis.

1. A sacerdotal city (Josh. xxi, 16; 1 Sam. vi, 15; 1 Chron. vi, 59) in the tribe of Dan, on the northern border (between Chesalon and Timnath) of Judah (Josh. xv, 10), toward the land of the Philistines (1 Sam. vi, 9, 12), probably in a lowland plain (2 Kings xiv, 11), and placed by Eusebius and Jerome (*Onomast.* s. v. Βηθσάμες, Bethsamis) ten Roman miles from Eleutheropolis, in the direction of the road to Nicopolis. The expression "went down" in Josh. xv, 10; 1 Sam. vi, 21, seems to indicate that the position of the town was lower than Kirjath-jearim; and it is in accordance with the situation that there was a valley (עֵמֶק) of corn-fields attached to the place (1 Sam. v, 13). It was a "suburb city" (Josh. xxi, 16; 1 Chron. vi, 59), and it is named in one of Solomon's commissariat districts under the charge of Ben-Dekar (1 Kings iv, 9). It was the scene of an encounter between Jehoash, king of Israel, and Amaziah, king of Judah, in which the latter was worsted and made prisoner (2 Kings xiv, 11, 13; 2 Chron. xxv, 21, 23).

Later, in the days of Ahaz, it was taken and occupied by the Philistines, together with several other places in this locality (2 Chron. xxviii, 18).

From Ekron to Beth-shemesh a road (דֶּרֶךְ, ὁδός) existed along which the Philistines sent back the ark by milch-kine after its calamitous residence in their country (1 Sam. vi, 9, 12); and it was in the field of "Joshua the *Beth-shemite*" (q. v.) that the "great Abel" (whatever that may have been, prob. a stone; see ABEL-) was on which the ark was set down (1 Sam. vi, 18). On this occasion it was that, according to the present text, "fifty thousand and threescore and ten men" were miraculously slain for irreverently exploring the sacred shrine (1 Sam. vi, 19). This number has occasioned much discussion (see Schram, *De plaga Bethschemitarum*, Herb. 17..). The numeral in the text has probably been erroneously transcribed. See ABBREVIATION. The Syriac and Arabic have 5070 instead of 50070, and this statement agrees with 1 Cod. Kennicott (comp. Gesenius, *Gesch. der Hebr. Sprache*, p. 174). Even with this reduction, the number, for a provincial town like Beth-shemesh, would still be great. We may therefore suppose that the number originally designated was 570 only, as the absence of any intermediate denomination between the first two digits would seem to indicate. The fact itself has been accounted for on natural principles by some German writers in a spirit at variance with that of Hebrew antiquity, and in which the miraculous part of the event has been explained away by ungrammatical interpretations. See NUMBER.

By comparison of the lists in Josh. xv, 10; xix, 41, 43, and 1 Kings iv, 9, it will be seen that IR-SHEMESH (q. v.), "city of the sun," must have been identical with Beth-shemesh, Ir being probably the older form of the name; and again, from Judg. i, 35, it appears as if Har-cheres, "mount of the sun," were a third name for the same place, suggesting an early and extensive worship of the sun in this neighborhood. See HERES.

Beth-shemesh is no doubt the modern *Ain-shems* found by Dr. Robinson in a position exactly according with the indications of Scripture, on the north-west slopes of the mountains of Judah—"a low plateau at the junction of two fine plains" (*Later Researches*, p. 153)—about two miles from the great Philistine plain, and seven from Ekron (*Researches*, iii, 17–20; comp. Schwarz, *Palest.* p. 98). It is a ruined Arab village constructed of ancient materials. To the west of the village, upon and around the plateau of a low swell or mound, are the vestiges of a former extensive city, consisting of many foundations and the remains of ancient walls of hewn stone. With respect to the exchange of Beth for Ain, Dr. Robinson remarks (iii, 19): "The words Beit (Beth) and Ain are so very common in the Arabic names of Palestine, that it can excite no wonder there should be an exchange, even without an obvious reason. In the same manner the ancient Beth-shemesh (Heliopolis of Egypt) is known in Arabian writers as Ain-shems" (see below). See BETH-; EN-.

2. A city near the southern border of Issachar, between Mount Tabor and the Jordan (Josh. xix, 22); probably the same with the present village *Kaukab* ("the star") *el-Hawa* (Schwarz, *Palest.* p. 167), which is also identical with the *Belvoir* of the Crusaders (see Robinson, *Researches*, iii, 226).

3. One of the "fenced cities" of Naphtali, named (Josh. xix, 38; Judg. i, 33) in connection with Bethanath, from neither of which places were the Canaanite inhabitants expelled, but became tributaries to Israel. Jerome's expression (*Onom.* Bethsamis) in reference to this is perhaps worthy of notice, "in which the original inhabitants (*cultores*, ? worshippers) remained;" possibly glancing at the worship from which the place derived its name. Keil (*Comment on Josh.* p. 440) confounds this place with the foregoing. M. De Saulcy suggests (*Narrative*, ii, 422) that it may have been identical with a village called *Medjel esh-Shems*, seen by him on the brow of a hill west of the road from Banias to Lake Phiala; it is laid down on Van de Velde's *Map* at 2½ miles north of the latter.

4. By this name is mentioned (Jer. xliii, 13) an idolatrous temple or place in Egypt, usually called *Heliopolis* (q. v.) or *On* (Gen. xli, 45). In the Middle Ages Heliopolis was still called by the Arabs *Ain-Shems*, which is the modern name (Robinson, *Researches*, i, 36). See AVEN; ON.

Beth'-shemite (Heb. *Beyth hash-Shimshi'*, בֵּית הַשִּׁמְשִׁי; Sept. ἐκ Βαιθσαμύς, ὁ Βαιθσαμῦσίτης), an inhabitant (1 Sam. vi, 14, 18) of the BETH-SHEMESH (q. v.) in Judæa.

Beth-shit'tah (Heb. *Beyth hash-Shittah'*, בֵּית הַשִּׁטָּה, *house of the acacia*; Sept. Βηθασεττά v. r. Βηθασεδ and Βοσαέττα), a place near the Jordan (comp. Josephus, who only names it as a "valley encompassed with torrents," *Ant.* v, 6, 5), apparently between Bethshean and Abel-meholah, or at least in the vicinity of (Heb. toward) Zarerath, whither the flight of the Midianites extended after their defeat by Gideon in the valley of Esdraelon (Judg. vii, 20); probably the village of *Shutta* discovered by Robinson (*Researches*, iii, 219) south-east of Jebel Duhy (Schwarz says, incorrectly, one mile west, *Palest.* p. 163), and east of Jezreel (De Saulcy, *Dead Sea*, ii, 307); although this is west of Bethshean, and farther from the Jordan than we should expect. See SHITTIM.

Bethso (Βηθσώ), a place mentioned by Josephus (*War*, v, 4, 2) as "so named" (*καλούμενος*), through which the old or first wall of Jerusalem ran southward from the Gate Gennath around Mount Zion, and before reaching the Gate of the Essenes. It is apparently for the Heb. בֵּית צוֹאָה, *Beyth-Tsoäh'*, *house of dung*, q. d. dunghill; probably from the adjoining Dung-gate (q. v.), through which ordure seems to have been carried to the valley of Hinnom. Schwarz (*Palest.* p. 254) incorrectly locates it on the north-east part of the city. See JERUSALEM.

Bethsu'ra (ἡ or τὰ Βαιθσούρα), a Græcized form (1 Macc. iv, 29, 61; vi, 7, 26, 31, 49, 50; ix, 52; x, 14; xi, 65; xiv, 7, 33; 2 Macc. xi, 5; xiii, 19, 22) of the BETH-ZUR (q. v.) of Judah (Josh. xv, 58).

Beth-tap'puäh (Heb. *Beyth-Tappu'ach*, בֵּית תַּפּוּחַ, *apple-house*, i. e. orchard; Sept. Βηθθαπφουέ v. r. Βαιθαχού), a town of Judah, in the mountainous district, and near Hebron (Josh. xv, 53; comp. 1 Chr. ii, 43), where it has been discovered by Robinson (*Researches*, ii, 428) under the modern name of *Teffûh*, 1¾ hour, about five miles, west of Hebron, on a ridge of high table-land. The terraces of the ancient cultivation still remain in use; and though the "apples" have disappeared, yet olive-groves and vineyards, with fields of grain, surround the place on every side (Schwarz, *Palest.* p. 105). See APPLE.

The simple name of Tappuah was borne by another town of Judah, which lay in the rich lowland of the Shefela (Josh. xiv, 34). See TAPPUAH. Also by one on the border between Manasseh and Ephraim (Josh. xvi, 8). See EN-TAPPUAH.

Bethu'ël (Heb. *Bethuël'*, בְּתוּאֵל), the name of a man and also of a place.

1. (For מְתוּ־אֵל, *individual of God* [see METHU-]; Sept. Βαθουήλ, Josephus Βαθούηλος.) The son of Nahor by Milcah, nephew of Abraham, and father of Rebekah (Gen. xxii, 22, 23; xxiv, 15, 24, 47; xxviii, 2). In xxv, 20, and xxviii, 5, he is called "Bethuel the Syrian" (i. e. Aramite). Though often referred to as above in the narrative of Rebekah's marriage, Bethuel only appears in person once (xxiv, 50), for

her brother Laban takes the leading part in the transaction. Upon this an ingenious conjecture is raised by Blunt (*Coincidences*, i, 4) that he was the subject of some imbecility or other incapacity. The Jewish tradition, as given in the Targum Ps.-Jonathan on Gen. xxiv, 55 (comp. 33), is that he died on the morning after the arrival of Abraham's servant, owing to his having eaten a sauce containing poison at the meal the evening before, and that on that account Laban requested that his sister's departure might be delayed for a year or ten months. Josephus was perhaps aware of this tradition, since he speaks of Bethuel as dead (*Ant.* i, 16, 2). B.C. 2023. See SISTER.

2. (For בֵּית־אֵל, *house of God;* Sept. Βαθούήλ v. r. Βαθούλ.) A southern city of Judah, i. e. Simeon (1 Chron. iv, 30), elsewhere (Josh. xix, 4) called BETHUL (q. v.).

Beth'ul (Heb. *Bethul'*, בְּתוּל, contracted for *Bethuel;* Sept. Βαθούλ v. r. Βουλά), a town of Simeon in the south, named with Eltolad and Hormah (Josh. xix, 4). In the parallel lists in Josh. xv, 30, and 1 Chron. iv, 9, the name appears under the forms of CHESIL and BETHUEL, and probably also under that of BETHEL in Josh. xii, 16. Calmet incorrectly supposes it to be also the *Bethulia* of Judith (iv, 5; vi, 1). He has somewhat greater probability, however, in identifying it with the *Bethelia* (Βηθηλία) of which Sozomen speaks (*Eccl. Hist.* v, 15), as a town belonging to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiquity; particularly a pantheon (or temple dedicated to all the gods), situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. He conjectures that it was named (*house of God*) from this temple. Jerome (*Vita S. Hilarionis*, p. 84) alludes to the same place (*Betulia*); and it is perhaps the episcopal city *Betulium* (Βητούλιον, Reland, *Palæst.* p. 639). There is a *Beit-Ula* extant a little south of the road from Jerusalem toward Gaza (Robinson's *Res.* ii, 342 note), about seven miles N.W. of Hebron (Van de Velde's *Map*); but this is entirely too far north for the region indicated, which requires a location in the extreme S.W., possibly at the present water-pits called *Themail* (Robinson, i, 299), or rather the ruins just north of them, and four miles south of Beer-sheba (Van de Velde, *Map*). According to Schwarz (*Palest.* p. 113), it is identical with a hill (*Jebel Hassy*, Van de Velde, *Memoir*, p. 295) S.W. of Eleutheropolis, which he says is still called *Bethulia;* but this lacks confirmation, and is also too far north.

Bethu'lia (or rather *Betylua*, Βετυλούα, for the Heb. בְּתוּלָיָה [Simonis, *Onom. N. T.* p. 41] or בְּתוּלִיָּה for בְּתוּאֵלִיָּה, *house of God Jehovah*), a place mentioned only in the apocryphal book of Judith (iv, 6; vi, 10, 11, 14; vii, 1, 3, 6, 13, 20; viii, 3, 11; x, 6; xi, 19; xii, 7; xiii, 10; xv, 3, 6; xvi, 21, 23), of which it was the principal scene, and where its position is minutely described. It was near Dothaim (iv. 6), on a hill which overlooked (ἀπέναντι) the plain of Esdraelon (vi, 11, 13, 14; vii, 7, 10; xiii, 10), and commanded the passes from that plain to the hill country of Manasseh (iv, 7; vii, 1), in a position so strong that Holofernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells (πηγαί) which were "under the city," in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (vi, 11; vii, 7, 13, 21). Notwithstanding this detail, however, the identification of the site of Bethulia has hitherto been so great a puzzle as to form an important argument against the historical truth of the book of Judith (see Cellarii *Notit.* iii, 13, 4). See JUDITH. In the Middle Ages the name of Bethulia was given to "the Frank Mountain," between Bethlehem and Jerusalem (Robinson, ii, 172), but this is very much too far to the south to suit the narrative. Modern tradition has assumed it to be *Safed* in North Galilee (Robinson, iii, 152), which again, if in other respects it would agree with the story, is too far north. Von Raumer (*Paläst.* p. 135) suggests *Sanûr*, which is perhaps nearer to probability, especially since the discovery of Dothan (q. v.), which is probably meant by the Dothaim of Judith (see Schubert, iii, 161; Stewart, p. 421; Van de Velde, *Narrative*, i, 367). The ruins of that town are on an "isolated rocky hill," with a plain of considerable extent to the east, and, so far as situation is concerned, naturally all but impregnable (Robinson, iii, 325). It is about three miles from Dothan, and some six or seven from Jenin (Engannim), which stand on the very edge of the great plain of Esdraelon. Though not absolutely commanding the pass which leads from Jenin to Sebustieh, and forms the only practicable ascent to the high country, it is yet sufficiently near to bear out the somewhat vague statement of Judith v, 6. Nor is it unimportant to remember that Sanûr actually endured a siege of two months from Djezzar Pasha without yielding, and that on a subsequent occasion it was only taken after a three or four months' investment by a force very much out of proportion to the size of the place (Robinson, iii, 152). The most complete identification, however, is that by Schultz (in Williams's *Holy City*, i, Append. p. 469), who finds Bethulia in the still extant though ruined village *Beit-Ilfa*, on the northern declivity of Mt. Gilboa, containing rock graves, sarcophagi, and other marks of antiquity, and having a fountain near (comp. Ritter, *Erdk.* xv, 423 sq.; Gross, in the *Zeitschr. d. deutschen morg. Gesellsch.* iii, 58, 59). Dr. Robinson (*Later Bib. Res.* p. 337), with his usual pertinacity, disputes this conclusion. See BETH-LEPHTEPHA.

Bethune, GEORGE W., D.D., a Reformed Dutch minister and eminent orator, was born in New York city, March 18, 1805. His father, Divie Bethune, was an eminent merchant, noted for his piety and philanthropy. His mother was the daughter of Isabella Graham (q. v.), whose saintly virtues she inherited. After an academical education in New York, he pursued his collegiate studies at Dickinson College, Carlisle, Pennsylvania, at that time under the presidency of Dr. Mason, and, after graduating, entered the Theological Seminary at Princeton in 1822. In 1825 he was licensed by the New York Presbytery, and ordained to the ministry. After serving a year as naval chaplain at Savannah, he accepted the pastoral charge of the Reformed Protestant Dutch church at Rhinebeck, where he remained until 1830, when he was called as pastor to Utica; from there he went to Philadelphia (1834) as pastor of the Crown Street church. He resigned his charge in the latter city in 1849, and removed to Brooklyn, where a new church was built expressly for him, and in which he ministered until 1859, when illness compelled him to resign and spend a year in Europe. On his return he became associate pastor of Dr. Van Nest's church in New York, but, his strength continuing to decline, he was again compelled to go to Europe in search of health. On this tour he died at Florence, Italy, April 27, 1862, of congestion of the brain. Dr. Bethune was one of the leading men of the Reformed Dutch Church. All the boards of the Church shared his sympathies and labors, but, in particular, he devoted himself to the service of the Board of Publication. He was of opinion that a sound religious literature, doctrinal as well as practical, was needed, and must be brought down to the means of the masses, and that treatises on special doctrines, which general societies could not publish, should be prepared and issued. To show his interest in this work, he made over to the board several of his own works of high character. Though always a conservative in politics, he was a determined opponent of slavery, and it was principally due to him that the General Synod declined receiving

the classis of North Carolina into the body. When James Buchanan was elected president, Dr. Bethune wrote a long letter to that gentleman, with whom he had close personal relations, imploring him, as he loved his country, and would prevent the calamity of a civil war, to use his great influence, when in the presidential chair, to arrest the march of the slave power. Dr. Bethune was for many years one of the most distinguished ornaments of the American pulpit. He was exceedingly effective, and always popular on the platform and before a lyceum; but the place in which, above all others, he loved to appear, was the pulpit, and the themes on which he delighted to expatiate were the distinctive doctrines of the old theology of Scotland and Holland. As a writer he was luminous and vigorous, with a rare grace of style. His theological acquirements were large and solid, and his general culture rich and varied. As a belles-lettres scholar he had few superiors. Himself a poet, he had rare critical taste, as was shown in his *British Female Poets, with Biographical and Critical Notices*. He also edited Walton's *Complete Angler* with a loving devotion. His works also include *Lays of Love and Faith* (12mo); *Early Lost, Early Saved* (Philad. 18mo); *History of a Penitent* (18mo); *Fruits of the Spirit* (Philad. 8vo); *Sermons* (Philad. 1846, 12mo); *Life of Mrs. Bethune* (N. Y. 1863, 12mo); *Lectures on the Heidelberg Catechism* (N. Y. 1864, 2 vols. 12mo).

Beth-Zechariah. See BATH-ZACHARIAS.

Beth'-zur (Heb. *Beyth-Tsur'*, בֵּית־צוּר, *house of the rock;* Sept. Βηθσούρ, in 2 Chron. Βαιθσουρά, in 1 Chron. v. r. Βαιθσούρ; Apocrypha and Josephus Βεθσούρα), a town in the mountains of Judah, named between Halhul and Gedor (Josh. xv, 58). So far as any interpretation can, in their present imperfect state, be put on the genealogical lists of 1 Chron. ii, 42-49, Beth-zur would appear from verse 45 to have been founded by the people of Maon, which again had derived its origin from Hebron. However this may be, Beth-zur was "built," i. e. probably fortified, by Rehoboam, with other towns of Judah, for the defence of his new kingdom (2 Chron. xi, 7). After the captivity the people of Beth-zur assisted Nehemiah in the rebuilding of the wall of Jerusalem (Neh. iii, 16); the place had a "ruler" (שַׂר), and the peculiar word *Pelek* (פֶּלֶךְ) is employed to denote a district or circle attached to it, and to some other of the cities mentioned here. See TOPOGRAPHICAL TERMS. In the wars of the Maccabees, Beth-zur or Beth-sura (then not a large town, πολίχνη, Joseph. *War*, i, 1, 4) played an important part. It was "the strongest place in Judæa" (Joseph. *Ant.* xiii, 5, 6), having been fortified by Judas and his brethren "that the people might have a defence against Idumæa," and they succeeded in making it "very strong, and not to be taken without great difficulty" (Josephus, *Ant.* xii, 9, 4); so much so that it was able to resist for a length of time the attacks of Simon Mac. (1 Macc. xi, 65) and of Lysias (2 Macc. xi, 5), the garrison having in the former case capitulated. Before Beth-zur took place one of the earliest victories of Judas over Lysias (1 Macc. iv. 29), and it was in an attempt to relieve it when besieged by Antiochus Eupator that he was defeated in the passes between Beth-zur and Bath-zacharias, and his brother Eleazar killed by one of the elephants of the king's army (1 Macc. vi, 32-47; Joseph. *Ant.* xii, 9, 3). According to Eusebius and Jerome (*Onomasticon*, s. v. Βεθσούρ, Bethsur), it was still called *Bethsoron* (Βηθσορών), a village twenty miles from Jerusalem, on the road to Hebron, containing a fountain at the foot of a hill, said to be that where Philip baptized the officer of queen Candace. The distance of five stadia from Jerusalem in 2 Macc. xi, 5, is too small (Cellarii *Notit.* ii, 565). The traditional *Beth-sur* of the Crusaders, near Bethlehem, where the fountain of St. Philip is pointed out (Cotovic. p. 247; Pococke, ii, 67; Maundrell, p. 116), cannot be the real place; for Eusebius places it much more to the south, and is in this supported by its history, which shows that it lay on what was the southern border of the Jordan in the time of the Maccabees, when the Idumæans had taken possession of the southernmost part of the country and made Hebron their chief town. In those times, indeed, Beth-zur, or Bethsur, appears to have been the corresponding fortress on the Jewish side of the fountain to that of Hebron on the side of Idumæa, standing at a short distance, and probably over against it, as many similar fortresses are found to do at the present day. Near Hebron there is another well, called *Bir es-Sur*, which also gives name to the wady: this place may have been the ancient Beth-zur. However, here is no trace of ancient ruins (Robinson's *Researches*, iii, 14). M. De Saulcy states that he heard of a modern village, corresponding in name to Beth-Zur, lying a short distance to the west of the road, soon after he left Hebron in passing northward, opposite Halhul, but he did not visit it (*Narrative*, i, 451). It is therefore nearly certain that Beth-zur is near the modern *ed-Dirweh*, notwithstanding the distance (about five Roman miles) of this latter place from Hebron; it has a ruined tower, apparently of the time of the Crusades, and close by, a fountain with ruins as of an ancient fortress, built of very large stones upon rocks hewn away to a perpendicular face (Robinson, *Researches*, i, 320). Mr. Wolcott learned that this hill still retained among the natives the name *Beit-Sur* (*Bib. Sac.* 1843, p. 56). The recovery of the site of Beth-zur (Robinson's *Later Researches*, p. 277) explains its impregnability, and also the reason for the choice of its position, since it commands the road from Beersheba and Hebron, which has always been the main approach to Jerusalem from the south. A short distance from the tell, on which are strewn the remains of the town, is a spring, *Ain edh-Dhirweh*, which in the days of Jerome and later was regarded as the scene of the baptism of the eunuch by Philip. The tradition has apparently confounded this place with another Beth-zur (Βεθσούρ), which the *Onomasticon* (ut sup.) locates one mile from Eleutheropolis; it may be noticed that *Beitsûr* is not near the road to Gaza (Acts viii, 26), which runs much more to the northwest. See GAZA. This identification of Beth-zur is adopted by Wilson (*Lands of the Bible*, i, 386), and apparently coincides with that of Schwarz (*Palest.* p. 107).

Betkius, JOACHIM, a German pastor, noted for fervent piety in a time of spiritual declension, was born in Berlin 1601, studied at Wittenberg, and was pastor of the village of Linum for 30 years. He died 1663. He was one of the few German pastors of his time (before the rise of Pietism [q. v.]) who preached and enjoyed a deep religious life. His favorite ejaculation was, "Lord, thou knowest that I love thee." He published *Christianismus Ethicus* (Berlin, 1633):—*Mysterium crucis* (Berlin, 1637):—*Sacerdotium*, i. e. *N. T. Kingly Priesthood* (Berlin, 1640, 4to):—*Mensio Christianismi et Ministerii Germaniæ* (Measure of the Christianity and Ministry of Germany by the Christian standard; Berlin, 1648, 6th ed.):—*Antichristenthum* (Amst. 1650):—*Irenicum, seu fortitudo pacis* (Amst. 1760):—*Excidium Germaniæ* (Amst. 1766). He charged the religion of his age as being anti-Christian, partly from the faults and negligence of the pastors, and partly from the preaching of justification as if there were no sanctification.—Herzog, *Real-Encyklopädie*, ii, 123.

Betogabris. See ELEUTHEROPOLIS.

Beto'lius (Βετόλιος), a place of which 52 Jews that returned from Babylon were inhabitants (1 Esdr. v, 21); evidently the BETHEL (q. v.) of the Hebrew texts (Ezra ii, 28; Neh. vii, 32).

Betomas'them (Βαιτομασθαίμ, Judith xv, 4), or **Betomes'tham** (Βετομεσθαίμ, Judith iv, 6), a place mentioned only in the apocryphal book of Judith, as a town "over against Esdraelon, facing the plain that

is near Dothaim" (Judith iv, 6), and in the vicinity of "Bebai, Chobai, and Cola, in the coasts of Israel" (xv, 4). From the manner of its mention, it would seem to have been of equal importance with Bethulia (q. v.) itself, but it is doubtful whether it indicates any historical locality whatever. See JUDITH.

Bet'onim (Heb. *Betonim'*, בְּטֹנִים, *pistachio-nuts* [comp. the *botnim*, Gen. xliii, 11, and the Arabic *butm* =TEREBINTH]; Sept. Βοτανίμ), a town in the tribe of Gad, mentioned in connection with Ramath-mizpeh and Mahanaim (Josh. xiii, 26); probably identical with a ruined village *Batneh* (Robinson, *Researches*, iii, Append. p. 169), on Mt. Gilead, about five miles west of es-Salt (Van de Velde, *Map*).

Betray (παραδίδωμι), a term used especially of the act of Judas in delivering up his Master to the Jews (Matt. x, 4; xxvii, 4, etc.). See JUDAS. Monographs on several circumstances of the transaction have been written by Krackewitz (Rost. 1709), Oeder (in his *Miscell. Sacr.* p. 503–20), Opitius (Kilon. 1710), Sommel (Lund. 1796), Gurlitt (Hamb. 1805).

Betroth (properly אָרַשׂ, *arash'*, μνηστεύομαι). A man and woman were betrothed or espoused, each to the other, when they were engaged to be married. See ESPOUSE. Among the Hebrews this relation was usually determined by the parents or brothers, without consulting the parties until they came to be betrothed. The engagement took place very early, as is still the case in Oriental countries, though it was not consummated by actual marriage until the spouse was at least twelve years of age. The betrothing was performed a twelvemonth or more before the marriage, either in writing, or by a piece of silver given to the espoused before witnesses, as a pledge of their mutual engagements. Sometimes a regular contract was made, in which the bridegroom always bound himself to give a certain sum as a portion to his bride. From the time of espousal, however, the woman was considered as the lawful wife of the man to whom she was betrothed: the engagement could not be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. Thus Mary, after she was betrothed to Joseph, might, according to the rigor of the law, have been punished if the angel of the Lord had not acquainted Joseph with the mystery of the incarnation (Deut. xxviii, 30; Judg. xiv, 2, 8; Matt. i, 18–21). See MARRIAGE.

Betsel. See ONION.

Betser. See GOLD.

Between-the-Logs. See MISSIONS, METHODIST.

Beü'lah (Heb. *Beülah'*, בְּעוּלָה, *married;* Sept. paraphrases οἰκουμένη) occurs in Isa. lxii, 4, metaphorically of Judæa, as of a land desolated, but again filled with inhabitants, when "the land shall be married (תְּחֻבָּעֵל)," referring to the return from Babylon; or it may be applied to the Jewish Church to denote the intimacy of its relation to God.

Beüshim. See GRAPES, WILD.

Bevan, JOSEPH GURNEY, one of the ablest writers of the Society of Friends. He is the author of a number of theological works, among which the following are the most important: 1. *A Refutation of some of the most modern Misrepresentations of the Society of Friends, commonly called Quakers, with a Life of James Naylor* (Lond. 1800):—2. *The Life of the Apostle Paul* (Lond. 1807). The latter work is highly recommended in Horne's *Introduction*, and the geographical notes are said to stamp a real value on the book.

Bevans, JOHN, a theological writer of the Society of Friends. He wrote: *A Defence of the Christian Doctrines of the Society of Friends against the Charge of Socinianism* (Lond. 1805):—*A brief View of the Doctrines of the Christian Religion as professed by the Society of Friends* (Lond. 1811):—*A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospel of St. Matthew and St. Luke* (Lond. 1822). The latter work is directed against the objections of the editors of the Unitarian version of the New Testament.

Beverage. The ordinary drink of the Jews was water, which was drawn from the public wells and fountains (John iv, 6, 7), and which was to be refused to no one (Matt. xxv, 35). Water also was the usual beverage of the Egyptians. Modern travellers attest that the water of the Nile, after it has been deposited in jars to settle, is particularly wholesome and pleasant, and is drunk in large quantities; while that from the few wells which are to be met with in that country is seldom palatable, being unpleasant and insalubrious. When the modern inhabitants of Egypt depart thence for any time, they speak of nothing but the pleasure they shall find on their return in drinking the water of the Nile. The knowledge of this circumstance gives a peculiar energy to the words of Moses, when he announced to Pharaoh that the waters of the Nile should be turned into blood, even in the very filtering vessels; and that the Egyptians should "loathe to drink of the water of the river" (Exod. vii, 17–19); that is, they should loathe to drink of that water which they used to prefer and so eagerly to long for. The common people among the Mohammedans drink water; the rich and noble drink a beverage called sherbet, which was formerly used in Egypt (Gen. xl, 11), where something like our ale or beer, termed barley-wine, was also used, though probably not so far back as the time of Moses. The strong drink, שֵׁכָר, *shekar'*, or σίκερα, of Luke i, 15, mentioned Levit. x, 9, means any sort of fermented liquors, whether prepared from corn, dates, apples, or any other kind of fruits and seeds. After the settlement of the Israelites in Canaan they drank wine of different sorts, which was preserved in skins. Red wine seems to have been the most esteemed (Prov. xxiii, 31). In the time of Solomon spiced wines were used, mingled with the juice of the pomegranate (Cantic. viii, 2), and also with myrrh. Wine was also diluted with water, which was given to the buyer instead of good wine, and was consequently used figuratively for any kind of adulteration (Isa. i, 22). Wine in the East was frequently diluted after it was bought, as may be inferred from two Arabic verbs, which still remain to indicate its dilution. From the pure wine there was made an artificial drink, חָמִיץ, *chamets'*, which was taken at meals with vegetables and bread. It was also a common drink (Num. vi, 3), and was used by the Roman soldiers (Matt. xxvii, 48). Medicated wines, it seems, were given to those who were to be crucified, in order to blunt the edge of pain and lessen the acuteness of sensibility, which may explain the passage in Matthew xxvii, 34. See WINE.

The vessels used for drinking among the Jews were at first horns; but these were afterward used only for the purpose of performing the ceremony of anointing. The other drinking vessels were cups and bowls. See CUP. The cup was of brass covered with tin, in form resembling a lily, though sometimes circular; it is used by travellers to this day, and may be seen in both shapes on the ruins of Persepolis. The bowl in form generally resembled a lily (Exod. xxv, 33), although it may have varied, for it had many names. Some had no cover, and were probably of a circular shape, as the Hebrew names seem to indicate. Bowls of this kind which belonged to the rich were, in the time of Moses, made of silver and gold, as appears from Num. vii, 84. The larger vessels from which wine was poured out into cups were called urns, bottles, small bottles, and a bottle of shell, בַּד, *kad*, with a small orifice.—Jahn, *Archæology*, § 144. See DRINK.

Beveridge, Thomas H., a Presbyterian divine,

was born in March, 1830. He was the eldest son of Dr. Thomas Beveridge, professor in the Theological Seminary of the United Presbyterian Church in Xenia, Ohio. He graduated at Jefferson College, and was ordained to the ministry in 1853 by the Associate Presbytery of Philadelphia, and in Dec. 1854, installed pastor of the Third Associate congregation of Philadelphia. He was clerk of his presbytery from the time of his ordination, assistant clerk of the general assemblies of the United Presbyterian Church in 1859 and 1860, a member of the Board of Foreign Missions of his denomination, as also of the executive committee of the Presbyterian Historical Society. He was a man of fine literary attainments, and for several years the able editor of the *Evangelical Repository*, a United Presbyterian monthly. He died suddenly of congestion of the brain, Aug. 15, 1860. See *Evangel. Repository*, Sept. 1860.

Beveridge, William, D.D., bishop of St. Asaph, was born at Barrow, Leicestershire, in 1638. He was educated at Oakham, and entered the College of St. John, Cambridge, in May, 1653. He was not ordained until after the Restoration, an interval which he probably employed in the investigation of the subject to which the temper and tumult of the times directed so many others—the primitive records and history of the Church. He applied himself in the first instance to the Oriental languages; and his first publication, when he was only twenty years of age, was entitled *De Linguarum Orientalium, etc., præstantiâ et usu, cum Grammaticâ Syriacâ* (Lond. 1658, again in 1684, 8vo). In 1661 he was appointed to the vicarage of Ealing, and in 1672 to the living of St. Peter's, Cornhill. In 1669 he published *Institutt. Chronol. libri duo* (Lond. 1669, 4to). In 1681 he was made archdeacon of Colchester, and in 1691 he was offered the see of Bath and Wells, from which Ken had been expelled by the government. This see Beveridge refused; but in 1704 he accepted that of St. Asaph, which he held till his death, March 5th, 1708. In every ecclesiastical station which he held he exhibited all the qualifications and virtues which ought to distinguish an ecclesiastic. He was a man of a very religious mind, and has been styled "the great reviver and restorer of primitive piety." His profound erudition is sufficiently evidenced by his works, which include, besides those named above, 1. *Συνόδικον sive Pandectæ Canonum SS. Apostolorum et Conciliorum, necnon canonicarum SS. Patrum epistolarum, cum scholiis* (Oxf. 1672, 2 vols. fol.). Vol. i contains the *Prolegomena*, canons apostolical, and those of the ancient councils, together with the Commentaries of Balsamon, Zonaras, and Aristenes, in Greek and Latin, in double columns; the Arabic paraphrase of Joseph the Egyptian on the first four councils, and a translation by Beveridge. Vol. ii contains the Canons of Dionysius, Peter of Alexandria, St. Gregory Thaumaturgus, St. Athanasius, St. Basil, and St. Gregory Nazianzen, together with the *Scholia* of the Greek Canonists, the *Syntagma* of Matthew Blastares, and the Remarks, etc., of Beveridge:—2. *Codex Canonum Eccl. Primitivæ vindicatus et illustratus* (Lond. 1678):—3. *An Explication of the Church Catechism* (5th ed. 1714, 12mo):—4. *Private Thoughts* (Lond. 1709: written in his youth, but not printed until after his death):—5. *Sermons* (2 vols. fol. 1720; and besides many other editions, in 1842, Oxf. 8vo):—6. *Thesaurus Theologicus* (Lond. 1711, 4 vols. 8vo; Oxf. 1820, 2 vols. 8vo). His writings were collected into a new edition by T. Hartwell Horne (Lond. 1824, 9 vols. 8vo), also in a more complete edition in the "Anglo-Catholic Library" (Oxf. 1844-1848, 12 vols. 8vo).

Beverley, JOHN OF, a celebrated English ecclesiastic of the 7th and 8th centuries. He was one of the first scholars of his age, having been instructed in the learned languages by Theodore, archbishop of Canterbury, and he was himself tutor of the Venerable Bede. The following works are attributed to him: 1. *Pro Lucâ Exponendo*, an essay toward an exposition of St. Luke, addressed to Bede:—2. *Homiliæ in Evangelia:*—3. *Epistolæ ad Herebaldum, Andenum, et Bertinum:*—4. *Epistolæ ad Holdam Abbatissam.* He was advanced to the see of Haguetold, or Hexham, by Alfred, king of Northumberland; and on the death of Bosa, archbishop of York, in 687, he was translated to the vacant see. In 704 he founded a college at Beverley for secular priests. In 717 he retired from his archiepiscopal functions to Beverley, where he died, May 7th, 721.—Fuller, *Worthies; Engl. Cyclopædia.*

Bewitch signifies to deceive and lead astray by juggling tricks and pretended charms (Acts viii, 9, 11), where the Greek verb ἐξίστημι means literally to *put out* of one's self, to be out of one's mind. See SIMON (MAGUS). The word used by the apostle, in the passage Gal. iii, 1, "O foolish Galatians, who hath bewitched you?" is βασκαίνω, which may be understood to mislead by pretences, as if by magic arts, *to fascinate.* See SORCERY.

When Christianity was first promulgated, the nations under the dominion of the Romans, which comprehended the larger part of the civilized world, were greatly addicted to mysterious practices, supposing that there existed in nature certain influences which they could control and manage by occult signs, expressed in different ways and on different materials, and among the nations most notorious for these opinions were the Jews and the Egyptians. It is not, therefore, surprising that some should have brought with them and engrafted on Christianity such opinions and practices as they had formerly entertained. Accordingly, we see that the apostles found it necessary very early to guard their converts against such persons, cautioning them to avoid "profane and vain babblings and oppositions of science, falsely so called" (1 Tim. vi, 20); and in several other passages there are evident allusions to similar errors among the first professors of Christianity. Nor did the evil cease as the doctrines of the Gospel expanded themselves: a number of persons in succession, for two centuries afterward, are recorded as distinguished leaders of these wild opinions, who mixed up the sacred truths of the Gospel with the fantastic imaginations of a visionary science. See POSSESSED (WITH A DEVIL); SUPERSTITION.

Bewley, ANTHONY, one of the Methodist anti-slavery martyrs of America, was born in Tennessee, May 22, 1804. In 1829 he was admitted on trial for the Methodist ministry in the Tennessee Conference, and in 1843 he entered the Missouri Conference. On the division of the Methodist Episcopal Church in 1844 on the slavery question, Mr. Bewley refused to join the Missouri Conference in its secession, and preached for several years independently, supporting himself and his family by the labor of his own hands. Other preachers, faithful to the Church, gathered about him, and he was, by common consent, their "presiding elder." In 1848 the Methodist Episcopal Church in Missouri was reorganized, and Mr. Bewley entered its service. Persecution of the "abolitionist" preachers sprang up every where in the South-west, fomented by politicians of the slaveholding class. But Mr. Bewley held on his way, and in 1858 was appointed to Texas. He was compelled by violence to leave his work, but returned to it in 1860. His friends sought to dissuade him, but his reply was to all, "Let them hang or burn me on my return if they choose, hundreds will rise up out of my ashes." Accordingly he and his family, including his two sons-in-law, one of whom lived in Kansas and the other in Missouri, returned to Texas. Within a few weeks an increased excitement broke out, when he was threatened anew by the people, and he concluded to leave Texas, believing he could do no good there; for, as mob law had been established by the Legislature, he remembered the injunction of our Lord, "When they persecute

you in one city, flee to another." After his departure a reward of $1000 was offered for his capture. He was taken in Missouri in September, 1860, and carried back to Texas, and hanged on a tree at Fort Worth by the mob, on Sept. 13, 1860. — *Methodist Quarterly Review*, Oct. 1863, p. 626.

Bewray (in Isa. xvi, 3, גָּלָה, *galah'*, to *reveal*, or disclose, as elsewhere rendered; in Prov. xxix, 24, נָגַד, *nagad'*, to *tell*, as elsewhere; in Prov. xxvii, 16, קָרָא, *kara'*, to *call*, i. e. proclaim, as elsewhere; in Matt. xxvi, 73, ποιέω δῆλον, to *make evident*), an old English word equivalent to "BETRAY."

Bexley, LORD (NICHOLAS VANSITTART), was the son of Henry Vansittart, Esq., governor of Bengal. He was born April 29, 1766, was educated at Oxford, and was called to the bar at Lincoln's Inn in 1791. He entered Parliament for Hastings in 1796. In 1801 he was sent to Denmark as minister plenipotentiary, and after his return he was appointed secretary of the treasury in Ireland, and in 1805 secretary to the lord lieutenant, and also a member of the Privy Council. He was chancellor of the exchequer under Lord Liverpool until January, 1823, when he was raised to the peerage under the title of Lord Bexley, of Bexley, Kent. Lord Bexley was a constant supporter of many of the great religious institutions of our age. He was a liberal contributor to the Religious Tract Society, and his services to the British and Foreign Bible Society, especially amid its early difficulties, were of pre-eminent value. On the decease of Lord Teignmouth, February, 1834, he was chosen by the unanimous vote of the committee President of the Bible Society, an office which he held until his death in 1850, giving constant attention to the interests of the institution. A few weeks before his decease he presented to it a donation of £1000.—Timpson, *Bible Triumphs*, p. 379.

Beyond. The phrase "beyond Jordan" (עֵבֶר הַיַּרְדֵּן, πέραν τοῦ Ἰορδάνου) frequently occurs in the Scriptures, and to ascertain its meaning we must, of course, attend to the situation of the writer (see Kuinöl, *Comment.* in John i, 28). With Moses it usually signifies the country on the western side of the river, as he wrote upon its eastern bank (Gen. i, 10, 11; Deut. i, 1, 5; iii, 8, 20; iv, 46); but with Joshua, after he had crossed the river, it means the reverse (Josh. v, 1; xii, 7; xxii, 7). In Matt. iv, 15, it means "by the side of the Jordan." See ATAD.

Beyrout. See BERYTUS.

Beytsah. See MISHNA.

Beza (THÉODORE DE BÈZE), one of the most eminent of the Reformers, the friend and coadjutor of Calvin, was born at Vezelai, in the Nivernais, June 24, 1519. He passed the first years of his life with his uncle, Nicholas de Beza, counsellor in the Parliament of Paris, who sent him, before he was ten years old, to study at Orleans, where his preceptor was Melchior Wolmar, a convert to Protestantism. Beza accompanied Wolmar to the University of Bourges, and remained, in the whole, for seven years under his tuition. During this time he became an excellent scholar, and he afterward acknowledged a deeper obligation to his tutor for having "imbued him with the knowledge of true piety, drawn from the limpid fountain of the Word of God." In 1535 Wolmar returned to Germany, and Beza repaired to Orleans to study law; but his attention was chiefly directed to the classics and the composition of verses. His verses, published in 1548, under the title *Juvenilia*, were chiefly written during this period of his life, and their indecency caused him many a bitter pang in after life. Beza obtained his degree as licentiate of civil law in 1539, upon which he went to Paris, where he spent nine years. He was young, handsome, and of ample means; for, though not in the priesthood, he enjoyed the proceeds of two good benefices, amounting, he says, to 700 golden crowns a year. The death of a brother added to his income, and an uncle, who was abbot of Froidmond, expressed an intention of resigning that preferment, valued at 15,000 livres yearly, in his favor. Thus, in a city like Paris, he was exposed to strong temptation, and his conduct has incurred great censure. That his life was grossly immoral he denies; but he formed a private marriage with a woman of birth, he says, inferior to his own. He was to marry her publicly as soon as the obstacles should be removed, and, in the mean time, not to take orders, a thing entirely inconsistent with taking a wife. Meanwhile his relatives pressed him to enter into the Church; his wife and his conscience bade him avow his marriage and his real belief; his inclination bade him conceal both and stick to the rich benefices which he enjoyed; and in this divided state of mind he remained till illness brought him to a better temper. On his recovery he fled to Geneva, at the end of October, 1548, and there publicly solemnized his marriage and avowed his faith. After a short residence at Geneva, and subsequently at Tübingen, Beza was appointed Greek professor at Lausanne. During his residence there he took every opportunity of going to Geneva to hear Calvin, at whose suggestion he undertook to complete Marot's translation of the Psalms into French verse. Marot had translated 50, so that 100 Psalms remained: these were first printed in France, with the royal license, in 1561. Beza, at this time, employed his pen in support of the right of punishing heresy by the civil power. His treatise *De Hæreticis a Civili Magistratu puniendis* is a defence of the execution of Servetus at Geneva in 1553. Beza was not singular in maintaining this doctrine; the principal churches of Switzerland, and even Melancthon, concurred in justifying by their authority that act which has been so fruitful of reproach against the party by whom it was perpetrated. His work *De Jure Magistratuum*, published at a much later time in his life (about 1572), presents a curious contrast to the work *De Hæreticis*, etc. In this later work he asserted the principles of civil and religious liberty, and the rights of conscience; but, though he may be considered as before most men of his age in the boldness of his opinions as to the nature of civil authority, his views of the sovereign power are confused and contradictory. During his residence at Lausanne, Beza published several controversial treatises, which his biographer, Antoine la Faye, confesses to be written with a freer pen than was consistent with the gravity of the subject. To this part of Beza's life belongs the translation of the N. T. into Latin, completed in 1556, and printed at Paris by R. Stephens in 1557. It contains the commentary of Camerarius, as well as a copious body of notes by the translator himself. For this edition he used a manuscript of the four Gospels, which in 1581 he gave to the University of Cambridge. It is generally known as Beza's Codex, and a fac-simile edition of it was published in 1793. After ten years' residence at Lausanne, Beza removed to Geneva in 1559, and entered into holy orders. At Calvin's request he was appointed to assist in giving lectures in theology; and when the University of Geneva was founded he was appointed rector upon Calvin declining that office. At the request of some leading nobles among the French Protestants, he undertook a journey to Nerac in hope of winning the King of Navarre to Protestantism. His pleading was successful, and he remained at Nerac until the beginning of 1561, and, at the King of Navarre's request, attended the Conference of Poissy, opened in August of that year, in the hope of effecting a reconciliation between the Catholic and Protestant churches of France. Beza was the chief speaker on behalf of the French churches. He managed his cause with temper and ability, and made a favorable impression on both Catherine of Medicis and Cardinal Lorraine, who said, "I could well have wished either that this man had been dumb or that we had been

deaf." Catharine requested him to remain in France on the plea that his presence would tend to maintain tranquillity, and that his native country had the best title to his services. He consented, and after the promulgation of the edict of January, 1562, often preached publicly in the suburbs of Paris. He soon after greatly distinguished himself at the Conference of St. Germains, where the queen-mother summoned a number of Romanist and Protestant divines to discuss the subject of images. In a memorial to the queen, he discussed the question with a force and vigor never surpassed. "In reply to the customary argument that honor is not directed to the image, but to that which the image represents, Beza triumphantly inquired (and the inquiry has never yet been answered) why then is any local superiority admitted? Why is one image considered more holy and more potent than another? Why are pilgrimages made to distant images, when there are others, perhaps of far better workmanship, near at hand? Again, is it tolerable that in a Christian Church an image of the Virgin Mary should be addressed in terms appropriate solely to the Almighty Father, '*omnibus es omnia!*' If the Virgin were yet alive and on earth, how would the humility and lowliness of heart, which she ever so conspicuously evinced, be shocked by the hourly impious appeals to her supposed maternal authority over her blessed Son: '*Roga Patrem, jube Natum!*' '*Jure Matris impera!*' Then, adverting to the reputed miracles performed by images, he contended that, by the evidence of judicial inquiries, most of them had been indisputably proved impostures; and even with regard to such as remained undetected, it was detracting honor from God, the sole author of miracles, to attribute any hidden virtue or mystic efficacy to wood or stone. Passing on to a review of the long controversy about images maintained in the Greek Church, he concluded by affirming that not less idolatry might be occasioned by crucifixes than by images themselves. The propositions appended to this document were that images should be altogether abolished; or, if that measure were thought too sweeping, that the king would consent to the removal of all representations of the Trinity or its separate Personages; of all images which were indecorous, as for the most part were those of the Virgin; of such as were profane, as those of beasts and many others, produced by the fantastic humors of artists; of all publicly exhibited in the streets, or so placed at altars that they might receive superstitious veneration; that no offerings or pilgrimages should be made to them; and finally, that crucifixes also should be removed, so that the only representation of the passion of our Lord might be that lively portrait engraved on our hearts by the word of Holy Scripture.

"Beza had converted the king of Navarre so far as to make him a partisan of Calvinism; but the royal convert remained as profligate when a Calvinist as he had been when he professed Romanism, and the court soon found means to bring him back once more to the established church. His hostility to Beza was shown at an audience Beza had with the queen-mother, when deputed by the Huguenot ministers to lay their complaint before her with reference to the violations which had occurred of the edict of January, to which allusion has been made before. The king of Navarre, sternly regarding Beza, accused the Huguenots of now attending worship with arms. Beza replied that arms, when borne by men of discretion, were the surest guarantee of peace; and that, since the transactions at Vassy (where a fracas had taken place between the retainers of the duke of Guise and a Huguenot congregation, the duke's people being the aggressors), their adoption had become necessary till the Church should receive surer protection—a protection which he humbly requested, in the name of those brethren who had hitherto placed so great dependence on his majesty. The cardinal of Ferrara here interrupted him by some incorrect representation of the tumult at St. Medard, but he was silenced by Beza, who spoke of those occurrences as an eye-witness, and then reverted to the menacing advance of the duke of Guise upon Paris. The king of Navarre declared with warmth that whoever should touch the little finger of 'his brother,' the duke of Guise, might as well presume to touch the whole of his own body. Beza replied with gentleness, but with dignity; he implored the king of Navarre to listen patiently, reminded him of their long intercourse, and of the special invitation from his majesty in consequence of which he had returned to France in the hope of assisting in its pacification. 'Sire,' he concluded in memorable words, 'it belongs, in truth, to the church of God, in the name of which I address you, to *suffer* blows, not to *strike* them. But at the same time let it be your pleasure to remember that THE CHURCH IS AN ANVIL WHICH HAS WORN OUT MANY A HAMMER.' Well would it have been if Beza and his partisans had always remembered this, and, instead of taking up arms to defend their cause, had maintained it like the primitive Christians by patient suffering. Perhaps they would then have led to the gradual reformation of the Church of France, whereas now they took the sword, and perished by the sword. Each party armed. With the leaders of the Protestants Beza acted, and he was kept by the prince of Condé near his person; but the leaders, for the most part, abstained from encouraging the cruelties of their followers, although they excited the people to rise up in arms against the government. Beza continued with the insurgents, following the prince of Condé in all his marches, cheering him by his letters when in prison, and reanimating the Huguenots in their defeats, until his career as a herald of war was terminated by the battle of Dreux. At that battle, fought on the 19th of December, 1562, in which the Huguenots were defeated, Beza was present; but he did not engage in the battle, he was merely at hand to advise his friends.

"In the following February the duke of Guise, the lieutenant general of the kingdom, was assassinated before Orleans. When the assassin was seized, he accused Beza, among other leading Huguenots, as having been privy to his design. Beza declared that, notwithstanding the great and general indignation aroused against the duke of Guise on account of the massacre at Vassy, he had never entertained an opinion that he should be proceeded against otherwise than by the methods of ordinary justice. He admitted that since the duke had commenced the war, he had exhorted the Protestants, both by letters and sermons, to use their arms, but he had at the same time inculcated the utmost possible moderation, and had instructed them to seek peace above all things next to the honor of God."

After the peace of 1563, Beza returned to Geneva, and in 1564, upon the death of Calvin, was called to succeed to all his offices. Beza did not return to France till 1568, when he repaired to Vezelai on some family business. He visited his native country again to attend and preside over a Huguenot synod which assembled at La Rochelle in 1571. Never had any Huguenot ecclesiastical meeting been attended by so many distinguished personages as graced this synod. "There were present," says the report of its acts, "Joane, by the grace of God, queen of Navarre; the high and mighty prince Henry, prince of Navarre; the high and mighty prince Henry de Bourbon, prince of Condé; the most illustrious prince Louis, count of Nassau; Sir Gaspar, count de Coligni; the admiral of France, and divers other lords and gentlemen, besides the deputies who were members of the Church of God." At this assembly the Huguenot confession of faith was confirmed, and two copies of it were taken, one of which was deposited at Rochelle, the other in the archives of Geneva. After the execrable massacre of St. Bartholomew's Eve, Beza honorably exerted him-

self to support those of the French whom the fear of death drove from their native land; he interested in their behalf the princes of Germany. He also founded a French hospital at Geneva.

In 1572 he assisted at an assembly of the Huguenots at Nismes, where he opposed John Morel, who desired to introduce a new discipline. The prince of Condé caused him to come to him at Strasburg in the year 1574, to send him to prince John Casimir, administrator of the palatinate. In 1586 he was employed in the conference of Montbeliard against John Andreas, a divine of Tübingen. He died at the age of eighty-six, October 13th, 1605. Among his numerous works may be specified—1. *Confessio Christianæ fidei* (1560):—2. *Histoire Ecclésiastique des Eglises Réformées du royaume de France*, from 1521 to 1563 (1580, 3 vols. 8vo):—3. *Icones virorum illustrium* (1580, 4to):—4. *Tractatio de repudiis et divortiis, accedit tractatus de polygamia* (Geneva, 1590, 8vo):—5. *Novum D. N. Jesu Christi Testamentum* (often reprinted):—6. *Annotationes ad Novum Testamentum* (best edition that of Cambridge, 1642, fol.). Beza was a man of extraordinary quickness and fertility of intellect, as well as of profound and varied learning. His life has been often written, e. g. by Bolzec (Paris, 1577); Taillepied (Paris, 1577); Zeigenbein (Hamb. 1789); Schlosser (Heidelb. 1809); the latest and most elaborate is *Theodor Beza nach handschriftlichen und anderen gleichzeitigen Quellen*, by Professor Baum, of Strasburg (1843-1851, 2 vols.), but it only extends to 1563. See also Haag, *La France Protestante*, ii, 259-284. Perhaps no one of the reformers has been more foully and constantly calumniated by the Romanists than Beza.

Beza took a lively interest in the affairs of the Church of England, and his letters were (and still are) very unpalatable to the High-Church party there. Dr. Hook quotes largely from his letters to Bullinger and Grindal to prove that Beza "regarded the Church of England in Elizabeth's time as Popish." In his letter to Grindal, dated June 27, 1566, he complains that he has heard of "divers ministers discharged their parishes by the queen, the bishops consenting, because they refused to subscribe to certain new rites; and that the sum of the queen's commands were, to admit again not only those garments, the signs of Baal's priests in popery, but also certain rites, which also were degenerated into the worst superstitions—as the signing with the cross, kneeling in the communion, and such like; and, which was still worse, that women should baptize, and that the queen should have a power of superintending other rites, and that all power should be given to the bishop alone in ordering the matters of the Church; and no power, not so much as that of complaining, to remain to the pastor of each church; that the queen's majesty, and many of the learned and religious bishops, had promised far better things; and that a great many of those matters were, at least as it seemed to him, feigned by some evil-meaning men, and wrested some other way; but withal he beseeched the bishop that they two might confer a little together concerning these things. He knew, as he went on, there was a twofold opinion concerning the restoration of the Church: first, of some who thought nothing ought to be added to the apostolical simplicity; and so that, without exception, whatsoever the apostles did ought to be done by us; and whatsoever the Church that succeeded the apostles added to the first rites were to be abolished at once; that, on the other side, there were some who were of opinion that certain ancient rites besides ought to be retained, partly as profitable and necessary, partly, if not necessary, yet to be tolerated for concord sake; that he himself was of opinion with the former sort; and, in fine, that he had not yet learned by what right (whether one looks into God's Word or the ancient canons) either the civil magistrate of himself might superinduce any new rites upon the churches already constituted, or abrogate ancient ones; or that it was lawful for bishops to appoint any new thing without the judgment and will of their presbytery."—*Eng. Cyc.; Bib. Sac.* 1850, p. 501; Cunningham, *Reformers*, Essay vii (Edinb. 1862, 8vo); Hook, *Eccles. Biog.* ii, 384 sq.

Beza's MS. See CAMBRIDGE MANUSCRIPT.

Be'zaï (Heb. *Betsay'*, בֵּצָי, probably the same name as BESAI; Sept. Βασσού, Βασί, and Βησεί, v. r. Βασσής, Βεσεί, and Βησι), the head of one of the families who returned from the Babylonian captivity to the number of 324, including himself (Ezra ii, 17; Neh. vii, 23). B.C. 536. He was perhaps one of those that sealed the covenant (Neh. x, 18). B.C. 410.

Bezal'eël (Heb. *Betsalel'*, בְּצַלְאֵל, *in* [otherwise *son of*, q. d. בְּן־] *the shadow of God*, i. e. under his protection; Sept. Βεσελεήλ v. r. [in Ezra] Βεσελιήλ and Βεσσελήλ), the name of two men.

1. The artificer to whom was confided by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (Exod. xxxi, 2; xxxv, 30; xxxvii, 1; 2 Chron. i, 5). B.C. 1657. His charge was chiefly in all works of metal, wood, and stone, Aholiab being associated with him for the textile fabrics; but it is plain from the terms in which the two are mentioned (xxxvi, 1, 2; xxxviii, 22), as well as from the enumeration of the works in Bezaleel's name in xxxvii and xxxviii, that he was the chief of the two, and master of Aholiab's department as well as his own. Bezaleel was of the tribe of Judah, the son of Uri, the son of Hur (or Chur). Hur was the offspring of the marriage of Caleb (one of the chiefs of the great family of Pharez) with Ephrath (1 Chron. ii, 20, 50), and one of his sons, or descendants (comp. Ruth iv, 20), was Salma or Salmon, who is handed down under the title of "father of Bethlehem," and who, as the great-grandfather of Boaz, was the direct progenitor of king David (1 Chron. ii, 51, 54; Ruth iv, 21). See BETHLEHEM; HUR.

2. One of the sons of Pahath-moab, who divorced the foreign wife whom he had taken after the exile (Ezra x, 30). B.C. 458.

Be'zek (Heb. id. בָּזָק, *lightning;* Sept. Βέζεκ and Βεζέκ), the name apparently of two places in Palestine.

1. The residence of Adoni-bezek, i. e. the "lord of Bezek" (Judg. i, 5), in the "lot (גּוֹרָל) of Judah" (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been in the mountains ("up"), not far from Jerusalem (ver. 7); possibly on the eminence near *Deir el-Ghafr*, marked by Van de Velde (*Map*) at four miles S.W. of Bethlehem (comp. Robinson, *Researches*, ii, 337, 338). Sand (*Itiner.* p. 182) mentions a village *Bezek* two miles west of the site of Beth-zur, but this lacks confirmation. Others propose other identifications, even the *Bezetha* on the north of Jerusalem. See BEZETH.

2. The rendezvous where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-gilead (1 Sam. xi, 8). From the terms of the narrative this cannot have been more than a day's march from Jabesh, and was therefore doubtless somewhere in the centre of the country, near the Jordan valley. In accordance with this is the mention by Eusebius and Jerome (*Onomast.* s. v. Βεζέκ, *Bezech*) of two places of this name seventeen miles from Neapolis (Shechem), on the road to Beth-shean. This would place it at *Khulat-Maleh*, on the descent to the Jordan, near Succoth. The Sept. inserts ἐν Βαμά after the name, possibly alluding to some "high place" at which this solemn muster took place. This Josephus gives as *Bala* (Βαλά. *Ant.* vi, 5, 3). Schwarz (*Palest.* p. 158) says that "Bezek is the modern village *Azhik*, five English miles south of Beth-shean;" but no other traveller speaks of such a name.

Be'zer (Heb. *Be'tser*, בֶּצֶר, *ore* of gold or silver, as in Psa. lxxvi, 13), the name of a place and also of a man.

1. (Sept. Βοσόρ or Βόσορ.) A place always called "Bezer in the wilderness" (בַּמִּדְבָּר), being a city of the Reubenites, with "suburbs," in the *Mishor* or downs, set apart by Moses as one of the three cities of refuge on the east of the Jordan (Deut. iv, 43; Josh. xx, 8), and allotted to the Merarites (Josh. xxi, 36; 1 Chron. vi, 78). In the last two passages the exact specification, בַּמִּישֹׁר, "in the plain country," of the other two is omitted, but traces of its former presence in the text in Josh. xxi, 16 are furnished us by the reading of the Sept. and Vulg. (*τὴν Βοσὸρ ἐν τῇ ἐρημῳ, τὴν Μισὼ* [Alex. Μισὼρ] *καὶ τὰ περισπόρια*; *Bosor in solitudine*, Misor *et Jaser*). Bezer may be the Bosor (q. v.) of 1 Macc. v, 26, 36. Reland rashly identifies it with the *Bozra* of Arabia Deserta (*Palæst.* p. 661); and Schwarz (*Palest.* p. 229) makes it to be a Talmudical *Kenathirin* (כנתרין), which he finds in "an isolated high mound called *Jebel Kuwetta*, S.E. of Aroer, near the Arnon," meaning doubtless Jebel-Ghuweiteh, which lies entirely without the bounds of Reuben. Bezer seems to correspond in position and name with the ruined village *Burazin*, marked on Van de Velde's *Map* at 12 miles N. of E. from Heshbon (comp. Robinson, *Researches*, iii, Append. p. 170).

2. (Sept. Βασάρ v. r. Βασάν.) The sixth named of the eleven sons of Zophah, of the descendants of Asher (1 Chron. vii, 36). B.C. post 1658.

Be'zeth (Βηζέθ), a place at which Bacchides encamped after leaving Jerusalem, and where there was a "great pit" (*τὸ φρέαρ τὸ μέγα*, 1 Macc. vii, 19). By Josephus (*Ant.* xii, 10, 2) the name is given (in the account parallel with 1 Macc. ix, 4) as "the village Beth-zetho" (*κώμη Βηθζηθὼ λεγομένη*), which recalls the name applied to the Mount of Olives in the early Syriac recension of the N. T. published by Mr. Cureton—*Beth-Zaith* (which, however, is simply a translation of the name = Heb. בֵּית זַיִת, *olive-house*). The name may thus refer either to the main body of the Mount of Olives, or to the eminence opposite it to the north of Jerusalem, which at a later period was called Bezetha (q. v.). Pococke (*East*, II, i, 19) speaks of seeing "a long cistern" in this quarter of the city, and several tanks are delineated here on modern plans of Jerusalem.

Bezetha (Βεζεθά), the name of the fourth hill on which a part of Jerusalem was built, situated north of Antonia, from which it was separated by a deep fosse, but not enclosed till the erection of the third wall by Agrippa, according to Josephus (*War*, v, 4, 2), who interprets the name as equivalent to "New City" (*καινὴ πόλις*), perhaps regarding it as the Heb. בֵּית חַדָּשָׁה; but as this can hardly be considered a representative of the name, and as Josephus elsewhere (*War*, ii, 19, 4) seems expressly to distinguish Bezetha from Cœnopolis or the New City (*τήν τε Βεζεθὰν προσαγορευομένην καί τὴν Καινόπολιν*, unless, as Reland suggests, *Palæst.* p. 855, we should read *τὴν καὶ Καινόπολιν*, making them identical), we may perhaps better adopt the derivation given above under the Bezeth (q. v.) of 1 Macc. vii, 19. The general position of the hill is clear; but it has been nevertheless disputed whether it should be regarded as the eminence north of the present Damascus gate (Robinson, *Bibl. Res.* i, 392; *Bib. Sac.* 1846, p. 438 sq.) or (as is more probable) that immediately north of the present Haram enclosure (Williams, *Holy City*, ii, 50). See Jerusalem.

Beziers, one of the earliest episcopal sees in France. Quite a number of synods have been held at Beziers: A.D. 356, on account of the Arians; 1234 and 1243, against the Albigenses; and in 1279, 1299, and 1351, on account of other ecclesiastical controversies.

Bi'atas (Φιαθάς v. r. Φαλίας, Vulg. *Philias*), one of the Levites that expounded the law to the Jews at Jerusalem as read by Ezra (1 Esdr. ix, 48); evidently a corruption for the Pelaiah (q. v.) of the genuine text (Neh. viii, 7).

Biathanăti (from *βία*, *violence*, and *θάνατος*, *death*). Among other reproachful epithets applied by the pagans to Christians in the first centuries we find *Biathanati*, self-murderers, imposed in consequence of their contempt of death, and cheerful endurance of all kinds of suffering for Christ's sake. We also meet with the term *Biothanati* (*βίος*, *life*), men who expect to live after death. The enemies of the Christians might employ this phrase to ridicule the doctrine of the resurrection of the dead. It is recorded in Bede's *Martyrology* that when the seven sons of Symphorosa were martyred under Hadrian, their bodies were cast into one pit together, which the temple-priests named from them *Ad septem Biothanatos*.—Bingham, *Orig. Eccles.* bk. i, ch. ii, § 8; Farrar, *Eccles. Dict.* s. v.

Bibbighaus, Henry, D.D., a minister of the German Reformed Church, was born in Bucks County, Penn., Aug. 2d, 1777. He was first merchant, then farmer; later, organist, and teacher of a parochial school in Philadelphia. He studied theology privately; was licensed and ordained in 1824, in the forty-eighth year of his age. He became pastor of the German Reformed Salem Church, Philadelphia, where he continued to labor with great zeal and success till his death, Aug. 20th, 1851. He is remembered as a mild, modest, venerable father in the Church. He was a good preacher, a faithful pastor, and always exerted a strong and happy influence in the judicatories of the Church. He preached only in the German language.

Bibbins, Elisha, a Methodist Episcopal minister, was born in Hampton, N. Y., July 16, 1790; was converted November 8, 1805; was licensed to preach in January, 1812, and was admitted on trial in the Genesee Conference in July of the same year. He was for twelve years of his ministry in the effective ranks, three years a supernumerary, and thirty-two years a superannuated preacher. Mr. Bibbins was a man of good natural abilities. His powers of perception were quick, and his reasoning faculties vigorous. His sensibilities were strong and well disciplined. He had a strong sense of the ludicrous. He was always in earnest, a quality which gave almost overwhelming power to his sermons, exhortations, and prayers. He was a good theologian, but a better preacher. In his best moods he poured out a torrent of eloquence which was very effective. He was a man of noble impulses, of a genial nature, of a lofty spirit, of a strong will, and of inexhaustible patience. He died at Scranton, Penn., on the 6th of July, 1859, of disease of the heart. —Peck, *Early Methodism* (N. Y. 1860, 12mo, p. 489).

Bibbins, Samuel, a Methodist Episcopal minister, one of the fathers of the Black River Conference. He was born about 1768, preached for about fifty years, and died in Brutus, N. Y., Jan. 6, 1836. "As a preacher he was eminently owned of God," and revivals generally attended his ministry. His death was especially triumphant.—*Minutes of Conferences*, ii, 410.

Bible (Anglicized from the Greek Βιβλία, i. e. *little books*, libelli; Latinized *Biblia*), the popular designation (usually in the phrase "Holy Bible") now everywhere current for the Sacred Scriptures of the Old and New Testament in their present collected form. The sacred books were denominated by the Jews the *writing* (כְּתִיב, *kethib'*, *written*, or מִקְרָא, *mikra'*, *recitation*), a name of the same character as that applied by the Mohammedans (*Korán*) to denote their sacred volume. See Scriptures, Holy.

The Bible is divided into the Old and New Testaments, *ἡ παλαιά, καὶ ἡ καινὴ διαθήκη*. The name Old Testament is applied to the books of Moses by Paul (2 Cor. iii, 14), inasmuch as the former covenant comprised the whole scheme of the Mosaic revelation, and the history of this is contained in them. This phrase, "book of the covenant," taken probably from Exod. xxiv, 7; 1 Macc. i, 57 (*βιβλίον διαθήκης*), was transferred in the course of time by a metonymy to signify the writings themselves. The word *διαθήκη* signifies either a testament or a covenant, but we now render it *testament*, because the translators of the old Latin version have always rendered it from the Sept., even when it was used as a translation of the Hebrew, בְּרִית, *Berith'* (*covenant*), by the word *Testamentum*. The names given to the Old Testament were the Scriptures (Matt. xxi, 42), Scripture (2 Pet. i, 20), the Holy Scriptures (Rom. i, 2), the sacred letters (2 Tim. iii, 15), the holy books (*Sanhed.* xci, 2), the law (John xii, 34), the law, the prophets, and the psalms (Luke xxiv, 44), the law and the prophets (Matt. v, 17), the law, the prophets, and the other books (Prol. Ecclus.), the books of the old covenant (Neh. viii, 8), the book of the covenant (1 Macc. i, 57; 2 Kings xxiii, 2).—Kitto, s. v. See TESTAMENT.

The other books (not in the canon) were called apocryphal, ecclesiastical, and deuterocanonical. The term New Testament has been in common use since the third century, and is employed by Eusebius in the same sense in which it is now commonly applied (*Hist. Eccles.* iii, 23). Tertullian employs the same phrase, and also that of "the Divine Instrument" in the same signification. See ANTILEGOMENA; APOCRYPHA.

I. *Appropriation of the term "Bible."*—1. *In its Greek form.*—The application of the word *Βιβλία, the Books*, specially to the collected books of the Old and New Testament, is not to be traced farther back than the 5th century. The terms which the writers of the New Testament use of the Scriptures of the Old are *ἡ γραφή* (2 Tim. iii, 16; Acts viii, 32; Gal. iii, 22), *αἱ γραφαί* (Matt. xxi, 42; Luke xxiv, 27), *τὰ ἱερὰ γράμματα* (2 Tim. iii, 15). *Βιβλίον* is found (2 Tim. iv, 13; Rev. x, 2; v, 1), but with no distinctive meaning; nor does the use of *τὰ λοιπὰ τῶν βιβλίων* for the Hagiographa in the Preface to Ecclesiasticus, or of *αἱ ἱεραὶ βίβλοι* in Josephus (*Ant.* i, 6, 2), indicate any thing as to the use of *τὰ βιβλία* alone as synonymous with *ἡ γραφή*. The words employed by early Christian writers were naturally derived from the language of the New Testament, and the old terms, with epithets like *θεῖα, ἅγια*, and the like, continued to be used by the Greek fathers, as the equivalent "Scriptura" was by the Latin. The use of *ἡ παλαιὰ διαθήκη* in 2 Cor iii, 14, for the law as read in the synagogues, and the prominence given in the Epistle to the Heb. (vii, 22; viii, 6; ix, 15) to the contrast between the *παλαιά* and the *καινή*, led gradually to the extension of the former to include the other books of the Jewish Scriptures, and to the application of the latter as of the former to a book or collection of books. Of the Latin equivalents which were adopted by different writers (*Instrumentum, Testamentum*), the latter met with the most general acceptance, and perpetuated itself in the language of modern Europe. One passage in Tertullian (*adv. Marc.* iv, 1) illustrates the growing popularity of the word which eventually prevailed, "instrumenti vel quod magis in usu est dicere, testamenti." The word was naturally used by Greek writers in speaking of the parts of these two collections. They enumerate (e. g. Athan. *Synop. Sac. Script.*) *τὰ βιβλία* of the Old and New Testament; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. Jerome substitutes for these expressions the term *Bibliotheca Divina* (see Hieronymi *Opera*, ed. Martianay, vol. i, Proleg.), a phrase which this learned father probably borrowed from 2 Maccabees, ii, 13, where Nehemiah is said, in "founding a library" (*βιβλιοθήκη*), to have "gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts." But although it was usual to denominate the separate books in Greek by the term *Biblia*, which is frequently so applied by Josephus, we first find it simply applied to the entire collection by St. Chrysostom in his *Second Homily*, "The Jews have the *books* (*βιβλία*), but we have the treasure of the books; they have the letters (*γράμματα*), but we have both spirit and letter." And again, *Hom.* ix *in Epist. ad Coloss.*, "Provide yourselves with *books* (*βιβλία*), the medicine of the soul, but if you desire no other, at least procure the new (*καινή*), the Apostolos, the Acts, the Gospels." He also adds to the word *βιβλία* the epithet *divine* in his *Tenth Homily on Genesis:* "Taking before and after meals the divine books" (*τὰ θεῖα βιβλία*), or, as we should now express it, the Holy Bible. It is thus applied in a way which shows this use to have already become familiar to those to whom he wrote. The liturgical use of the Scriptures, as the worship of the Church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically *the* books of each church or monastery. And when this use of the word was established in the East, it was natural that it should pass gradually to the Western Church. The terminology of that Church bears witness throughout (e. g. Episcopus, Presbyter, Diaconus, Litania, Liturgia, Monachus, Abbas, and others) to its Greek origin, and the history of the word *Biblia* has followed the analogy of those that have been referred to. Here, too, there was less risk of its being used in any other than the higher meaning, because it had not, in spite of the introduction even in classical Latinity of *Bibliotheca, Bibliopola*, taken the place of *libri*, or *libelli*, in the common speech of men.

2. *The English Form.*—It is worthy of note that "Bible" is not found in Anglo-Saxon literature, though *Bibliothece* is given (Lye, *Anglo-Sax. Dict.*) as used in the same sense as the corresponding word in mediæval Latin for the Scriptures as the great treasure-house of books (Du Cange and Adelung, s. v.). If we derive from our mother-tongue the singularly happy equivalent of the Greek *εὐαγγέλιον*, we have received the word which stands on an equal eminence with "Gospel" as one of the later importations consequent on the Norman Conquest and fuller intercourse with the Continent. When the English which grew out of this union first appears in literature, the word is already naturalized. In R. Brunne (p. 290), Piers Plowman (1916, 4271), and Chaucer (*Prol.* 437), it appears in its distinctive sense, though the latter, in at least one passage (*House of Fame*, bk. iii), uses it in a way which indicates that it was not always limited to that meaning. From that time, however, the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonymes, by the great translators of the Scriptures, Wickliffe, Luther, Coverdale, fixed it beyond all possibility of change. The transformation of the word from a plural into a singular noun in all the modern languages of Europe, though originating probably in the solecisms of the Latin of the 13th century (Du Cange, s. v. *Biblia*), has made it fitter than it would otherwise have been for its high office as the title of that which, by virtue of its unity and plan, is emphatically THE Book.

II. *The Book as a Whole.*—The history of the growth of the collections known as the Old and New Testament respectively will be found fully under CANON. It falls within the scope of the present article to indicate in what way and by what steps the two came to be looked on as of co-ordinate authority, and therefore as parts of one whole—how, i. e. the idea of a completed Bible, even before the word came into use, presented

itself to the minds of men. As regards a large portion of the writings of the New Testament, it is not too much to say that they claim an authority not lower, nay, even higher than the Old. That which had not been revealed to the "prophets" of the Old dispensation is revealed to the prophets of the New (Eph. iii, 5). The apostles wrote as having the Spirit of Christ (1 Cor. vii, 40), as teaching and being taught "by the revelation of Jesus Christ" (Gal. i, 12). Where they make no such direct claim their language is still that of men who teach as "having authority," and so far the old prophetic spirit is revived in them, and their teaching differs, as did that of their Master, from the traditions of the scribes. As the revelation of God through the Son was recognised as fuller and more perfect than that which had been made πολυμερῶς καὶ πολυτρόπως to the fathers (Heb. i, 1), the records of what He had done and said, when once recognised as authentic, could not be regarded as less sacred than the Scriptures of the Jews. Indications of this are found even within the N. T. itself. Assuming the genuineness of the 2d Epistle of Peter, it shows that within the lifetime of the apostles, the Epistles of Paul had come to be classed among the γραφαί of the Church (2 Pet. iii, 16). The language of the same Epistle in relation to the recorded teaching of prophets and apostles (iii, 2; comp. Eph. ii, 20; iii, 5; iv, 11) shows that the πᾶσα προφητεια γραφῆς can hardly be limited to the writings of the Old Testament. The command that the letter to the Colossians was to be read in the church of Laodicea (Col. iv, 16), though it does not prove that it was regarded as of equal authority with the γραφὴ θεόπνευστος, indicates a practice which would naturally lead to its being so regarded. The writing of a man who spoke as inspired could not fail to be regarded as participating in the inspiration. It is part of the development of the same feeling that the earliest records of the worship of the Christian Church indicate the liturgical use of some at least of the writings of the New, as well as of the Old Testament. Justin (*Apol.* i, 66) places τὰ ἀπομνημονεύματα τῶν ἀποστόλων as read in close connection with, or in the place of τὰ συγγράμματα τῶν προφητῶν, and this juxtaposition corresponds to the manner in which Ignatius had previously spoken of αἱ προφητείαι, νόμος Μωσέως, τὸ εὐαγγέλιον (*Ep. ad Smyrn.* c. ?). It is not meant, of course, that such phrases or such practices prove the existence of a recognised collection, but they show with what feelings individual writings were regarded. They prepare the way for the acceptance of the whole body of the N.-T. writings, as soon as the Canon is completed, as on a level with those of the Old. A little farther on and the recognition is complete. Theophilus of Antioch (*ad Autolyc.* bk. iii), Irenæus (*adv. Haer.* ii, 27; iii, 1), Clement of Alexandria (*Stromata*, iii, 10; v, 5), Tertullian (*adv. Prax.* 15, 20), all speak of the New Testament writings (what writings they included under this title is of course a distinct question) as making up, with the Old, μία γνῶσις (Clem. Al. *l. c.*), "totum instrumentum utriusque testamenti" (Tert. *l. c.*), universæ scripturæ. As this was in part a consequence of the liturgical usage referred to, so it reacted upon it, and influenced the transcribers and translators of the books which were needed for the instruction of the Church. The Syriac Peshito in the 3d, or at the close of the 2d century, includes (with the omission of some of the ἀντιλεγόμενα) the New Testament as well as the Old. The Alexandrian Codex, presenting in the fullest sense of the word a complete Bible, may be taken as the representative of the full maturity of the feeling which we have seen in its earlier developments. The same may be said of the Codex Sinaiticus, lately brought to light by Prof. Tischendorf.

III. *Order of the Books.*—The existence of a collection of sacred books recognised as authoritative leads naturally to a more or less systematic arrangement. The arrangement must rest upon some principle of classification. The names given to the several books will indicate in some instances the view taken of their contents, in others the kind of notation applied both to the greater and smaller divisions of the sacred volumes. The existence of a classification analogous to that adopted by the later Jews and still retained in the printed Hebrew Bibles, is indicated even before the completion of the O. T. Canon (Zech. vii, 12). When the Canon was looked upon as settled, in the period covered by the books of the Apocrypha, it took a more definite form. The Prologue to Ecclesiasticus mentions "the law and the prophets and the other books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Matt. xi, 13; xxii, 40; Acts xiii, 15, etc.); "the Law, the Prophets, and the Psalms" (Luke xxiv, 44), the fuller statement of the division popularly recognised. The arrangement of the books of the Heb. text under these three heads requires, however, a farther notice.

1. The Law, *Torah*, תּוֹרָה, νόμος, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. Whatever questions may be raised as to the antiquity of the whole Pentateuch in its present form, the existence of a book bearing this title is traceable to a very early period in the history of the Israelites (Josh. i, 8; viii, 34; xxiv, 26). The name which must at first have attached to those portions of the whole book was applied to the earlier and contemporaneous history connected with the giving of the law, and ascribed to the same writer. The marked distinctness of the five portions which make up the Torah shows that they must have been designed as separate books; and when the Canon was completed, and the books in their present form made the object of study, names for each book were wanted and were found. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the Sept. they were intended to be significant of the subject of each book, and so we have—

(1.) בְּרֵאשִׁית . . . . Γένεσις, Genesis.
(2.) (וְאֵלֶּה) שְׁמוֹת . Ἔξοδος, Exodus.
(3.) וַיִּקְרָא . . . . . Λευϊτικόν, Leviticus.
(4.) בְּמִדְבַּר . . . . . Ἀριθμοί, Numbers.
(5.) דְּבָרִים . . . . . Δευτερονόμιον, Deuteronomy.

The Greek titles were adopted without change, except as to the fourth, in the Latin versions, and from them have descended to the Bibles of modern Christendom.

2. The Prophets.—The next group presents a more singular combination. The arrangement stands as follows:

Nebiim'. נְבִיאִים Prophetæ.
- רִאשׁוֹנִים (priores)
  - Joshua.
  - Judges.
  - 1 and 2 Samuel.
  - 1 and 2 Kings.
- אַחֲרוֹנִים (posteriores)
  - גְּדוֹלִים (majores)
    - Isaiah.
    - Jeremiah.
    - Ezekiel.
  - קְטַנִּים (minores)
    - The twelve minor prophets.

The Hebrew titles of these books corresponding to those of the English Bibles; so also in the Septuagint, except that this version (like the Vulgate) reckons 1 and 2 Sam. as 1 and 2 Kings, and 1 and 2 Kings as 3 and 4 Kings.

The grounds on which books simply historical were classed under the same name as those which contained the teaching of prophets, in the stricter sense of the word, are not, at first sight, obvious, but the O. T. presents some facts which may suggest an explanation. The sons of the prophets (1 Sam. x, 5; 2 Kings v, 22; vi, 1), living together as a society, almost as a caste (Amos vii, 14), trained to a religious life, cultivating

sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed naturally become historians and annalists, unless intellectual activity is absorbed in asceticism. The references in the historical books of the O. T. show that they actually were such. Nathan the prophet, Gad, the seer of David (1 Chron. xxix, 29), Ahijah and Iddo (2 Chron. ix, 29), Isaiah (2 Chron. xxvi, 22; xxxii, 32), are cited as chroniclers. The greater antiquity of the earlier historical books, and perhaps the traditional belief that they had originated in this way, were likely to co-operate in raising them to a high place of honor in the arrangement of the Jewish canon, and so they were looked upon as having the prophetic character which was denied to the historical books of the Hagiographa. The greater extent of the prophecies of Isaiah, Jeremiah, Ezekiel, no less than the prominent position which they occupied in the history of Israel, led naturally to their being recognised as the Prophetæ Majores. The exclusion of Daniel from this subdivision is a more remarkable fact, and one which has been differently interpreted, the Rationalistic school of later criticism (Eichhorn, De Wette, Bertholdt) seeing in it an indication of later date, and therefore of doubtful authenticity, the orthodox school on the contrary, as represented by Hengstenberg (*Dissert. on Dan.* ch. ii, § iv, v), maintaining that the difference rested only on the ground that, though the utterer of predictions, he had not exercised, as the others had done, a prophet's office among the people. Whatever may have been its origin, the position of this book in the Hagiographa led the later Jews to think and speak slightingly of it, and Christians who reasoned with them out of its predictions were met by remarks disparaging to its authority (Hengstenberg, *l. c.*). The arrangement of the Prophetæ Minores does not call for special notice, except so far as they were counted, in order to bring the whole list of canonical books within a memorial number, answering to that of the letters in the Hebrew alphabet, as a single volume, and described as *τὸ δωδεκαπρόφητον*.

3. The HAGIOGRAPHA.—Last in order came the group known as *Kethubim'*, כְּתוּבִים (from כָּתַב, to write), *γραφεῖα*, *ἁγιόγραφα*, i. e. "holy writings," including the remaining books of the Hebrew canon, arranged in the following order, and subordinate divisions: (*a*) Psalms, Proverbs, Job. (*b*) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther. (*c*) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

Of these, (*a*) were distinguished by the memorial word אֱמֶת, "*truth*," formed from the initial letters of the three books; (*b*) as חֲמֵשׁ מְגִלּוֹת, *the five rolls*, as being written for use in the synagogues on special festivals on five separate rolls. Of the Hebrew titles of these books, those which are descriptive of their contents are: תְּהִלִּים, *Tehillim'*, the Psalms; מִשְׁלֵי, *Mishley'*, Proverbs; אֵיכָה, *Eykah'*, Lamentations (from the opening word of wailing in i, 1); the Song of Songs, שִׁיר הַשִּׁירִים, *Shir hash-Shirim'*; Ecclesiastes, קֹהֶלֶת, *Kohe'leth, the Preacher*; 1 and 2 Chronicles, דִּבְרֵי הַיָּמִים, *Dibrey' hay-yamim'*, *words of the days* = records.

The Sept. presents the following titles of these last: Ψαλμοί, Παροιμίαι, Θρῆνοι, Ἅσμα ἀσμάτων, Ἐκκλησιαστής, Παραλειπόμενα (i. e. things omitted, as being supplementary to the books of Kings). The Latin version imports some of the titles, and translates others: Psalmi, Proverbia, Threni, Canticum Canticorum, Ecclesiastes, Paralipomenon, and these in their *translated* form have determined the received titles of the book in our English Bibles—Ecclesiastes, in which the Greek title is retained, and Chronicles, in which the Hebrew and not the Greek title is translated, being exceptions. The Sept. presents also some striking variations in the order of the books (we follow the Sixt. ed.—MSS. differ greatly). Both in this and in the insertion of the *ἀντιλεγομενα*, which we now know as the Apocrypha, among the other books, we trace the absence of that strong reverence for the Canon and its traditional order which distinguished the Jews of Palestine. The Law, it is true, stands first, but the distinction between the greater and lesser prophets, between the Prophets and the Hagiographa, is no longer recognised. Daniel, with the Apocryphal additions, follows upon Ezekiel; the Apocryphal 1st or 3d book of Esdras comes in as a 1st, preceding the canonical Ezra. Tobit and Judith are placed after Nehemiah, Wisdom (Σοφία Σαλομών) and Ecclesiasticus (Σοφία Σειράχ) after Canticles, Baruch before and the Epistle of Jeremiah after Lamentations, the twelve lesser prophets before the four greater, and the two books of Maccabees at the close of all. The common Vulg. follows nearly the same order, inverting the relative position of the greater and lesser prophets. The separation of the doubtful books under the title of Apocrypha in the Protestant versions of the Scriptures left the others in the order in which we now have them. See SEPTUAGINT; VULGATE.

4. The history of the arrangement of the books of the NEW TESTAMENT presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are thus to the New what the Pentateuch was to the Old Testament. They do not present, however, in themselves, as the books of Moses did, any order of succession. The actual order does not depend upon the rank or function of the writers to whom they are assigned. The two not written by apostles are preceded and followed by one which was, and it seems as if the true explanation were to be found in a traditional belief as to the dates of the several Gospels, according to which Matthew's, whether in its Greek or Hebrew form, was the earliest, and John's the latest. The arrangement once adopted would naturally confirm the belief, and so we find it assumed by Irenæus, Origen, Augustine. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican, and Ephraem MSS. (A, B, C) gives precedence to the catholic Epistles, and as this is also recognised by the Council of Laodicea (*Can.* 60), Cyril of Jerusalem (*Catech.* iv, 35), and Athanasius (*Epist. Fest.* ed. Bened. i, 96), it would appear to have been characteristic of the Eastern churches. Lachmann and Tischendorf (7th ed.) follow this arrangement. (The Sinaitic MS. places Paul's Epistles even before the Acts.) The Western Church, on the other hand, as represented by Jerome, Augustine, and their successors, gave priority of position to the Pauline Epistles; and as the order in which these were given presents, (1.) those addressed to churches arranged according to their relative importance, (2.) those addressed to individuals, the foremost place was naturally occupied by the Epistle to the Romans. The tendency of the Western Church to recognise Rome as the centre of authority may perhaps, in part, account for this departure from the custom of the East. The order of the Pauline Epistles themselves, however, is generally the same, and the only conspicuously different arrangement was that of Marcion, who aimed at a chronological order. In the four MSS. above referred to, Hebrews comes after 2 Thessalonians (in that from which Cod. B was copied it seems to have stood between Gal. and Ephes.). In those followed by Jerome, it stands, as in the English Bible and the Textus Receptus, after Philemon. Possibly the absence of Paul's name, possibly the doubts which existed as to his being the *sole* author of it, possibly its approximation to

the character of the catholic Epistles, may have determined the arrangement. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition *may* have determined the position which it has uniformly held as the last of the sacred books.

IV. *Division into Chapters and Verses.*—As soon as any break is made in the continuous writing which has characterized in nearly all countries the early stages of the art, we get the germs of a system of division. But these divisions may be used for two distinct purposes. So far as they are used to exhibit the logical relations of words, clauses, and sentences to each other, they tend to a recognised punctuation. So far as they are used for greater convenience of reference, or as a help to the memory, they answer to the chapters and verses of our modern Bibles. At present we are concerned only with the latter.

1. *The Hebrew of the Old Testament.*—It is hardly possible to conceive of the liturgical use of the books of the Old Testament without some kind of recognised division. In proportion as the books were studied and commented on in the schools of the rabbins, the division would become more technical and complete, and hence the existing notation which is recognised in the Talmud (the Gemara ascribing it to Moses [Hupfeld, *Stud. und Krit.* 1830, p. 827]) may probably have originated in the earlier stages of the growth of the synagogue ritual. The New-Testament quotations from the Old are for the most part cited without any more specific reference than to the book from which they come. The references, however, in Mark xii, 26, and Luke xx, 37 (ἐπὶ τῆς βάτου), Rom. xi, 2 (ἐν Ἠλίᾳ), and Acts viii, 32 (ἡ περιοχὴ τῆς γραφῆς), indicate a division which had become familiar, and show that some, at least, of the sections were known popularly by titles taken from their subjects. In like manner, the existence of *some* cycle of lessons is indicated by Luke iv, 17; Acts xiii, 15; xv, 21; 2 Cor. iii, 14; and this, whether identical or not with the later rabbinic cycle, must have involved an arrangement analogous to that subsequently adopted.

(1.) The Talmudic division is on the following plan. [1.] The Law was, in the first instance, divided into fifty-four פָּרָשִׁיּוֹת, *parshiyoth'* = sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year, provision being made for the shorter year by the combination of two of the shorter sections. Coexisting with this, there was a subdivision into lesser parshiyoth, which served to determine the portions of the sections taken by the several readers in the synagogues. The lesser *parshiyoth* themselves were classed under two heads—the "open" (פְּתוּחוֹת, *pethuchoth'*), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MS., and the "closed" (סְתוּמוֹת, *sethumoth'*), which corresponded to minor divisions, and were marked only by a space within the line. The initial letters פ and ס served as a notation, in the margin or in the text itself, for the two kinds of sections. The threefold initial פפפ or ססס was used when the commencement of one of the parshiyoth coincided with that of a Sabbath lesson (comp. Keil, *Einleitung in das A. T.* § 170, 171).

[2.] A different terminology was employed for the Prophetæ Priores and Posteriores, and the division was less uniform. The tradition of the Jews that the Prophets were first read in the service of the synagogue, and consequently divided into sections, because the reading of the Law had been forbidden by Antiochus Epiphanes, rests upon a very slight foundation; but its existence is, at any rate, a proof that the Law was believed to have been systematically divided before the same process was applied to the other books. The name of the sections in this case was הַפְטָרוֹת (*haphtaroth'*, from פָּטַר, to dismiss). If the name were applied in this way because the lessons from the Prophets came at the close of the synagogue service, and so were followed by the dismissal of the people (Vitringa, *De Synag.* iii, 2, 20), its history would present a curious analogy to that of "Missa," "Mass," on the assumption that this also was derived from the "Ite missa est," by which the congregation was informed of the conclusion of the earlier portion of the service of the Church. The peculiar use of Missa shortly after its appearance in the Latin of ecclesiastical writers in a sense equivalent to that of haphtaroth ("sex Missas de Prophetâ Esaiâ facite," Cæsar Arelat. and Aurelian in Bingham, *Ant.* xiii, 1) presents at least a singular coincidence. The *haphtaroth* themselves were intended to correspond with the larger *parshiyoth* of the Law, so that there might be a distinct lesson for each Sabbath in the intercalary year as before; but the traditions of the German and the Spanish Jews, both of them of great antiquity, present a considerable diversity in the length of the divisions, and show that they had never been determined by the same authority as that which had settled the *parshiyoth* of the Law (Van der Hooght, *Præfat. in Bib.* § 35).

(2.) Of the traditional divisions of the Hebrew Bible, however, that which has exercised most influence in the received arrangement of the text was the subdivision of the larger sections into verses (פְּסוּקִים, *p.sukim'*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the 9th century. They were then applied, first to the prose, and afterward to the poetical books of the Hebrew Scriptures, superseding in the latter the arrangement of στίχοι, κῶλα, κόμματα, lines and groups of lines, which had been based upon metrical considerations. The verses of the Masoretic divisions were preserved with comparatively slight variations through the Middle Ages, and came to the knowledge of translators and editors when the attention of European scholars was directed to the study of Hebrew. In the Hebrew MSS. the notation had been simply marked by the "Soph-Pasuk" (׃) at the end of each verse; and in the earlier printed Hebrew Bibles (Sabionetta's, 1557, and Plantin's, 1566) the Hebrew numerals which guide the reader in referring are attached to every fifth verse only. The Concordance of Rabbi Nathan, 1450, however, had rested on the application of a numeral to each verse, and this was adopted by the Dominican Pagninus in his Latin version, 1528, and carried throughout the whole of the Old and New Testament, coinciding substantially, as regards the former, with the Masoretic, and therefore with the modern division, but differing materially, as to the New Testament, from that which was adopted by Robert Stephens, and through his widely circulated editions passed into general reception.

(3.) The chief facts that remain to be stated as to the verse divisions of the Old Testament are that they were adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that they appeared, for the first time in an English translation, in the Geneva Bible of 1560, and were thence transferred to the Bishops' Bible of 1568 and the Authorized Version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained, in some instances (e. g. in references to Plato), to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly.

2. The *Septuagint* translation, together with the Latin versions based upon it, have contributed very little to the received division of the Bibles. Made at a time when the rabbinic subdivisions were not enforced, hardly perhaps existing, and not used in the worship of the synagogue, there was no reason for the

scrupulous care which showed itself in regard to the Hebrew text. The language of Tertullian (*Scorp.* ii) and Jerome (in Mic. vi, 9; Zeph. iii, 4) implies the existence of "capitula" of some sort; but the word does not appear to have been used in any more definite sense than "locus" or "passage." The liturgical use of portions of the Old Testament would lead to the employment of some notation to distinguish the *ἀναγνώσματα* or "lectiones," and individual students or transcribers might adopt a system of reference of their own; but we find nothing corresponding to the fully organized notation which originated with the Talmudists or Masoretes. It is possible, indeed, that the general use of Lectionaria—in which the portions read in the Church services were written separately—may have hindered the development of such a system. Whatever traces of it we find are accordingly scanty and fluctuating. The sticho-metric mode of writing (i. e. the division of the text into short lines generally with very little regard to the sense) adopted in the 4th or 5th centuries (see *Prolegom.* to Breitinger's *Septuagint*, i, 6), though it may have facilitated reference, or been useful as a guide to the reader in the half-chant commonly used in liturgical services, was too arbitrary (except where it corresponded to the parallel clauses of the Hebrew poetical books) and inconvenient to be generally adopted. The Alexandrian MSS. present a partial notation of *κεφάλαια*, but as regards the Old Testament these are found only in portions of Deuteronomy and Joshua. Traces exist (*Monum. Eccles. Ctelet.* in Breitinger, *Proleg.* ut sup.) of a like division in Numbers, Exodus, and Leviticus, and Latin MSS. present frequently a system of division into "tituli" or "capitula," but without any recognised standards. In the 13th century, however, the development of theology as a science, and the more frequent use of the Scriptures as a text-book for lectures, led to the general adoption of a more systematic division, traditionally ascribed to Stephen Langton, archbishop of Canterbury (Triveti *Annal.* p. 182, ed. Oxon.), but carried out by Cardinal Hugh de St. Cher (Gibert Genebrard, *Chronol.* iv, 644), and passing through his Commentary (*Postilla in Universa Biblia*, and Concordance, cir. 1240) into general use. No other subdivision of the chapters was united with this beyond that indicated by the marginal letters A B C D, as described above.

3. As regards the Old Testament, then, the present arrangement grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses. It should be noted that the verses in the authorized English Bible occasionally differ from those of the Heb. Masoretic text, especially in the Psalms (where the Heb. reckons the *titles* as ver. 1) and some chapters of the Chronicles (perhaps through the influence of the Sept.). A tabular exhibit of these variations may be found at the end of the *Englishman's Heb. Concordance* (Lond. 1843). Such discrepancies also (but less frequently) occur in the N. T. The *Apocryphal* books, to which, of course, no Masoretic division was applicable, did not receive a versicular division till the Latin edition of Pagninus in 1528, nor *the* division now in use till Stephen's edition of the Vulgate in 1555.

4. The history of the *New Testament* presents some additional facts of interest. Here, as in the case of the Old, the system of notation grew out of the necessities of study.

(1.) The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record was the *Diatessaron* of Tatian in the 2d century (Euseb. *H. E.* iv, 29). This was followed by a work of like character from Ammonius of Alexandria in the 3d (Euseb. *Epist. ad Carpianum*). The system adopted by Ammonius, however, that of attaching to the Gospel of Matthew the parallel passages of the other three, and inserting those which were not parallel, destroyed the outward form in which the Gospel history had been recorded, and was practically inconvenient. Nor did their labors have any direct effect on the arrangement of the Greek text, unless we adopt the conjectures of Mill and Wetstein that it is to Ammonius or Tatian that we have to ascribe the marginal notation of *κεφάλαια*, marked by A B Γ Δ, which are found in the older MSS. The search after a more convenient method of exhibiting the parallelisms of the Gospels led Eusebius of Cæsarea to form the ten canons (*κάνονες*, registers) which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in one Evangelist only, or in two or more. In applying this system to the transcription of the Gospels, each of them was divided into shorter sections of variable length, and to each of these were attached two numerals, one indicating the canon under which it would be found, and the other its place in that canon. Luke, iii, 21, 22, e. g. would represent the 13th section belonging to the first canon. This division, however, extended only to the books that had come under the study of the Harmonists. The Epistles of Paul were first divided in a similar manner by the unknown bishop to whom Euthalius assigns the credit of it (cir. 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, Bishop of Cæsarea in Cappadocia, completed the work by dividing the Apocalypse (cir. 500). See HARMONIES (*of the Gospels*).

Of the four great uncial MSS. extant prior to the recent discovery of the Codex Sinaiticus by Dr. Tischendorf, A presents the Ammonian or Eusebian numerals and canons, C and D the numerals without the canons. B has neither numerals nor canons, but a notation of its own, the chief peculiarity of which is, that the Epistles of Paul are treated as a single book, and brought under a continuous capitulation. After passing into disuse and so into comparative oblivion, the Eusebian and Euthalian divisions have recently (since 1827) again become familiar to the English student through Bishop Lloyd's edition of the Greek Testament, and other critical editions.

(2.) With the New Testament, however, as with the Old, the division into chapters adopted by Hugh de St. Cher superseding those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed the use of the Masoretic verses for the Old Testament. The superiority of such a division over the marginal notation "A B C D" in the Bible of St. Cher led men to adopt an analogous system for the New. See CHAPTERS. In the Latin version of Pagninus accordingly, there is a versicular division, though differing from the one subsequently used in the greater length of its verses. The absence of an authoritative standard like that of the Masoretes left more scope to the individual discretion of editors or printers, and the activity of the two Stephenses caused that which they adopted in their numerous editions of the Greek Testament and Vulgate to be generally received. In the preface to the Concordance, published by Henry Stephens, 1594, he gives the following account of the origin of this division. His father, he tells us, finding the books of the New Testament already divided into chapters (*τμήματα*, or sections), proceeded to a farther subdivision into verses. The name *versiculi* did not commend itself to him. He would have preferred *τμηματια* or sectiunculæ, but the preference of others for the former led him to adopt it. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551, another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version

published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognised. The convenience of such a system for reference is obvious; but it may be questioned whether it has not been purchased by too great a sacrifice of the perception by ordinary readers of the true order and connection of the books of the Bible. In some cases the division of chapters separates portions which are very closely united (see e. g. Matt. ix, 38, and x, 1; xix, 30, and xx, 1; Mark ii, 23-28, and iii, 1-5; viii, 38, and ix, 1; Luke xx, 45-47, and xxi, 1-4; Acts vii, 60, and viii, 1; 1 Cor. x, 33, xi, 1; 2 Cor. iv, 18, v, 1; vi, 18, and vii, 1), and throughout gives the impression of a formal division altogether at variance with the continuous flow of narrative or thought which characterized the book as it came from the hand of the writer. The separation of verses has moreover conduced largely to the habit of building doctrinal systems upon isolated texts. The advantages of the received method are united with those of an arrangement representing the original more faithfully in the structure of the Paragraph Bibles, lately published by different editors, and in the Greek Testaments of Lloyd, Lachmann, and Tischendorf. The student ought, however, to remember, in using these, that the paragraphs belong to the editor, not the writer, and are therefore liable to the same casualties rising out of subjective peculiarities, dogmatic bias, and the like, as the chapters of our common Bibles. Practically the risk of such casualties has been reduced almost to a minimum by the care of editors to avoid the errors into which their predecessors have fallen, but the possibility of the evil exists, and should therefore be guarded against by the exercise of an independent judgment. (Davidson, in *Horne's Introd* new ed. ii, 27 sq.; Tregelles, *ibid.* iv, 30 sq.; Davidson, *Bib. Criticism*, i, 60; ii, 21.) See VERSES.

Bible, Attributes of (*Affectiones Scripturæ*), a title by which, in the 16th century, Protestant theologians designated certain true views of Scripture as opposed to Romish, Socinian, and other errors. They are divided into two classes:

1. *Primary* attributes (*affectiones primariæ*), i. e. such as *directly* flow from the divine origin and canonicity of the Scriptures. They are, (1) *Authority* (auctoritas), as opposed on the one hand to the Socinian undervaluing of the O. T., and on the other to the Romish doctrine that the *Church* settles the authority of Scripture. It is divided into (a) *auctoritas normativa*, i. e. the authority of the Bible to bind men to believe and do whatever it teaches or commands; (b) *auctoritas judicialis*, as the Bible is the final appeal in questions of faith and practice. (2) *Sufficiency* (sufficientia or perfectio), as the Bible contains all things necessary for faith and practice, opposed to the Quaker doctrine of special inspiration or the "inner light," and to the Roman demand for traditional and Church teaching in addition to Scripture. (3) *Intelligibleness* (perspicuitas), opposed to the Romish doctrine that the Bible cannot be understood without the Church's exposition of it. (4) *Efficacy*, i. e. of its doctrines and principles for the salvation of men.

2. *Secondary* attributes, such as flow *indirectly* from the same sources: (1) *Necessity of Scripture*, as the truth could be preserved and handed down neither by tradition nor by the "inner light." (2) *Integrity*, i. e. that no part essential to the canon has been lost. (3) *Purity*, i. e. the uncorrupted preservation of the text. (4) *Freedom* (legendi omnibus concessa licentia), i. e. the unrestrained reading of the Bible by all Christians, lay as well as clerical.—Knapp, *Theology*, § xi. See BIBLE, USE OF BY THE LAITY.

Bible, Manuscripts of. See MANUSCRIPTS, BIBLICAL.

Bible Societies, associations for the printing, translation, and circulation of the Word of God. They are given in this article in the following order, viz.: (I.) Bible Societies of Great Britain; (II.) Bible Societies on the Continent of Europe; (III.) American Bible Society; (IV.) American and Foreign Bible Society (Baptist); (V.) American Bible Union (Baptist); (VI.) Bible Revision Association (Baptist).

1. BIBLE SOCIETIES OF GREAT BRITAIN.—By far the most important among the Bible Societies of Great Britain is the BRITISH AND FOREIGN BIBLE SOCIETY, founded March 7th, 1804.

I. *Preparation.*—A number of societies with cognate design had preceded it, e. g. (1) the *Society for promoting Christian Knowledge* (1698), which included among its objects the spread of Bibles, Prayer-books, tracts, and missions, especially in India: it printed Bibles in English, Welsh, Manks, and Arabic; (2) the *Society for propagating the Gospel in foreign Parts* (1701), with similar objects in special reference to the American colonies; (3) the Scottish *Society for propagating Christian Knowledge* (1709), whose field included the Highlands, the Scottish Islands, and part of North America; (4) the *Society for promoting Religious Knowledge among the Poor* (1750); (5) *Naval and Military Bible Society* (1780); and, in the same year, (6) the *French Bible Society*, for publishing French Scriptures, which soon died out. Timpson (*Bible Triumphs*, p. 102 sq.) mentions twenty societies (including some of the above), all anticipatory of the British and Foreign Bible Society.

II. *Origin.*—The idea of a general and comprehensive Bible Society was first suggested in December, 1802, when an attempt was made to found a Bible Society for Wales, where the demand for Bibles was then extremely urgent. This was in London, Dec. 1802. The question was under discussion in a committee of the Tract Society, when suddenly the Rev. Joseph Hughes (Baptist), one of the secretaries of the Tract Society, remarked, "Certainly such a society might be formed; and *if for Wales, why not for the world?*" This broad idea took deep hold of the minds of the men who were, with its author, laboring for the salvation of the world. It was at once made public in a call by Mr. Hughes for a meeting to consider the subject, which was attended on March 7th, 1804, at the London Tavern, by about 300 persons of all denominations, save that the Church of England clergy refused at first to co-operate with dissenters. But, persuaded by the pathos of the Rev. C. F. A. Steinkopff, the Rev. John Owen first gave in his adhesion, which step was soon after approved by Bishop Porteus. Organization was at once effected; Lord Teignmouth was chosen president, the Rev. Josiah Pratt (Church of England) and Rev. Joseph Hughes (Baptist) were appointed secretaries. Bishop Porteus and other prelates became members; and Wilberforce, Granville Sharpe, and other distinguished public men gave their names and influence to the undertaking. Dr. Steinkopff was afterward added to the number of secretaries. The object of the society was declared to be "to promote the circulation of the Holy Scriptures, without note or comment, both at home and in foreign lands." An executive committee was formed consisting of 36 laymen, viz., 15 members of the Established Church, 15 dissenters, and 6 resident foreigners. To this committee is intrusted the management of the business of the society. The annual membership fee is one guinea, and clerical members, whether of the Established Church or Dissenting churches, have a seat and vote in sessions. This organization was first framed in "the counting-room, Old Swan Stairs, Upper Thames Street, belonging to Joseph Hardcastle, Esq., Treasurer of the London Missionary Society, whose plans of benevolence, as well as those of the Religious Tract Society, and the Hibernian Society, were formed in the same room" (Timpson, *Bib. Triumphs*, p. 128).

III. *Operations.*—The attention of the society was first turned to Wales, and 25,000 Bibles and Testaments were printed in Welsh and distributed there.

From England it turned its energy to Continental Europe, where multitudes of Bibles were distributed. Bible Societies were soon formed on the Continent; an account of them will be found under the next head of this article. Turkey and the Levant were canvassed, and the seven apostolic churches, in which the Bible was almost forgotten, were visited once more by the Word of God. In India the Bible Society found permanent foothold, and extended its operations to a very wide field. Much had been undertaken here by various denominations and societies, and several translations were in languid progress; but the vigor of the London Society soon changed the state of affairs, and a comprehensive and effective work began. Even Romanists co-operated, and eight auxiliary societies soon sprung up, some of them in Oceanica and Africa. The great Bible Societies of America were also its legitimate though indirect result, and active auxiliaries were organized in the Canadas. In South America it was less successful, but "no society ever spread so rapidly or so far." The work of translation was begun at an early period: its extent will be seen from the table below marked *b*.

The career of the B. and F. B. Society has not been without vigorous opposition. The first attack came from the High-Church clergy of the Establishment, especially Dr. Wordsworth, Bishop Randolph, and afterward Bishop Marsh. These assaults had no other effect than to diminish the interest of the Established Church in the society; in spite of which, it has always had the support of the most zealous evangelical clergy and laity in that body. In India, after the return of Lord Wellesley (1806), the governors general for a series of years opposed the society; but all they could do was to impede, not to prevent its work of translating and circulating the Scriptures. About 1811 a dispute arose at home concerning the publication of the *Apocrypha*, which was circulated on the Continent with the Bibles issued by the society. This dispute agitated the society until 1826, when, by a final decision, the printing and circulation of the Apocrypha was stopped. This decision caused above 50 of the societies on the Continent to separate from the B. and F. B. Society; but *agencies* were substituted for auxiliaries, and the work went on. At the semi-centennial jubilee in 1853, the devoted Dr. Steinkopff alone remained of all the men who were so active in its foundation. Others, however, had succeeded to their places, and the enterprise was still most ably sustained.

IV. *Statistics.*—(*a.*) *Finance*—

	Receipts.	Expenditure.
First year	$10,648 00	$3,301 38
Tenth year	421,725 44	499,615 68
Twentieth year	472,955 12	433,146 12
Thirtieth year	406,061 48	340,750 36
Fortieth year	477,067 56	409,918 96
Fiftieth year	528,334 40	577,203 88
Sixty-second year	760,907 34	809,865 88
Eighty-fourth year	1,063,274	1,130,824

This exhibit does not, however, show the real ratio of growth, as the receipts of the society for some of the years were much greater than for other subsequent years here mentioned, but it shows the relative periodic status. It also shows that its receipts always exceeded its expenditures.

(*b.*) *Versions.*—The B. and F. B. S., from its organization until 1888, caused the translation, publication, or circulation of the Holy Scriptures, entire or in parts, in languages and dialects as follows, viz.:

	Lang. and Dial.		Lang. and Dial.
In Western Europe	16	In China and Japan	23
In Northern "	8	In Malaysia	13
In Central "	16	In the Islands of the	
In Southern "	18	Pacific	27
In Russia	23	In East Africa	19
In Caucasian and Border		In West "	20
Countries	10	In South "	7
In Syria and Persia	5	In America	23
In India	51		—
In Indo-Chinese countries	11	Total	290

Of these 290 languages and dialects, the B. and F. B. S. has aided the translation, printing, or distribution of the Scriptures directly in 225 languages, indirectly 65. The number of versions and revisions promoted by the society in 1889 was 364, not including 24 versions prepared by other societies.

V. *Present Condition.*—The number of Bible Societies connected with the B. and F. B. S. was in 1888—

IN GREAT BRITAIN.

Auxiliaries, 1113; branches, 446; associat's., 3858—total, 5417

EUROPE AND THE COLONIES, etc.

Auxiliaries, 128; branches, 1466— total, 1594

Grand total, 7011

The society had also, in Europe, Asia, and America, 22 foreign *agencies*, which have the superintendence of depots of the Scriptures. During the year ending March 31, 1889, the society issued Bibles and parts of Bibles as follows, viz.:

From London, 1,787,081	total
Issued abroad, 1,890,123	3,677,204
Grand total from the beginning—	
From London, 72,522,375	total
On the Continent, 47,614,408	120,136,783

The *grants* of the society of Bibles, Testaments, versions, materials, and money to various institutions, associations, and individuals, in nearly all countries on the globe for the year ending March 31, 1889, alone amounted to upward of £23,117 (see *Report* for 1889). This noble institution has recently closed the most prosperous and effective year of its splendid history. Its object is the purest Christian charity to all mankind, and Heaven is crowning its efforts with a success commensurate with its design.—Timpson, *Bible Triumphs* (Lond. 12mo, 1853); *Reports of Brit. and For. Bible Society;* Owen, *Hist. of Brit. and For. Bible Society* (3 vols. 8vo).

Other Bible Societies of Great Britain are, (1.) the *Trinitarian Bible Society*, which separated from the B. and F. B. S. in 1831, when the resolution to make the belief in the triune God a term of membership was rejected. It is now mostly supported by the Irvingites. Its income for the year 1888 amounted to £2210. (2.) The *Bible Translation Society*, a Baptist Society, which has for its object "to aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and farther, to aid in producing and circulating other versions of the Word of God similarly faithful and complete." Its income in 1860 amounted to £1815. (3.) The *Hibernian Bible Society:* the income for the year closing April, 1860, was £5063—an increase of £938 over the preceding year. The issues of the last year were 107,694 copies; the total issue 2,843,145 copies. (4.) In *Scotland*, where the Bible Society has hitherto obtained less support than in other parts of Great Britain, a "National Bible Society for Scotland" was organized in May, 1860. The General Board of Direction is to be divided into two parts, one of which is to be located in Edinburgh, and the other in Glasgow. The receipts in 1888 were £34,389. (J. H.)

2. BIBLE SOCIETIES ON THE CONTINENT OF EUROPE.—1. The *Canstein Bible Institute* was founded in 1710 by the Marquis of Canstein, to print and circulate the Word of God at a cheap rate. Up to 1843 it had circulated nearly five millions of Bibles, and nearly three millions of Testaments. See CANSTEIN.

2. The *Nuremberg Bible Society* was formed May 10, 1804, the B. and F. B. S. contributing £100 toward its foundation. The friends of the Bible cause in Basle united at first with this society. In 1806 it was removed to Basle, and became the *Basle Bible Society*.

3. The *Ratisbon* (Roman Catholic) *Bible Society* was formed in 1805–6 under Dr. Wittmann. It was afterward suppressed.

4. *The Berlin Bible Society* obtained the sanction of the King of Prussia Feb. 11, 1806. It was merged into the greater *Prussian Bible Society* in 1814, which had circulated, up to the year 1889, 5,239,258 copies of the Bible. A number of other German Bible Societies have since been established, as the Bible Society of Saxony, in 1813, which had in 1859 thirty-two branch associations; the Bible Society of Sleswick-Holstein, since 1826; the Hessian Bible Society, and many others. Most of the German societies retain the Apocrypha in their editions of the Bible.

5. The *Zurich and Würtemberg Bible Society* followed in 1812, 1813, and in a few years many organizations sprang up in Switzerland.

6. The formation of the *Danish Bible Society* took place at Copenhagen, May 22, 1814. The King of Sweden, in a full council of state, July 6, 1814, consented to become the patron of the *Swedish Bible Society*.

7. The *Russian Bible Society* was authorized by an imperial ukase, Jan. 14, 1813. The Greek, the Roman Catholic, the Lutheran, the Reformed, and the Armenian churches were represented in this society, in order to spread the Bible in the entire Russian empire. In 1826 the number of branch associations amounted to 289, the annual income to 400,000 rubles, and the number of copies of the Scriptures, which had been circulated in thirty-two different languages, to 411,000. The translation of the Bible into the modern Russian, and the large circulation of this translation among the country people, aroused an opposition on the part of the Russian clergy, which soon led to the suppression of the society by the Emperor Nicholas (1826). In its place a Protestant Russian Bible Society was organized at Petersburg, which had to restrict its operations to the Protestant population. It has existed ever since, and circulated more than 865,000 Bibles. The emperor Alexander II showed himself more favorable to the circulation of the Scriptures than his father, and the hope is generally entertained that the Bible colporteurs will soon have again free access to the members of the Greek Church.

8. In *Finland* a society was formed at Abo, 1812, and *Norway* followed in 1815.

9. The *United Netherlands Bible Society*, formed in 1813, soon had auxiliaries in most parts of Holland.

10. In 1818 the *Paris Protestant Bible Society* was authorized by the French government, and it went on in spite of great opposition from the Abbé de la Mennais and others. Other French Bible Societies are at Colmar (founded in 1820) and at Strasburg (founded in 1816).

11. In Southern Europe, the *Malta Bible Society* was founded May 26, 1817, and became highly important as the station for supplying the Scriptures to various people, from the isles of the Archipelago to the banks of the Euphrates. These objects were promoted by the travels of the Rev. Messrs. Jowett, Connor, and Burckhardt. Farther detail can be found in the *Reports of the B. and F. B. S.*; Owen's *Hist. of the B. and F. B. S.* (3 vols. 8vo); Timpson, *Bible Triumphs* (Lond. 1853, 8vo). (J. H.)

3. American Bible Society, "a voluntary association, which has for its object the circulation of the Holy Scriptures in the commonly received version, without note or comment." Its centre is in the city of New York, but it is ramified by means of auxiliaries over the entire United States and Territories.

I. *Organization.*—This society was suggested by the success of the British and Foreign Bible Society. That society had been found to supply a great want in the mother country, and a similar association was perhaps still more needed in America. During the Revolutionary War, such was the scarcity of Bibles that Congress in 1777 voted to print 30,000 copies; and when it was found impracticable, for want of type and paper, it directed the Committee on Commerce to import 20,000 from Europe, giving as a reason that "its use was so universal and its importance so great." When this, too, in consequence of the embargo, was found impracticable, Congress passed a resolution (1782) in favor of an edition of the Bible published by the private enterprise of Mr. Robert Aitkin, of Philadelphia, which it pronounced "a pious and laudable undertaking, subservient to the interests of religion." Such was the language of the *Congress of the United States* in reference to the Bible in the year 1782. But the work of printing the Holy Scriptures went on very slowly. It did not meet the demand. Besides, the books were sold at prices beyond the reach of the poor. Other means were required to supply this deficiency. The older society in Great Britain had led the way in 1804, and kindred associations were soon organized in different parts of this country. The societies first formed were local, independent bodies, having no connection nor intercommunication; they could therefore take no measures to supply the destitute beyond their immediate localities. The inconvenience was still greater when missionary societies were formed, and the living teacher was sent to preach the Gospel in pagan lands. The remedy was first suggested by the Rev. Samuel J. Mills, who proposed uniting all Bible Societies into one central institution. In 1815, the Bible Society of New Jersey, prompted by the venerable Elias Boudinot, issued a circular to the several Bible Societies in the country, inviting them to send delegates to meet in the city of New York the ensuing year. The New York Bible Society entered cordially into the measure. A convention was held in New York on Wednesday, May 8, 1816, composed of sixty delegates, representing thirty-five Bible Societies in ten states and the District of Columbia. Joshua Wallace, of Burlington, N. J., was chosen president; Joseph C. Hornblower, LL.D., of Newark, vice-president; Rev. Lyman Beecher, D.D, and Rev. John B. Romeyn, secretaries. Gentlemen of nearly all Christian denominations were present as members.

II. *Constitution and Officers.*—A constitution was adopted and officers of the society were elected. The Hon. Elias Boudinot, LL.D., though not at the convention, was chosen president, and twenty-three vice-presidents were chosen from various states in the Union; the Rev. Dr. J. M. Mason was elected secretary for foreign correspondence, Rev. Dr. J. B. Romeyn domestic secretary, and Richard Varick, Esq., treasurer. The labors of these gentlemen were all given gratuitously.

III. *Managers.*—The board of managers was composed of thirty-six laymen, it being provided that every minister of the Gospel becoming a life-member should be an honorary manager, as well as every life-director, lay or clerical. They were entitled to meet with the board, and vote, and have the same power as a manager. The thirty-six managers were divided into four classes, each of which was to go out of office each year, but were re-eligible. It resulted, as was no doubt intended, in securing a permanent body, members going out actually only by death, resignation, or removal for cause, as is the case generally with kindred institutions. From these managers, honorary or elect, standing committees were appointed, on whom devolve, in great measure, the actual doings of the board, the latter confirming or annulling their transactions.

IV. *Committees.*—The standing committees, as now existing, are on publication, finance, versions, distribution, agencies, legacies, nominations, anniversary, and auditing. The titles sufficiently designate their functions. The committee on nominations, composed of one member from each of the principal denominations represented in the board, was designed to secure impartiality in nominations to office or otherwise, the denominations being unequally represented in the board, but standing on a par as to number in the committee which has the power to nominate and recommend to election. This is, therefore, a provision for

the safety of the smaller bodies, or those having the feebler representation in the board. These committees, as well as the board, usually meet once a month, though some of them, as those on legacies and finance, oftener, and the sessions are from one to two hours, or sometimes longer. These services are rendered without compensation, only the officers who give their entire time and labor to the society receiving any salary.

V. *Text circulated.*—The constitution declares that "the sole object of this society shall be to encourage a wider circulation of the Holy Scriptures without note or comment;" and "the only copies in the English language to be circulated by the society shall be of the version now in common use," meaning by that what is commonly called King James's Version. And as this was then, as it is now, the version universally received by the Christian churches using the English tongue, so it was to be the common bond of the churches combined in this association. When the society extended its labors into foreign countries, and was called on to appropriate funds to print the Scriptures as translated into other languages, the same general rule was adopted. The principles of the English Bible were to be followed, at least so far as this, that the version should be catholic, so that all denominations might use it as they do our English Bible. It is the duty of the committee on versions to see that this rule is followed in every new version for the printing of which funds are solicited from this society. It also devolves on this committee to correct any verbal inaccuracies that may creep into the society's editions, or to determine on the correct reading when the several editions differ. This is, of course, a very delicate and difficult function, requiring great judgment and wisdom as well as competent scholarship.

VI. *Auxiliaries.*—It was soon found that the central society could do but little by its own unaided efforts toward supplying the wants of the country. Accordingly, arrangements were made for receiving auxiliaries into connection with the parent society. Circulars were issued calling on the friends of the Bible in different parts of the country to organize auxiliary societies, but circulars and letters did not accomplish the object. Auxiliaries were not organized in sufficient numbers; whether for want of interest on the part of pastors, the want of knowledge and experience, or want of appreciation of the work, it is of no use to attempt to decide: such was the fact.

VII. *Agents.*—To accomplish this work, it became necessary to appoint agents. In 1815 the Rev. R. D. Hall was appointed agent for this purpose, and from that time others have been added, as the work of the society has extended over a wider region of country. In 1865 there were thirty-seven agents, extending over the entire United States and Territories, including California, Oregon, Washington, Kansas, and Minnesota. An agent has been sent also to Utah. Besides these, several agents are employed in foreign countries. Under the labors of these agents auxiliary Bible Societies have been organized in every part of the land, the number of which, with their branch societies, now exceeds 5000. These societies are the chief means of distributing the books, each being expected to supply the wants of its own territory. The effort of the agents is continually directed to keeping them engaged in this work.

VIII. *Paid Secretaries.*—The original executive officers received no remuneration for their service. The first paid officer was Mr. John Nitchie, agent and accountant from 1810, clergymen of New York rendering voluntary service as secretaries until 1826, when Mr. John C. Brigham, now the Rev. Dr. Brigham, was employed first as assistant secretary, and subsequently as corresponding secretary. Such he remained, laboring in conjunction with unpaid secretaries with great diligence and success until 1840, at which time the society had made great advancement. This year its receipts amounted to $97,355 09, and its issues to 157,261 volumes. The Methodist Episcopal Church, at their General Conference of 1836, agreed to disband their denominational Bible Society and unite with the national institution. In view of this, another secretary was employed, selected in 1840 from that body, and no man could better have served the purpose than the Rev. E. S. Janes, afterward bishop of the Church which he has served with such faithfulness and distinguished ability. In 1844 the Rev. N. Levings was chosen his successor, and after five years' successful toil died in 1849, when he was succeeded by the Rev. Joseph Holdich, D.D. In 1837, Joseph Hyde, Esq., was made general agent, and Mr. Nitchie was made treasurer. The latter died in 1838, and was succeeded by Abraham Keyser, Esq. The treasurer in 1866 was Wm. Whitlock, Jr., Esq. In 1866 the society had three secretaries, Rev. Dr. Holdich, Rev. Dr. Taylor, and Rev. T. Ralston Smith; an assistant treasurer, Henry Fisher, Esq.; and Mr. Caleb Rowe, general agent. The other officers and members of the board, not devoting all their time to the society, receive no pay.

IX. *Buildings, etc.*—The business of the society was transacted for some years in rooms in the N. Y. Hospital, lent to them for the purpose by the governors, and afterward in the rooms of the N. Y. Historical Society. In 1822 the Bible House in Nassau Street was erected. This was enlarged from time to time until it could be extended no farther. In 1852 the managers erected the present spacious and commodious edifice in Astor Place. It was erected partly by special subscriptions, chiefly in the city of New York, and partly by the proceeds of the sale of the old premises. The remainder was raised by a loan, the rent of the rooms not immediately wanted for the society's purposes paying the interest and gradually liquidating the debt. The whole debt will probably be paid off before the society will require the use of the entire building. Not a dollar was drawn from the regular income of the society for erecting the Bible House. There are at present 17 power-presses employed, with about 400 persons. With the present force the society makes from 3000 to 4000 vols. a day, and issues from 700,000 to 800,000 vols. per annum of the Holy Scriptures.

X. *Finances and Issues.*—The receipts of the society vary somewhat with the state of the times and according to the legacies received. In 1865 the receipts from all sources, including sales, donations, and legacies, were upward of $642,000. These funds are expended in supplying the destitute at home, and in printing and circulating the Holy Scriptures in foreign parts. The number of volumes issued by this society in the year 1865, as shown in the annual report, was over 951,000, while over $40,000 were expended on printing and circulating the Scriptures in foreign countries, besides what was expended in preparing Bibles at home for foreign use.

XI. *The Baptist Difficulty.*—In 1835 a serious difficulty arose in the society. The Baptist missionaries in Burmah published, with funds drawn from the society, a translation of the Bible into Burmese, in which the Greek words *βαπτισμός* and *βαπτίζω* were rendered by words signifying *immersion* and *to immerse*. When this came to the knowledge of the managers they refused to make appropriations for publishing such versions, on the ground that to take the funds contributed by persons who did not believe the doctrine taught, to circulate what they held to be error, would have been a violation of truth. Besides, the constitution forbids the publication of any other than a catholic Bible, or such a Bible as all Christians can use in common. The new rendering had the force of a comment. This decision gave great offence to many of the Baptist churches, and a warm and protracted controversy arose. Into the merits of this controversy we do not enter. It ended in the alienation of a large

portion of this influential and numerous body of Christians from the interests of the society. It is understood, however, that many leading men in that Church remained, and still continue fast friends of the A. B. S. It is to be hoped that some mode of reconciliation may be discovered and adopted, as the division of the Bible Society cannot but be regretted by all who value Christian love and harmony. The Bible is the common bond of the Protestant churches, and there ought to be but one general Bible Society.

XII. *The Revision Difficulty.*—In 1857 a new difficulty arose in regard to the English version. About 1848, the managers, learning that numerous discrepancies and typographical errors existed in the various editions of the Bible issued by them, referred the subject to the Committee on Versions for investigation. It was finally resolved that the committee should make corrections according to a set of rules submitted by them to the board. This was accomplished by a very learned and able body of men in about three years, and was approved by the board, who directed that as fast as the old stereotype plates were worn out, they should be replaced by new ones containing the corrections. The work seemed to give general satisfaction, and many of the plates were recast according to the new "standard." Six years after the "standard" was finished, it was objected that unwarranted changes had been made in the text, and in the headings of the chapters, and in the running heads of the columns. Those in the text were confessed to be very few and of small account. The changes in the headings were more numerous and important. It may seem strange that what was in itself so small a matter should have created difficulty, but such was the fact. Many auxiliaries, some covering entire states, refused to receive or circulate the new standard. The managers were puzzled. The subject was debated long and earnestly, until at length the board resolved to refer the matter to a special committee of able and distinguished men, of different professions and various ecclesiastical relations, for their mature and ample consideration. The result was the adoption by the board of the following resolutions, passed January 28th, 1858:

"*Resolved*, That this society's present standard English Bible be referred to the standing committee on versions for examination; and in all cases where the same differs in the text or its accessories from the Bibles previously published by the society, the committee are directed to correct the same by conforming it to previous editions printed by this society, or by the authorized British presses, reference being also had to the original edition of the translators printed in 1611; and to report such corrections to this board, to the end that a new edition, thus perfected, may be adopted as the standard edition of the society.

"*Resolved*, That until the completion and adoption of such new standard edition, the English Bibles to be issued by this society shall be such as conform to the editions of the society anterior to the late revision, so far as may be practicable, and excepting cases where the persons or auxiliaries applying for Bibles shall prefer to be supplied from copies of the present standard edition now on hand or in process of manufacture." See AUTHORIZED ENGLISH VERSION.

Accordingly, the committee on versions is now engaged in their work of revision on the plan adopted by the board. It is hoped that, as all the valuable corrections made in the late standard edition that were the result of simple collations of the editions published by the society will be retained, the final result of the new revision will be a Bible more generally acceptable to the community than any former edition. (J.H.)

4. AMERICAN AND FOREIGN BIBLE SOCIETY (BAPTIST).—This society grew out of the difficulty mentioned above (American Bible Society, § 11). The resolution of the A. B. S. passed in May, 1836, was as follows:

"*Resolved*, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version, at least so far as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities."

The Rev. S. H. Cone, D.D. (q. v.), an eminent Baptist, had once been a secretary of the board, and was at this time a manager. He resisted this resolution ably and strenuously (see Sprague, *Annals*, vi, 649). In April, 1837, a large convention, held in Philadelphia, formed a Baptist B. S. under the title of "The American and Foreign Bible Society." The new society took the ground that aid for the translating, printing and distributing of the Scriptures in foreign languages should be afforded to "such versions only as are conformed as nearly as possible to the original text in the Hebrew and Greek." The special aim here was the rendering of βαπτίζω by "*immerse*" instead of "*baptize*." On the other hand, in the distribution of the Scriptures in the English language, it was agreed that the commonly received version should be used until otherwise directed by the society. The latter point led to a new split in 1850, one party demanding that the principle of circulating only translations which should be "conformed to the original" should be applied to the English versions also, and that, consequently, the common English version should be revised. Resolutions rejecting this principle were adopted in the meeting of the society in 1850, and led to the resignation of Dr. Cone, who, until then, had been the president. A new society was formed, which undertook the revision of the English version on the above principle (see AMERICAN BIBLE UNION). According to the constitution of the A. and F. B. S., a contribution of $3 constitutes one a member, a contribution of $30 a life member, and a contribution of $150 a life director. Up to 1859 the number of life members and life directors had been 8515, of whom 104 were made such in the financial year 1865 '6. The society publishes a monthly, entitled *The Bible Advocate*. For the year 1865-6 the total receipts were $40,896 40. The Scriptures were printed and circulated in fifty different languages and dialects, embracing various parts of India, China, France, Africa, and America. Twenty-four colporteurs were employed in Germany and America, who had made 54,395 visits.

5. AMERICAN BIBLE UNION, a Bible Society organized by seceders from the American and Foreign Bible Society (q. v.). The object of the society, according to its constitution, is "to procure and circulate the most faithful versions of the sacred Scriptures *in all languages* throughout the world." A special aim of the society was consequently to revise the common English version. The most striking point in their revision thus far is the rendering of βαπτισμός by "immersion," and of βαπτίζειν by "immerse;" and this the great majority of American churches believe to have been the real object of the organization. The society has met with strong opposition even among the Baptists. Its plan provided for a revision of the New Testament by scholars acting, in the first instance, independently of each other, each working on separate parts assigned to them under contract by the board. In this way, one set of scholars were employed in Europe and another in America. All books needed for the work were provided at the expense of the Union. The revisers were chosen from their supposed fitness, upon recommendation of those to whom they were known. These scholars, in this capacity, were responsible to no ecclesiastical body. The revisions were to be subjected to general criticism, and for this purpose the Gospels, Acts, Galatians, Ephesians, Hebrews, Thessalonians, Philemon, Timothy, Titus, Epistles of John, Jude, and Reve

lation, have been printed with the common English version and the Greek text in parallel columns, with the authorities for the proposed changes, and the remaining portions of the New Testament are rapidly appearing. All these incipient revisions are placed in the hands of a final college of revisers for the perfecting of the work designed for popular use. The plan provides for five or more members in the final college. Rev. T. J. Conant, D.D., Rev. H. B. Hackett, D.D., in America, and Prof. Rödiger, of the University of Halle, Germany, have been announced as members of the final college. The revision of the Old Testament is mainly committed to Rev. T. J. Conant, D.D., Rev. G. R. Bliss, D.D., and Rev. H. B. Hackett, D.D. Proverbs, Job, and part of Genesis have been published, and much of the remaining portion is maturing for the press. The Union has done much for foreign Scripture distribution, aiding largely the German, Karen, Spanish, Italian, Burman, and Siamese departments. It has prepared and published new revisions of the Italian and the Spanish New Testament. The membership of the Union embraces about thirty thousand persons, including those who co-operate with it through the "Bible Revision Association" of Louisville, Kentucky, having the same objects and acting in concert with it. Thirty dollars constitute a person a member, and one hundred dollars a director for life. The Union meets annually in October, in New York. Its business is conducted by a board of thirty-three managers and five executive officers. The board meets monthly, and occupies the Bible Rooms, No. 350 Broome Street, N. Y. The receipts of the year 1866 exceeded $40,000. Four octavo volumes, 500 pages each, containing a republication of the official documents of the Union, bring down its history to the present date (1866). The organ of the society is "*The Bible Union Quarterly.*" On a controversy about the management of the society, see Judd, *Review of the American Bible Union* (N. Y. 1857, 8vo), and the replies by the organs of the Union.

6. Bible Revision Association. See American Bible Union (above).

Bible, Translations of. See Versions.

Bible, Use of by the Laity. The Word of God is intended for the use of all classes of men. In the early ages of the Church its universal perusal was not only allowed, but urged by bishops and pastors. It was not until the general reading of the Bible was found to interfere with the claims of the papacy that its "perils for the common mind" were discovered. As the use of Latin disappeared among the people, the Vulgate Bible became less and less intelligible to them, and this fact was early welcomed as an aid to the schemes of the Roman hierarchy. In the 11th century Gregory VII (*Epist.* vii, 11) thanks God for it, as tending to save the people from misunderstanding the Bible. The reforming and heretical sects (Cathari, Albigenses, Waldenses, etc.) of the 12th and 13th centuries appealed to the Bible in all their disputes, thus furnishing the hierarchy an additional reason for shutting up the Word of God. In 1229, the Council of Toulouse, in its 14th canon, "forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue." The Council of Tarracone (1242) ordered all vernacular versions to be brought to the bishop to be burnt. Similar prohibitions were issued from time to time in the next two centuries by bishops and synods, especially in France and Germany, though with little direct effect. In the "*Ten Rules concerning Prohibited Books,*" drawn up by order of the Council of Trent, and approved by Pius IV (Buckley, *Canons and Decrees of Trent*, p. 284), we find the following: In Rule III versions of O. T. may be "allowed only to pious and learned men at the discretion of the bishop;" in Rule IV it is stated that "if the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom by reason of the temerity of men." The bishop or inquisitor may grant permission to safe persons to read them; all booksellers selling to unauthorized persons are to be punished. The Jansenist movement in the 17th century, and especially the publication of Quesnel's N. T. in French (Paris, 1699), gave rise to new stringency, of which the bull *Unigenitus* (q. v.) was the organ. In the 18th century there was a reaction, and the publication and reading of vernacular versions was even encouraged by the better class of Roman bishops. The establishment of the *Bible Societies* (q. v.) in the beginning of this century gave new alarm to the Roman hierarchy. Ordinances or encyclicals forbidding the diffusion of Protestant Bibles were issued by Pius VII (1816), Leo XII (1824), and Gregory XVI (1832). Though the *animus* of these encyclicals is hostile to the free use of the Bible, they yet do not, in terms, prohibit it. At this day it is well understood, and admitted by all intelligent Romanists themselves, that the laity are not only not required, but also not expected to read the Word of God for themselves by the Roman Church. For the earlier history of the question, see Arnauld, *De la lecture de l'écriture sainte;* Hegelmeyer, *Geschichte des Bibelverbotes* (1783); Van Ess, *Ueb. d. nothwendige u. nützliche Bibellesen* (Leipz. 1808, 8vo); and for the later, Elliott, *Delineation of Romanism*, bk. i, ch. xvi.

Biblia Paupĕrum (*Bible of the Poor*). (I.) The title given to a Bible Manual, or Picture-Bible, prepared in the Middle Ages for the use of children of the poor, whence its name. It consisted of forty to fifty pictures, giving the events of the life of Christ, and some O. T. events, each picture being accompanied by an illustrative text or sentence in Latin. Nicolas of Hanapis, the last patriarch of Jerusalem, who died in 1291, is said to have written the first of the Latin texts for pictures. A similar work on a more extended scale, and with the legend or text in rhyme, was called *Speculum Humanæ Salvationis*, i. e. the "Mirror of Human Salvation." Before the Reformation, these two books were the chief text-books used, especially by monks, in preaching, and took the place of the Bible with the laity, and even clergy. The lower orders of the regular clergy, such as the Franciscans, Carthusians, etc., took the title of "Pauperes Christi," Christ's poor. Many manuscripts of the Biblia Pauperum and of the *Mirror of Salvation*, several as old as the thirteenth century, are preserved in different languages, but they are nearly all imperfect. The pictures of this series were copied in sculptures, in wall and glass painting, altar-pieces, etc., and thus become of importance in the art of the Middle Ages. After the discovery of printing, the *Biblia Pauperum* was perhaps the first book that was printed in the Netherlands and Germany, first with wooden blocks, and then with types. (II.) The name of Biblia Pauperum is also given to a work of Bonaventura, in which the Biblical events were alphabetically arranged, and accompanied by notes—some of them very eccentric—for the benefit of preachers, thus attempting to relieve their intellectual shortcomings.—Pierer, *Universal Lexikon*, ii, 734; Horne, *Introduction to the Scriptures*, Bibl. Appendix, Section vi, § 1.

Bibliander, Theodore, a Swiss divine of the Reformation period, whose proper name was *Buchmann*. He was born in Thurgau about 1500. After studying theology he became assistant to Myconius at Zürich, and afterward, in 1532, professor of theology and Biblical literature. He died of the plague at Zurich in 1564. He was eminent especially for Hebrew and Oriental learning. He was the only Swiss divine who openly and strenuously opposed Calvinism, and

for this he was dismissed from his office in 1560. His chief work is *Machumetis Saracenorum principis ejusque successorum vitæ, doctrina ac ipse Alcoran*, etc. (Basil. 1543, fol.), a Latin version of the Koran, with a number of valuable documents on Mohammedanism. Together with Pellican and Collin, he completed and edited the so-called Zürich Bible Translation of Leo Judæ. Many of his numerous works have never been printed, but are preserved as manuscripts in the library of the cathedral of Zürich.—Meusel, *Bibliotheca historica*, ii, 1, 226 sq.; Hoefer, *Biog. Générale*, v, 938.

Biblical Criticism. See CRITICISM, BIBLICAL.

Biblical Exegesis, or Interpretation. See HERMENEUTICS.

Biblical Introduction. See INTRODUCTION TO THE SCRIPTURES.

Biblical Theology is the name given, especially in Germany, to a branch of scientific theology, which has for its object to set forth the theology of the Bible without reference to ecclesiastical or dogmatical formulas or creeds. (We make large use in this article of Nitzsch's article in Herzog's *Real-Encyklopädie*, vol. i.)

The name Biblical theology can be taken (as is the term theology in general) in a narrower and a wider sense, the narrower including only the sum of religious doctrine contained in the Old and New Testament Scriptures; the wider comprehending the science of the Bible in all the respects in which it may be made the object of investigation. Usually it is taken in the narrower sense, and some writers prefer, therefore, the name Biblical dogmatics.

As may be seen from the definition, Biblical theology has a very clearly defined relation to exegetical and historical theology no less than to systematic theology. It is the flower and quintessence of all exegetical investigations, for the very object of exegesis is to find out, with entire clearness, the true teaching of the word of God with regard to His own nature and the relations of man to Him. Its relation to historical theology is that of the foundation to the superstructure, for both the History of Doctrines and the History of the Church must set out with a fixed view of the teaching of the Scriptures as to the fundamental questions of religion. So, too, Systematic Theology, while it includes the statements of doctrine made in the creeds and formulas of the Church, must yet rest ultimately upon the authority of the Scriptures.

The beginning of Biblical theology may be said to be coeval with theology itself, for Scripture proofs were always needed and made use of against heathens, heretics, and Jews. But when tradition came to be recognised as a rule of faith, equally important as the Scripture, and the Church claimed for her doctrinal decisions and her interpretations of the Bible the same infallibility as for the authority of the Bible itself, the cultivation of strictly Biblical theology fell into discredit. The Reformation of the 16th century undertook to purify the Church by the restoration of the Christianity of the Bible, and the catechisms and confessions of the Reformed churches may therefore be regarded as attempts to arrange the doctrines of the Bible into a system. The early Protestant works on systematic theology sought to prove the doctrines of the several churches by Biblical texts; at the head of each article of doctrine a Biblical text was placed and thoroughly explained. Zachariæ († 1777), professor of theology in the University of Kiel, wrote *Biblische Theologie, oder Untersuchung des biblischen Grundes der vorn hmsten theologischen Lehren* (Gött. u. Kiel, 1771-75; last part edited by Vollborth, 1786). Zachariæ understood by Biblical Theology, "not that theology the substance of which is taken from Scripture, for in this sense every theological system must be biblical, but more generally a precise definition of all the doctrines treated of in systematic theology, the correct meaning which, in accordance with Scripture, should be applied to them, and the best arguments in their defence." His was accordingly the first attempt to treat *Biblical theology* as a separate branch of theological science, independently of systematic theology. He was followed by Huffnagel (*Bibl. Theologie*, Erlang. 1785–89), Ammon (*Bibl. Theol.* Erlang. 1792), and Baumgarten-Crusius, among the Rationalists; and by Storr and Flatt (1803), translated by Schmucker (Andover, 1836, 2d edition, 8vo), Supranaturalist. The position which Biblical theology now generally occupies in German theology was first defined by Gabler (*De justo discrimine Theol. bibl. et dogmaticæ*, Altdorf, 1787, 4to). Tholuck (*MS. Lectures*, translated by Park, *Bibliotheca Sacra*, 1844, 552) remarks as follows on the state of Biblical theology up to that time: "In this department we have no satisfactory treatise for students. The older writers, as Zachariæ, are prolix and devoid of taste. Storr and Knapp have given us, on the whole, the best text-books of Biblical theology in the proper sense of the phrase. Since the beginning of the 19th century, the name Biblical Dogmatic Theology has been applied to the science which is more properly called Dogmatic History. Certain theologians, who take a Rationalistic view of Christian doctrine, have considered the various teachings of the Bible, from the time of Abraham to that of Jesus and the apostles, as the product of human reason in its course of gradual improvement; and, in this view, Biblical theology has for its object to exhibit the gradual development of reason in its application to religion, as it kept pace with the advance of the times in which the writers of the Bible lived. The Biblical Dogmatics of Von Ammon, De Wette, Baumgarten-Crusius, and Von Cölln are written in this Rationalistic spirit" (see De Wette, *Biblische Dogmatik d. Alten u. Neuen Testaments* (Berlin, 1813, and often); Baumgarten-Crusius, *Grundzüge der Bibl. Theologie* (Jena, 1828); and Cölln, *Bibl. Theologie* (Leips. 1836, 2 vols. 8vo)).

Nitzsch, in his *Christliche Lehre* (6th ed. 1851; translated (badly), Edinburgh, Clark's Library), develops his own view of the doctrines of the Bible in systematic form, apart from all dogmatical creeds. But he distinguishes (§ 4) "Christian doctrine" from "Biblical theology" in this, that the former seeks to interpret "the period of completed revelation, and of Christian faith and life in its finished form, as set forth by the apostles, finally and for all time; while the latter ought to take note of the development of revelation, in its various stages, from the time of Abraham to that of the apostles." He therefore makes Biblical theology bear the same relation to the "system of Christian doctrine" that the History of Dogmas bears to dogmatics. The work of S. Lutz (*Bibl. Dogmatik*, 1847) is valuable for systematic method no less than for a thorough understanding of the contents of the Bible.

Biblical theology, in the narrower sense, has been again subdivided into the theology of the Old and the theology of the New Testament. Works on the former have been published by Vatke (*Die Religion des A. T.* 1st vol. Berl. 1835) and Bruno Bauer (*Die Religion des A. T.* 2 vols. 1838). Both are strongly influenced by Hegel's Philosophy of Religion. A better work is Hävernick, *Vorlesungen über d. Theologie des Alten Bundes* (posthumous; Frankf. 1863). From the Roman Catholic side we have Scholz, *Handbuch d. Theologie des Alten Bundes* (Regensb. 1862, 2 vols. 8vo). On the theology of the New Testament we have works from C. F. Schmidt (*Bibl. Theol. des N. T.* Erlang. 1853; 2d edit. publ. by Weizsäcker, 1859), G. L. Hahn (*Die Theologie des N. T.* Leipz. 1854, 1st vol.), and a posthumous work by F. C. Baur (*Vorlesungen über neutestamentliche Theologie*, Leipzig, 1864). The teachings of the different writers of the N. T. have been made the subjects of special works. The Pauline system has been treated of by Usteri (*Entwickelung des*

paulinischen Lehrbegriffs, Zürich, 1824, 1829, 1831, 1832) and Dähne (*Entwickelung des paul. Lehrbegriffs*, Leipz. 1835); the Johannean by Köstlin (*Lehrbegriff und Briefe Johannis*, Berl. 1843) and Frommann (*Joh. Lehrbegriff*, Halle, 1839).—Hagenbach, *Encyclopädie* (7th edition, Leipz. 1865); *Mercersburg Review*, 1862; Knapp, *Theology* (Translator's Preface); Herzog, *Real-Encyk.* i, 222. See THEOLOGY.

Biblicists, or Bible Doctors, "an appellation given by some writers of the Church of Rome to those who profess to adhere to the Holy Scriptures as the sole rule of faith and practice. Toward the close of the twelfth century the Christian doctors were divided into two parties, the *Biblici*, or Bible doctors, and the *Scholastici*. The former interpreted the sacred volume in their schools, though for the most part very miserably; they explained religious doctrines nakedly and artlessly, without calling reason and philosophy to their aid, and confirmed them by the testimonies of Scripture and tradition. The latter, or Scholastics, did nothing but explain the *Master of the Sentences*, or Peter Lombard; and they brought all the doctrines of faith, as well as the principles and precepts of practical religion, under the dominion of philosophy. And as these philosophical or scholastic theologians were deemed superior to the others in acumen and ingenuity, young men admired them, and listened to them with the greatest attention; while the Biblical doctors, or doctors of the sacred page (as they were called), had very few, and sometimes no pupils. Several persons of eminent piety, and even some Roman pontiffs, in the thirteenth century, seriously admonished the scholastic theologians, more especially those of Paris, to teach the doctrines of salvation according to the Scriptures, with simplicity and purity; but their admonitions were fruitless. The Holy Scriptures, together with those who studied them, fell into neglect and contempt; and the *scholastici* or schoolmen, who taught the scholastic theology with all its trifling subtleties, prevailed in all the colleges and universities of Europe down to the time of Luther (Mosheim's *Eccl. Hist.*, by Murdoch, bk. iii, cent. xii, pt. ii, ch. iii, § 8, and cent. xiii, pt. ii, ch. ii, § 7)."—Eadie, *Eccl. Cyclop.* s. v.

Bibliomancy (*βιβλίον*, *μαντεία*), divination (q. v.) by means of the Bible; sometimes called, also, *sortes biblicæ* or *sortes sacræ*. It consisted in taking passages of Scripture at hazard, and drawing thence indications of future things. It was used occasionally in the consecration of bishops, and was evidently borrowed from the heathen, who were accustomed to draw prognostications from the works of Homer and Virgil. We find the practice condemned by several councils, and the persons adopting it were ordered to be put out of the Church. But in the 12th century it was so far encouraged as to be employed in the detection of heretics. In the Gallican Church it was long used in the election of bishops; children being employed on behalf of each candidate to draw slips of paper with texts on them, and that which was thought most favorable decided the choice. In the Greek Church we find the prevalence of this custom at the time of the consecration of Athanasius, on whose behalf the presiding prelate, Caracalla, archbishop of Nicomedia, opened the Gospels on the words, "For the devil and his angels." The bishop of Nicæa saw them, and adroitly turned over to another verse, which was instantly read aloud, "The birds of the air came and lodged in the branches thereof." But this passage seeming irrelevant, the former became gradually known, and the result appeared in considerable agitations and fatal divisions.

A species of bibliomancy in use among the Jews consisted in appealing to the very first words heard from any one reading the Scriptures, and regarding them as a voice from heaven. The following is an instance: Rabbi Acher, having committed many crimes, was led into thirteen synagogues; in each synagogue a disciple was interrogated, and the verse he read was examined. In the first school the following words of the prophet Isaiah were read: "There is no peace unto the wicked" (Isa. xlviii, 22); in another, these words of the Psalmist: "Unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Psa. l, 16). Similar sentences being heard in all the synagogues against Acher, it was concluded that he was hated by God! (Basnage's *Hist. of the Jews*, p. 165). See BATH-KOL.

In former times, among the common people in England and Scotland, the Bible was consulted on New Year's day with special formality, each member of the house, before he had partaken of food, walking up to it, opening it, and placing his finger at random on a verse —that verse declaring his fortune for the next twelve months. The Bible, with a sixpence inserted into the book of Ruth, was placed under the pillows of young people, to give them dreams of matrimonial divination. In some parts of Scotland the sick were fanned with the leaves of the Bible, and a Bible was put under the head of women after childbirth, and into the cradle of new-born children. A Bible and key were sometimes employed to detect a thief; nay, more than all, a suspected witch was taken to church, and weighed against the great church Bible. If she outweighed the Bible, she was acquitted; but if the Bible outweighed her, she was condemned (Brand's *Popular Antiquities*, iii, 22). Some well-meaning people among Protestants practise a kind of bibliomancy in order to determine the state of their souls or the path of duty. It prevailed among the Moravians, along with the use of lots; and John Wesley sometimes made use of it. But the Word of God was never meant to operate as a charm, nor to be employed as a lot-book. It can only truly guide and edify when rightly and consistently understood. See Bingham, *Orig. Eccles.* bk. xvi, ch. iv, § 3; Buck, *Theol. Dict.* s. v.; Eadie, *Eccles. Dict.* s. v.; Wesley, *Works*, v, 316, 318.

Bibliotheca Maxima Patrum. See BIBLIOTHECA PATRUM.

Bibliothēca Patrum, a collection of the works of the early ecclesiastical writers.

(I.) The title was first applied to the work which originated with *M. de la Bigne*, who formed the idea of a collection of the fathers with a view of opposing the doctrines of the French Protestants. This scheme met with the approbation of his superiors in the Sorbonne, and the first eight volumes appeared at Paris in 1575, and the 9th in 1579. It is entitled *Bibliotheca Veterum Patrum et Antiquorum Scriptorum Ecclesiasticorum Latine*, and it contained about 200 writers. The 2d ed., somewhat improved, was published at Paris in 1589, 9 vols. fol. The 3d ed. (Paris, 1609, 11 vols. fol.) has the addition of an *Auctuarium*. In these editions the writers are classed according to subjects. The 4th ed., or, rather, a new work by the professors of Cologne, has the writers arranged in chronological order. It was printed at Cologne 1608, in 14 vols. fol., to which in 1622 a supplement in one vol. was added. The 5th ed. (or 4th of De la Bigne) was published at Paris in 1624, in 10 vols. fol., with the addition of an *Auctuarium Græco-Latinum* compiled by Le Duc (the Jesuit *Fronto Ducæus*), and in 1629 a *Supplementum Latinum* in two vols. was added. The 6th ed. (or 5th of De la Bigne), printed at Paris in 1634, in 17 vols. fol., contains the preceding, with the *Auctuarium* and *Supplementum* incorporated. The 7th ed. in 1654 is merely a reprint of the last.

(II.) In 1648 François Combefis published at Paris, in two vols. fol., *Græco-Lat. Patrum Bibliothecæ Novum Auctuarium*, and in 1672 his *Bibliothecæ Græcorum Patrum Auctuarium Novissimum*, in two parts.

(III.) In 1677 appeared at Lyons (27 vols. fol.) the *Bibliotheca Patrum*, which generally, and deservedly, bears the name of *Bibliotheca Maxima Patrum Lugdunensis*. It contains nearly all the writers found in the

preceding works, together with many others (*Latin* only), chronologically arranged.

(IV.) After this gigantic undertaking, no similar work appeared until that of André Galland was published, under the title of *Bibliotheca veterum Patrum antiquorumque Scriptorum Ecclesiasticorum postremâ Lugdunensi multo locupletior atque accuratior*, in 14 vols. fol. (Venice, 1766, 1781). Galland omits many authors given in the *Bibl. Max.*, but adds also 180 *not* given in it. There are many other collections of the fathers not bearing the name *Bibliotheca*. See FATHERS.

Bich'ri (Heb. *Bikri'*, בִּכְרִי, *first-born* or *youthful*, perhaps *Becherite;* Sept. Βοχορί; Vulg. *Bichri*), apparently a Benjamite, father of Sheba, the revolter from David (2 Sam. xx, 1 sq.). B.C. ante 1016. See BECHER.

Bickell, JOHANN WILHELM, a learned writer on ecclesiastical law, was born at Marburg in 1799, became in 1820 privatdocent, and in 1824 professor of law at Marburg. In 1846 he was the representative of Hesse-Cassel at the Protestant General Conference of Berlin, and soon after was placed at the head of the ministry of justice in the Electorate of Hesse. He died at Cassel in 1848. He is the author of a history of ecclesiastical law (*Geschichte des Kirchenrechts*, Giessen, 1843). Among his other works are *Ueber die Reform der Protestantischen Kirchenverfassung* (Marb. 1831), and *Ueber die Verpflichtung der evangelischen Geistlichen auf die symbolischen Schriften* (Marb. 1839).

Bickersteth, EDWARD, was born March 19, 1786, at Kirkby Lonsdale, Westmoreland. He received his early education at the grammar-school of Kirkby Lonsdale, then spent five years in an attorney's office in London, and commenced business as a solicitor at Norwich in 1812. While yet in business he took a prominent part in various religious movements. He wrote and published in 1814 *A Help to the Study of the Scriptures*, which in its enlarged form has had an enormous circulation. His strong religious feelings led him to devote himself to the ministerial office, and in 1815 he was ordained deacon; the Bishop of Norwich having been induced to dispense in his case with the usual university training, in consequence of its being represented to him that the Church Missionary Society were anxious to obtain his services to reorganize the stations of the society in Africa, and to act afterward as their secretary. A fortnight later the Bishop of Gloucester admitted him to full orders, and he almost immediately departed with his wife to Africa. He returned in the following autumn, having accomplished the purposes of his visit. He continued in the secretaryship for fifteen years, and in the course of his official journeys he acquired great influence and popularity. In 1830 he resigned his office, and accepted the rectory of Watton, in Hertfordshire, where he spent the rest of his life. He was during the whole of that time in constant request as the advocate, by sermons and speeches, not only of the missionary, but of almost every other religious society connected with the Church of England, or in which, as in the Bible Society and the Evangelical Alliance (of which he was one of the founders), Church of England men and members of other churches associate. He also produced during his residence at Watton a constant succession of religious publications, which were for the most part read in the circles to which they were chiefly addressed with the greatest avidity. He was earnest in denouncing the spread of Tractarian opinions in the Church of England. In his later years he manifested a growing interest in the study of prophecy. The unfulfilled prophecies were made the frequent subject of his discourses, and he published several treatises on the prophetic writings. Among his literary labors ought to be mentioned the *Christian Family Library*, which he edited, and which extended to 50 vols. Mr. Bickersteth was in 1841 attacked by paralysis, but recovered. In 1846 he was thrown from his chaise under a laden cart, the wheels of which passed over him; but, though dreadfully injured, he was after a time restored to health and activity, and survived till Feb. 28, 1850, when he died of congestion of the brain. His writings are characterized by earnest religious feeling rather than by power or depth of thought. They are collected in an edition published in 1853 (16 vols. fcp. 8vo). See Birk's *Memoirs of Rev. E. Bickersteth* (New York, 1851, 2 vols. 12mo); *Eng. Cyclop.* s. v.

Bidding Prayer. One of the offices of deacons in the early Church was to direct the people in the exercise of their public devotions. They were accustomed to use certain forms of words, to give notice when each part of the service began, and to exhort the people to join attentively. This was called by the Greeks κηρύττειν, and by the Latins *prædicare*, which means performing the office of a κήρυξ or *præco*. By some writers the deacons are called ἱεροκήρυκες, the holy criers of the Church, as those who gave notice to the church or congregation to pray and join in the several parts of the service. The form, "Let us pray," repeated before several prayers in the English liturgy, is derived from this ancient practice in the Church. Burnet gives the form used before the Reformation as follows: After the preacher had named and opened his text, he called on the people to go to their prayers, and told them for what they should pray. Ye shall pray, says he, for the king, the pope, etc. After this, all the people said their beads in a general silence; and the minister also knelt down and said his. They were to say a *paternoster*, an *ave maria*, etc., and then the sermon proceeded (Burnet, *Hist. of Reformation*, ii, 20). Not only did the deacons call the people to pray, but they gave direction as to the particulars they were to pray for. In the apostolical constitutions we have a bidding prayer for the communicants, in which are specified upward of twenty subjects for prayer. The prayer at the commencement of the communion service, and also the litany of the Common Prayer-Book, bear a close affinity to the bidding prayers in the apostolical constitutions. The formulary which the Church of England, in the 55th canon, directs to be used, is called the *bidding* prayer, because in it the preacher is directed to *bid* the people to pray for certain specified objects.—Bingham, *Orig. Eccles.* bk. ii, ch. xx, § 10, and bk. xv, ch. i, § 1; Procter *on Common Prayer*, p. 171; Buck, *Theol. Dict.* s. v.

Biddle, JOHN, one of the first preachers of Socinianism in England, and cruelly persecuted on that account. He was born at Wotton, Gloucestershire, in 1615. In 1641 he took the degree of M.A. at Oxford, and was appointed master of the grammar-school of Gloucester. He soon began to exhibit his Socinian bias, and was, in consequence, imprisoned and examined by commissioners appointed for the purpose. He published, in 1647, *Twelve Arguments*, etc., *against the Deity of the Holy Spirit* (Lond. 4to), which was burned by the hangman; and in 1648 he put forth a *Confession of Faith concerning the Trinity*, for which he was a second time imprisoned. In 1654 he issued a *Brief Scripture Catechism* (Lond. 8vo), which was answered by John Owen in his *Vindiciæ Evangelicæ*. Cromwell banished him, in 1665, to the Scilly Islands, but after three years he was recalled, and became minister of some congregation of Independents. In the reign of Charles II he was in trouble again, and was a third time put into prison, where he died in 1662. See Toulmin, *Life and Character of Biddle* (Lond. 1789, 12mo).

Biddulph, THOMAS T., M.A., was born in Worcestershire, England, 1763, studied at Queen's College, Oxford, and became minister of St. James's, Bristol, 1798. He was laborious as pastor and writer, and died 1838. Among his published works are *Practical Essays on the Liturgy* (Lond. 3d ed. 1822, 3 vols. 8vo):—*Baptism a Seal of the Covenant* (Lond. 1816, 8vo):—

Sermons (Lond. 1838, 12mo):—*Theology of the Patriarchs* (Lond. 2 vols. 8vo).

Bid'kar (Heb. *Bidkar'*, בִּדְקָר, according to Gesenius, for בֶּן־דָּקַר, *son of stabbing*, i. e. *assassin*; according to Fürst, for עֶבֶד־קַר, *servant* [i. e. *inhabitant*] *of* the *city*; Sept. Βαδεκάρ; Josephus, Βάδακρος), Jehu's "captain" (שָׁלִשׁ; Josephus, ὅ τῆς τρίτης μοίρας ἡγεμών, *Ant.* ix, 6, 3), originally his fellow-officer (2 Kings ix, 25), who completed the sentence on Jehoram, son of Ahab, by casting his body into the field of Naboth after Jehu had transfixed him with an arrow. B.C. 882. See JEHU.

Bidlack, BENJAMIN, a Methodist preacher of the Oneida Conference, was born in 1759. Little is known of his early life. He was a soldier under Washington, and fought at Boston and Yorktown. The date of his conversion is unknown, but he entered the itinerant ministry in 1799. He was in the effective work fifteen years, located four years, and superannuated twenty-six years, forty-five in all. "He was distinguished for energy of character." He died in great peace at Kingston, Penn., 1845.—*Minutes of Conferences*, iv, 50; Peck, *Early Meth'd'sm.*

Biel, GABRIEL, commonly called "the last of the schoolmen," a native of Spires, called also, from his work on Peter Lombard, by the name of *Collector*, professor of philosophy and theology in the University of Tübingen. He died in 1495, leaving, 1. *Expositio sacris canonis Missæ;* copied, with a few alterations, from Eggelin (*Angelus*) of Brunswick (Tüb. 1488):—2. *Sermones* (1499, fol., Brescia, 1583, 4to):—3. *Epitome Scripti Guil. de Occam, et collectorium circa* iv *libros Sententiarum in academia Tubingensi editum* (printed before 1500, without place or date, again at Basle, 1512). Biel denied the absolute supremacy of the pope, declared that the priest's absolution does not remit sins, and defended the Conncil of Basle as valid and authoritative. See Linsenmann, *Tüb. theolog. Quartalschrift*, 1865, p. 195 sq.; Gieseler, *Ch. Hist.* per. iii, div. v, ch. iv, § 143.

Bier (מִטָּה, *mittah'*, a bed, as elsewhere, 2 Sam. iii, 31; σορός, a funereal *urn*, hence an open *coffin* or burial-*couch*, Luke vii, 14). See BURIAL.

Bigamist or DIGAMIST (*Bigamus* or *Digamus*). A man who had married two wives in succession was so styled at one period of the Church. It was forbidden by the canons to admit such a one to holy orders (can. lxix, Carthage, 398). The origin of this law was the interpretation of the words of Paul to Titus, i, 6. Chrysostom and Theodoret explain the passage as meaning those who had only one wife at a time, and therefore as directed against the polygamy of the Jews and heathen. It appears, moreover, from the epistles of Siricius (ep. i, cap. 8) and Innocentius (ep. xxii, *ad epis. Maced.* c. 1) that the bishops of Spain and Greece did not scruple to ordain men who had been twice married. See Theodoret, ep. 110, *ad Domnum*; Bingham, *Orig. Eccles.* lib. iv, cap 5, sec. 1, 2, 3; Landon, ii, 262.

Bigamy. See MARRIAGE.

Bigelow, Noah, a Methodist Episcopal minister, was born in Mass., March 4, 1783, converted 1803, entered the New York Conference in 1810, was transferred to the New England Conference in 1813, readmitted to the New York Conference in 1823, superannuated 1827, effective from 1828 to 1836, superannuated till his death Aug. 2, 1850. In the outset of his career he endured great opposition from his father and relatives, but God rewarded his constancy with a long and useful life. As minister and presiding elder (into which office Bishop M'Kendree put him to relieve Elijah, afterward Bishop Heddin[g]), he was abundant in labors and fruit.—*Minutes of Conferences*, iv, 445.

Bigelow, Russel, one of the most distinguished and useful ministers of the Methodist Episcopal Church in Ohio. He was born in Chesterfield, N. H., in 1793, converted in Vermont at nine, removed to Worthington, O., in 1812, and at nineteen received license to exhort. His first circuit was in Kentucky in 1814. After filling with honor every office in the Church but that of bishop, he died in triumph at Columbus, Ohio, July 1, 1835. His early education was limited by his circumstances, but his application in after life made large amends. He was distinguished for modesty, zeal, and courage. His eloquence was of a rare and extraordinary kind. Dr. Thomson says of him, "As a preacher, take him all in all, I have yet to hear his equal. Thousands of souls will rise up in judgment and call him blessed, and his name will long be like precious ointment to the churches." See Thomson, *Biog. Sketches; Min. of Con.* ii, 404; Sprague, *Ann.* vii, 540.

Big'tha (Heb. *Bigtha'*, בִּגְתָא, Gesenius thinks perhaps *garden*, comp. BIGVAI; but, according to Fürst [*Handwört.* s. v.], the first syllable בַּג־ appears to be the Bay- so often met with in Persian prop. names [e. g. Bagorazus, Bagoas; comp. also BIGTHAN, ABAGTHA], possibly connected with the Zend. *baga* and Sanscrit *bhaga*, *fortune;* while the termination ־תָא or ־תָן for ־תָנָא may be the *-τάνης* likewise occurring in Persian prop. names [e. g. Otanes, Catanes, Petanes], from the Sanscrit *tanu*, Zend. *ten*, *body* or *life;* Sept. Βαραζί, but other copies [by confusion with one of the other names] Ζηβαδαβά; Vulg. *Bagatha*), the fourth named of the seven eunuchs (סָרִיסִים, "chamberlains"), having charge of the harem of Xerxes ("Ahasuerus"), and commanded to bring in Vashti to the king's drinking-party (Esth. i, 10). B.C. 483.

Big'than (Heb. *Bigthan'*, בִּגְתָן, on the signif. see BIGTHA; Esth. ii, 21; Sept. omits; Vulg. *Bagathan*) or **Big'thana** (Heb. *Bigtha'na*, בִּגְתָנָא, prob. the full form: Gesenius here well compares the Sanscrit *bagadâtu, fortune-given;* Sept. here also omits; Vulg. again *Bagathan*), the first named of the eunuchs (Auth. Vers. again "chamberlains") in the court of Xerxes (Ahasuerus) "who kept the door" (marg. "threshold," Sept. ἀρχισωματοφύλακες); he conspired with Teresh, one of his coadjutors, against the king's life. The conspiracy was detected by Mordecai, and the culprits hung. B.C. 479. Prideaux (*Conn.* i, 363) supposes that these officers had been partially superseded by the degradation of Vashti, and sought revenge by the murder of Ahasuerus. This suggestion falls in with that of the Chaldee version and of the Sept. (which in Esth. ii, 21 interpolates the words ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως . . . . ὅτι προήχθη Μορδοχαῖος). This person may be the same as the foregoing.

Big'vaï (Heb. *Bigvay'*, בִּגְוַי, perhaps from Chald. בִּגְנַר, *husbandman;* comp. Pers. and Syr. *bagh*, a garden; or i. q. Pers. Βαγαῖος, Herod. iii, 128; according to Bohlen, from Sanscrit *bagi*, *happy;* according to Fürst, for בֶּן־גּוֹי = בֶּן־גּוֹיִר, *son of* the *nation*, i. q. *citizen;* Sept. Βαγοναί, Βαγουέ, Βαγοναῖ, Βογοναία, and Βαγοΐ), the head of one of the families of Israelites who returned from Babylon with Zerubbabel, B.C. 536 (Ezra ii, 2; Neh. vii, 7), with a large number of his retainers (computed at 2056 in Ezra ii, 14, and 2067 in Neh. vii, 19), besides 72 males subsequently under Ezra (viii, 14), B.C. 459. He (if the same) subscribed the covenant with Nehemiah (x. 16). B.C. 410.

Bikkurah; Bikkurim. See MISHNA.

Bikrah. See FIG; CAMEL.

Bil'dad (Heb. *Bildad'*, בִּלְדַד, according to Gesenius, for בֶּן־לְדַד, *son of contention*, i. e. *quarrelsome;* according to Fürst, for בִּל־אֲדַד, *Bel-Adad*, but less likely; Sept. Βαλδάδ), "the Shuhite," one of the friends of Job, and the second of his opponents in the disputation (Job ii, 11; viii, 1; xviii, 1; xxv, 1). The Shuah of which the Sept. makes Bildad the prince or

patriarch (ὁ Σανχέων τύραννος) was probably the district assigned to Shuah, the sixth son of Abraham by Keturah, and called by his name (Gen. xxv, 2). This was apparently in Arabia Petræa, if Shuah settled in the same quarter as his brothers, of which there can be little doubt; and to this region we are to refer the town and district to which he gave his name, and in which Bildad was doubtless a person of consequence, if not the chief. See SHUAH.

Bildad takes a share in each of the three controversial scenes in the Book of Job. He follows in the train of Eliphaz, but with more violent declamation, less argument, and keener invective (Wemyss, *Job and his Times*, p. 111). His address is abrupt and untender, and in his very first speech he cruelly attributes the death of Job's children to their own transgressions, and loudly calls on Job to repent of his supposed crimes. His second speech (xviii) merely recapitulates his former assertions of the temporal calamities of the wicked. On this occasion he implies, without expressing, Job's wickedness, and does not condescend to exhort him to repentance. In the third speech (xxv), unable to refute the sufferer's arguments, he takes refuge in irrelevant dogmatism on God's glory and man's nothingness; in reply to which Job justly reproves him both for deficiency in argument and failure in charitable forbearance (Ewald, *Das Buch Ijob*). See JOB.

Bil'ëam (Heb. *Bilam'*, בִּלְעָם, same name as *Balaam* [q. v.]; Sept. Ἰεμβλάαν v. r. Ἰβλαάμ; Vulg. *Baalam*), a town in the western half of the tribe of Manasseh, named in 1 Chron. vi, 70 as being given (with its "suburbs") to the Kohathites. In the lists in Josh. xvii and xxi this name does not appear, but IBLEAM (q. v.) and GATH-RIMMON are substituted for it, the former by an easy change of letters, the latter uncertain. Compare, also, the BELAMON (Βελαμών) of Judith viii, 3.

Bil'gah (Heb. *Bilgah'*, בִּלְגָה, prob. *cheerful*, but according to Fürst, *first-born;* Sept. Βελγάς and Βαλγάς), the name of two priests.

1. The head of the fifteenth sacerdotal course for the temple service, as arranged by David (1 Chron. xxiv, 14). B.C. 1043.

2. A priest who returned from Babylon with Zerubbabel and Joshua (Neh. xii, 5, 18), B.C. 536; perhaps the same as the BILGAI of Neh. x, 8.

Bil'gaï (Heb. *Bilgay'*, בִּלְגַי, prob. same signif. as *Bilgah;* Sept. Βελγαί), one of the priests that sealed the covenant after the restoration from Babylon, B.C. 410 (Neh. x, 8); supposed to be the same as BILGAH 2.

Bil'hah (Heb. *Bilhah'*, בִּלְהָה, *faltering*, i. e. perh. *bashful*), the name of a woman and of a place.

1. (Sept. Βαλλά.) The handmaid (Gen. xxix, 29) whom the childless Rachel bestowed as a concubine upon her husband Jacob, that through her she might have children. B.C. 1917. Bilhah thus became the mother of Dan and Naphtali (Gen. xxx, 3-8; xxxv, 25; xlvi, 25; 1 Chron. vii, 13). Her stepson Reuben afterward lay with her (Gen. xxxv, 22), B.C. cir. 1890, and thus incurred his father's dying reproof (Gen. xlix, 4).

2. (Sept. Βαλαά.) A place belonging to the tribe of Simeon (1 Chron. iv, 29), called BALAH (q. v.) in Josh. xix, 3; and it seems to be the same which is called BAALAH in Josh. xv, 29.

Bil'han (Heb. *Bilhan'*, בִּלְהָן; Sept. Βαλαάμ, Βαλαάν; *Balaan, Balan;* the same root [בָּלַהּ, to *fail*] as *Bilhah*, Gen. xxx, 3, etc. The final ן is evidently a Horite termination, as in Zaavan, Akan, Dishan, Aran, Lotan, Alvan, Hemdan, Eshban, etc., but is also found in Heb. names).

1. A Horite chief, son of Ezer, son of Seir, dwelling in Mount Seir, in the land of Edom (Gen. xxxvi, 27; 1 Chron. i, 42). B.C. cir. 1963.

2. A Benjamite, son of Jediael, and father of seven sons (1 Chron. vii, 10). B.C. ante 1658. It does not appear clearly from which of the sons of Benjamin Jediael was descended, as he is not mentioned in Gen. xlvi, 21, or Num. xxvi. But as he was the father of Ehud (1 Chr. vii, 10), and Ehud seems, from 1 Chr. viii, 3, 6, to have been a son of Bela, Jediael, and consequently Bilhan, were probably Belaites. The occurrence of Bilhan as well as Bela in the tribe of Benjamin—names both imported from Edom—is remarkable. See BENJAMIN.

Bill (סֵפֶר, *se'pher*, βιβλίον), any thing written, and usually rendered *book*. The passage in Job xxxi, 35, "Oh! that one would hear me! . . . . that mine adversary had written a book," would be more properly rendered, "that mine adversary had given me a written accusation," or, in modern phraseology, "a bill of indictment." In other places we have the word "bill," as "bill of divorcement" (Deut. xxiv, 1, 3; Isa. l, 1; Jer. iii, 8; Matt. xix, 7; Mark x, 4) [see DIVORCE], and in Jer. xxxii, 10 16, 44, "the evidence," or, as in the margin, "the book," which there implies a legal conveyance of landed property.

In the New Testament, the word γράμμα (properly a written mark) is translated "bill" in the parable of the unjust steward (Luke xvi, 6, 7). Here, too, a legal instrument is meant, as the lord's "debtors" are presumed to have been tenants who paid their rents in kind. The steward, it would appear, sought their good-will, not merely by lowering the existing claim for the year, but by granting a new contract, under which the tenants were permanently to pay less than they had previously done. He directed the tenants to write out the contracts, but doubtless gave them validity by signing them himself. This, like the Hebrew term, signifies a "letter" or written communication (1 Kings xxi, 8; 2 Kings v, 5; x, 1; xix, 14; xx, 12; 2 Chron. xxxii, 17; Esther i, 22; iii, 13; viii, 5, etc.; Acts xxviii, 21; Gal. vi, 11).

Billican (BILLICANUS or PILLICANUS), THEOBALD, was born at Billigheim near the end of the fifteenth century. His real name was Gerlach, but he took his surname from his birthplace. He passed A.B. at Heidelberg, 1512. In 1518 (April 26) Luther disputed in the convent of the Augustinians at Heidelberg with several Romish orators. Billican attended, with Brentz (q. v.) and Schnepf, and was so impressed by Luther that he at once joined his side of the controversy. His lectures in the university, as well as those of Brentz, found great favor with the students, but an inquiry into his teaching was soon ordered by the authorities. He left Heidelberg in 1522 for Weil, and was driven from thence to Nördlingen, where he remained as pastor till 1535. His preaching was very useful to the Reformation. In the controversy about the Eucharist he sided with Luther against Zuingle. In 1535 he returned to Heidelberg, where he was allowed to lecture on the *Decretals* and the *Jus feudale* till 1544, when he was driven away from the university, and imprisoned for a time at Dilsberg. His last years were spent as Professor of Rhetoric at Marburg, and he died there August 8th, 1554.—Herzog, *Real-Encyklop.* ii, 238.

Billroth, JOHANN GUSTAV FRIEDRICH, a German theologian, was born in 1808 at Lübeck, became in 1834 professor of philosophy at Halle, and died there in 1836. He wrote, among others, the following works: *Beiträge zur wissenschaftlichen Kritik der herrschenden Theologie* (Leipz. 1813); *Commentar zu den Briefen des Apostels Paulus an die Korinther* (Leipz. 1833); *Vorlesungen über Religionsphilosophie*, published after his death by Erdmann (Leipz. 1837).

Bilney, THOMAS, one of the English reformers and martyrs, was born at Norfolk about 1500, and educated

at Cambridge. From his boyhood he was remarkable for his pious bent, and he sought aid in the way of holiness from his confessor and other priests in the Romish Church. But he sought in vain until, by reading the N. T. in the translation of Erasmus, he was delivered from the errors of popery and the bondage of sin; and, leaving the study of human law, devoted himself wholly to the study of divinity. He soon began to preach, and his ministry was wonderfully successful. Many gownsmen, among whom was Latimer, were led by his instrumentality to the Saviour. He continued his labors with great effect until Wolsey, alarmed by his success, arrested him, Nov. 25, 1527, and brought him to trial for preaching the doctrines of Luther. After four appearances before his judges, his firmness was overcome rather by the persuasions of his friends than from conviction, and he signed a recantation, December 7, 1529. After this he returned to Cambridge; but the consideration of what he had done brought him to the brink of despair. Being restored, however, by the grace of God to peace of conscience, he resolved to give up his life in defence of the truth he had sinfully abjured. Accordingly, in 1531, he went into Norfolk, and there preached the Gospel, at first privately and in houses, afterward openly in the fields, bewailing his former recantation, and begging all men to take warning by him, and *never to trust the counsels of friends, so called, when their purpose is to draw them from the true religion.* Being thrown into prison, Drs. Call and Stokes were sent to persuade him again to recant; but the former of these divines, by Bilney's doctrine and conduct, was greatly drawn over to the side of the Gospel. Finding him inflexible, his judges condemned him to be burned. At the stake he rivalled the noblest martyrs of antiquity in courage and constancy. His friend Dr. Warner, who had accompanied him, in taking his last leave of his beloved friend, was so much affected that he could say but little for his tears. Bilney accosted him with a heavenly smile, thanked him kindly for all his attentions, and, bending toward him, whispered, in a low voice, his farewell words, of which it is hard to say whether they convey more of love to his friend or faithfulness to his Master: "*Pasce gregem tuum, pasce gregem tuum: ut cum venerit Dominus, inveniat te sic facientem: Feed your flock, feed your flock; that the Lord, when he cometh, may find you so doing.*" The fagots were then applied, and the body of the martyr was consumed to ashes, Sept. 6, 1531. —Middleton, *Evang. Biog.*; Fox, *Book of Martyrs*; Burnet, *Hist. of Reformation*, i, 53, 268; Collier, *Eccl. Hist. of England*, p. 70, 184; Hook, *Eccl. Biog.* ii, 406.

Bil'shan (Heb. *Bilshan'*, בִּלְשָׁן, *son of* the *tongue*, i. e. *eloquent;* Sept. Βαλασάν and Βαλσάν), a man of rank who returned from the Babylonian captivity with Zerubbabel (Ezra ii, 2; Neh. vii, 7). B.C. 536.

Bilson, Thomas, Bishop of Winchester, was of German descent, but was born at Winchester about 1536. He was educated at Winchester, and was elected in 1565 to New College, of which he afterward became warden. In 1585 he published his *True Difference between Christian Subjection and unchristian Rebellion;* and in 1593, his *Perpetual Government of Christ h's Church* (reprinted Oxford, 1842, 8vo). He was elevated to the see of Worcester in 1596, and transferred to that of Winchester May 13th, 1597, when he was made a privy councillor. His most celebrated work is his *Survey of the Sufferings of Christ for the Redemption of Man, and of his Descent into Hell for our Deliverance* (Lond. 1604, fol.), which is a learned work against Calvin and the Puritans. To him, in conjunction with Dr. Miles Smith, was intrusted the care of revising the new translation of the Bible made in the reign of James I. He attended the Hampton Court conference, and was one of the most zealous advocates of the prerogatives of the Church. He was a person of great learning, and specially well read in the fathers and schoolmen. He died June 18, 1616. His *Perpetual Government* is considered by High Churchmen as one of the ablest defences of apostolical succession ever published.—Hook, *Eccl. Biog.* ii, 422.

Bim'hal (Heb. *Bimhal'*, בִּמְהָל, *son of circumcision*, i. e. *circumcised;* Sept. Βαμαήλ), a son of Japhlet and great-great-grandson of Asher (1 Chron. vii, 33). B.C. cir. 1658.

Bind (represented by numerous Heb. words). To *bind* and to *loose* (δέω and λύω) are figurative expressions, used as synonymous with *command* and *forbid;* they are also taken for *condemning* and *absolving* (Matt. xvi, 19). Binding and loosing, in the language of the Jews, expressed permitting or forbidding, or judicially declaring any thing to be permitted or forbidden (comp. John xx, 23; xvi, 13). In the admission of their doctors to interpret the Law and the Prophets, they put a key and a table-book into their hands, with these words; "Receive the power of binding and loosing," to which there seems to be an allusion in Luke xi, 52. (See Lightfoot, *Hor. Heb.* in loc.) So Christ says, "I am not come to destroy," to unloose or dissolve, "the law, but to fulfil it," that is, to confirm and establish it (Matt. v, 17). The expression "to bind the law upon one's hand for a sign," etc., is figurative, and implies an acquaintance with it, and a constant regard to its precepts; but the Jews construed the phrase literally, and bound parts of the law about their wrists; hence the custom of wearing phylacteries. Rolls or volumes of writing were tied up; hence the expression in Isa. viii, 16. See Phylactery.

Bin'eä (Heb. *Bina'* and *Binah'*, בִּנְעָא and בִּנְעָה [the latter in the first occurrence], according to Simonis, by transposition for נִבְעָה, a *gushing* forth, i. e. fountain; according to Fürst, for בֶּן־נְעָה, *son of dissipation*, i. e. *scatterer;* Sept. Βααρά v. r. Βανά), a Benjamite, son of Moza and father of Rapha, of the descendants of King Saul (1 Chron. viii, 37; ix, 43). B.C. cir. 850.

Bingham, Joseph, one of the most learned and laborious divines the Church of England has ever produced, was born in 1668 at Wakefield, in Yorkshire. He studied at Oxford, and became a fellow of University College, where he had for his pupil Potter, who afterward was archbishop of Canterbury. When called upon to preach before the university, he chose for the subject of his sermon the mystery of the Trinity, and some expressions which were thought to be heretical raised a great storm, which eventually induced him to quit the university. He received the rectory of Havant, in Hampshire, and died Aug. 17, 1723, the victim of excessive toil in pursuing his literary labors, which, owing to his large family and narrow income, were necessary to his support. In 1708 he published the first volume of his celebrated work, *Origines Ecclesiasticæ*, or *Antiquities of the Christian Church*, which was completed in eight vols. 8vo, the last of which appeared in 1722. He was employed in correcting and amending this work at his death, which amended edition was afterward contained in the collection of his works published at London in two vols. fol., 1726. His *Origines* was translated into Latin by J. H. Grichow, with a preface and notes by J. F. Buddæus, and printed at Halle in 1724–38, and again in 1751–61 (10 vols. 4to). This great work is a perfect repertory of facts in ecclesiastical archæology, and has not been superseded or even approached in its own line by any book since produced. Its High-Church views make it very acceptable to the Romanists, who have printed a *revised* German translation of it for their own use (Augsburg, 1788–96, 4 vols. 8vo). A very convenient and cheap edition of Bingham for the use of students was published in London in 1852 (Bohn, 2 vols. royal 8vo). The best complete edition is that of Pitman (Lond. 1840, 9 vols. 8vo), which gives

the citations in full from the originals, together with a life of the author. See ARCHÆOLOGY.

Binius (commonly *Bini*), SEVERIN, born in Juliers, was a canon and professor of theology at Cologne, where he died in 1641. He is known by his "Collection of Councils," *Concilia Generalia et Provincialia Græca et Latina* (Cologne, 4 vols. fol., 1606; 9 vols., 1618; 10 vols., Paris, 1636). The notes appended to it are taken from Baronius, Bellarmine, and Suarez, and are strongly imbued with the ultramontane views of those writers. Usher, in his *Antiq. Brit.*, calls him *Contaminator Conciliorum*, from the fact of his permitting himself to make alterations, which he calls *corrections*, in many places of the old councils, after his own fancy, without any attention to the MSS. His collections are to a large extent superseded by those of Labbe and others.—*Biog. Univ.* iv, 501. See COUNCILS.

Bin'nuï (Heb. *Binnu'y*, בִּנּוּי, a *building*), a frequent name after the exile. See also BUNNI.

1. (Sept. *Bavoui.*) The head of one of the families of Israelites, whose followers to the number of 648 returned from Babylon (Neh. vii, 15). In Ezra ii, 10 he is called BANI (q. v.), and his retainers are numbered at 642.

2. (Sept. *Bavi*, *Bavaiov*, and *Bavouí.*) A Levite, son of Henadad, who returned with Zerubbabel from Babylon, B.C. 536 (Neh. xii, 8); he also (if the same) assisted in repairing the walls of Jerusalem, B.C. 446 (Neh. iii, 24), and joined in the religious covenant, B.C. 410 (Neh. x, 9).

3. (Sept. *Bavaia.*) The father of the Levite Noadiah, who was one of those that assisted in weighing the silver and gold designed for the divine service on the restoration from Babylon (Ezra viii, 33). B.C. 459.

4. (Sept. *Bavouí.*) One of the "sons" of Pahath-moab, who put away his Gentile wife on the return from Babylon (Ezra x, 30). B.C. 458.

5. Another Israelite, one of the "sons" of Bani, who did the same (Ezra x, 38). B.C. 458.

Binterim, ANTON JOSEPH, a very prolific Roman Catholic writer, was born at Düsseldorf, entered the order of Franciscans in 1796, and became in 1805 pastor at Bilk, a suburb of Düsseldorf, which office he retained until his death in 1855. In 1838 he was sentenced to six months' imprisonment for having censured in his sermons the Prussian law respecting mixed marriages. The most important of his numerous works is *Die vorzüglichsten Denkwürdigkeiten der christlich-katholischen Kirche* (Mentz, 1821–33, 7 vols.), an enlarged translation of Pellicia's work on Christian antiquities. See ARCHÆOLOGY. Among his other works are a history of all the German councils (*Geschichte der deutschen National-, Provinzial-, und Diöcesanconcilien*, Mentz, 1835–43, 7 vols.), and a history of the archdiocese of Cologne.

Biothanati. See BIATHANATI.

Birch, THOMAS, D.D., was born in London Nov. 23d, 1705, of Quaker parents. For several years he acted as usher in different schools, and pursued his studies assiduously. He was ordained deacon in 1730, priest in 1731, by Bishop Hoadley, without having attended either of the universities. He owed his advancement to the patronage of Lord-chancellor Hardwicke, to whom he had been recommended early in life. In 1734 he became vicar of Ulting, in Essex; rector of St. Margaret's, London, 1746; rector of Depden, Essex, 1761. In 1734 he was elected a fellow of the Royal Society, and in 1752 he became one of its secretaries. In 1753 the University of Aberdeen made him D.D. Dr. Birch was indefatigable in literary pursuits. The first work of importance in which he was engaged was the *General Dictionary, Historical and Critical*, in which he was assisted by Lockman, Bernard, Sale, and others (10 vols. fol. 1734–1741). It included a new translation of Bayle, besides a vast quantity of fresh matter. In 1742 he published *Thurloe's State Papers* (7 vols. fol.). He published *Lives of Abp. Tillotson and the Hon. Rob. Boyle* in a separate form, and edited new editions of their works. He also published and edited a number of works in biography and general history. His biographer remarks that Dr. Birch's habit of early rising alone enabled him to get through so much work. He was killed by a fall from his horse, between London and Hampstead, January 9th, 1766. The "General Dictionary" is still a very valuable and useful work. It has been of great service in the compilation of this "Cyclopædia."—Jones, *Christian Biography*; *Eng. Cyclopædia.*

Bird. Birds may be defined oviparous vertebrated animals, organized for flight. The common Heb. name צִפּוֹר, *ts'ppor'*, ὄρνεον, is used of small birds generally, and of the sparrow in particular (as it is rendered in Psa. cii, 7); עוֹף, *oph*, πετεινόν or πτηνόν, of frequent occurrence, usually translated "fowl," properly means flyer; עַיִט, *a'yit*, a bird of prey (ΑΕΤΟΣ, *an eagle*), rendered "fowls" in Gen. xv, 11; Job xxviii, 7; and Isa. xviii, 6; in Jer. xii, 9, "birds;" and in Isa. xlvi, 11, and Ezek. xxxix, 4, "*ravenous*" birds. בַּרְבֻּרִים, *barburim'*, denotes fatted gallinacea; it occurs only in 1 Kings iv, 23 [v, 3], and is there translated "fowls," though it may be questioned whether domestic fowls are mentioned in any part of the Hebrew Bible. See COCK. Gesenius applies the word to geese. See FOWL; FLEDGLING.

In the Mosaic law birds were distinguished as clean and unclean: the first being allowed for the table, because they fed on grain, seeds, and vegetables; and the second forbidden, because they subsisted on flesh and carrion. Clean birds were offered in sacrifice on many occasions (Lev. i, 14–17; v, 7–10; xiv, 4–7). The birds most anciently used in sacrifice were, it seems, turtle-doves and pigeons. Birds, however, were not ordinarily deemed valuable enough for Jewish sacrifices; but the substitution of turtle-doves and pigeons was permitted to the poor, and in the sacrifice for purification. The way of offering them is detailed in Lev. i, 15–17, and v, 8; and it is worthy of notice that the practice of not dividing them, which was the case in other victims, was of high antiquity (Gen. xv, 10). See Harbaugh, *Birds of the Bible* (Phil. 1854); Anon. *Birds mentioned in the Bible* (Lond. 1858).

The abundance of birds in the East has been mentioned by many travellers. In Curzon's *Monasteries of the Levant*, and in Stanley's *Sinai and Palestine*, this abundance is noticed; by the latter in connection with his illustration of the parable of the sower (Matt. xiii, 4). (Comp. Rosenmüller, *Morgenl.* v, 59.) They are often represented on the Egyptian monuments (see Wilkinson's *Anc. Eg.* i, 231, 232, abridgm., where figures are given of many of them). The following is a list of all the birds (including the *bat*, but excluding all INSECTS) named in Scripture, in the alphabetical order of their true English names (so far as can be judged of their identity), with the Hebrew or Greek term in italics (see Kitto, *Pict. Bible*, on Lev. l. c.):

CLEAN.	UNCLEAN.
Cock, *Alektor.*	Bat, *Atalleph* (animal).
Dove, *Yonah.* / *Tor* / *Trugon* (turtle-dove).	Bittern (?), *Kippod.*
Hen, *Ornis.*	Cormorant, *Shalak.*
Peacocks (?), *Tukkiyim.*	Crane (?), *Yanshuph.*
Poultry, *Barburim.*	Eagle, *Nesher* (general term). / *Aetos.* / *Azniyah* (? sea-eagle). / *Peres* (? ossifrage).
Quail, *Selav.*	Gull (?), *Shochaph.*
Sparrow, *Tsippor.* / *Struthion.*	Hawk, *Nets* (general term). / *Ayah* (falcon). / *Daah* / [*Raah*] / *Dayah* (kite).
DOUBTFUL.	
Nestling, *Gozal.* / *Neossos.*	Heron (?), *Anaphah.*
Stork, *Chasidah.*	

UNCLEAN.

Lapwing, *Dukiphah.*	Pelican { *Kaath.* *Tinshemeth* (?).
Night-hawk (?), *Tachmas.*	
Ostrich { *Ya'en* (male). *Yaanah* (female). *Renanah* (?).	Raven { *Oreb.* *Korax.*
	Swallow { *Sus.* *Agur.*
Owl { *Kos* (?). *Kippoz* (?).	Vulture, *Racham.*

Birds are mentioned as articles of food in Deut. xiv, 11, 20, the intermediate verses containing a list of unclean birds, which were not to be eaten. There is a similar list in Lev. xi, 13–19. From Job vi, 6; Luke xi, 12, we find that the eggs of birds were also eaten. Quails and pigeons are edible birds mentioned in the O. T. Our Saviour's mention of the hen gathering her chickens under her wing implies that the domestic fowl was known in Palestine. The art of snaring wild birds is referred to in Psa. cxxiv, 7; Prov. i, 17; vii, 23; Amos iii, 5; Hos. v, 1; vii, 12. See FOWLING. The cage full of birds in Jer. v, 27, was a trap in which decoy-birds were placed to entice others, and furnished with a trap-door which could be dropped by a fowler watching at a distance. See CAGE. This practice is mentioned in Ecclus. xi, 30 (*πτῆξις θηρευτὴς ἐν καρτάλλῳ*; comp. Arist. *Hist. Anim.* ix, 8). In Deut. xxii, 6, it is commanded that an Israelite, finding a bird's nest in his path, might take the young or the eggs, but must let the hen-bird go. By this means the extirpation of any species was guarded against (comp. Phocyl. *Carm.* p. 80 sq.). The nests of birds were readily allowed by the Orientals to remain in their temples and sanctuaries, as though they had placed themselves under the protection of God (comp. Herod. i, 159; Ælian, *V. H.* v, 17). There is probably an allusion to this in Psa. lxxxiv, 3. See NEST. The seasons of migration observed by birds are noticed in Jer. viii, 7. Birds of song are mentioned in Psa. civ, 12; Eccl. xii, 4. See ZOOLOGY.

Birdseye, NATHAN, a Congregational minister, was born in Stratford, Conn., Aug. 19, 1714, graduated at Yale 1736, and became pastor of the church in West Haven 1742. He resigned June, 1758, and retired to a farm in the town, where he spent the rest of his life. Once, after he was a hundred years old, he conducted devotional services in the church. He died Jan. 28, 1818.—Sprague, *Annals*, i, 436.

Bireï. See BETH-BIREI.

Birgitta, St. See BRIDGET.

Birgittines. See BRIGITTINES.

Bir'sha (Heb. *Birsha'*, בִּרְשָׁע, for בֶּן־רְשָׁע, *son of wickedness;* Sept. Βαρσά), a king of Gomorrah, succored by Abraham in the invasion by Chedorlaomer (Gen. xiv, 2). B.C. cir. 2080.

Birth. (The act of parturition is properly expressed in the original languages of Scripture by some form of the verbs יָלַד, *yalad'*, *τίκτω*, rendered "bear," "travail," "bring forth," etc.). In the East (q. v.) childbirth is usually attended with much less pain and difficulty than in more northern regions, although Oriental females are not to be regarded as exempt from the common doom of woman, "in sorrow shalt thou bring forth children" (Gen. iii, 16). It is, however, uncertain whether the difference arises from the effect of climate or from the circumstances attending advanced civilization; perhaps both causes operate, to a certain degree, in producing the effect. Climate must have *some* effect; but it is observed that the difficulty of childbirth, under any climate, increases with the advance of civilization, and that in any climate the class on which the advanced condition of society most operates finds the pangs of childbirth the most severe. Such consideration may probably account for the fact that the Hebrew women, after they had long been under the influence of the Egyptian climate, passed through the childbirth pangs with much more facility than the women of Egypt, whose habits of life were more refined and self-indulgent (Exod. i, 19). There were, however, already recognised Hebrew midwives while the Israelites were in Egypt; and their office appears to have originated in the habit of calling in some matron of experience in such matters to assist in cases of difficulty. A remarkable circumstance in the transaction which has afforded these illustrations (Exod. i, 16) will be explained under STOOL.

The child was no sooner born than it was washed in a bath and rubbed with salt (Ezek. xvi, 4); it was then tightly swathed or bandaged to prevent those distortions to which the tender frame of an infant is so much exposed during the first days of life (Job xxxviii, 9; Ezek. xvi, 4; Luke ii, 7, 11). This custom of bandaging or swathing the new-born infant is general in Eastern countries. It was also a matter of much attention with the Greeks and Romans (see the citations in Wetstein at Luke ii, 7), and even in our own country was not abandoned till the last century, when the repeated remonstrances of the physicians seem to have led to its discontinuance.

It was the custom at a very ancient period for the father, while music celebrated the event, to clasp the new-born child to his bosom, and by this ceremony he was understood to declare it to be his own (Gen. l, 23; Job iii, 3; Psa. xxii, 11). This practice was imitated by those wives who adopted the children of their handmaids (Gen. xvi, 2; xxx, 3–5). The messenger who brought to the father the first news that a son was born to him was received with pleasure and rewarded with presents (Job iii, 3; Jer. xx, 15), as is still the custom in Persia and other Eastern countries. The birth of a daughter was less noticed, the disappointment at its not being a son subduing for the time the satisfaction which the birth of any child naturally occasions.

Among the Israelites, the mother, after the birth of a son, continued unclean seven days; and she remained at home during the thirty-three days succeeding the seven of uncleanness, forming altogether forty days of seclusion. After the birth of a daughter the number of the days of uncleanness and seclusion at home was doubled. At the expiration of this period she went into the tabernacle or temple, and presented a yearling lamb, or, if she was poor, two turtle-doves and two young pigeons, as a sacrifice of purification (Lev. xii, 1–8; Luke ii, 22). On the eighth day after the birth of a son the child was circumcised, by which rite it was consecrated to God (Gen. xvii, 10; comp. with Rom. iv, 11). See CHILD.

Roberts says, "When a person has succeeded in gaining a blessing which he has long desired, he says, 'Good! good! the child is born at last.' Has a person lost his lawsuit in a provincial court, he will go to the capital to make an appeal to a superior court; and should he there succeed, he will say, in writing to a friend, 'Good news! good news! the child is born.' When a man has been trying to gain an office, his friend, meeting him on his return, does not always ask, 'Is the child born?' or 'Did it come to the birth?' but, 'Is it a male or a female?' If he say the former, he has gained his object; if the latter, he has failed. The birth of a son is always a time of great festivity in the East; hence the relations come together to congratulate the parents, and to present their gifts to the little stranger. Some bring the silver anklets; others the bracelets or ear-rings, or silver cord for the loins; others, however, take gold, and a variety of needful articles. When the infant son of a king is shown, the people make their obeisance to him" (*Orient. Illus.*). This illustrates the offerings of the Magi, who came to Bethlehem to worship the infant Messiah, as recorded in Matt. ii, 11: "When they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

The disease called *empneumatosis*, or false conception, does not appear to have been so unfrequent among the

Hebrew women as among those of Europe. If it had been so, it probably would not have made its appearance on the pages of Hebrew writers in the shape of a figure of speech. The Hebrews were accustomed to expect, after severe calamities, a season of prosperity and joy. They accordingly compared a season of misfortune and calamity to the pains of a woman in travail; but the better destiny which followed they compared to the joy which commonly succeeds childbirth (Isa. xiii, 8; xxvi, 17; 2 Kings xix, 3; Jer. iv, 31; xiii, 21; xxii, 23; xxx, 6; Mic. iv, 9, 10; John xvi, 21, 22). But they carry the comparison still farther. Those days of adversity, which were succeeded by adversity still more severe; those scenes of sorrow, which were followed by sorrow yet more acute, were likened to women who labored under that disease of the system which caused them to exhibit the appearance and endure the pains of pregnancy, the result of which was either the production of nothing—to use the words of the prophet Isaiah, when it "brought forth wind," or when it terminated in the production of a monster (Isa. xxvi, 18; Psa. vii, 14). On this disorder, which is well known to medical men, see Michaelis's *Syntagma Comment.* ii, 165. See DISEASE.

BIRTHDAY (יוֹם הִלֶּדֶת, Gen. xl, 20; *τὰ γενέσια*, Matt. xiv, 6; Mark vi, 21). The observance of birthdays may be traced to a very ancient date; and the birthday of the first-born son seems in particular to have been celebrated with a degree of festivity proportioned to the joy which the event of his actual birth occasioned (Job i, 4, 13, 18). The birthdays of the Egyptian kings were celebrated with great pomp as early as the time of Joseph (Gen. xl, 20). These days were in Egypt looked upon as holy; no business was done upon them, and all parties indulged in festivities suitable to the occasion. Every Egyptian attached much importance to the day, and even to the hour of his birth; and it is probable that, as in Persia (Herodot. i, 133; Xenoph. *Cyrop.* i, 3, 9), each individual kept his birthday with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of delicacies of the table (Wilkinson, v, 290). In the Bible there is no instance of birthday celebrations among the Jews themselves (but see Jer. xx, 15). The example of Herod the tetrarch (Matt. xiv, 6), the celebration of whose birthday cost John the Baptist his life, can scarcely be regarded as such, the family to which he belonged being notorious for its adoption of heathen customs. In fact, the later Jews at least regarded birthday celebrations as parts of idolatrous worship (Lightfoot, *Hor. Hebr. ad Matt.* xiv, 6), and this probably on account of the idolatrous rites with which they were observed in honor of those who were regarded as the patron gods of the day on which the party was born.

The proper Greek term for a birthday festival is *τὰ γενέθλια* (and hence in the early writers the day of a martyr's commemoration), but *τὰ γενέσια* seems to be used in this sense by a Hellenism, for in Herod. iv, 26, it means a day in honor of the dead. It is not impossible, however, that in Matt. xiv, 6, the feast to commemorate Herod's *accession* is intended, for we know that such feasts were common (especially in Herod's family, Josephus, *Ant.* xv, 11, 3; see Blunt's *Coincidences*, Append. vii), and were called "the day of the king" (Hos. vii, 5). The Gemarists distinguish expressly between the יוֹם גְּנוּסְרָא שֶׁל מַלְכִים, *dies γένεσια regni*, and the יוֹם הִלּוּלָא, or birthday (Lightfoot, *Hor. Hebr.* l. c.).

Treatises on birthday celebrations have been written in Latin by Braën (Hafn. 1702), Esenbreck (Altdorf, 1732), Funcke (Gorliz. 1677), same (ibid. 1695), Hildebrand (Helmst. 1661), Rhode (Regiom. 1716), Roa (Lugd. Bat. 1604), Spangenberg (Gothæ, 1722), Weber (Vimar. 1751), Wend (Viteb. 1687).

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Birthright (בְּכֹרָה, *bekorah'*; Sept. and N. T. *τὰ πρωτοτόκια*) denotes the special privileges and advantages belonging to the first-born (q. v.) among the Hebrews. These were not definitely settled in the patriarchal times, but gradually became defined to include the following peculiar rights:

1. The functions of priesthood in the family. The eldest son naturally became the priest in virtue of his priority of descent, provided no blemish or defect attached to him. The theory that he was the priest of the family rests on no scriptural statement, and the rabbins appear divided on the question (see Hottinger's *Note* on Goodwin's *Moses and Aaron*, i, 1; Ugolini, iii, 53). Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii, 2; xxi, 18; xxv, 14). Reuben was the first-born of the twelve patriarchs, and therefore the honor of the priesthood belonged to his tribe. God, however, transferred it from the tribe of Reuben to that of Levi (Num. iii, 12, 13; viii, 18). Hence the first-born of the other tribes were redeemed from serving God as priests by a sum not exceeding five shekels. Being presented before the Lord in the temple, they were redeemed immediately after the thirtieth day from their birth (Num. xviii, 15, 16; Luke ii, 22). It is to be observed that only the first-born who were *fit for the priesthood* (i. e. such as had no defect, spot, or blemish) were thus presented to the priest.

2. A "double portion" of the paternal property was allotted by the Mosaic law (Deut. xxi, 15-17), nor could the caprice of the father deprive him of it. There is some difficulty in determining precisely what is meant by a double portion. Some suppose that half the inheritance was received by the elder brother, and that the other half was equally divided among the remaining brethren. This is not probable. The rabbins believe that the elder brother received twice as much as any of the rest, and there is no reason to doubt the correctness of this opinion. When the first-born died before his father's property was divided, and left children, the right of the father descended to the children, and not to the brother next of age. Such was the inheritance of Joseph, his sons reckoning with his brethren, and becoming heads of tribes. This seems to explain the request of Elisha for a "double portion" of Elijah's spirit (2 Kings ii, 9). Reuben, through his unfilial conduct, was deprived of the birthright (Gen. xlix, 4; 1 Chron. v, 1). It is likely that some remembrance of this lost pre-eminence stirred the Reubenite leaders of Korah's rebellion (Num. xvi, 1, 2; xxvi, 5-9). Esau's act, transferring his right to Jacob, was allowed valid (Gen. xxv, 33).

3. The first-born son succeeded to the official authority possessed by his father. If the latter was a king, the former was regarded as his legitimate successor, unless some unusual event or arrangement interfered (2 Chron. xxi, 3). After the law was given through Moses, the right of primogeniture could not be transferred from the first-born to a younger child at the father's option. In the patriarchal age, however, it was in the power of the parent thus to convey it from the eldest to another child (Deut. xxi, 15-17; Gen. xxv, 31, 32). David, nevertheless, by divine appointment, excluded Adonijah in favor of Solomon, which deviation from rule was indicated by the anointing (Goodwin, l. c. 4, with Hottinger's notes). The first-born of a line is often noted in the early scriptural genealogies, e. g. Gen. xxii, 21; xxv, 13; Num. xxvi, 5, etc.

4. The Jews attached a sacred import to the title of primogeniture (see Schöttgen, *Hor. Hebr.* i, 922), and this explains the peculiar significance of the terms "first-born" and "first-begotten" as applied to the Messiah. Thus in Rom. viii, 29, it is written concern-

ing the Son, "That he might be the *first-born* among many brethren;" and in Coloss. i, 18, "Who is the beginning, the *first-born* from the dead; that in all things he might have the pre-eminence" (see also Heb. i, 4, 5, 6). As the first-born had a double portion, so the Lord Jesus, as Mediator, has an inheritance superior to his brethren; he is exalted to the right hand of the Majesty on high, where he reigns until all his enemies shall be subdued. The universe is his rightful dominion in his mediatorial character. Again, he alone is a true priest; he fulfilled all the functions of the sacerdotal office; and the Levites, to whom, under the law, the priesthood was transferred from all the first-born of Israel, derived the efficacy of their ministrations from their connection with the great high-priest (Jahn's *Biblical Archæology*, § 165). See PRIMOGENITURE.

Bir'zavith (Heb. *Birza'vi h*, בִּרְזָוִת, prob. in pause for בִּרְזֹוִת, *Bi zi'yith*, as in the margin, or בִּרְזוֹת, *Birzoth'*, as some would point, meaning apparently *olive well*: Sept. Βερζαίθ v. r. Βερζαί, Vulg. *Bars ith*), a name occurring in the genealogies of Asher (1 Chron. vii, 31), as the (?) son of Malchiel, being the son of Beriah and great-grandson of Asher (B.C. cir. 1658); and perhaps also, from the mode of its mention, the founder of a place in Palestine known by the same name (comp. the similar expression, "father of Bethlehem," "father of Tekoa," etc., in chaps. ii and iv). Schwarz (*Palest.* p. 158) identifies it with the ruined village *Birzeit* ("well of oil"), still extant and inhabited by Christians, a short distance N. of Jufna or Ophir (Robinson, *Researches*, iii, 79); but, striking as is the agreement in name, the position (near the south border of Ephraim) seems to preclude the identity, notwithstanding the support claimed by Schwarz in the possible coincidence of the adjoining Japhlet (1 Chron. vii, 32, 33) with Japhleti (Josh. xvi, 3).

Bish'lam (Heb. *Bishlam'*, בִּשְׁלָם, for בֶּן שָׁלֵם, *son of peace*, i. e. *peaceful;* Sept. translates ἐν εἰρήνῃ, so most other versions, but Vulg. *Beselami*), apparently an officer or commissioner (comp. 1 Esdr. ii, 16) of Artaxerxes (i. e. Smerdis) in Palestine at the time of the return of Zerubbabel from captivity, and active in the remonstrance sent to the Persian court against the Jews in their efforts to rebuild their temple (Ezra iv, 7). B.C. 522.

Bishop, a term derived through the Saxon (*b'scop*) from the Greek (ἐπίσκοπος, episcopus, *overseer*) as a title of office in the Christian ministry. In the Septuagint the word designates a holder of public office, whether civil or religious (e. g. 2 Chron. xxxiv, 12, 17; Isa. xl, 17). In classical use the word ordinarily has a political meaning; Cicero is called *episcopus oræ* and *campaniæ*. "The inspectors or commissioners sent by Athens to her subject states were ἐπίσκοποι (Aristoph. *Av.* 1022), and their office, like that of the Spartan harmosts, authorized them to interfere in all the political arrangements of the state to which they were sent. The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. *ad Att.* vii, 11). The Hellenistic Jews found it employed in the Sept., though with no very definite import, for officers charged with certain functions (Num. iv. 16; xxxi, 14; 2 Kings xi, 16, 19; Judg. ix, 28; for Heb. פָּקִיד, etc.; so in Wisd. i, 6; 1 Macc. i, 53; comp. Joseph. *Ant.* xii, 5, 4). When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct class, the title ἐπίσκοπος presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder (πρεσβύτερος) had been in the mother Church of Jerusalem." See ELDER; OVERSEER.

In the early Church, the title was employed either in relation to the pastor of one church or assembly of Christians, or to the superintendent of a number of churches. The former is the meaning attached to the word by Presbyterians and Congregationalists, and the latter by the various Episcopal churches of Christendom, viz., the Roman Church, the Greek Church, the other Oriental churches (Armenian, Coptic, Jacobite, Nestorian, Abyssinian), the Episcopal Church of England and Ireland, the Episcopal Church of Scotland, the Protestant Episcopal Church of the United States, the Methodist Episcopal churches, the Lutheran Church (in Sweden, Denmark, Norway, Russia, and several German states), the Moravians, the Mennonites. In some Protestant churches, those of Prussia and Nassau, where the consistorial constitution prevails, the name designates more a title of honor conferred on the superintendents general than a distinct office.

"Episcopalians, Presbyterians, and Congregationalists agree in one point, viz., that it is lawful for Christians to take a step for which they have no clear precedent in the Scripture, that of breaking up a Church, when it becomes of unwieldy magnitude, into fixed divisions, whether parishes or congregations. The question then arises whether the organic union is to be still retained at all. To this (1) Congregationalists reply in the negative, saying that the congregations in different parts of a great city no more need to be in organic union than those of two different cities; (2) Presbyterians would keep up the union by means of a synod of the elders; (3) Episcopalians desire to unite the separate churches by retaining them under the supervision of a single head—the bishop. It seems impossible to refer to the practice of the apostles as deciding in favor of *any one* of these methods, for the case had not yet arisen which could have led to the discussion. The city churches had not yet become so large as to make subdivision positively necessary, and, as a fact, it did not take place. To organize distant churches into a fixed and formal connection by synods of their bishops was, of course, a much later process; but such unions are by no means rejected, even by Congregationalists, so long as they are used for deliberation and advice, not as assemblies for ruling and commanding. The *spirit* of Episcopacy depends far less on the episcopal form itself than on the size and wealth of dioceses, and on the union of bishops into synods, whose decisions are to be authoritative on the whole Church, to say nothing of territorial establishment and the support of the civil government" (Kitto, *Cyclopædia*, s. v.). For the controversy as to the office of bishops, see EPISCOPACY; here we simply give, first, Biblical applications of the word in connection with πρεσβύτερος; and, secondly, the names, classes, insignia, duties, election, and consecration of bishops in ancient and modern churches.

I. *New Testament Uses of the Term "Bishop:"* 1. *Origin of the Office.*—"The apostles originally appointed men to superintend the spiritual, and occasionally even the secular wants of the churches (Acts xiv, 23; xi, 30; see also 2 Tim. ii, 2), who were ordinarily called πρεσβύτεροι, *elders*, from their age; sometimes ἐπίσκοποι, *overseers* (bishops), from their office. They are also said προϊστασθαι, to *preside* (1 Thess. v, 12; 1 Tim. v, 17); never ἄρχειν, to *rule*, which has far too despotic a sound. In the Epistle to the Hebrews (xiii, 7, 17, 24) they are named ἡγούμενοι, *leading men* (comp. Acts xv, 22), and figuratively ποιμένες, *shepherds* (Ephes. iv, 11). These presbyters were the regular teachers of the Church, expounding Scripture, administering the sacraments, and exercising pastoral care and discipline. They were to be married men with families (1 Tim. iii, 4), and with converted children (Tit. i, 6). In the beginning there had been no time to train teachers, and teaching was at first regarded far more in the light of a gift than an office; yet Paul places 'ability to teach' among episcopal qualifications (1 Tim. iii, 2; Titus i, 9; the latter of which passages

should be translated, 'That he may be able both to exhort men by sound teaching, and also to refute opposers'). That teachers had obtained in Paul's day a fixed official position is manifest from Gal. vi, 6, and 1 Cor. ix, 14, where he claims for them a right to worldly maintenance: in fact, that the *shepherds* ordered to 'feed the flock,' and be its 'overseers' (1 Pet. v, 2), were to feed them with knowledge and instruction, will never be disputed, except to support a hypothesis. The *leaders* also, in Heb. xiii, 7, are described as 'speaking unto you the word of God.' Ecclesiastical history joins in proving that the two offices of teaching and superintending were, with few exceptions, combined in the same persons, as, indeed, the nature of things dictated.

"That during Paul's lifetime no difference between elders and bishops yet existed in the consciousness of the Church is manifest from the entire absence of distinctive names (Acts xx, 17–28; 1 Pet. v, 1, 2). The mention of bishops and deacons in Phil. i, 1, and 1 Tim. iii, without any notice of elders, proves that at that time no difference of *order* subsisted between bishops and elders. A formal ceremony, it is generally believed, was employed in appointing elders, although it does not appear that as yet any fixed name was appropriated to the idea of ordination. (The word *ordained* is inexcusably interpolated in the English version of Acts i, 22. In Titus i, 5, the Greek word is *καταστήσῃς*, *set*, or *set up*; and in Acts xiv, 23, it is *χειροτονήσαντες*, *having elected*, properly by a show of hands; though, abusively, the term came to mean simply *having chosen* or *nominated* [Acts x, 41]; yet in 2 Cor. viii, 19, it seems to have its genuine democratic sense.) In 1 Cor. xvi, 15, we find the house of Stephanas to have volunteered the task of 'ministering to the saints;' and that this was a ministry of 'the word' is evident from the apostle's urging the Church 'to submit themselves to such.' It would appear, then, that a formal investiture into the office was not as yet regarded *essential*. Be this as it may, no one doubts that an ordination by laying on of hands soon became general or universal. Hands were first laid on, not to bestow an office, but to solicit a spiritual gift (1 Tim. iv, 14; 2 Tim. i, 6; Acts xiii, 3; xiv, 26; xv, 40). To the same effect Acts viii, 17; xix, 6—passages which explain Heb. vi, 2. On the other hand, the absolute silence of the Scriptures, even if it were not confirmed, as it is, by positive testimony, would prove that no idea of consecration, as distinct from ordination, at that time existed at all; and consequently, although individual elders may have really discharged functions which would afterward have been called episcopal, it was not by virtue of a second ordination, nor, therefore, of episcopal rank.

"The apostles themselves, it is held by some, were the real *bishops* of that day, and it is quite evident that they performed many episcopal functions. It may well be true that the only reason why no bishops (in the modern sense) were then wanting was because the apostles were living; but it cannot be inferred that in any strict sense prelates are *co-ordinate in rank with the apostles*, and can claim to exercise their powers. The later "bishop" did not come forward as a successor to the apostles, but was developed out of the presbyter; much less can it be proved, or alleged with plausibility, that the apostles took any measures for securing substitutes for themselves (in the high character of apostles) after their decease. It has been with many a favorite notion that Timothy and Titus exhibit the episcopal type even during the life of Paul; but this is an obvious misconception. They were attached to the person of the apostle, and not to any one church. In the last epistle written by him (2 Tim. iv, 9), he calls Timothy suddenly to Rome in words which prove that the latter was not, at least as yet, bishop, either of Ephesus or of any other Church. That Timothy was an *evangelist* is distinctly stated (2 Tim. iv, 5), and that he had received spiritual gifts (i, 6, etc.); there is then no difficulty in accounting for the authority vested in him (1 Tim. v, 1; xix, 22), without imagining him to have been a bishop, which is, in fact, disproved even by the same epistle (i, 3). That Titus, moreover, had no local attachment to Crete, is plain from Titus iii, 13, to say nothing of the earlier epistle, 2 Cor. *passim*; nor is it true that the episcopal power developed itself out of wandering evangelists any more than out of the apostles.

"On the other hand, it would seem that the bishop began to elevate himself above the presbyter while the apostle John was yet alive, and in churches to which he is believed to have peculiarly devoted himself. The meaning of the title *angel* in the opening chapters of the Apocalypse has been mystically explained by some, but its true meaning is clear, from the nomenclature of the Jewish synagogues. In them, we are told, the minister who ordinarily led the prayers of the congregation, besides acting as their chief functionary in matters of business, was entitled שְׁלִיחַ צִבּוּר [see SYNAGOGUE], a name which may be translated literally *envoy of the congregation*, and is here expressed by the Greek ἄγγελος. The substantive מַלְאָכָה also (which by analogy would be rendered ἀγγελία, as מַלְאָךְ is ἄγγελος) has the ordinary sense of *work*, *service*, making it almost certain that the 'angels of the churches' are nothing but a harsh Hebraism for 'ministers of the churches.' We therefore here see a single officer in these rather large Christian communities elevated into a peculiar prominence which has been justly regarded as episcopal. Nor does it signify that the authorship of the Apocalypse is disputed, since its extreme antiquity is beyond a doubt; we find, therefore, the germ of episcopacy here planted, as it were, under the eyes of an apostle.

"Nevertheless, it was still but a germ. It is vain to ask whether these angels received a second ordination, and had been promoted from the rank of presbyters. That this was the case is possible, but there is no proof of it; and while some will regard the question as deeply interesting, others will think it unimportant. A second question is whether the angels were overseers of the congregation only, or of the presbyters too, and whether the Church was formed of many local unions (such as we call parishes) or of one. Perhaps both questions unduly imply that a set of fixed rules was already in existence. No one who reads Paul's own account of the rebuke he uttered against Peter (Gal. ii) need doubt that in those days a zealous elder would assume authority over other elders officially his equals when he thought they were dishonoring the Gospel; and, *à fortiori*, he would act thus toward an official inferior even if this had not previously been defined or understood as his duty. So, again, the Christians of Ephesus or Miletus were probably too numerous ordinarily to meet in a single assembly, especially before they had large buildings erected for the purpose; and convenience must have led at a very early period to subordinate assemblies (such as would now be called "chapels of ease" to the mother Church); yet we have no ground for supposing that any sharp division of the Church into organic portions had yet commenced."

2. *The title Bishop, as compared with Presbyter, or Elder.*—"That the two titles were originally equivalent is clear from the following facts: (1.) ἐπίσκοποι and πρεσβύτεροι are nowhere named together as being orders distinct from each other. (2.) ἐπίσκοποι and διάκονοι are named as apparently an exhaustive division of the officers of churches addressed by Paul as an apostle (Phil. i, 1; 1 Tim. iii, 1, 8). (3.) The same persons are described by both names (Acts xx, 17, 18; Tit. i, 5, 8). (4.) πρεσβύτεροι discharge functions which are essentially episcopal, i. e. involving pastoral superintendence (1 Tim. v, 17; 1 Pet. v, 1, 2). The age which followed that of the apostles

witnessed a gradual change in the application of the words, and in the epistles of Ignatius, even in their least interpolated or most mutilated form, the bishop is recognised as distinct from, and superior to, the presbyters (*Ep. ad Smyrn.* viii; *ad Trall.* ii, iii, viii; *ad Magn.* vi). In those of Clement of Rome, however, the two words are still dealt with as interchangeable (1 Cor. xlii, xliv, lvii). The omission of any mention of an ἐπίσκοπος in addition to the πρεσβύτεροι and διάκονοι in Polycarp's Epistle to the Philippians (c. v), and the enumeration of 'apostoli, episcopi, doctores, ministri,' in the Shepherd of Hermas (i, 3, 5), are less decisive, but indicate a transition stage in the history of the word. Assuming as proved the identity of the bishops and elders of the N. T., we have farther (in this connection) only to inquire into, 1, the relation which existed between the two titles; 2, the functions and mode of appointment of the men to whom both titles were applied; 3, their relations to the general government and discipline of the Church. See also ELDER.

"(I.) There can be no doubt that πρεσβύτεροι had the priority in order of time. The existence of a body bearing that name is implied in the use of the correlative οἱ νεώτεροι (comp. Luke xii, 26; 1 Pet. v, 1, 5) in the narrative of Ananias (Acts v, 6). The order itself is recognised in Acts xi, 30, and takes part in the deliberations of the Church at Jerusalem in Acts xv. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Acts xiii, 23). The earliest use of ἐπίσκοποι, on the other hand, is in the address of Paul to the elders at Miletus (Acts xx, 18), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as equivalent to πρεσβύτεροι (except on the improbable hypothesis that 1 Timothy belongs to the period following on Paul's departure from Ephesus in Acts xx, 1) is that to the Philippians, so late as the time of his first imprisonment at Rome. It was natural, indeed, that this should be the order; that the word derived from the usages of the synagogues of Palestine, every one of which had its superintending elders (זְקֵנִים; comp. Luke vii, 3), should precede that borrowed from the constitution of a Greek state. If the latter was afterward felt to be the more adequate, it may have been because there was a life in the organization of the Church higher than that of the synagogues, and functions of pastoral superintendence devolving on the elders of the Christian congregation which were unknown to those of the other periods. It had the merit of being descriptive as well as titular; a 'nomen officii' as well as a 'nomen dignitatis.' It could be associated, as the other could not be, with the thought of the highest pastoral superintendence—of Christ himself as the ποιμὴν καὶ ἐπίσκοπος (1 Pet. ii, 25).

"(II.) Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. Arguing from the analogy of the seven in Acts vi, 5, 6, it would seem probable that they were chosen by the members of the Church collectively (possibly to take the place that had been filled by the seven; comp. Stanley's *Apost. Age*, p. 64), and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1 Tim. iv, 14; 2 Tim. i, 6), the πρεσβυτέριον, probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination; but here it remains doubtful whether the office to which Timothy was appointed was that of the bishop-elder or one derived from the special commission with which the two epistles addressed to him show him to have been intrusted. The connection of 1 Tim. v, 22, is, on the whole, against our referring the laying on of hands there spoken of to the ordination of elders (comp. Hammond, in loc.), and the same may be said of Heb. vi, 2. The imposition of hands was indeed the outward sign of the communication of all spiritual χαρίσματα, as well as of functions for which such 'gifts' were required, and its use for the latter (as in 1 Tim. iv, 14; 2 Tim. i, 6) was connected with its instrumentality in the bestowal of the former. The conditions which were to be observed in choosing these officers, as stated in the pastoral epistles, are blameless life and reputation among those 'that are without' as well as within the Church, fitness for the work of teaching, the wide kindliness of temper which shows itself in hospitality, the being 'the husband of one wife' (i. e. according to the most probable interpretation, not divorced and then married to another; but comp. Hammond, Estius, Ellicott, in loc.; see Hasæus, *De Episcopo δευτερογάμῳ* [Brem. n. d.]; Walch, *De Episcopo unius uxoris viro* [Jen. 1733]), showing powers of government in his own household as well as in self-control, not being a recent and therefore an untried convert. When appointed, the duties of the bishop-elders appear to have been as follows: 1. General superintendence over the spiritual well-being of the flock (1 Pet. v, 2). According to the aspects which this function presented, those on whom it devolved were described as ποιμένες (Eph. iv, 11), προεστῶτες (1 Tim. v, 17), προϊστάμενοι (1 Thess. v, 12). Its exercise called for the χάρισμα κυβερνήσεως (1 Cor. xii, 28). The last two of the above titles imply obviously a recognised rank, as well as work, which would show itself naturally in special marks of honor in the meetings of the Church. 2. The work of teaching, both publicly and privately (1 Thess. v, 12; Tit. i, 9; 1 Tim. v, 17). At first, it appears from the description of the practices of the Church in 1 Cor. xiv, 26, the work of oral teaching, whatever form it assumed, was not limited to any body of men, but was exercised according as each man possessed a special χάρισμα for it. Even then, however, there were, as the warnings of that chapter show, some inconveniences attendant on this freedom, and it was a natural remedy to select men for the special function of teaching because they possessed the χάρισμα, and then gradually to confine that work to them. The work of preaching (κηρύσσειν) to the heathen did not belong, apparently, to the bishop-elders as such, but was the office of the apostle-evangelist. *Their* duty was to feed the *flock*, teaching publicly (Tit. i, 9), opposing errors, admonishing privately (1 Thess. v, 12). 3. The work of visiting the sick appears in James v, 14 as assigned to the elders of the Church. There, indeed, it is connected with the practice of anointing as a means of healing, but this office of Christian sympathy would not, we may believe, be confined to the exercise of the extraordinary χαρίσματα ἰαμάτων, and it is probably to this, and to acts of a like kind, that we are to refer the ἀντιλαμβάνεσθαι τῶν ἀσθενούντων of Acts xix, 34, and the ἀντιλήψεις of 1 Cor. xii, 28. 4. Among these acts of charity that of receiving strangers occupied a conspicuous place (1 Tim. iii, 2; Tit. i, 8). The bishop-elder's house was to be the house of the Christian who arrived in a strange city and found himself without a friend. 5. Of the part taken by them in the liturgical meetings of the Church we have no distinct evidence. Reasoning from the language of 1 Cor. x, xii, and from the practices of the post-apostolic age, we may believe that they would preside at such meetings, that it would belong to them to bless and to give thanks when the Church met to break bread.

"The mode in which these officers of the Church were supported or remunerated varied probably in different cities. At Miletus Paul exhorts the elders of the Church to follow his example and work for their own livelihood (Acts xix, 34). In 1 Cor. ix, 14, and Gal. vi, 6, he asserts the right of the ministers of the Church to be supported by it. In 1 Tim. v, 17, he gives a special application of the principle in the assignment of a double allowance (τιμή, comp. Hammond, *in loc.*) to those who have been conspicuous for their activity.

"Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv, 6 22; xxi, 18), addressed other churches (*ibid.* xv, 23), were joined with the apostles in the work of ordaining by the laying on of hands (2 Tim. i, 6). It lay in the necessities of any organized society that such a body of men should be subject to a power higher than their own, whether vested in one chosen by themselves or deriving its authority from some external source; and we find accordingly that it belonged to the delegate of an apostle, and, *à fortiori*, to the apostle himself, to receive accusations against them, to hear evidence, to admonish where there was the hope of amendment, to depose where this proved unavailing" (1 Tim. v, 19; iv, 1; Tit. iii, 10). See SUPERINTENDENT.

It seems therefore to be certain that not only were the titles "bishop" and "presbyter" uniformly interchangeable in the New Testament, but also that but one office was designated by these two names. The "bishop" of the N. T. is not to be thought of as a diocesan bishop, such as those of the Roman or other churches of later times, but only as an authorized officer of the Church and congregation. "The identity of presbyters and bishops in the Apostolic Church was acknowledged by the most learned Church fathers, on exegetical grounds, even after the Catholic episcopal system (whose origin was referred to the *Apostolate*) had come to its full form and force. We confine ourselves to the most important. Jerome says, *ad Tit.* i, 7: Idem est ergo presbyter qui episcopus, et antequam diaboli instinctu studia in religione fierent. . . . communi presbyterorum consilio ecclesiæ gubernabantur. Again, *Epist.* 85, *ad Evagrium* (in the later copies, ad Evangelum): Nam quum apostolus perspicue doceat eosdem esse presbyteros et episcopos, etc. Finally, *Ep.* 82, ad Oceanum (al. 83): In utraque epistola (the first to Timothy and that to Titus) sive episcopi sive presbyteri (quamquam apud veteres iidem episcopi et presbyteri fuerint, quia illud nomen dignitatis est, hoc aetatis) jubentur monogami in clerum elegi. So Ambrosiaster, *ad Eph.* iv, 11, and the author of the Pseudo-Augustinian *Quæstiones V. et N. T.* qu. 101. Among the Greek fathers, Chrysostom, *Hom. I. in Ep. ad Philipp.* says: Συνεπισκόποις (so he reads Phil. i, 1, instead of σὺν ἐπισκόποις) καὶ διακόνοις. τί τοῦτο; μιᾶς πόλεως πολλοὶ ἐπίσκοποι ἦσαν; Οὐδαμῶς ἀλλὰ τοὺς πρεσβυτέρους οὕτως ἐκάλεσε· τότε γὰρ τέως ἐκοινώνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο, κ. τ. λ. Still more plainly Theodoret, *ad Phil.* i, 1: . . . ἐπισκόπους δὲ τοὺς πρεσβυτέρους καλεῖ, ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα, for which he quotes texts already given. So again *ad Tim.* iii, 1: ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβυτέρον λέγει, κ. τ. λ. Even theologians of the Middle Ages maintained this view, among whom Pope Urban II (A.D. 1091) is especially worthy of note: Sacros autem ordines dicimus diaconatum et presbyteratum. Hos siquidem solos primitiva legitur ecclesia habuisse; super his solum præceptum habemus apostoli. Among the later Roman Catholic expositors, Mack (*Pastoralbriefe des Ap. Paulus*, Tüb. 1836, p. 60 sq.) grants in full the identity of the N. T. presbyters and bishops; he sees in them the later presbyters, and takes the later bishops, on the contrary, for the successors of the apostles and their immediate assistants. This last view is undoubtedly, from the Roman Catholic stand-point, the only tenable derivation of the episcopate. Among Protestant interpreters and historians, this identity has always been asserted; and this even by many learned Episcopalians, e. g. Dr. Whitby, who, on Phil. i, 1, admits: 'Both the Greek and Latin fathers do with one consent declare that bishops were called presbyters and presbyters bishops in apostolic times, the names being then common.' See also, as a recent authority, Bloomfield on Acts xx, 17 (Grk. Test. Eng. Notes, etc., vol. i, p. 560, Phil. ed.)." — Schaff, *Apost. Ch.* § 132; Stanley, *Ap. Age*, 63-77; Neander, *Planting*, etc., i, 168; Cunningham, *Hist. Theol.* ch. viii. See also EPISCOPACY.

II. *Ecclesiastical Usages respecting Bishops.*—1. *Names and Titles.*—In the early centuries the following titles were employed with reference to the bishops: The scriptural appellations προϊστάμενοι, προεστῶτες (see 1 Thess. v, 12; 1 Tim. v, 17) were translated into Latin by *præpositi* (whence our word *provost*), and were retained by the Greek fathers. We have also *antistites* and *præsules*, used in the same signification. In nearly the same sense was the term πρόεδροι, *præsidentes*, presidents, used; ἔφοροι, *inspectors; angeli ecclesiæ*, angels of the churches. *Summi sacerdotes* and *pontifices maximi* owe their origin to the practice of deducing the ecclesiastical constitution from the priest of the Hebrew temple. They are also called *patres, patres ecclesiæ, patres clericorum*, and *patres patrum*, fathers, fathers of the Church, fathers of the clergy, and fathers of the fathers. In early times they were called *patriarchs*, as being the superiors of the presbyters; afterward the title became equivalent to archbishop. In allusion to their appointment by Christ, they were called *vicars of Christ*. This title was assumed by many bishops before its exclusive appropriation by the bishop of Rome. In some early writers we meet with the term ἄρχοντες ἐκκλησιῶν, governors or rulers of the churches. Various other epithets are applied to them, such as *blessed, most blessed, holy, most holy*. In the Roman Church, the English Church, and the Protestant Episcopal Church of America, bishops are now styled *right reverend*. In England they belong to the House of Lords, and are styled *lord*. In the Methodist Episcopal Church they are simply styled *reverend*, like other ordained ministers.

2. *Classes.*—The episcopal order in some churches is divided into four degrees, the same as to order, but differing in jurisdiction, viz.: (1.) *Patriarchs* of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, etc.; (2.) *Primates*, as the Archbishop of Canterbury, etc.; (3.) *Metropolitans*, bishops of capital cities; and (4.) Simple *bishops*. The Roman Church recognises in the pope a *fifth* order, that of sovereign pontiff, or head of the whole Church. We meet also with classes of inferior bishops. Among these may be mentioned *vacui, vacantes*, bishops without cures. Some of these had vacated their office in times of persecution or religious commotion. Titular bishops, *episcopi in partibus*, or *in partibus infidelium*, are invested with office, but with no stated charge or diocese. *Suffragans* are such as are appointed to act as the assistants or substitutes of the metropolitans. They derive their name either from the fact that they cannot be consecrated without the suffrage of the metropolitan, or because they possess the right of suffrage in the synods (see Dufresne, s. v. *Suffragio*). Diocesan bishops who are impeded by sickness or old age from discharging their duties receive a *coadjutor*, who, as long as he has not received the episcopal consecration, is called *episcopus designatus*. The term *country bishops*, χωρεπίσκοποι, rural bishops, occurs in the older writers. They appear to have been subject to a city bishop, and to have acted as his colleagues. The derivation of the word is disputed; some derive it from *chorus*, χόρος, a choir of singers; others from the appellation *cor episcopi*, heart of the bishop, as the archdeacon was sometimes called. The true etymon seems to be χώρα or χωρίον, *a country*. Their peculiar duties were to give letters of peace or testimonials; to superintend the affairs of the Church in their district; to appoint ecclesiastical officers, readers, exorcists, etc.; and to ordain presbyters and deacons, but not without the permission of the city bishop. The name ceases to be found in history about the twelfth century, and their place was supplied by archdeacons and rural deans.

3. *Insignia.*—The insignia of the episcopal office were a *ring*, emblematical of the bishop's espousals to the Church—it was called *annulus sponsalitius*; the *pastor*

al staff, bent or crooked at the top; the *mitre* or *fillet*, sometimes called *crown, diadem, tiara; gloves, chirotheca*, always worn during the performance of any religious office; *sandals*—no one could celebrate the Eucharist without these; *caligæ*, or boots—in ancient warfare they were a part of the soldier's equipments, and, when worn by a bishop, pointed out the spiritual warfare on which he had entered; *pallium*, the pall; *pectorale*, the breastplate. The *pallium* was so peculiar and distinctive that its name was often used to denote the person or office of a bishop. It was first worn by bishops, but afterward by archbishops, metropolitans, and patriarchs only. The form of the pallium in the earliest times is not known; subsequently it was made of white linen, without seam, and was worn hanging down over the shoulders. In the twelfth century it was made of wool. Previous to the eighth century it had four purple crosses on it, and was fastened by three gold pins. The *cross*, like the Hebrew *pectoral*, was worn on the neck or breast, and was also carried in public processions, and thus became a twofold badge of the bishop's office. Most of these *insignia* are still used in the Greek and Roman churches.—Farrar, s. v.

4. *Duties.*—The duties of the bishop in the ancient Church included the celebration of Divine worship and the discipline and government of the Church. His principal duties, though not performed by him exclusively, were catechising and preaching. Others, exclusively belonging to him, were the confirmation of baptized persons, by which they were admitted as acknowledged members into the Church, the ordination of presbyters and inferior ministers, the restoration of penitents, and various acts of consecration and benediction. As to discipline, while at times the prerogatives of the bishop were restricted, he remained the source and centre of ecclesiastical authority within his diocese. The diocesan clergy were dependent upon him, and the regulations of the churches were directed by him. His authority was seen in the following particulars: In the superintendence of religious worship; in the oversight of all the members of the Church throughout a diocese in spiritual and ecclesiastical matters; in the control of all subordinate spiritual persons and ecclesiastical officers; in the visitation of the clergy, churches, schools, and religious houses; in the presidency over all synods within the diocese, and even in the management and distribution of all the property of the Church (Farrar, s. v.). Most of these powers are retained in the Greek and Roman churches to this day. The bishops of the Roman Church assume some special duties toward the pope by the oath of obedience which is administered to them before their consecration (see below). The most important of the duties enumerated in the formula of a bishop's oath are, to be faithfully attached to the pope and to his successors, not to enter into any plot against him, not to divulge a plan which the pope may communicate to him; to preserve, defend, *increase, and promote* the rights, honors, privileges, and authority of the Roman See; to observe, and to have observed by others, the entire canonical law; *to persecute and assail, to the best of his ability, the heretics, schismatics, and all who may rebel against the pope or his successors* ("hæreticos, schismaticos et rebelles eidem domino nostro vel successoribus prædictis pro posse persequar et impugnabo"), and to visit Rome in person every third year, in order to give an account of the state of the diocese. In the Church of England and in the Protestant Episcopal Church, the bishops alone have the power to ordain and to confirm, and their authority is confined to their proper dioceses. The powers and duties of the bishops of the Methodist Episcopal Church are those of a general itinerant superintendency, including ordination, appointment of ministers to their fields of labor, etc., and are fully defined in the Methodist "Discipline," pt. ii, ch. ii, § 13.

5. *Election of Bishops.*—The right of election to a vacant see, in the early ages, was with the clergy and people of the diocese (Balsamon, *ad Can.* 13 *Conc. Laod.* p. 834), who, having made their choice, referred it to the bishops of the province, the consent of all of whom was required to the election; after which the bishop elect was confirmed and consecrated by the metropolitan. In the Roman Church bishops are nominated by the chapter of the Cathedral; in some countries by the clergy of the diocese, and in others by the prince of the country (this case, however, is restricted to Roman Catholic princes); but the pope must confirm the nomination and grant his bull for the consecration (*Conc. Trid.* sess. xxiv, de Ref. ch. i). At consecration the bishop elect must take the oath of allegiance to the pope. In England the election of bishop lies theoretically with the chapter, but the choice is practically vested in the crown. In the Methodist Episcopal Church bishops are elected by the General Conference (*Discipline*, pt. ii, ch. ii, § 13), and in the Protestant Episcopal Church by the Diocesan Convention (*Canon* II, 1844). All the bishops of the Lutheran churches are appointed by the princes of their several countries.

6. *Consecration* (1.) In the *Roman* Church three bishops are required for the rite; one (who must always be a bishop) to consecrate, the two others (who may be mitred abbots, and, in cases of emergency, other prelates, or simply priests) to assist. [1.] After the consecrator has examined the elect and administered the oath of obedience, the candidate is habited in the pontifical vestments, and the Litany having been sung, the three bishops place upon the head and shoulders of the elect the Book of the Gospels open, nothing being spoken. [2.] The three bishops then lay their hands upon the head of the elect, saying, "Receive thou the Holy Ghost." [3.] The consecrator prays for grace for the newly-made bishop. [4.] He anoints him with the chrism on the head and hands, saying, "*Ungatur et consecretur caput tuum*," etc. [5.] He places in his hands the pastoral staff, ring, and Book of the Gospels, saying, "*Accipe Baculum . . .*," etc. [6.] Mass is completed, and the new bishop communicates in both kinds. Of these ceremonies, the imposition of hands and accompanying prayer are the only parts which are considered *essential* to episcopal ordination. See Boissonnet, *Dict. des Cérémonies*, i, 1294.

(2.) In the *Greek* Church the following is the order, as given in Goar's *Euchologion:* Mass having commenced, the elect, accompanied by the priests and other clerks, stands at the lower end of the church; the consecrating bishops, who must be *three* at least, in their pontifical vestments, sit in their stalls, the chief celebrator sitting between the assistants. The gospeller cries "*Attendamus!*" upon which one of the clerks ("*præ reliquis literatissimus*") makes the first presentation of the elect, who is led by the clergy as far as the tail of an eagle delineated on the floor of the church. The consecrator then asks him what he has come to request, to which the elect replies that he seeks the laying on of the hands of the bishops. He is then questioned concerning his faith. After this, the consecrating bishop gives him the benediction with the crosier. And then follows a second presentation, the elect having advanced to the middle of the eagle. He now gives a fuller account of his faith, is again blessed by the bishop, and then advances to the head of the eagle. Here the consecrator, for the third time, demands an explication of his faith, desiring him now to explain his views on the subjects of the Incarnation, of the Substance of the Son and Word of God, and how many Natures there are in Christ. After his reply he receives the benediction, the consecrator saying "Gratia S. Spiritus per meam mediocritatem promovet te Deo amantissimum Sacerdotem et electum N.... in Episcopum à Deo custoditæ civitatis N...." He is then led to the altar, and there, in front of the table, kneels before the bishops, the eldest of whom lays the

Gospels on his head, the other bishops at the same time holding it. The consecrator declares him to be bishop, and, while the others continue to hold the Gospels, makes three crosses on his head, blessing him in the name of the Holy Trinity; then, laying his hand (all the other bishops doing the same) on him, he prays. "O Lord God, who rulest over all, who by Thy holy apostle Paul hast ratified the series of orders and degrees appointed for those who wait at Thy holy altar and minister in Thy spotless and venerable mysteries, first apostles, secondly prophets, thirdly teachers: do Thou, O Lord of all, by the presence, the power, and the grace of Thy Holy Spirit, confirm him who has been elected and counted worthy to receive the evangelical yoke and pontifical dignity at the hand of me a sinner, and those of the ministers and bishops who stand with me, as Thou didst strengthen the holy apostles and prophets, as Thou didst anoint the kings, and as Thou didst consecrate the priests. Exhibit in him a blameless pontificate; and, adorning him with every virtue, grant to him such holiness that he may be worthy to ask of Thee whatsoever the salvation of his people requireth, and to receive it from Thee." This form differs little from the order of consecrating archbishops and bishops in use in the Russian Church, according to the form printed at St. Petersburg in 1725.

(3.) In the *Protestant* churches the form of consecration is simple. That of the Methodist Episcopal Church may be found in the *Discipline* (pt. iv, ch. vi); that of the Protestant Episcopal Church in the *Prayer-book*. As both these forms are modifications of that of the Church of England, we give the latter (omitting the Scripture lessons, collects, etc.).

When all things are duly prepared in the church and set in order, after morning prayer is ended, the archbishop (or some other bishop appointed) shall begin the Communion service, in which this shall be the collect [here the collect is said]. *And another bishop shall read the epistle*, 1 Tim. iii, 1; or Acts xx, 17. *Then another bishop shall read the gospel*, John xxi, 15; or John xx, 19; or Matt. xxviii, 18.

After the gospel, and the Nicene Creed, and the sermon are ended, the elected bishop (vested with his rochet) shall be presented by two bishops unto the archbishop of that province (or to some other bishop appointed by lawful commission), the archbishop sitting in his chair near the holy table, and the bishops that present him saying: "Most reverend father in God, we present unto you this godly and well-learned man to be ordained and consecrated bishop."

Then shall the archbishop demand the queen's mandate for the consecration and cause it to be read; and the oath touching the acknowledgment of the queen's supremacy shall be ministered to the persons elected, as it is set down before in the form for the ordering of deacons; and then shall also be ministered unto them the oath of due obedience to the archbishop, as followeth: "In the name of God, Amen. I, *N.*, chosen bishop of the church and see of *N.*, do profess and promise all due reverence and obedience to the archbishop and to the metropolitan church of *N.* and to their successors: so help me God, through Jesus Christ." *This oath shall not be made at the consecration of an archbishop.*

Then the archbishop shall move the congregation present to pray, saying thus to them [here the address]. *And then shall be said the Litany, as before in the ordering of deacons, save only that after the place,* "That it may please thee to illuminate all bishops," etc., *the proper suffrage there following shall be omitted, and this inserted instead of it:* "That it may please thee to bless this brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honor, praise, and glory of thy name. *Answer.* We beseech thee to hear us, good Lord." *Then shall be said this prayer following* [here the prayer].

Then the archbishop, sitting in his chair, shall say to him that is to be consecrated: "Brother, forasmuch as the holy Scriptures and the ancient canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood, before I admit you to this administration I will examine you in certain articles, to the end that the congregation present may have a trial and bear witness how you be minded to behave yourself in the Church of God. Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this realm? *Answer.* I am so persuaded. *The Archbishop.* Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to salvation but that which you shall be persuaded may be concluded and proved by the same? *Answer.* I am so persuaded and determined, by God's grace. *The Archbishop.* Will you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers? *Answer.* I will so do, by the help of God. *The Archbishop.* Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon and encourage others to the same? *Answer.* I am ready, the Lord being my helper. *The Archbishop.* Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you? *Answer.* I will so do, the Lord being my helper. *The Archbishop.* Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous within your diocese correct and punish, according to such authority as you have by God's word, and as to you shall be committed by the ordinance of this realm? *Answer.* I will do so, by the help of God. *The Archbishop.* Will you be faithful in ordaining, sending, or laying hands upon others? *Answer.* I will do so by the help of God. *The Archbishop.* Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help? *Answer.* I will so show myself, by God's help. *Then the archbishop, standing up, shall say:* "Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen."

Then shall the bishop elect put on the rest of the episcopal habit, and, kneeling down, Veni, Creator Spiritus, *shall be said or sung over him, the presiding bishop beginning, and the bishops, with others that are present, answering by verses, as followeth:*

> Come, Holy Ghost, our souls inspire,
> *And lighten with celestial fire:*
> Thou the anointing Spirit art,
> *Who dost thy sevenfold gifts impart:*
> Thy blessed unction from above,
> *Is comfort, life, and fire of love:* etc.

Then follows prayer.

Then the archbishop and bishops present shall lay their hands upon the head of the elected bishop, kneeling before them on his knees, the archbishop saying: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness." *Then the archbishop shall deliver him the Bible, saying:* "Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen."

Then the archbishop shall proceed in the Communion service, with whom the new consecrated bishop (with others) shall also communicate.

Then follow prayer and the benediction.

See Bergier, s. v. *Evêque;* Bingham, *Orig. Eccles.* bk. iv, ch. ii; Schaff, *Ch. Hist.* § 108, 109; Landon, *Eccles. Dictionary*, s. v.; Herzog, *Real-Encyklopädie*, ii, 341.

Many of the episcopal sees that are remarkable in history are separately noted in this work. See Archbishop; Episcopacy; Metropolitan.

Bishop, Robert Hamilton, D.D., an eminent Presbyterian minister, born in Scotland in 1777, was licensed to preach in 1802, and emigrated to America in the same year, joining the Associate Reformed Synod. He settled at Ebenezer, Ky., at the same time accepting a professorship in Transylvania University. In consequence of difficulties with his synod, Mr. Bishop, in 1819, joined the West Lexington Presbytery, in connection with the Central Assembly, and in 1824 accepted the presidency of Miami University, receiving at the same time the degree of Doctor of Divinity.

In 1841 he resigned the presidency of the university, but retained a professorship until 1844, in which year he removed to Pleasant Hill, near Cincinnati, where he died in 1855. In addition to various sermons, Dr. Bishop's works are *Memoirs of David Rice*, 1824; *Elements of Logic*, 1833; *Philosophy of the Bible*, 1833; *Science of Government*, 1839; *Western Peacemaker*, 1839.—Sprague, *Annals*, iv, 320.

Bishop, Samuel, M.A., a Church of England minister, was born in London, 1731, and educated at Merchant Taylors' School, and at St. John's College, Oxford. He entered Merchant Tailors' School as master in 1758, and was made head-master in 1783. He also held the rectory of Ditton, Kent, and of St. Martin Outwich, London. He died in 1795. He wrote a number of poems, collected in his *Poetical Works, with his Life* by Clare (Lond. 1796, 2 vols, 4to); and left also *Sermons on Practical Subjects* (Lond, 1798, 8vo).—Darling, *Cyclop. Bibliographica*, i, 322; Allibone, *Dictionary of Authors*, i, 194.

Bishop, William, bishop of Chalcedon *in partibus infidelium*, and vicar apostolical of the pope in England, the first English Romanist bishop after the Reformation, was born at Brayles, in Warwickshire, in 1553, and educated at Oxford, Rheims, and Rome. He was then sent missionary to England, but was arrested at Dover, and confined in London till the end of 1584. On his release he retired to Paris, but returned to England in 1591. The Romish party in England had long desired a bishop, but the Jesuit Parsons (q. v.) desired to rule, through Blackwell (q. v.), as archpriest, and it was not till Parsons's death that the pope agreed to appoint Dr. Bishop to the episcopacy. After his ordination as bishop (1623) he created a chapter and nominated grand vicars, archdeacons, and rural deans in most of the counties. He died April 16, 1624, and left an edition of the work of Pits, or Pitseus, *De Illustribus Angliæ Scriptoribus* (1623), and others, named in Wood, *Athenæ Oxon*, vol. ii.—Landon, *Eccles. Dictionary*, s. v.; Hook, *Eccles. Biog.* ii, 452.

Bishops' Bible. See Authorized Version.

Bishops' Book, a book compiled by a commission of bishops and ministers of the English Church, in 1537, otherwise called *The Institution of a Christian Man*. It contains an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and of the doctrines of justification and purgatory. It may be found in *Formularies of Faith put forth by authority during the reign of Henry VIII* (Oxford, 1823).—Hardwick, *Reformation*, ch. iv.; Burnet, *Reformation in England*, i, 471, 485.

Bishopric (ἐπισκοπή, *oversight*, Acts i, 20), ministerial charge in the Church. In later times it came to mean (1) the office and function of a bishop (q. v.), and (2) the district over which he has jurisdiction. See Diocese; Episcopacy.

Bisse, Thomas, a Church of England divine, was born at Oldbury, Gloucestershire, about 1675, and was educated at Oxford, where he passed M.A. in 1698 and D.D. in 1712. In 1715 he was appointed preacher at the Rolls Chapel, and in 1716 became chancellor of Hereford and prebendary in the cathedral there. He gave great attention to the choral service of the cathedral, and advocated chanting and intoning, with great skill of argument. His writings include *The Beauty of Holiness in the Common Prayer* (Lond. 1728, 8vo, 8th ed.), a work highly esteemed to this day; *Sermons on Decency and Order in Worship* (Lond, 1723, 8vo); *Sermons on the Lord's Prayer* (Oxford, 1740, 8vo). He died April 22, 1731.—Darling, *Cyclop. Bibliographica*, i, 324; Hook, *Eccles. Biography*, ii, 464.

Bit (מֶתֶג, *me'theg*, Psa. xxii, 9; χαλινός, Jas. iii, 3; both elsewhere "bridle"), the *curb* put into horses' mouths to guide and restrain them. See Bridle.

Bithi'ah (Heb. *Bithyah'*, בִּתְיָה, prob. for בַּת־יָהּ, *daughter* [i. e. *worshipper*] *of* Jehovah; Sept. Βεθθία v. r. Βιτθία), daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chron. iv, 18), by whom she had several sons (prob. those enumerated in the latter part of ver. 17). B.C. cir. 1658. The date of Mered is not positively determined by the genealogy in which his name occurs, some portion of it having apparently been lost. It is probable, however, that he should be referred to the time before the Exodus, or to a period not much later. Pharaoh in this place might be conjectured not to be the Egyptian regal title, but to be or represent a Hebrew name; but the name Bithiah probably implies conversion, and the other wife of Mered seems to be called "the Jewess." Unless we suppose a transposition in the text, or the loss of some of the names of the children of Mered's wives, we must consider the name of Bithiah understood before "she bare Miriam" (ver. 17), and the latter part of ver. 18 and ver. 19 to be recapitulatory; but the Sept. does not admit any except the second of these conjectures. See Mered. The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. Hence Mered would seem to have been a person of some distinction. It is possible that Bithiah was only an adopted daughter of Pharaoh, or she may have become the wife of Mered in some way through captivity. There is, however, no ground for considering her to have been a concubine; on the contrary, she is shown to be a wife, from her taking precedence of one specially designated as such.—Smith, s. v. See Hodiah.

Bith'ron (more accurately "the Bithron," Heb. *hab-Bithron'*, הַבִּתְרוֹן, *the broken* or *divided place*, from בָּתַר, *to cut up*; Sept. ἡ παρατείνουσα; Vulg. *Bethhoron*), a place—from the form of the expression, "all the Bithron," doubtless a district—in the Arabah or Jordan valley, on the east side of the river (2 Sam. ii, 29). The spot at which Abner's party crossed the Jordan not being specified, we cannot fix the position of the Bithron, which lay between that ford and Mahanaim. So far as we know, the whole of the country in the Ghôr, on the other side of the river, is of the broken and intersected character indicated by the derivation of the name. It appears, therefore, to be the designation of that region in general rather than of any specific locality.—Smith, s. v. See Bether.

Bithyn'ia (Βιθυνία, derivation unknown; for an attempted Semitic etymology, see Bochart, *Canaan*, i, 10; Sickler, *Handb.* p. 544), a province of Asia Minor, on the Euxine Sea and Propontis (Plin. v, 40; Ptol. v, 1; Mel. i, 19), bounded on the west by Mysia, on the south and east by Phrygia and Galatia, and on the east by Paphlagonia (see Mannert, VI, iii, 545 sq.). See Asia (Minor). The Bithynians were a rude and uncivilized people, Thracians who had colonized this part of Asia, and occupied no towns, but lived in *villages* (κωμοπόλεις, Strabo, p. 566). On the east its limits underwent great modifications. The province was originally inherited by the Roman republic (B.C. 74) as a legacy from Nicodemus III, the last of an independent line of monarchs, one of whom had invited into Asia Minor those Gauls who gave the name of Galatia to the central district of the peninsula. On the death of Mithridates, king of Pontus, B.C. 63, the western part of the Pontic kingdom was added to the province of Bithynia, which again received farther accessions on this side under Augustus A.D. 7. Thus the province is sometimes called "Pontus and Bithynia" in inscriptions; and the language of Pliny's letters is similar. The province of Pontus was not constituted till the reign of Nero. It is observable that in Acts ii, 9, Pontus is in the enumeration and not Bithynia, and that in 1 Pet. i, 1, both are mentioned. (See Marquardt's continuation of Becker's *Röm. Alterthümer*, III, i, 146.) For a description of the country,

which is mountainous, well wooded, and fertile, Hamilton's *Researches in Asia Minor* may be consulted; also a paper by Ainsworth in the *Roy. Geog. Journal*, vol. ix. The course of the River Rhyndacus is a marked feature on the western frontier of Bithynia, and the snowy range of the Mysian Olympus on the south-west. (See Smith's *Dict. of Class. Geog.* s. v.) That Christian congregations were formed at an early period in Bithynia is evident from the apostle Peter having addressed the first of his Epistles to them (1 Pet. i, 1). The apostle Paul was at one time inclined to go into Bithynia with his assistants Silas and Timo-

Coins of Bithynia, with the Heads of Roman Emperors.

thy, "but the Spirit suffered him not" (Acts xvi, 7). (See Conybeare and Howson's *Life and Epistles of St. Paul*, i, 240.) This province of Asia Minor became illustrious in the earlier parts of post-apostolic history through Pliny's letters and the council of Nicæa (q. v.). It had two regular metropolitans, at Nicomedia and Nicæa, and a titular one at Chalcedon (see Wiltsch, *Handbook of the Geogr. and Statist. of the Church*, i, 161 sq.; 443 sq.). Bithynia now forms one of the districts of Turkish Anatolia, and is the nearest province to Turkey in Europe, being separated from it by only the narrow strait of the Thracian Bosphorus opposite Constantinople, and contains one of the suburbs of that city called Scutari, a short distance from which is Chalcedon. A considerable proportion of the population of Bithynia belongs to the Greek and Armenian churches. (For a full account of this district, see *Penny Cyclopædia*, s. v.)

Bitter (always some form of the root מָרַר, *marar'*, πικρός). Bitterness (Exod. i, 14; Ruth i, 20; Jer. ix, 15) is symbolical of affliction, misery, and servitude. It was for this reason that, in the celebration of the Passover, the servitude of the Israelites in Egypt was typically represented by *bitter herbs* (see below). On *the day of bitterness* in Amos viii, 10, comp. Tibullus, ii, 4, 11—"Nunc et amara dies, et noctis amarior umbra est." In Habakk. i, 6, the Chaldæans are called "that bitter and swift nation," which Schultens illustrates by remarking that the root *merer* in Arabic (answering to the Hebrew word for *bitter*) is usually applied to strength and courage. *The gall of bitterness* (Acts viii, 23) describes a state of extreme wickedness, highly offensive to God and hurtful to others. *A root of bitterness* (Heb. xiii, 15) expresses a wicked or scandalous person, or any dangerous sin leading to apostasy (Wemyss's *Clavis Symbolica*, etc.). The "waters made bitter" (Rev. viii, 11) is a symbol of severe political or providential events. See Wormwood. On the *bitter waters of jealousy*, or what may be termed the ordeal oath (Num. v, 11-24), see Adultery (*trial of*). On the "*bitter clusters*" of Sodom (Deut. xxxii, 32), see Apple; Hemlock.

Bitter Herbs (מְרֹרִים, *merorim'*, literally *bitters*; Sept. πικρίδες; Vulg. *lactucæ agrestes*), occurs in two places in Scripture, both having reference to the Paschal meal. In Exod. xii, 8, Moses commanded the Jews to eat the lamb of the Passover "with unleavened bread, and with *bitter* herbs (*merorim*) they shall eat it." So at the institution of the second Passover, in the wilderness of Sinai (Num. ix, 11), "The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and *bitter* herbs." The word *merorim*, which is here translated "bitter herbs," is universally acknowledged to signify *bitter*, and the word *herbs* has been supplied to complete the sense. In Arabic, *murr*, "bitter," plur. *murar*, signifies a species of bitter tree or plant; as does *m.ru*, a fragrant herb which has always some degree of bitterness. *Murooa* is in India applied both to the bitter *artemisia*, or wormwood, and to the fragrant *ocynum pilosum*, a species of basil; in Arabia to the bitter centaury, according to Forskal. There has been much difference of opinion respecting the kind of herbs denoted by this word (Bochart, *Hieroz.* i, l. ii, c. 50). On this subject the reader may consult Carpzov, *Apparat.* p. 404 sq. See Passover. It however seems very doubtful whether any particular herbs were intended by so general a term as *bitters;* it is far more probable that it denotes whatever bitter herbs, obtainable in the place where the Passover was eaten, might be fitly used with meat. This seems to be established by the fact that the first directions respecting the Passover were given in Egypt, where also the first Passover was celebrated; and, as the esculent vegetables of Egypt are very different from those of Palestine, it is obvious that the bitter herbs used in the first celebration could scarcely have been the same as those which were afterward employed for the same purpose in Canaan. According to the Mishna (*Pesachim*, ii, 6), and the commentators thereon, there were five sorts of bitter herbs, any one or all of which might be used on this occasion. These were, (1.) חֲזֶרֶת, *chaze'reth*, supposed to be wild *lettuce*, which the Septuagint and Vulgate make stand for the whole; (2.) יְחֻלְּשִׁין, *uleshin'*, *endives;* or, according to some, wild endives; (3.) תַּמְכָּה, *tamkah'*, which some make the garden endive, others horehound, others *tansy*, others the green tops of the horseradish, while, according to De Pomis, in *Zemach David*, it is no other than a species of thistle (*carduus marrubium*); (4.) חַרְחֲבִינִין, *charchabinin'*, supposed to be a kind of *nettle*, but which Scheuchzer shows to be the *chamomile;* (5.) מָרוֹר, *maror'*, which takes its name from its bitterness, and is alleged by the Mishnic commentators to be a species of the most bitter *coriander*, otherwise the *dandelion*. All these might, according to the Mishna, be taken either fresh or dried, but not pickled, boiled, or cooked in any way. All these translations betray their European origin. To interpret them with any thing like accuracy, it is requisite, in the first place, to have a complete flora of the countries from Egypt to Syria, with the Arabic names of the useful plants, accompanied by a notice of their properties. Science is as yet far from having any thing of the kind. We have seen that the *succory* or *endive* was early selected as being the bitter herb especially intended; and Dr. Geddes justly remarks that "the Jews of Alexandria who translated the Pentateuch could not be ignorant what herbs were eaten with the Paschal lamb in their days." Jerome understood it in the same manner; and Pseudo-Jonathan expressly mentions *horehound* and *lettuce*. Forskal informs us that the Jews at Sana and in Egypt eat lettuce with the Paschal lamb. Lady Calcott inquires whether *mint* was originally one of the bitter herbs with which the Israelites ate the Paschal, as our use of it with roast lamb, particularly about Easter-time, inclined her to suppose it was.

Aben Ezra, as quoted by Rosenmüller, states that the Egyptians used bitter herbs in every meal; so in India some of the bitter *cucurbitaceæ*, as *kurella*, are constantly employed as food. See GOURD. It is curious that the two sets of plants which appear to have the greatest number of points in their favor are the fragrant and also bitter labiate plants. It is important to observe that the artemisia, and some of these fragrant labiatæ, are found in many parts of Arabia and Syria—that is, in warm, dry, barren regions. The endive is also found in similar situations, but requires, upon the whole, a greater degree of moisture. Thus it is evident that the Israelites would be able to obtain suitable plants during their long wanderings in the desert, though it is difficult for us to select any one out of the several which might have been employed by them. See BOTANY; HERB.

Bittern (קִפּוֹד or קִפֹּד, *kippod'*; Sept. *ἐχῖνος*, i. e. hedgehog) occurs but three times in Scripture, in connection with the desolations of Babylon, Idumæa, and Nineveh (Isa. xiv, 23; xxxiv, 11; Zeph. ii, 14), and has been variously interpreted owl, osprey, tortoise, porcupine, otter, and, in the Arabic, bustard. Bochart, Shaw, Lowth, and other authorities, have supported the opinion that it refers to the porcupine (see especially Keith, *Evidence*, ed. 1840, p. 435, 490), making the first syllable to be derived from קָנֶה, *kaneh'*, "spine;" in confirmation of which, Bochart, with his wonted learning, cites the Chaldee, Hebrew, Arabic, and Ethiopian names of the porcupine and hedgehog, which apparently confirm his opinion, while Gesenius defends the same identification, although by a different derivation, from קָפַד, *kaphad'*, "to contract," i. e. into a ball; but this meaning is utterly irreconcilable with the context. In Isa. xiv, 23, "I will make it a possession for the *bittern*, and pools of water," etc., the words are plain and natural. Marshes and pools are not the habitation of hedgehogs, for they shun water. In Isa. xxxiv, 11, it is said, the cormorant and the *bittern* shall possess it, the owl also and the raven shall dwell in it," etc., that is, in the ruins of Idumæa. Here, again, the version is plain, and a hedgehog most surely would be out of place. Zeph. ii, 14, "Both the cormorant and the *bittern* shall lodge in the upper lintels of it, and their voice shall sing in the windows," etc. Surely here *kippod* cannot mean the hedgehog, a nocturnal, grovelling, worm-eating animal, entirely or nearly mute, and incapable of climbing up walls; one that does not haunt ruins, but earthy banks in wooded regions, and that is absolutely solitary in its habits. The arguments respecting the Heb. term itself, drawn from indications of manners, such as the several texts contain, are, on the contrary, positive, and leave no doubt that the animal meant is not a hedgehog, nor even a mammal, but a *bird*, and that of some aquatic species. Hence the word must bear an interpretation which is applicable to one of the feathered tribes, probably to certain wading species, which have, chiefly on the neck, long pointed feathers, more or less speckled. This is confirmed by the Arabic version, which has *Al-houbara*, the name of a bird which, according to Shaw, is of the size of a capon, but of a longer habit of body. The *bittern* answers these conditions, and is a solitary bird, loving marshy ground. Its scientific name is *Botaurus stellaris*, and it belongs to the Gruidæ, or cranes. The Arabian bustard, *Otis houbara*, might be selected if it were not that bustards keep always in dry deserts and uplands, and that they never roost—their feet not admitting of perching—but rest on the ground. The term seems most applicable to the heron tribes, whose beaks are formidable spikes that often kill hawks—a fact well known to Eastern hunters. Of these, *Nycticorax Europæus*, or common night-heron, with its pencil of white feathers in the crest, is a species not uncommon in the marshes of Western Asia; and of several species of bittern, the *Ardea* (*botaurus*) *stellaris* has pointed long feathers on the neck and breast, freckled with black, and a strong pointed bill. After the breeding-season it migrates, and passes the winter in the south, frequenting the marshes and rivers of Asia and Europe, where it then roosts high above ground, uttering a curious note before and after its evening flight, very distinct from the booming sound produced by it in the breeding-season, and while it remains in the marshes. Though not building, like the stork, on the tops of houses, it resorts, like the heron, to ruined structures, and is said to have been seen on the summit of Tauk Kesra at Ctesiphon. The common bittern is a bird nearly of the size of the common heron, but differing from it greatly in the color of its plumage. The crown of the head is black, with a black spot also on each side about the angle of the mouth; the back and upper part are elegantly variegated with different colors, black, brown, and gray, in beautiful arrangement. This species of bird is common only in fenny countries, where it is met with skulking about the reeds and sedge; and its sitting posture is with the head and neck erect, and the beak pointed directly upward. It permits persons to approach near to it without rising. It flies principally toward the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till quite out of sight. It makes a curious noise when among the reeds, and a very different, though sufficiently singular one, as it rises on the wing in the night. (See *Penny Cyclopædia*, s. v.) See PORCUPINE.

Bittern.

Bitumen is doubtless denoted by the Heb. term חֵמָר, *chemar'* (Auth. Vers. "slime," only occurs in Gen. xi, 3; xiv, 10; Exod. ii, 3), so called from its *boiling up* as an earth-resin from subterranean fountains not far from Babylon, also anciently in the vale of Siddim, and occasionally from the bottom of the Dead Sea, which is thence called *Lacus Asphaltites*—the *lake of bitumen*. There are two or three kinds, but each have nearly the same component parts. It is usually of a blackish or brown hue, and hardens more or less on exposure to the air. In its most fluid state it forms *naphtha;* when of the consistence of oil, it becomes *petroleum;* at the next stage of induration it becomes *elastic bitumen;* then *maltha;* and so on until it becomes a compact mass, and is then called *asphaltum*. All these substances are remarkable for their inflammable character; the bituminous oils are of late extensively used for illumination and lubrication, that naturally produced being commonly called "petroleum," while that manufactured from this is termed "kerosene." Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude water and to repel the injuries of worms as the mineral pitch or bitumen. According to Gen. xi, 3, bitumen was used instead of lime or cement for the building of the tower of Babel. Hit, the ancient Is, upon the Euphrates, says Mr. Ainsworth, "has been celebrated from all antiquity for its never-failing fountains of bitumen, and they furnished the imperishable mortar of the Babylonian structures" (*Researches*, p. 89). Prof. Robinson, in 1838, examined the shores of the Dead Sea. He says: "In the same plain were slime-pits, that is to say, wells of bitumen or asphaltum, the Hebrew word being the same as the

word used in describing the building of the walls of Babylon, which we know were cemented with bitumen (Gen. xiv, 10; xi, 3). These pits or fountains appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to the salt sea, and it contained Sodom and Gomorrah (Gen. xiv, 2, 3, 10–12). The streams that anciently watered the plain remain to attest the accuracy of the sacred historian, but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?" (*Bib. Researches*, ii, 603). In ancient times bitumen was a valuable article of commerce, and found a ready market in Egypt, where it was used in large quantities for embalming the dead; it was also occasionally employed as a substitute for stone. The Egyptians, according to Pliny, made use of bitumen in making water-tight the small boats of platted papyrus-reed which are commonly used on the Nile: the same is done at this day to the Geiser (or Gopher) boats of the Euphrates, and the asphaltic coracles of the Tigris. The little reed-boat in which the mother of Moses exposed her child on the Nile (Exod. ii, 3) was made tight with pitch of this kind. There are also remarkable bituminous wells along the Upper Jordan, three miles west of Hasbeiya (Thomson, *Land and Book*, i, 335). See ASPHALTUM.

Bizjoth'jah (Heb. *Bizyotheyah'*, בִּזְיוֹתְיָה, according to Gesenius, *contempt of Jehovah*; according to Fürst, for בֵּית־זְיוֹתְיָה, *house of* the *olives of Jehovah*, i. e. superior olive-yard; Sept. Βιζιωθία, but most copies omit; Vulg. *Baziothia*), a town in the south of Judah (i. e. in Simeon), named in connection with Beersheba and Baalah (Josh. xv, 28) in such a way (the copulative being omitted) as to make it identical with the latter = Bizjothjah-Baalah, and so the enumeration in ver. 32 requires; compare the parallel passage, ch. xix, 2, 3, where the simple BALAH (doubtless the same) occurs in almost precisely the same order. See JUDAH. In ch. xix, 8 it is also called BAALATH-BEER, which is there farther identified with "Ramath of the south," and is elsewhere mentioned under still other similar names (Baal, Bilhah), and yet again as LEHI (q. v.); from all which titles we may conclude that it lay on an eminence (Ramah) near a well (Beër), in a fruitful spot (Bizjoth), and was at one time a site of the worship of Baal (Baalath), whose name (as in some other instances) was eventually replaced by that of Jah. See RAMATH-NEKEB.

Biz'tha (Heb. *Bizthà'*, בִּזְתָא, according to Gesenius, for the Persian *beste*, "castrated;" but Fürst compares the last syllable with the Sanscrit *zata*, "horn;" the termination *-thà* is evidently Persic; comp. BIGTHA; Sept. Βαζεά v. r. Βαζάν), the second of the seven eunuchs ("chamberlains") of the harem of Xerxes (Ahasuerus) who were ordered to bring Vashti forth for exhibition (Esth. i, 10). B.C. 483.

Black (usually some form of קָדַר, *kadar'*, to be *dusky*, or שָׁחֹר, *shachor'*, *swarthy*; μέλας). Although the Orientals do not wear black in mourning, yet, like the ancient Jews, they regard the color as a symbol of affliction, disaster, and privation. In fact, the custom of wearing black in mourning is a sort of visible expression of what is in the East a figure of speech. In Scripture blackness is used as symbolical of afflictions occasioned by drought and famine (Job xxx, 30; Jer. xiv, 2; Lam. iv, 8; v, 10). Whether this be founded on any notion that the hue of the complexion was deepened by privation has not been ascertained; but it has been remarked by Chardin and others that in the periodical mourning of the Persians for Hossein many of those who take part in the ceremonies appear with their bodies blackened, in order to express the extremity of thirst and heat which Hossein suffered, and which, as is alleged, was so great that *he turned black*, and the tongue swelled till it protruded from his mouth. In Mal. iii, 14, we read, "What profit is it that we keep his ordinances, and that we have walked in blackness (Auth. Vers. "mournfully") before the Lord of Hosts;" meaning that they had fasted in sackcloth and ashes. "Black" occurs as a symbol of fear in Joel ii, 6: "All faces shall gather blackness," or *darken* with apprehension and distress. This use of the word may be paralleled from Virgil (*Æn.* ix, 719; *Georg.* iv, 468). The same expression which Joel uses is employed by Nahum (ii, 10) to denote the extremity of pain and sorrow. In Zech. vi, 2–6, four chariots are represented drawn by horses of different colors, which have usually been supposed to denote the four great empires of the world in succession: the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes; the black horses in that case seeming to denote the Persian empire, which, by subduing the Chaldæans, and being about to inflict a second heavy chastisement on Babylon, quieted the spirit of Jehovah (v. 8) with respect to Chaldæa, a country always spoken of as lying to the north of Judæa. But the color here is probably, as elsewhere, only symbolical in general of the utter devastation of Babylon by the Persians (see Henderson, *Comment.* in loc.). The figure of a man seated on a black horse, with the balance to weigh corn and the other necessaries of life, is employed in Rev. vi, 5 to signify great want and scarcity, threatening the world with famine, a judgment of God next to the sword. Also, "The sun became black as sackcloth of hair" (Rev. vi, 12) is a figure employed, as some think, to describe the state of the Church during the last and most severe of the persecutions under the heathen Roman empire. Great public calamities are often thus figuratively described by earthquakes, eclipses, and the like, as if the order of nature were inverted. In connection with this subject it may be remarked that black is studiously avoided in dress by all Orientals, except in certain garments of hair or wool, which are naturally of that color. Black is also sometimes imposed as a mark of humiliating distinction by dominant nations upon subject or tributary tribes, the most familiar instance of which is the obligation laid upon the Jews in Turkey of wearing black turbans. See COLOR.

Black, WILLIAM, a Methodist missionary, was born in Huddersfield, Eng., in 1760, and removed with his parents to Nova Scotia 1775. In 1786 he entered the ministry. He made up by industry for the lack of early education, and acquired the Hebrew and Greek languages after commencing his ministry. After several years' faithful and successful ministry, he was appointed general superintendent of the Wesleyan Missions in British America. He continued in this service through life, and is justly regarded as the father of Methodism in that region. He died in peace, Sept. 8, 1834.—*Wesleyan Minutes* (Lond. 1835); *Lives of Early Methodist Ministers*, v, 242.

Blackall, OFFSPRING, D.D., bishop of Exeter, was born in London 1654, and educated at Cambridge. After successive pastorates at Okenden, Essex, and St. Mary's, London, he was made bishop of Exeter 1707, and died 1716. He had the reputation of being one of the best preachers of his age. His sermons on the *Sufficiency of Revelation* and on the *Sermon on the Mount* are collected in his *Works, with Life of the Author*, by Archbishop Dawes (Lond. 1723, 2 vols. fol.). There is also an edition of the *Practical Discourses* (8 vols. 8vo, Lond. 1717).—Darling, *Cyclop. Bible*, s. v.

Blackburn, Andrew, a minister of the United Synod of the Presbyterian Church in the United States, was born in Jefferson County, Tenn., Sept. 28, 1827, studied at Maryville College and the South-western Seminary, and was licensed by Union Presbytery, Tennessee, 1850. In the same year he was also or-

dained as a ruling elder of Westminster church, and was a lay commissioner to the General Assembly. On his return he took charge of the church at Chattanooga, Tenn. He had been for some time editing, with others, the *Calvinistic Magazine*, when the Synod of Tennessee, Oct., 1850, resolved to establish the *Presbyterian Witness*, and made him one of the editors. For several years he sustained the latter paper, not only by his talents, but with his money, and, when the paper went down in 1858, he revived it; but, his health failing, he had soon to dispose of it. From 1856 to 1859 he was stated supply for Bristol, Tenn., and during a portion of 1855 he acted as agent for the Home Missionary Society. He died Aug. 22, 1859, of consumption, at Maryville.—Wilson, *Presbyt. Histor. Almanac* for 1861.

Blackburn, GIDEON, D.D., a Presbyterian minister, born in Augusta Co., Va., Aug. 27, 1772, and instructed in theology by the Rev. Robert Henderson, was licensed to preach in 1792, and labored actively in various parts of the West until 1827, when he became president of Centre College, Ky. He left this post in 1830, however, and employed himself in collecting funds, with which, after his death, the Blackburn Theological Seminary in Carlinville, Ill., was established. In the division of the Presbyterian Church Dr. Blackburn went with the New School. He died Aug. 23, 1838, at Carlinville. As an educator and disciplinarian he stood in the first rank, and few excelled him in power of extemporaneous preaching.—Sprague, *Annals*, iv, 43.

Blackburne, FRANCIS, an English divine, was born in 1705, at Richmond, Yorkshire, educated at Cambridge, and ordained 1739, when he became rector of Richmond. In 1750 he was made archdeacon of Cleveland, and it was after that period that he began to be known as the advocate of what is called "religious liberty." In 1766 he wrote his *Confessional* against subscriptions to articles and creeds, a work which elicited a hot controversy, and called forth more than seventy pamphlets. Blackburne was a bitter opponent of the Romanists, and wrote against them. He died in 1787. He was for some time engaged in the controversy concerning the intermediate state. His writings are collected under the title *Works, Theological and Miscellaneous* (Camb. 1804, 7 vols. 8vo), with a life of the author by his son in vol. i.

Blackfriars, a name given to the Dominicans in England from the color of their garments. A parochial district in London in which they established their second English house still bears the name. See DOMINICANS.

Blacklock, THOMAS, D.D., a divine and poet, was born at Annan, Scotland, in 1721, and lost his sight by the small-pox when he was about six months old. To amuse and instruct him, his father and friends used to read to him, and by this means he acquired a fund of information, and even some knowledge of Latin. Through the kindness of Dr. Stevenson, of Edinburgh, he studied several years at Edinburgh, and became well acquainted with Greek, Latin, French, and Italian. In 1762 he was ordained minister of Kircudbright, but, being opposed by the parishioners, he retired after two years on an annuity, and received students at Edinburgh as boarders, and assisted them in their studies. He died July 7, 1791. His poems will be read or referred to on account of the peculiar circumstances under which they were written; but, although marked by a vein of placid elegance, they are wanting alike in vigor of thought and force of imagination. Dr. Blacklock published *An Essay toward Universal Etymology* (8vo, 1756):—*Paraclesis, or Consolations deduced from Natural and Revealed Religion* (1767):—*A Panegyric on Great Britain*, a poem (8vo, 1773):—*The Graham*, a heroic poem, in four cantos (4to, 1774). In 1793 a posthumous edition of his poems was published by Mackenzie, author of the "Man of Feeling," with a life. There is also an edition of his poems, with life, by Professor Spence (Lond. 1756, 4to, 2d ed.).—Allibone, *Dict. of Authors*, i, 196.

Blackman, LEARNER, an eminent pioneer of American Methodism, was born in New Jersey in 1781, and entered the ministry in 1800 at about 19 years of age. After a few years spent in itinerant labors in the Eastern States, he was sent in 1805 on a mission to Mississippi, then a wild country, inhabited by Indians and frontiersmen. His labors laid the foundations of Methodism through a large region of country. He was drowned in the Ohio River in 1825.—*Minutes of Conferences*, i, 274; Sprague, *Annals*, viii, 324.

Blackmore, SIR RICHARD, was born in 1650, and died in 1729. He was active in the revolution which elevated William III, whose physician he was, to the throne. Besides several medical and poetical works, he wrote *Just Prejudices against the Arian Hypothesis* (1725), *Natural Theology* (1728), *Creation*, a philosophical poem (1712, 4th ed. 1718), which Addison pronounced one of the noblest productions in English verse; and poetical paraphrases on Job, the songs of Moses, Deborah, and David, on four select psalms, on chapters of Isaiah, and the third chapter of Habakkuk.

Blackwall, ANTHONY, an industrious author, was born in Derbyshire, 1674, educated at Cambridge, and was appointed minister of All-Saints, Derby, about 1698. In 1722 he was made master of the Grammar-school of Market-Bosworth, which he left to take the parish of Clapham, in Surrey; but in 1729 he returned to Market-Bosworth, where he died in 1731. His chief work is *The Sacred Classics Defended and Illustrated* (Lond. 1727-31, 2 vols. 8vo), in which he defends certain passages in the N. T. usually held to be barbarisms.—Allibone, *Dict. of Auth.* i, 199; Landon, *Eccl. Dict.* s. v.

Blade stands in the Auth. Vers. for the following words: לַהַב, *la'hab*, a *flame*, applied to the glittering point of a spear (Job xxxix, 23) or sword (Nah. iii, 3), and hence to the "blade" of a dagger, Judg. iii, 22; שִׁכְמָה, *shikmah'*, the "shoulder-blade," Job xxxi, 22; χόρτος, *grass* as growing for provender, hence the tender "blade" of cereals, Matt. xiii, 26; Mark iv, 28.

Blain, GEORGE W., A.M., a Methodist Episcopal minister, and professor in Randolph Macon College, Va., was born in Albemarle county, Va., 1815, converted at a camp-meeting in 1832, graduated at Randolph Macon College in 1837, entered the ministry in the Virginia Conference 1838, was elected professor of mathematics in Randolph Macon College in 1840, superannuated on account of pulmonary disease in 1842, and died in great peace May 7, 1843. In college his talents, industry, and piety won him golden opinions, while as a minister his zeal and devotion were conspicuous.—*Minutes of Conferences*, iii, 460.

Blains (אֲבַעְבֻּעֹת, *ababuōth'*; Sept. φλυκτίδες; Vulg. *vesicæ*) occurs only in the account of the sixth plague of Egypt (Exod. ix, 9, 10), where it is described as "a boil breaking forth into blains," i. e. violent ulcerous inflammations (from בּוּעַ, to *boil* up). The ashes from the furnaces or brick-kilns were taken by Moses, a handful at a time, and scattered to the winds; and wherever a particle fell, on man or beast, it caused this troublesome and painful disease to appear. It is called in Deut. xxviii, 27, 35, "the botch of Egypt" (comp. Job ii, 7). It seems to have been the ψωρὰ ἀγρία, or *black leprosy*, a fearful kind of elephantiasis (comp. Plin. xxvi, 5). It must have come with dreadful intensity on the magicians whose art it baffled, and whose scrupulous cleanliness (Herod. ii, 36) it rendered nugatory, so that they were unable to stand in the presence of Moses because of the boils. See BOIL.

Other names for purulent and leprous eruptions are בַּהֶרֶת שְׂאֵת (*Morphea alba*), סַפַּחַת (*Morphea nigra*),

and the more harmless *scab*, מִסְפַּחַת, Lev. xiii, passim (Jahn, *Bibl. Arch.* § 189). See LEPROSY.

Blair, Hugh, D.D., was born at Edinburgh April 7, 1718. After highly distinguishing himself at the University of Edinburgh, he was in 1742 made minister of Collesy in Fifeshire, and soon after of Canongate in Edinburgh. In 1758 he was appointed chief minister of the High Church in that city. In 1777 he published the first volume of his *Sermons*, which, while in MS., met with the approval of Dr. Johnson, and when published acquired an extraordinary popularity. Soon afterward the three following volumes appeared, though at different times. The success of these sermons was prodigious, and, except that their moral tone was felt to be an improvement upon the metaphysical disquisitions which in the way of sermons had preceded them, inexplicable. For the later volumes he was paid at the rate of £600 per vol. Numerous editions have been printed at London, in 5 vols. 8vo and 12mo. They have been translated into French (Lausanne, 1791, and Paris, another translation, 1807, 5 vols. 8vo), Dutch, German (by Sack and Schleiermacher, Leipz. 1781–1802, 5 vols.), Sclavonic, and Italian. Blair's *Lectures on Rhetoric and the Belles-Lettres*, first published in 1783, attained the like undeserved celebrity. The Sermons appeared at a time when the elegant and polished style, which is their chief characteristic, was less common than at present; and to this merit, such as it is, they chiefly owed their success. They are still read by many people with pleasure, on account of their clear and easy style, and the vein of sensible though not very profound observation which runs through them; but they have no claim to be ranked among the best specimens of sermon-writing, while they are lamentably deficient in evangelical thought and feeling. The Lectures have not been less popular than the Sermons, and were long considered as a text-book for the student. They are, however, like the Sermons, feeble productions, and show neither depth of thought nor intimate acquaintance with the best writers, ancient and modern, nor do they develop and illustrate, as a general rule, any sound practical principles. Dr. Blair died Dec. 27, 1800.—Allibone, *Dict. of Authors*, i, 200.

Blair, James, D.D., was born in Scotland 1656, and died at Williamsburg, Va., 1743. He was one of the most eminent of the earlier Episcopalian ministers in America. Having been sent as missionary to Virginia in 1685, he rendered himself highly acceptable, and in 1689 was appointed commissary—the highest ecclesiastical office in the province. He was the founder and first president of William and Mary College, receiving the latter appointment in 1692. Dr. Blair was for some time president of the council of the colony and rector of Williamsburg. Many traditions are extant which testify to the excellence of his character and the usefulness of his life. In 1722 he published an *Exposition of the Sermon on the Mount* (4 vols. 8vo; also London, 1724, 5 vols. 8vo). It was again printed 1740 (4 vols. 8vo), with a commendatory notice by Waterland, and is highly commended by Doddridge.—Sprague, *Annals*, v, 7; Hawks, *Ecclesiastical Contributions*, vol. i; Allibone, *Dict. of Authors*, i, 201.

Blair, John, a Presbyterian divine, brother of Samuel Blair (q. v.), was born in Ireland 1720, and emigrated in his youth to America. He studied at the "Log College," and in 1742 was ordained pastor of three churches in Cumberland Co., Pa. In 1757 he removed to Fagg's Manor. In 1767 he was appointed professor of divinity and vice-president of the college at Princeton. In 1769 he became pastor at Walkill, N. Y., where he remained until his death, Dec. 8, 1771. He published a *Treatise on Regeneration*, another on *Terms of Admission to the Lord's Supper*, and several sermons.—Sprague, *Annals*, iii, 118.

Blair, John, a native of Edinburgh, and relative of Hugh Blair (q. v.). He removed at an early age to London, where he received some valuable preferments, and became at last prebendary of Westminster. He died in 1782. He is the author of an important work on *The Chronology and History of the World from the Creation to A.D.* 1753 (Lond. 1754, fol.), which has passed through a large number of editions (a recent ed. Lond. 1844, with additions and corrections by Sir H. Ellis; again, Lond. 1851), and is still considered a very valuable book. He also wrote *Lectures on the Canon of the Old Testament*, published after his death (Lond. 1785), and comprehending a learned dissertation on the Septuagint version.—Allibone, *Dict. of Authors*, i, 202.

Blair, Robert, remembered as the author of *The Grave*, a poem, was born at Edinburgh in 1699, and educated there and on the Continent. In 1731 he was ordained minister of Athelstaneford, in East Lothian, where he died in 1746. His *Grave* is still reprinted.

Blair, Samuel, brother of John, an eminent Presbyterian divine, was born in Ireland June 14, 1712, and emigrated to America in his youth. After studying at the "Log College," Neshaminy, he was ordained pastor at Middletown, N. J., 1733. In 1740 he removed to Londonderry (Fagg's Manor), Pa., where he labored as pastor, and also as head of a seminary in which a number of ministers were educated. In the "revival" controversy he took sides with Gilbert Tennent, and ranked high among the so-called "New Lights." He died July 5, 1751. His writings, including a *Treatise on Predestination and Reprobation*, with several sermons, were published 1754.—Sprague, *Annals*, iii, 64.

Blake, JOHN L., a learned divine of the Protestant Episcopal Church, was born at Northwood, N. H., in 1788, and graduated at Brown University in 1812. He was for about twelve years the principal of a young ladies' school, during which time he published a number of popular text-books. A peculiar feature of his books, and which greatly contributed to their popularity, was the introduction of printed questions at the bottom of each page, a plan which has since been frequently adopted. Blake was also the author of many sermons and numerous theological orations and addresses, of a *Family Encyclopædia*, and a *General Biographical Dictionary* (9th ed. 1857). He was, in succession, rector of Protestant Episcopal churches at Providence, Concord, and Boston. He died at Orange, N. J., July 6, 1857.—Allibone, *Dict. of Authors*, s. v.

Blandīna, one of the forty-eight martyrs of Lyons, A.D. 177, was a slave, of weakly body and little natural fortitude; yet she was exposed, tied to a cross, to savage beasts, burned with fire, and at length, being fastened up in a net, was tossed repeatedly by a furious bull, and finally dispatched by having her throat cut. During all her tortures she continued to exclaim, "I am a Christian; we do not allow ourselves in any crime." She is honored in the Roman Church above the other martyrs of Lyons, and her festival is observed June 2.—Eusebius, *Hist. Eccl.* v, 1; Butler, *Lives of Saints*, June 2; Landon, s. v.

Blandrata (or **Biandrata**), GIORGIO, an Italian physician, one of the first of the modern Arians, was born at Saluzzo about 1515. He at first practiced medicine with success. Having exposed himself to the Inquisition by his free criticisms upon Romanism, he fled to Geneva, where, in his conversations with Calvin, he showed that the germs of Socinianism were already in his mind. From there he repaired first to Germany, and subsequently to Poland, where he was elected one of the superintendents of the Helvetian churches of Little Poland, and successfully spread his Antitrinitarian views. He travelled in Poland, Germany, and Transylvania, and becoming physician to the Queen Bona, of Savoy, he communi-

cated his errors to the King of Poland, Sigismund Augustus. He afterward went to the court of John Sigismund, prince of Transylvania, and in 1566 he held at Weissenburg (*Alba Julia*) a public conference with the Lutherans, and with such success that he persuaded that prince and many of the nobility of the province to embrace his heresy. See TRANSYLVANIA. After the death of Sigismund he returned once more to Poland, and became physician to the king, Stephen Bathori. Socinus complained that Blandrata, in his later years, favored the Jesuits. He is said to have been at last strangled by his nephew in a quarrel between 1585 and 1592.—*Biog. Univ.* iv, 572; Mosheim, *Ch. Hist.* cent. xvi, sec. iii, pt. ii, ch. iv, § 13; Henke, *G. Blandratæ confessio Antitrinitaria, ejusque confutatio, auctore Matthia Flacio;* Landon, *Eccl. Dict.* s. v.

Blasphemy is an Anglicized form of the Greek word *βλασφημία*, and in its technical English sense signifies the speaking evil of God (in Heb. נָקַב שֵׁם יְהוָה, to curse the name of the Lord), and in this sense it is found Psa. lxxiv, 18; Isa. lii, 5; Rom. ii, 24, etc. But, according to its derivation (*βλάπτω φήμῃ* quasi *βλαψιφημέω*), it may mean any species of calumny and abuse (or even an unlucky word, Eurip. *Ion.* 1187); see 1 Kings xxi, 10; Acts xviii, 6; Jude 9, etc. Hence in the Sept. it is used to render בָּרַךְ, Job ii, 5; גָּדַף, 2 Kings xix, 6; רָגַם, 2 Kings xix, 4; and גָּעַץ, Hos. vii, 16, so that it means "reproach," "derision," etc.; and it has even a wider use, as 2 Sam. xii, 14, where it means "to despise Judaism," and 1 Macc. ii, 6, where *βλασφημία* = idolatry. In Sir. iii, 18 we have it applied to filial impiety, where it is equivalent to "accursed" (Schleusner, *Thesaur.* s. v.). In the Auth. Engl. Vers. "blaspheme," etc., occasionally represent the following Heb. words: בָּרַךְ, *barak'*; גָּדַף, *gadaph'*; חָרַף, *charaph'*; נָקַב, *nakab'*; נָאַץ, *naats'*.

I. Among the Israelites injurious language toward Jehovah was punished, like a heathenish and capital crime, with stoning, as in the case of the son of Shelomith (Lev. xxv, 16; Josephus, *Ant.* iv, 8, 6; comp. Otho, *Lex. Rabb.* p. 104 sq.). This, however, did not include any prohibition of blasphemy against *foreign* deities (Exod. xxii, 28; Lev. xxiv, 15), as Philo (*Opp.* ii, 166, 219) and Josephus (*Ant.* iv, 8, 10; *Apion*, ii, 33) suppose, the practice of which among the Jews seems to be alluded to by Pliny (xiii, 9: "gens contumelia numinum insignis"). The injunction against disrespect in Exod. xxii, 28, refers to magistrates (אֱלֹהִים); comp. Selden, *Jus nat. et gent.* ii, 13; Michaelis, *Mos. Recht*, v, 158 sq. The Jews interpreted the command in Lev. xxiv, 16 as prohibiting the utterance of the divine name under any circumstance (comp. Num. i, 17; see Hartmann, *Verbind. d. A. und N. T.* p. 49 sq., 434; also Philo, *Opp.* ii, 166), and hence never pronounce the word JEHOVAH (q. v.), a superstition that still has its analogous customs in the East (see Rosenmüller on Exod. iii, 13; Michaelis, *Mos. Recht*, v, 163 sq.). They also construed Exod. xxiii, 13 so as to hold themselves bound to give nicknames to the heathen deities; hence their use of Bosheth for Baal, Bethaven for Bethel, Beelzebul for Beelzebub, Hos. iv, 5, etc. When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and, rising on his feet, tore his robe, which might never again be mended. (On the mystical reasons for these observances, see Lightfoot, *Hor. Hebr.* Matt. xxvi, 65.)

II. Blasphemy, in the theological sense, consists in irreverent or insulting language toward God or his perfections (*Blasphemia est locutio contumeliosa in Deum;* and Augustine, *De Morib. Manich.* lib. ii, c. 11, *Jam vero Blasphemia non accipitur nisi mala verba de Deo dicere*). Primarily, according to Dr. Campbell, blasphemy denotes calumny, detraction, reproachful or abusive language, against whomsoever it be vented. It is in Scripture applied to reproaches not aimed against God only, but man also (Rom. iii, 8; xiv, 16; 1 Pet. iv, 4, Gr.). It is, however, more peculiarly restrained to evil or reproachful words offered to God. According to Lindwood, blasphemy is an injury offered to God by denying that which is due and belonging to him, or attributing to him what is not agreeable to his nature. "Three things," says a divine, "are essential to this crime: 1, God must be the object; 2, the words spoken or written, independently of consequences which others may derive from them, must be injurious in their nature; and, 3, he who commits the crime must do it knowingly. This is *real* blasphemy; but there is a *relative* blasphemy, as when a man may be guilty *ignorantly*, by propagating opinions which dishonor God, the tendency of which he does not perceive. A man may be guilty of this *constructively;* for if he speak freely against received errors it will be construed into blasphemy." See CAVILS.

There can be no blasphemy, therefore, where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. The blasphemer is no other than the calumniator of Almighty God. To constitute the crime, it is also necessary that this species of calumny be intentional. He must be one, therefore, who by his impious talk endeavors to inspire others with the same irreverence toward the Deity, or, perhaps, abhorrence of him, which he indulges in himself. And though, for the honor of human nature, it is to be hoped that very few arrive at this enormous guilt, it ought not to be dissembled that the habitual profanation of the name and attributes of God by common swearing is but too manifest an approach toward it. There is not an entire coincidence: the latter of these vices may be considered as resulting solely from the defect of what is good in principle and disposition, the former from the acquisition of what is evil in the extreme; but there is a close connection between them, and an insensible gradation from the one to the other. To accustom one's self to treat the Sovereign of the universe with irreverent familiarity is the first step, malignly to arraign his attributes and revile his providence is the last.

As blasphemy by the old law (Exod. xx, 7; Lev. xix, 12; xxiv, 10; Deut. v, 11) was punished with death, so the laws of Justinian also directed that blasphemers should be put to death. The Church ordered their excommunication. In the Church of Rome cases of notorious blasphemy are reserved. By the laws of England and of many of the United States, blasphemies of God, as denying His being or providence, and all contumelious reproaches of the Lord Jesus Christ, profane scoffing at the Holy Bible, or exposing it to contempt, are offences punishable by fine, imprisonment, etc. (Blackstone, *Commentaries*, bk. iv, ch. iv). By the statute of 9 and 10 William III, ch. 32, if any one shall *deny either of the Persons of the Trinity to be God*, or assert that there are more than one God, or deny Christianity to be true, for the first offence, is rendered incapable of any office; for the second, adjudged incapable of suing, being executor or guardian, receiving any gift or legacy, and to be imprisoned for years. According to the law of Scotland, blasphemy is punished with death: these laws, however, in the present age, are not enforced; and by the statute of 53 George III, ch. 160, the words in italics were omitted, the Legislature thinking, perhaps, that spiritual offences should be left to be punished by the Deity, and not by human statutes.

The early Christians distinguished blasphemy as of three kinds: 1. The blasphemy of apostates and *lapsi*, whom the heathen persecutors had obliged not only to deny, but to curse Christ. 2. The blasphemy of heretics and other profane Christians. 3. The blasphemy against the Holy Ghost. The first kind is referred to in Pliny, who, in giving Trajan an account

of some Christians that apostatized in time of persecution, says, "They all worshipped his image, and the image of the gods, and also cursed Christ." That this was the ordinary mode of renouncing the Christian religion appears from the demand which the proconsul made to Polycarp, and Polycarp's reply. He bade him revile Christ, to whom Polycarp replied, "These eighty-six years I have served him, and he never did me any harm: how, then, can I blaspheme my King and my Saviour?" Heresy was sometimes reputed blasphemy, and was punished by the same penalty.

III. The *blasphemy against the Holy Ghost* is variously understood. Some apply it to the sin of lapsing into idolatry; others to a denial of the proper Godhead of Christ; others to a denial of the divinity of the Holy Ghost. Others place this sin in a perverse and malicious ascribing of the works of the Holy Spirit to the power of the devil. Augustine resolves it into obstinacy in opposing the methods of divine grace, and continuing in this obduracy to the end of life. The passages in the N. T. which speak of it are Matt. xii, 31, 32; Mark iii, 28, 29; Luke xii, 10. These passages are referred by many expositors to continued and obstinate resistance of the Gospel, which issues in final unbelief. This, they argue, is *unpardonable*, not because the blood of Christ cannot cleanse from such a sin, nor because there is any thing in its own nature which separates it from all other sins, and places it beyond the reach of forgiveness, but simply because so long as a man continues to disbelieve he voluntarily excludes himself from mercy. In this sense, every sin may be styled unpardonable, because forgiveness is incompatible with an obstinate continuance in sin. One principal objection to this view is that it generalizes the sin, whereas the Scripture represents it as specific, and discountenances the idea that it is of frequent occurrence. The case referred to by Christ is this: He cured a dæmoniac who was blind and dumb. The Pharisees who stood by and witnessed the miracle, unable to deny the fact, ascribed it to the agency of the devil. Not only did they resist the evidence of the miracle, but they were guilty of the wicked and gratuitous calumny that Christ was in league with the powers of darkness. It was not only a sin of thought, but one of open speech. It consisted in attributing to the power of Satan those unquestionable miracles which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for *extending* it to include all sorts of *willing* (as distinguished from *wilful*) offences, besides this one limited and special sin. In both the cases referred to, *speaking against* is mentioned as the sin. "Whosoever speaketh a word against the Son of Man;" "Whosoever speaketh against the Holy Ghost." The Spirit dwells in Christ, and, therefore, such imputations were calumnies against the Holy Ghost. The sin betokened a state of mind which, by its awful criminality, excluded from all interest in Christ. There is no connection between this awful sin and those mentioned in Heb. vi, 4–8; x, 26 31. There may be dangerous approximations to such a sin. When men can ridicule and contemn religion and its ordinances; when they can sport with the work of the Holy Ghost on the human heart; when they can persist in a wilful disbelief of the Holy Scriptures, and cast contemptuous slanders upon Christianity, which is "the ministration of the Spirit," they are approaching a fearful extremity of guilt, and certainly in danger of putting themselves beyond the reach of the arm of mercy. Some persons, when first awakened to discover the awful nature and aggravations of their own sins, have been apprehensive that they have fallen into this sin, and in danger of giving themselves up to despair. This is a device of the devil to keep them from Christ. The very fear is a proof they are free from the awful crime. The often misunderstood expression, "It shall not be forgiven him, neither in this world," etc., is a direct application of a Jewish phrase in allusion to a Jewish error, and will not bear the inferences so often extorted from it. According to the Jewish school notions, the person blaspheming the name of God could not be pardoned by sacrifice, nor even the day of atonement, but could only be absolved by death. In refutation of this tradition, our Lord used the phrase to imply that "blasphemy against the Holy Ghost shall not be forgiven; neither before death, *nor, as you vainly dream, by means of death*" (Lightfoot, *Hor. Hebr.* ad loc.). It is difficult to discover the "sin unto death" noticed by the apostle John (1 John v, 16), although it has been generally thought to coincide with the blasphemy against the Holy Spirit; but the language of John does not afford data for pronouncing them one and the same. The first three Gospels alone describe the *blasphemy* which shall not be forgiven: from it the "sin unto death" stands apart. (See Lücke, *Briefe d. Apostels Johannes*, 2d ed. 305–317; Campbell, *Preliminary Diss.* Diss. ix, pt. ii; Olshausen, *Comm.* pt. 453 sq. Am. ed.; Watson, *Theol. Dict.* s. v.; *Princeton Rev.* July, 1846, art. ii). See UNPARDONABLE SIN.

Blast, as a *noun* (in the sense of current of air), is the rendering in the Auth. Vers. of נְשָׁמָה, *neshamah'* (2 Sam. xxii, 16; Psa. xviii, 15), "breath," as elsewhere, or of רוּחַ, *ru'ach* (Exod. xv, 6; Josh. vi, 5; 2 Kings xix, 7; Job iv, 9; Isa. xxv, 4; xxxvii, 7), "wind" or "spirit," as elsewhere; as a *verb*, etc. (in the sense of blighting), it represents the Heb. roots שַׁדַּף, *shadaph'*, or שָׁדַם, *shadam'*, always spoken of the blasting of crops (Deut. xxviii, 22; 1 Kings viii, 37; 2 Chron. vi, 28; Amos iv, 9; Hag. ii, 17), especially of grain (Gen. xli, 6, 23, 27), often sudden (2 Kings xix, 26; Isa. xxxvii, 27), apparently by a hot wind (Hackett, *Illustra. of Script.* p. 135).

Blastares, MATTHÆUS, a Basilian monk, who, in the year 1335, made a collection of ecclesiastical canons and constitutions, to which he added another of the civil law, and arranged them alphabetically under 303 heads; he called the whole *Syntagma*. This work is given, Gr. and Lat., by Beveridge, in his *Pandectæ Canonum*. Another work by him, *De caussis seu quæstionibus matrimonii*, is printed in Leunclavius's *Jus Græco-Romanum*.—Hoefer, *Biog. Générale*, vi, 218.

Blastus (Βλάστος), a man who was "chamberlain" (*cubicularius, ὁ ἐπὶ τοῦ κοιτῶνος*, i. e. chief eunuch) to King Herod Agrippa, or who had the charge of his bed-chamber (Acts xii, 20). A.D. 44. Such persons had usually great influence with their masters, and hence the importance attached to Blastus's favoring the peace with Tyre and Sidon.

Blatchford, SAMUEL, D.D., a Presbyterian clergyman, born in England in 1767, became a Non-conformist minister in 1791, four years later emigrated to America, and settled at Bedford, N. Y. From here he removed successively to Greenfield, Conn., Stratfield, now Bridgeport, and Lansingburg, N. Y., where he resided from 1804 till his death in 1828, part of the time taking charge of the Lansingburg Academy. In 1808 he received the degree of D.D. from Williams College. Dr. Blatchford was the translator of Moor's Greek Grammar, to which he added various notes. "As a preacher, he was distinguished for ease and naturalness, for appropriate and useful thoughts, and an impressive and somewhat imposing manner."—Sprague, *Annals*, iv, 158.

Blau, FELIX ANTON, professor of theology at Mentz, was born 1754. Though a Romanist, he wrote a powerful work against the pretensions of Rome, entitled "A critical History of Ecclesiastical Infallibility" (*Krit. Geschichte d. kirchl. Unfehlbarkeit*, Frankf. 1791, 8vo). He was imprisoned on account of the part he took at Mentz in 1793 in favor of the French Revolution, was released, and died Dec. 23, 1798, leaving

other books, especially on *Worship.—Biog. Univ.* iv, 575; Landon, *Eccl. Dict.* ii, 291.

Blaurer (or **Blarer, Blaarer**), AMBROSIUS, one of the Swiss Reformers, was born at Constance in 1492. He became a Benedictine at an early age, and prior of the monastery at Alpirsbach. In 1515 he began to teach the Lutheran doctrines in his monastery. In 1521 he left the monastery and renounced the monastic vows. He labored with Œcolampadius and Bucer in spreading the Gospel, and, in connection with them, organized Protestantism in Ulm. Under the protection of Duke Ulric of Wurtemberg, he was largely instrumental in establishing the Reformation in that country. In 1538 he removed to Constance, and made that city the centre of his active and disinterested labors. In 1548 he removed to Winterthur, and labored as minister there, and in Biel and other places, until his death at Winterthur, Dec. 6, 1564.—Keim, *A. Blarer, der schwäbische Reformator* (Stuttg. 1860); Pressel, *A. Blaurer's, des schwäbischen Reformators, Leben und Schriften* (Stuttg. 1860); *Studien u. Kritiken*, 1861, Heft. 2.

Blayney, BENJAMIN, D.D., an English divine and professor, was educated at Worcester College, Oxford. In 1787 he there took his degree of doctor in divinity, and became regius professor of Hebrew. He was also canon of Christ's Church, and rector of Polshot in Wiltshire, where he died in 1801. Dr. Blayney was eminent as a Hebrew critic. He took great pains in editing the Oxford Bible (1769, 4to), and greatly improved the marginal references. Among his writings are *A Dissertation by Way of Inquiry into Daniel's Seventy Weeks* (Oxford, 1775, 4to):—*Jeremiah and Lamentations; a new Translation, with Notes* (3d ed. Lond. 1836, 8vo):—*Zechariah; a new Translation, with Notes, critical, philological*, etc. (Oxford, 1797, 4to).

Bleek, FRIEDRICH, a distinguished German theologian, born July 4, 1793, at Arensbök in Holstein, died at Bonn Feb. 27, 1859. He studied theology at the universities of Kiel and Berlin; in the latter place under De Wette, Schleiermacher, and Neander. In 1818 he commenced giving theological lectures at Berlin, was appointed in 1823 extraordinary professor, and in 1829 ordinary professor at the University of Bonn. His writings are especially distinguished for keenness of investigation. His principal work is *Der Brief an die Hebräer*, a German translation of and commentary on the Epistle to the Hebrews (Berl. 1828-40, 4 vols). In another work, *Beiträge zur Evangelienkritik* (Berl. 1846), he defended the authenticity of the Gospel of John against the attacks of the Tübingen school. Besides these two larger works, Bleek wrote many valuable articles for theological journals. Several important works of Bleek were published after his death, viz.: *Introd. to the O. T.* (*Einleit. in das A. T.*; ed. by J. F. Bleek and A. Kamphausen, Berl. 1860); *Introd. to the N. T.* (*Einleit. in das N. T.*; ed. by J. F. Bleek, Berl. 1862); *Comm. on three first Gospels* (*Synopt. Erklärung der drei ersten Evang.*; ed. by H. Holtzman, Lpz. 1862); *Lect. on the Revelation* (*Vorlesungen über die Apoc.*; ed. by Th. Hossbach, Berl. 1862).—Herzog, *Supplem.* i, 207.

Blemish (מוּם, *μῶμος*; once תִּבֲלֻל, *blear-eyed*, Lev. xxi, 20). There were various kinds of blemishes, i. e. imperfections or deformities, which excluded men from the priesthood, and animals from being offered in sacrifice. These blemishes are described in Lev. xxi, 17-23; xxii, 19-25; Deut. xv, 21. We learn from the Mishna (*Zebachim*, xii, 1; *Becoroth*. vii, 1) that temporary blemishes excluded a man from the priesthood only as long as those blemishes continued. The rule concerning animals was extended to imperfections of the inward parts: thus, if an animal, free from outward blemish, was found, after being slain, internally defective, it was not offered in sacrifice. The natural feeling that only that which was in a perfect condition was fit for sacred purposes, or was a becoming offering to the gods, produced similar rules concerning blemishes among the heathen nations (comp. Pompon. Læt. *De Sacerdot.* cap. 6; Herodot. ii, 38; *Iliad*, i, 66; Servius, *ad* Virg. *Æn.* ii, 4).—Kitto, s. v.

Bless (בָּרַךְ, *barak'*; *εὐλογέω*). There are three or four points of view in which acts of blessing may be considered.

1. When God is said to bless his people. Without doubt the inferior is blessed by the superior. When God blesses, he bestows that virtue, that efficacy, which renders his blessing effectual, and which his blessing expresses. His blessings are either temporal or spiritual, bodily or mental; but in every thing they are productive of that which they import. God's blessings extend into the future life, as his people are made partakers of that blessedness which, in infinite fulness, dwells in himself (Gen. i, 22; xxiv, 35; Job xlii, 12; Psa. xlv, 2; civ, 24, 28; Luke xi, 9-13; James i, 17).

2. When men are said to bless God, as in Psa. ciii, 1, 2; cxlv, 1-3. We are not, then, to suppose the divine Being, who is over all, and in himself blessed forevermore, is capable of receiving any augmentation of his happiness from any of the creatures which he has made: such a supposition, as it would imply something of imperfection in the divine nature, must ever be rejected with abhorrence; and therefore, when creatures bless the adorable Creator, they only ascribe to him that praise and dominion, and honor, and glory, and blessing which it is equally the duty and joy of his creatures to render. So that blessing on the part of man is an act of thanksgiving to God for his mercies, or rather for that special mercy which, at the time, occasions the act of blessing; as for food, for which thanks are rendered to God, or for any other good.

3. Men are said to bless their fellow-creatures when, as in ancient times, in the spirit of prophecy they predicted blessings to come upon them. From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity, it appears to have been customary for the father of each family, in the direct line, or line of promise, immediately previous to his death, to call his children around him, and to inform them, according to the knowledge which it had pleased God to give him, how and in what manner the Divine blessing conferred upon Abraham was to descend among them. Upon these occasions the patriarchs enjoyed a Divine illumination, and under its influence their benediction was deemed a prophetic oracle, foretelling events with the utmost certainty, and extending to the remotest period of time (see Bush, *Notes on Gen.* in loc.). Thus Jacob blessed his sons (Gen. xlix, 1 28; Heb. xi, 21), and Moses the children of Israel (Deut. xxiii, 1-29). The blessings of men were also good wishes, personal or official, and, as it were, a peculiar kind of prayer to the Author of all good for the welfare of the subject of them; thus Melchisedek blessed Abraham (Gen. xiv, 19; Heb. vii, 1, 6, 7). The form of blessing prescribed in the Hebrew ritual (Num. vi, 23-27) which Jehovah commanded Moses to instruct Aaron and his descendants to bless the congregation, is admirably simple and sublime: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Häner, *De benedictione sacerd.* Jen. 1712). It was pronounced standing, with a loud voice, and with the hands raised toward heaven (Luke xxiv, 50). National blessings and cursings were sometimes pronounced (Deut. xxvii, 12-26; xxviii, i, 68).

4. David says, "I will take the cup of salvation, and call upon the name of the Lord" (Psa. cxvi, 13). The phrase appears to be taken from the custom of the Jews in their thank-offerings, in which a feast was made of the remainder of their sacrifices, when, among other rites, the master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for

the mercies which were then acknowledged, and gave it to all the guests, every one of whom drank in his turn. See Cup. To this custom it is supposed our Lord alludes in the institution of the cup, which is also called "the cup of blessing" (1 Cor. x, 16). See Passover. At the family feasts also, and especially that of the Passover, both wine and bread were in this solemn and religious manner distributed, and God was blessed, and his mercies acknowledged. They blessed God for their present refreshment, for their deliverance out of Egypt, for the covenant of circumcision, and for the law given by Moses; they prayed that God would be merciful to his people Israel, that he would send the prophet Elijah, and that he would render them worthy of the kingdom of the Messiah. In the Mosaic law, the manner of blessing was appointed by the lifting up of hands, and we see that our Lord lifted up his hands and blessed his disciples. See Benediction.

Blessing, Valley of. See Berachah.

Blind (עִוֵּר, *ivver'*, τυφλός). The frequent occurrence of blindness in the East has always excited the astonishment of travellers. Volney says that out of a hundred persons in Cairo he has met twenty quite blind, ten wanting one eye, and twenty others having their eyes red, purulent, or blemished (*Travels in Egypt*, i, 224). This is principally owing to the Egyptian ophthalmia, which is endemic in that country and on the coast of Syria. Small-pox is another great cause of blindness in the East (Volney, *l. c.*). Still other causes are the quantities of dust and sand pulverized by the sun's intense heat; the perpetual glare of light; the contrast of the heat with the cold sea-air on the coast, where blindness is specially prevalent; the dews at night while people sleep on the roofs; old age, etc.; and perhaps, more than all, the Mohammedan fatalism, which leads to a neglect of the proper remedies in time. Ludd, the ancient Lydda, and Ramleh, enjoy a fearful notoriety for the number of blind persons they contain. The common saying is that in Ludd every man is either blind or has but one eye. Jaffa is said to contain 500 blind out of a population of 5000 at most. There is an asylum for the blind in Cairo (which at present contains 300), and their conduct is often turbulent and fanatic (Lane, *Mod. Eg.* i, 39, 292).

In the New Testament blind mendicants are frequently mentioned (Matt. ix, 27; xii, 22; xx, 30; xxi, 24; John v, 3), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Isa. xxix, 18, etc.). The Jews were specially charged to treat the blind with compassion and care (Lev. xix, 4; Deut. xxvii, 18). The blindness of Bar-Jesus (Acts xiii, 6) was miraculously produced, and of its nature we know nothing. Some have attempted (on the ground of Luke's profession as a physician) to attach a technical meaning to ἀχλύς and σκότος (Jahn, *Bibl. Arch.* § 201), viz. a spot or "thin tunicle over the cornea," which vanishes naturally after a time; for which the same term, ἀχλύς, is made use of by Hippocrates (Προρρητικόν, ii, 215, ed. Kühn), who says that ἀχλύες will disappear provided no wound has been inflicted. Before such an inference can be drawn, we must be sure that the writers of the New Testament were not only acquainted with the writings of Hippocrates, but were also accustomed to a strict medical terminology. In the same way analogies are quoted for the use of saliva (Matt. viii, 23, etc.) and of fish-gall in the case of the λεύκωμα of Tobias; but, whatever may be thought of the latter instance, it is very obvious that in the former the saliva was no more instrumental in the cure than the touch alone would have been (Trench, *On the Miracles* at Matt. ix, 27). The haziness implied by the expression ἀχλύς may refer to the *sensation* of the blind person, or to the *appearance* of the eye, and in both cases the haziness may have been referrible to any of the other transparent media as well as to the cornea. Examples of blindness from old age occur in Gen. xxvii, 1; 1 Kings xiv, 4; 1 Sam. iv, 15. The Syrian army that came to apprehend Elisha was suddenly smitten with blindness in a miraculous manner (2 Kings vi, 18), and so also was Paul (Acts ix, 9). Blindness is sometimes threatened in the Old Testament as a punishment (q. v.) for disobedience (Deut. xxviii, 28; Lev. xxvi, 16; Zeph. i, 17). Blindness wilfully inflicted for political or other purposes was common in the East, and is alluded to in Scripture (1 Sam. xi, 2; Jer. xxii, 12). That calamities are always the offspring of crime is a prejudice which the depraved nature of man is but too prone to indulge in, and the Jews in the time of our Lord were greatly under the power of this prejudice. A modern traveller says, "The Hindoos and Ceylonese very commonly attribute their misfortunes to the transgressions of a former state of existence, and I remember being rather struck with the seriousness of a cripple, who attributed his condition to the unknown faults of his former life." On seeing a man who had been born blind, the disciples of our Lord fell into the same mistake, and asked him, "Who did sin, this man or his parents, that he was born blind?" (John ix, 2). Jesus immediately solved the difficulty by miraculously giving him the use of his sight. See Eye.

Blindness is a term often used in Scripture to denote ignorance or a want of discernment in divine things, as well as the being destitute of natural sight (Isa. vi, 10; xlii, 18, 19; Matt. xv, 14). "Blindness of heart" is the want of understanding arising from the influence of vicious passions, while "hardness of heart" is stubborness of will and absence of moral feeling (πώρωσις, Mark iii, 5; Rom. xi, 25; Eph. iv, 18).

Blindfold (περικαλύπτω, to *cover about*, sc. the eyes). This treatment which our Saviour received from his persecutors originated from a sport which was common among children in ancient times, in which it was the practice first to blindfold, then to strike, then to ask who gave the blow, and not to let the person go until he had named the one who had struck him. It was used in reproach of our blessed Lord, as a prophet or divine teacher, and to expose him to ridicule (Luke xxii, 64).

Blomfield, Charles James, bishop of London, was born May 29, 1786, at Bury St. Edmunds, Suffolk, where his father was a schoolmaster. He was educated at Trinity College, Cambridge, and graduated in 1808 as third wrangler. The first-published fruit of his philological studies was an edition of the *Prometheus* of Æschylus, which appeared in 1810. This was followed by the *Seven against Thebes*, 1812, the *Persians*, the *Choephoræ*, and the *Agamemnon*. A valuable edition of *Callimachus* was published under his supervision in 1824. In 1812 he edited, in connection with Rennel, the *Musæ Cantabrigienses*, and with Monk the *Posthumous Tracts* of Porson, a work which he followed, two years later, by editing alone the *Adversaria Porsoni*. But, besides these, he is known to have written numerous critical papers on Greek literature, some of them of a rather trenchant character, in the quarterly reviews and classical journals, and he compiled in 1828 a Greek grammar for schools. His first preferment was to the living of Warrington, 1810, and in the same year he received that of Dunton in Essex. In 1819 he became chaplain to Howley, bishop of London, and very soon after became rector of St. Botolph, Bishopsgate, London, and archdeacon of Colchester. In 1824 he was raised to the bench as bishop of Chester, and in 1828 he succeeded Dr. Howley as bishop of London, in which see he remained until his death, Aug. 5, 1857. During his incumbency there were built in his diocese a number of churches beyond all comparison greater than in the presidency of any other bishop since the Reformation; and one of his latest public acts was an earnest appeal, seconded by a large sub-

scription, to raise funds to construct as many churches as the Census Report showed to be needed to meet the wants of the metropolis. His theological writings are *Five Lectures on John's Gospel* (Lond. 1823, 12mo):—*Twelve Lectures on the Acts* (Lond. 1828, 8vo, which edition includes also the Lectures on John):—*Sermons at St. Botolph's*, (Lond. 1829, 8vo):—*Sermons on the Church* (Lond. 1842, 8vo); besides various occasional sermons, charges, pamphlets, etc. See Biber, *Bish'p B'omfield and his Times* (Lond. 1857); *Memoir of Bp. Blomfield*, by his Son (Lond. 1862); *Christ. Remembrancer*, xliv, 386; *English Cyclopædia*, s. v.

Blondel, David, one of the most learned theologians of a learned age, was born at Châlons-sur-Marne in 1591, and became a minister among the French Protestants in 1614. In 1619 he published his *Modeste déclaration de la sincérité et vérité des églises reformées* (8vo). In 1631 he was nominated professor at Saumur. The synod of Charenton in 1645 fixed him at Paris with a pension of 1000 livres, in order that he might have means and leisure to write for the Protestant cause. In 1650 he was invited to Amsterdam to succeed Vossius in the chair of history, and there he caught a cold in the eyes, which deprived him of sight for the rest of his days. He died April 6, 1655. His writings, both polemical and historical, are still of great value to Protestantism. Among them are, 1. *Familier éclaircissement*, etc.; a treatise on the debated question about the existence of "Pope Joan," which he decides in the negative (Amsterdam, 1647, 1649, 8vo):—2. *Pseudo-Isidorus et Turrianus vapulantes;* to prove the falsity of the decretals attributed to the ancient popes (Geneva, 1628, 4to):—3. *Apologia pro sententia Hieronymi de episcopis et presbyteris;* an able defence of Presbyterianism (Amsterdam, 1646):—4. *De la primauté dans l'Eglise* (1641); against Cardinal Duperron, perhaps the greatest of his works:—5. *A Treatise of the Sibyls*, translated (Lond. fol. 1661). A full list is given by *Niceron*, viii, 48; see also Haag, *La France Protestante*, ii, 306.

Blood (דָּם, *dam;* αἷμα: both occasionally used, by Hebraism, in the plural with a sing. sense), the red fluid circulating in the veins of men and animals. The term is employed in Scripture in a variety of senses.

1. *As Food.*—To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserved it to Himself when allowing man the dominion over and the use of the lower animals for food, etc. (See Thomson, *Land and Book*, i, 136.) In Gen. ix, 4, where the use of animal food is allowed, it is first absolutely forbidden to eat "flesh with its soul, its blood;" which expression, were it otherwise obscure, is explained by the mode in which the same terms are employed in Deut. xii, 23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices, as in Lev. iii, 7; vii, 26 (in both which places blood is coupled in the prohibition with the *fat* of the victims); xvii, 10-14; xix, 2; Deut. xii, 16 23; xv, 23. In cases where the prohibition is introduced in connection with the lawful and unlawful articles of diet, the reason which is generally assigned in the text is that "the blood is the soul," and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victim which were to be offered to the Lord, then the text, in addition to the former reason, insists that "the blood expiates by the soul" (Lev. xvii, 11, 12). This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being "cut off from the people," by which the punishment of death appears to be intended (comp. Heb. x, 28), although it is difficult to ascertain whether it was inflicted by the sword or by stoning. It is observed by Michaelis (*Mos. Recht.* iv, 45) that the blood of *fishes* does not appear to be interdicted. The words in Lev. vii, 26, only expressly mention that of birds and cattle. This accords, however, with the reasons assigned for the prohibition of blood, inasmuch as fishes could not be offered to the Lord, although they formed a significant offering in heathen religions. To this is to be added that the apostles and elders, assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols (Acts xv, 29). It is perhaps worthy of notice here that Mohammed, while professing to abrogate some of the dietary restrictions of the Jewish law (which he asserts were imposed on account of the sins of the Jews, Sura iv, 158), still enforces, among others, abstinence from blood and from things offered to idols (*Koran*, Sur. v, 4; vi, 146, ed. Flügel).

In direct opposition to this emphatic prohibition of blood in the Mosaic law, the customs of uncivilized heathens sanctioned the cutting of slices from the living animal, and the eating of the flesh while quivering with life and dripping with blood. Even Saul's army committed this barbarity, as we read in 1 Sam. xiv, 32; and the prophet also lays it to the charge of the Jews in Ezek. xxxiii, 25. This practice, according to Bruce's testimony, exists at present among the Abyssinians. Moreover, pagan religions, and that of the Phœnicians among the rest, appointed the eating and drinking of blood, mixed with wine, as a rite of idolatrous worship, and especially in the ceremonial of swearing. To this the passage in Psa. xvi, 4 appears to allude (comp. Michaelis, *Critisch. Colleg.* p. 108, where several testimonies on this subject are collected).

Among Christians different views have been entertained respecting the eating of blood, some maintaining that its prohibition in the Scriptures is to be regarded as merely ceremonial and temporary, while others contend that it is unlawful under any circumstances, and that Christians are as much bound to abstain from it now as were the Jews under the Mosaic economy. This they found on the facts that when animal food was originally granted to man, there was an express reservation in the article of the blood; that this grant was made to the new parents of the whole human family after the flood, consequently the tenure by which any of mankind are permitted to eat animals is in every case accompanied with this restriction; that there never was any reversal of the prohibition; that most express injunctions were given on the point in the Jewish code; and that in the New Testament, instead of there being the least hint intimating that we are freed from the obligation, it is deserving of particular notice that at the very time when the Holy Spirit declares by the apostles (Acts xv) that the Gentiles are free from the yoke of circumcision, abstinence from blood is explicitly enjoined, and the action thus prohibited is classed with idolatry and fornication. After the time of Augustine the rule began to be held merely as a temporary injunction. It was one of the grounds alleged by the early apologists against the calumnies of the enemies of Christianity that, so far were they from drinking human blood, it was unlawful for them to drink the blood even of irrational animals. Numerous testimonies to the same effect are found in after ages (Bingham, *Orig. Eccl.* bk. xvii, ch. v, § 20). See Food.

2. *Sacrificial.*—It was a well-established rabbinical maxim (Mishna, *Yoma*, v, 1; *Menachoth*, xciii, 2) that the blood of a victim is essential to atonement (אֵין כַּפָּרָה אֶלָּא בְדָם, i. e. "there is no expiation except by blood"), a principle recognised by the author of the Epistle to the Hebrews (χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις, ix, 22). See Bähr, *Symbol.* ii, 201 sq. See Expiation. The blood of sacrifices was caught by the Jewish priest from the neck of the victim in a ba-

sin, then sprinkled seven times (in the case of birds at once shed out) on the altar, i. e. on its horns, its base, or its four corners, or on its side above or below a line running round it, or on the mercy-seat, according to the quality and purpose of the offering; but that of the Passover on the lintel and door-posts (Exod. xii; Lev. iv, 5-7; xvi, 14-19; Ugolini, *Thes.* vol. x and xiii). There was a drain from the Temple into the brook Cedron to carry off the blood (Maimon. *apud* Cramer *de Ara Exter.* Ugolini, viii). It sufficed to pour the animal's blood on the earth, or to bury it, as a solemn rendering of the life to God. See SACRIFICE.

3. *Homicidal.*—In this respect "blood" is often used for *life:* God "will require the blood of man;" he will punish murder in what manner soever committed (Gen. ix, 5). "His blood be upon us" (Matt. xxvii, 25), let the guilt of his death be imputed to us. "The voice of thy brother's blood crieth;" the murder committed on him crieth for vengeance (Gen. iv, 10). "The avenger of blood;" he who is to avenge the death of his relative (Num. xxxv, 24, 27). The priests under the Mosaic law were constituted judges between "blood and blood," that is, in criminal matters, and when the life of man was at stake; they had to determine whether the murder were casual or voluntary, whether a crime deserved death or admitted of remission (Deut. xvii, 8). In case of human bloodshed, a mysterious connection is observable between the curse of blood and the earth or land on which it is shed, which becomes polluted by it; and the proper expiation is the blood of the shedder, which every one had thus an interest in exacting, and was bound to seek (Gen. iv, 10; ix, 4-6; Num. xxxv, 33; Psa. cvi, 38). See AVENGER OF BLOOD. In the case of a dead body found and the death not accounted for, the guilt of blood attached to the nearest city, to be ascertained by measurement, until freed by prescribed rites of expiation (Deut. xxi, 1-9). The guilt of murder is one for which a satisfaction" was forbidden (Num. xxxv, 31). See MURDER.

4. In a slightly *metaphorical* sense, "blood" sometimes means *race* or nature, by virtue of relationship or consanguinity: God "hath made of *one* blood all nations of men" (Acts xvii, 26). It is also used as the symbol of slaughter and mortality (Isa. xxxiv, 3; Ezek. xiv, 19). It also denotes every kind of premature death (Ezek. xxxii, 6; xxxix, 18). "The bold imagery of the prophet," says Archbishop Newcome, "is founded on the custom of invitations to feasts after sacrifices; kings, princes, and tyrants being expressed by rams, bulls, and he-goats." Blood is sometimes put for sanguinary purposes, as in Isa. xxxiii, 15, "He that stoppeth his ears from hearing of blood," or, more properly, who stoppeth his ears to the proposal of bloodshed. To "wash the feet in blood" (Psa. lviii, 10) is to gain a victory with much slaughter. To "build a town with blood" (Hab. ii, 12) is by causing the death of the oppressed laborers as slaves.

Wine is called the blood of the grape; "He washed his garments in wine, and his clothes in the blood of grapes" (Gen. xlix, 11). Here the figure is easily understood, as any thing of a red color may be compared to blood. See Wemyss, *Symbol. Dict.* s. v.

FLESH AND BLOOD are placed in opposition to a superior or spiritual nature: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (Matt. xvi, 17). Flesh and blood are also opposed to the glorified body: "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv, 50). They are opposed to evil spirits: "We wrestle not against flesh and blood," against visible enemies composed of flesh and blood, "but against principalities and powers," etc. (Eph. vi, 12). See EUCHARIST.

BLOOD AND WATER (John xix, 34) are said to have issued from our Lord's side when the soldier pierced him on the cross. The only natural explanation that can be offered of the fact is to suppose that some effusion had taken place in the cavity of the chest, and that the spear penetrated below the level of the fluid. Supposing this to have happened, and the wound to have been inflicted shortly after death, then, in addition to the water, blood would also have trickled down, or, at any rate, have made its appearance at the mouth of the wound, even though none of the large vessels had been wounded. It is not sufficient to suppose that the pericardium was pierced; and, if effusion had taken place there, it might also have taken place in the cavities of the pleura; but, during health, neither the pericardium nor the pleura contains fluid, being merely lubricated with moisture on their internal or opposing surfaces, so as to allow of free motion to the heart and lungs.

It is more probable, however, from all the symptoms in the case, that the immediate pathological cause of Christ's death was a proper *rupture of the heart.* The chief of these particulars are the following: (1.) The suddenness of his death, which so surprised Pilate (Mark xv, 44), who was accustomed to see sufferers linger for days upon the cross. See CRUCIFY. (2.) The loud cries just before expiring, which usually accompany the sense of suffocation resulting from the congestion of blood at the heart in such cases. (3.) The sanguineous effusion from the pores that occurred in the garden the preceding night during a similar paroxysm of mental and physical tension. (4.) The separation of the *serum* ("water") from the *crassamentum* (clotted "blood") in this case, which can only be medically accounted for by this supposition, as otherwise the blood would have become coagulated in the veins, and no such effusion as above could have occurred. (See *Physical Cause of the Death of Christ*, by Wm. Stroud, M.D., London, 1847, p. 399-420.)

The puncture by the soldier's spear was therefore in the lower part of the pericardium itself, on the *left* side, as would most naturally have resulted from a thrust with the right hand of one standing on the ground and opposite; this alone, had not Christ been already dead, would necessarily have been a fatal wound.

Treatises on this subject have been written in Latin by Bartholin (Lugd. B. 1648, Lips. 1683 and since), Jacobi (Lips. 1663), Loescher (Viteb. 1697), Quenstedt (ib. 1678), Saubert (Helmst. 1676), Sagittarius (Jen. 1673), Schertzer (*Tusc. Disputt.* 8), Suanten (Rost. 1686), Triller (Viteb. 1775), Wedel (Jen. 1686), Calon (Viteb. 1679, 1736), Dreschler (Lips. 1678), Eschenbach (Rost. 1775), Derschow (Jen. 1661), Haferung (Viteb. 1732), Koeher (Dresd. 1698), Meisner (Viteb. 1662), Quenstedt (Viteb. 1663), Wegner (Reg. 1705), Höpfner (Lips. 1621), Loescher (Viteb. 1681), Quenstedt (Viteb. 1681), Schuster (Chemn. 1741). See BLOODY SWEAT.

BLOOD-BAPTISM. In the early Church, one devoted to martyrdom without baptism was reckoned among the catechumens; martyrdom, being regarded as a full substitute, was therefore styled *blood-baptism.* This notion was derived from several passages of Scripture (Matt. x, 39; Luke xii, 50). When baptism was reckoned essential to salvation, martyrdom was also considered a passport to heaven. It was therefore made a substitute for baptism. See Bingham, *Orig. Eccles.* bk. x, ch. ii, § 20.

BLOOD, ISSUE OF (in Heb. זוֹב דָּם), is in Scripture applied only to the case of women under menstruation or the *fluxus uteri* (Lev. xv, 19 30; Matt. ix, 20, γυνὴ αἱμορρόουσα; Mark v, 25, and Luke viii, 43, οὖσα ἐν ῥύσει αἵματος). The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days; after which the woman was to be purified by the customary offering. The "bloody flux" (δυσεντερία) in Acts xxviii, 8, where the patient is of the male sex, is probably a medically correct term (see Bartholini, *De Morbis Biblicis*, 17). In Matt. ix,

20, the disease alluded to is *hæmorrhage;* but we are not obliged to suppose that it continued unceasingly for twelve years. It is a universal custom, in speaking of the duration of a chronic disease, to include the intervals of comparative health that may occur during its course; so that when a disease is merely stated to have lasted a certain time, we have still to learn whether it was of strictly a continuous type, or whether it intermitted. In the present case, as this point is left undecided, we are quite at liberty to suppose that the disease did intermit, and can therefore understand why it did not prove fatal even in twelve years. It was most likely *uterine* in this instance, and hence the delicacy of the woman in approaching Christ, and her confusion on being discovered. See FLUX.

BLOOD-REVENGE, or revenge for bloodshed, was regarded among the Jews, as among all the ancient and Asiatic nations, not only as a right, but even as a duty, which devolved upon the nearest relative of the murdered person, who on this account was called גֹּאֵל הַדָּם, *goël' had-dam'*, the *reclaimer of blood*, or one who demands restitution of blood, similar to the Latin *sanguinem repetere*. See AVENGER OF BLOOD.

1. *Jewish.*—The Mosaic law (Num. xxxv, 31) expressly forbids the acceptance of a ransom for the forfeited life of the murderer, although it might be saved by his seeking an asylum at the altar of the tabernacle in case the homicide was accidentally committed (Exod. xxi, 13; 1 Kings i, 50; ii, 28). When, however, in process of time, after Judaism had been fully developed, no other sanctuary was tolerated but that of the Temple at Jerusalem, the chances of escape for such a homicide from the hands of the avenger ere he reached the gates of the Temple became less in proportion to the distance of the spot where the murder was committed from Jerusalem; six *cities of refuge* were in consequence appointed for the momentary safety of the murderer in various parts of the kingdom, the roads to which were kept in good order to facilitate his escape (Deut. xix, 3). Thither the avenger durst not follow him, and there he lived in safety until a proper examination had taken place before the authorities of the place (Josh. xx, 6, 9), in order to ascertain whether the murder was a wilful act or not. In the former case he was instantly delivered up to the *goël*, against whom not even the altar could protect him (Exod. xxi, 14; 1 Kings ii, 29); in the latter case, though he was not actually delivered into the hands of the *goël*, he was notwithstanding not allowed to quit the precincts of the town, but was obliged to remain there all his lifetime, or until the death of the high-priest (Num. xxxv, 6; Deut. xix, 3; Josh. xx, 1-6), if he would not run the risk of falling into the hands of the avenger, and be slain by him with impunity (Num. xxxv, 26; Deut. xix, 6). That such a voluntary exile was considered more in the light of a punishment for manslaughter than a provision for the safe retreat of the homicide against the revengeful designs of the *goël*, is evident from Num. xxxv, 32, where it is expressly forbidden to release him from his confinement on any condition whatever. That the decease of the high-priest should have been the means of restoring him to liberty was probably owing to the general custom among the ancients of granting free pardon to certain prisoners at the demise of their legitimate prince or sovereign, whom the high-priest represented, in a spiritual sense, among the Jews. These wise regulations of the Mosaical law, so far as the spirit of the age allowed it, prevented all family hatred, persecution, and war from ever taking place, as was inevitably the case among the other nations, where any bloodshed whatever, whether wilful or accidental, laid the homicide open to the *duty* of revenge by the relatives and family of the slain person, who again, in their turn, were then similarly watched and hunted by the opposite party, until a family-war of extermination had *legally* settled itself from generation to generation, without the least prospect of ever being brought to a peaceful termination. Nor do we indeed find in the Scriptures the least trace of any abuse or mischief ever having arisen from these regulations (comp. 2 Sam. ii, 19 sq.; iii, 26 sq.). The spirit of all legislation on the subject has probably been to restrain the license of punishment assumed by relatives, and to limit the duration of feuds. The law of Moses was very precise in its directions on the subject of retaliation. See GOEL.

(1.) The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (גֹּאֵל, *the redeemer*, or *avenger*, as next of kin, Gesen. s. v. p. 254, who rejects the opinion of Michaëlis, giving it the sig. of "polluted," i. e. till the murder was avenged; Sept. ὁ ἀγχιστεύων; Vulg. *propinquus occisi;* Num. xxxv, 19), and was bound to execute retaliation himself if it lay in his power. The king, however, in later times appears to have had the power of restraining this license. The shedder of blood was thus regarded as impious and polluted (Num. xxxv, 16-31; Deut. xix, 11; 2 Sam. xiv, 7, 11; xvi, 8, and iii, 29, with 1 Kings ii, 31, 33; 1 Chron. xxiv, 22-35).

(2.) The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv, 16; 2 Kings xiv, 6; 2 Chron. xxv, 4; Jer. xxxi, 29, 30; Ezek. xviii, 20; Joseph. *Ant.* iv, 8, 39).

(3.) The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed out of the 48 as cities of refuge, three on each side of the Jordan (Num. xxxv, 22, 23; Deut. xix, 4-6). The cities were Kedesh, in Mount Naphtali; Shechem, in Mount Ephraim; Hebron, in the hill-country of Judah; on the east side of Jordan, Bezer in Reuben; Ramoth, in Gad; Golan, in Manasseh (Josh. xx, 7, 8). The elders of the city of refuge were to hear his case and protect him till he could be tried before the authorities of his own city. If the act were then decided to have been involuntary, he was taken back to the city of refuge, round which an area with a radius of 2000 (3000, Patrick) cubits was assigned as the limit of protection, and was to remain there in safety till the death of the high-priest for the time being. Beyond the limit of the city of refuge the revenger might slay him, but after the high-priest's death he might return to his home with impunity (Num. xxxv, 25, 28; Josh. xx, 4, 6). The roads to the cities were to be kept open (Deut. xix, 3).

To these particulars the Talmudists add, among others of an absurd kind, the following; at the cross-roads posts were erected bearing the word מִקְלָט, *refuge*, to direct the fugitive. All facilities of water and situation were provided in the cities; no implements of war or chase were allowed there. The mothers of high-priests used to send presents to the detained persons to prevent their wishing for the high-priest's death. If the fugitive died before the high-priest, his bones were sent home after the high-priest's death (P. Fagius in *Targ.* Onk. Ap., Rittershus. *de Jure Asyli*, in the *Crit. Sacr.* viii, 159; Lightfoot, *Cent Chorogr.* c. 50, *Op.* ii, 208).

(4.) If a person were found dead, the elders of the nearest city were to meet in a rough valley untouched by the plough, and, washing their hands over a beheaded heifer, protest their innocence of the deed, and deprecate the anger of the Almighty (Deut. xxi, 1-9) See HOMICIDE.

2. *Other Ancient Nations.*—The high estimation in which *blood-revenge* stood among the ancient Arabs may be judged of from the fact that it formed the subject of their most beautiful and elevated poetry (comp. the *Scholiast. Taurizi* to the 16th poem in Schultens' *Excerp. Hamas*). Mohammed did not abolish, but modified, that rigorous custom, by allowing the accept-

ance of a ransom in money for the forfeited life of the murderer (*Koran*, ii, 173–175), and at the worst forbidding the infliction of any cruel or painful death (*ibid.* xvii, 35). It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The early impressions and practice on this subject may be gathered from writings of a different though very early age and of different countries (Gen. xxxiv, 30; Hom. *Il.* xxiii, 84, 88; xxiv, 480, 482; *Od.* xv, 270, 276; Müller on Æschyl. *Eum.* c. ii, A and B). Compensation for murder is allowed by the Koran, and he who transgresses after this by killing the murderer shall suffer a grievous punishment (Sale, *Koran*, ii, 21, and xvii, 230). Among the Bedouins and other Arab tribes, should the offer of blood-money be refused, the "*Thar*," or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the desert, or even rove through the towns and villages on its borders with a chain found his neck and in rags, begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the "*Thar*" for escape. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. Similar customs, with local distinctions, are found in Persia, Abyssinia, among the Druses and Circassians (Niebuhr, *Descr. de l'Arabie* p. 28, 30; *Voyage*, ii, 350; Burckhardt, *Notes on the Bedouins*, p. 66, 85; *Travels in Arabia*, i, 409, ii, 330; *Syria*, p. 540, 113, 643; Layard, *Nin. and Bab.* p. 305-307; Chardin, *Voyages*, vi, 107-112). Money-compensations for homicide are appointed by the Hindoo law (Sir W. Jones, vol. iii, chap. vii); and Tacitus remarks that among the German nations "a homicide is atoned by a certain number of sheep or cattle" (*Germ.* 21). By the Anglo-Saxon law also, money-compensation for homicide, *wer-gild*, was sanctioned on a scale proportioned to the rank of the murdered person (Lappenberg, ii, 336; Lingard, i, 411, 414).

Of all the other nations, the Greeks and Romans alone seem to have possessed *cities of refuge* (Serv. *ad Æn.* viii, 342; Liv. i, 8; Tac. *Ann.* iii, 60), of which Daphne, near Antioch, seems to have been one of the most prominent (2 Macc. iv, 34; comp. Potter's *Greek Archæol.* i, 480), and to have served as a refuge even for wilful murderers. The laws and customs of the ancient Greeks in cases of murder may be gathered from the principle laid down by Plato on that head (*De Legib.* ix, in t. ix, p. 28 sq.): "Since, according to tradition, the murdered person is greatly irritated against the murderer during the first few months after the perpetration of the deed, the murderer ought therefore to inflict a punishment upon himself by exiling himself from his country for a whole year, and if the murdered be a foreigner, by keeping away from his country. If the homicide subjects himself to such a punishment, it is but fair that the nearest relative should be appeased and grant pardon; but in case he does not submit to that punishment, or dares even to enter the temple while the guilt of blood is still upon his hands, the avenger shall arraign him before the bar of justice, where he is to be punished with the infliction of a double fine. But in case the avenger neglects to proceed against him, the guilt passes over to him (the avenger), and any one may take him before the judge, who passes on him the sentence of banishment for five years." See ASYLUM.

3. *In Christendom.*—That such institutions are altogether at variance with the spirit of Christianity may be judged from the fact that revenge, so far from being counted a right or duty, was condemned by Christ and his apostles as a vice and passion to be shunned (Acts vii, 60; Matt. v, 44; Luke vi, 28; Rom. xii, 14 sq.; comp. Rom. xiii, where the power of executing revenge is vested in the authorities alone).

In Europe the custom of blood-revenge is still prevalent in Corsica and Sardinia, where, however, it is more the consequence of a vindictive character than of an established law or custom. A Corsican never passes over an insult without retaliation, either on the offender or his family, and this cruel and un-Christian custom (*vendetta traversa*, mutual vengeance) is the source of many assassinations. The celebrated General Paoli did his best to eradicate this abominable practice, but his dominion was of too short duration for the effective cure of the evil, which has gained ground ever since the first French Revolution, even among the female sex. It is calculated that about four hundred persons yearly lose their lives in Sardinia by this atrocious habit (Simonot, *Lettres sur la Corse*, p. 314). See MURDER.

BLOODY SWEAT. According to Luke xxii, 44, our Lord's sweat was "as great drops of blood falling to the ground." Michaelis takes the passage to mean nothing more than that the drops were as *large* as falling drops of blood (*Anmerk. fur Ungelehrte*, ad loc.). This, which also appears to be a common explanation, is liable to some objection. For, if an ordinary observer compares a fluid which he is accustomed to see colorless, to blood, which is so well known and so well characterized by its color, and does not specify any particular point of resemblance, he would more naturally be understood to allude to the color, since it is the most prominent and characteristic quality.

There are several cases recorded by the older medical writers under the title of bloody sweat. With the exception of one or two instances, not above suspicion of fraud, they have, however, all been cases of general hæmorrhagic disease, in which blood has flowed from different parts of the body, such as the nose, eyes, ears, lungs, stomach, and bowels, and, lastly, from various parts of the skin. The greater number of cases described by authors were observed in women and children, and sometimes in infants. The case of a young lady who was afflicted with cutaneous hæmorrhage is detailed by Mesaporiti in a letter to Valisneri. She is noticed to have been cheerful, although she must have suffered greatly from debility and febrile symptoms (*Phil. Trans.* No. 303, p. 2114). The case of an infant, only three months old, affected with the same disease, is related by Du Gard (*Phil. Trans.* No. 109, p. 193). A similar case is described in the *Nov. Act. Acad. Nat. Cur.* iv, 193. See also *Eph. Acad. Nat. Cur.* obs. 41; and, for other references, Copland's *Dict. of Med.* ii, 72. Where hæmorrhagic diathesis exists, muscular exertion, being a powerful exciting cause of all kinds of hæmorrhage, must likewise give rise to the cutaneous form of the disease.

The above are all instances of a *chronic* nature, resulting from a general *diseased* state of the blood-vessels, and are therefore little in point as illustrating the case of our Saviour, whose emotions were the cause of this temporary phenomenon while in full health. See AGONY. A late ingenious and careful writer, whose profession qualifies him to judge in the matter (*The Physical Cause of the Death of Christ*, by Wm. Stroud, M.D., London, 1847), thus maintains the possibility of proper bloody sweat, under strong mental exertion, especially in cases of anxiety and terror. The author, in brief, gives us the rationale of this phenomenon, and then cites a number of cases in which it has actually occurred: "Perspiration, both sensible and insensible, takes place from the mouths of small regularly organized tubes, which perforate the skin in all parts of the body, terminating in blind extremities internally, and by innumerable orifices on the outer surface. These tubes are surrounded by a net-work of minute vessels, and penetrated by the ultimate ramifications of arteries which, according to the

force of the local circulation, depending chiefly on that of the heart, discharge either the watery parts of the blood in the state of vapor, its grosser ingredients in the form of a glutinous liquid, or, in extreme cases, the entire blood itself. The influence of the invigorating passions, more especially in exciting an increased flow of blood to the skin, is familiarly illustrated by the process of blushing, either from shame or anger; for during this state the heart beats strongly, the surface of the body becomes hot and red, and, if the emotion is very powerful, breaks out into a warm and copious perspiration, the first step toward a bloody sweat" (*Physical Cause*, p. 85, 86). See SWEAT.

The following instances of *diapedesis*, or sweating of blood, show that the author's philosophy is not without its accompanying facts. Brevity allows us only a condensed statement of a few of the instances cited by him (p. 379 sq.). An Italian officer, in 1552, threatened with a public execution, "was so agitated at the prospect of an ignominious death that he sweated blood from every part of his body." A young Florentine, unjustly ordered to be put to death by Pope Sixtus V, when led to execution, "through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body; a circumstance which many regarded as certain proof that nature condemned the severity of a sentence so cruelly hastened, and invoked vengeance against the magistrate himself, as therein guilty of murder." In the Ephemerides, it is stated that "a young boy, who, having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows on which they were executed, and was there observed to sweat blood from his whole body." Maldonato mentions "a robust and healthy man at Paris, who, on hearing sentence of death passed upon him, was covered with a bloody sweat." Other instances of the same kind also are on record. Schenck gives the case of "a nun who fell into the hands of soldiers; and on seeing herself encompassed with swords and daggers, threatening instant death, was so terrified and agitated that she discharged blood from every part of her body, and died of hæmorrhage in the sight of her assailants." The case of a sailor is also given, who "was so alarmed by a storm that through fear he fell down, and his face sweated blood, which, during the whole continuance of the storm, returned like ordinary sweat." Catharine Merlin, of Chambery, at the age of forty-six, being strong and hale, received a kick from a bullock in the pit of the stomach, which was followed by vomiting blood. This having been suddenly stopped by her medical attendants, the blood made its way through the pores of various parts of her body, the discharge recurring usually twice in twenty-four hours. It was preceded by a prickly sensation, and pressure on the skin would accelerate the flow and increase the quantity of blood. The *Medico-Chirurgical Review* for Oct. 1831, gives the case of a female subject to hysteria, who, when the hysteric paroxysm was protracted, was also subject to this bloody perspiration. And in this case she continued at different times to be affected with it for three months, when it gave way to local bleeding and other strong revulsive measures. But the case of the wretched Charles IX of France is one of the most striking that has as yet occurred. The account is thus given by De Mezeray: "After the vigor of his youth and the energy of his courage had long struggled against his disease, he was at length reduced by it to his bed at the castle of Vincennes, about the 8th of May, 1574. During the last two weeks of his life his constitution made strange efforts. He was affected with spasms and convulsions of extreme violence. He tossed and agitated himself continually, and his blood gushed from all the outlets of his body, even from the pores of his skin; so that on one occasion he was found bathed in a bloody sweat." From these and other instances that might be cited, it is clearly evident that the sweating of blood may be produced by intense mental emotion. The instances of it are comparatively rare, it is true, but, nevertheless, perfectly well authenticated. See BLOOD AND WATER.

Blossom (usually נֵץ, *nets*), the flower of a tree (Gen. xl, 10). The almond rod of Aaron, which, by the miraculous power of God, was made to bud and blossom and bring forth almonds (Num. xvii, 8), was, in the opinion of some commentators, a very suitable emblem of Him who first arose from the grave; and as the light and warmth of the vernal sun seems first to affect this symbolical tree (Jer. i, 11), it was with great propriety that the bowls of the golden candlestick were shaped like almonds. Most commentators think that the rod of Aaron continued to retain its leaves and fruit after it was laid up in the tabernacle; and some writers are of opinion that the idea of the thyrsus, or rod encircled with vine branches, which Bacchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod that blossomed. See AARON; ROD.

Blot. To blot out (מָחָה, *machah'*) signifies to obliterate; therefore to blot out living things, or the name or remembrance of any one, is to destroy or to abolish, as in Gen. vii, 4, where for "destroy" we should read, as in the margin, "blot out." Also a sinful stain, a reproach, is termed a blot in Job xxxi, 7; Prov. ix, 7. To blot out sin is fully and finally to forgive it (Isa. xliv, 22). To blot men out of God's book is to deny them his providential favors, and to cut them off by an untimely death (Exod. xxxii, 32, 33; Psa. lxix, 28). When Moses says, in the passage referred to above, "Blot me, I pray thee, out of thy book which thou hast written," we are to understand the written book merely as a metaphorical expression, alluding to the records kept in the courts of justice, where the deeds of criminals are registered, and which signifies no more than the purpose of God in reference to future events; so that to be cut off by an untimely death is to be blotted out of this book. The not blotting the name of the saints out of the book of life (Rev. iii, 5) denotes their final happiness in heaven.

Blount, CHARLES, a noted English Deist, born in Upper Holloway in 1654. In 1679 he published his *Anima mundi*, containing a historical account of the opinions of the ancients concerning the condition of the soul after death. This pamphlet created a violent stir, and was condemned by Compton, bishop of London. In 1680 he published his most celebrated work, viz., the first two books of Philostratus, containing the life of Apollonius of Tyana, with philological notes. This work, said to have been taken from the papers of Lord Herbert of Cherbury, was suppressed as soon as it appeared, but it was translated into French and published in that country. In 1683 his *Religio Laici* appeared anonymously. Blount was a vulgar man, of limited learning, and a great plagiarist. He shot himself in 1693, in despair at the refusal of his first wife's sister to marry him. His *Miscellaneous Works*, with a biography, appeared in 1695 (Lond. 12mo).—Macaulay, *Hist. Eng.* iv, 281; Mosheim, *Ch. Hist.* iii, 267; Leland, *Deistical Writers*, ch. iv; Landon, ii, 295.

Blue (תְּכֵלֶת, *teke'leth*), almost constantly associated with purple, occurs repeatedly in Exod. xxv–xxxix; also in Num. iv, 6, 7, 9, 11, 12; xv, 38; 2 Chron. ii, 7, 14; iii, 14; Esth. i, 6; viii, 15; Jer. x, 9; Ezek. xxiii, 6; xxvii, 7, 24; Sept. generally ὑάκινθος, ὑακίνθινος, and in Ecclus. xl, 4; xlv, 10; 1 Macc. iv, 23; and so Josephus, Philo, Aquila, Symmachus, Theodotion, Vulgate, and Jerome. (In Esth. i, 6, the word translated "blue" is the same elsewhere rendered "linen.") This color is supposed to have been obtained from a purple shell-fish of the Mediterranean, the *conchylium* of the ancients, the *Helix ianthina* of

Linnæus (*Syst. Nat.* t. i, pt. vii, p. 3645; and see Forskal's *Descriptio Animal.* p. 127), called *chilzon'* (חִלְזוֹן) by the ancient Jews. Thus the Pseudo-Jonathan, in Deut. xxxiii, 19, speaks of the Zebulonites, who dwelt at the shore of the great sea, and caught *chilzon*, with whose juice they dye thread of a hya-

Helix Ianthina.

cinthine color. The Scriptures afford no clew to this color; for the only passages in which it seems, in the English version, to be applied to something that might assist our conceptions are mistranslated, namely, "The blueness of a wound" (Prov. xx, 30), and "A blue mark upon him that is beaten" (Ecclus. xxiii, 10), there being no reference to color in the original of either. The word in the Sept. and Apocrypha refers to the hyacinth; but both the flower and stone so named by the ancients are disputed, especially the former. Yet it is used to denote dark-colored and deep purple. Virgil speaks of *ferrugineos hyacinthos*, and Columella compares the color of the flower to that of clotted blood, or deep, dusky red, like rust (*De Re Rust.* x, 305). Hesychius defines *ὑακίνθινον· ὑπομελανίζον, πορφυρίζον.* It is plainly used in the Greek of Ecclus. xl, 4, for the royal purple. Josephus evidently takes the Hebrew word to mean "sky-color;" for in explaining the colors of the vail of the Temple, and referring to the blue (Exod. xxvi, 31), he says that it represented the air or sky (*War*, v, 4); he similarly explains the vestment of the high-priest (*Ant.* iii, 7, 7; and see Philo, *Vita Mosis*, iii, 148; t. ii, ed. Mangey). These statements may be reconciled by the fact that, in proportion as the sky is clear and serene, it assumes a dark appearance, which is still more observable in an Eastern climate. See PURPLE.

The chief references to this color in Scripture are as follows: The robe of the high-priest's *ephód* was to be all of blue (Exod. xxviii, 31); so the loops of the curtains to the tabernacle (xxvi, 4); the ribbon for the breastplate (xxviii, 28), and for the plate for the mitre (ver. 37; comp. Ecclus. xlv, 10); blue cloths for various sacred uses (Num. iv, 6, 7, 9, 11, 12); the people commanded to wear a ribbon of blue above the fringe of their garments (Num. xv, 38); it appears as a color of furniture in the palace of Ahasuerus (Esth. i, 6), and part of the royal apparel (viii, 15); array of the idols of Babylon (Jer. x, 9); of the Assyrian nobles, etc. (Ezra xxiii, 6; see Braunius, *De Vestitu*, i, 9 and 13; Bochart, iii, 670). See COLOR.

Blumhardt, CHRISTIAN GOTTLIEB, a German theologian, was born at Stuttgart in 1779, became in 1803 secretary of the "Deutsche Christenthumsgesellschaft" of Basel, and in 1816 director of the Basel Missionary Society. He died in 1838. He wrote, among other works, a History of Christian Missions (*Versuch einer allgemeinen Missionsgeschichte der Kirche Christi*, Basel, 1828–37, 3 vols.), and was for twenty-three years editor of the Basel *Missionsmagazin.*

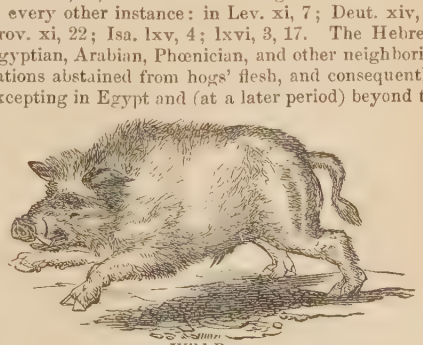
Blunt, Henry, A.M., a popular preacher and writer in the Church of England, for many years incumbent of Trinity Church, Upper Chelsea, was made rector of Streatham, Surrey, in 1835, and died 1843. His writings are chiefly expository, and include *Lectures on the History of Abraham* (Lond. 1834, 12mo, 7th ed.):—*Lectures on Jacob* (Lond. 1828, 12mo, 2d ed.):—*Lectures on Elisha* (Lond. 1846, 5th ed. 12mo):—*Lectures on the Life of Christ* (Lond. 1846, 10th ed. 3 vols. 12mo):—*Lectures on Peter* (Lond. 1830, 5th ed. 12mo):—*Lectures on St. Paul* (Lond. 1845, 10th ed. 2 vols. 12mo):—*Exposition of the Epistles to the Seven Churches* (Lond. 1838, 3d ed. 12mo):—*Exposition of the Pentateuch* (Lond. 1844, 3 vols. 12mo):—*Sermons in Trinity Church* (Lond. 1843, 12mo, 5th ed.)—*Posthumous Sermons* (Lond. 1844–5, 2d ed. 2 vols. 12mo).

Blunt, John James, an English divine and voluminous writer, was born in Newcastle 1794, and educated at St. John's College, Cambridge, of which he became fellow in 1816. In 1821 he became curate of Hodnet (to Reginald Heber), in 1834 rector of Great Oakley, Essex, and in 1839 Lady Margaret professor of divinity at Cambridge. He died in 1855. Among his writings are, *Sketch of the Reformation in England* (15 editions, 18mo):—*Undesigned Coincidences in the Writings both of the Old and New Testaments an Argument of their Veracity* (Lond. 1850, 8vo, 3d edition; also New York, 12mo). This edition includes three works previously published, viz. *The Veracity of the Books of Moses* (Lond. 1835, 8vo):—*The Veracity of the Historical Books of O. T.* (Hulsean Lect. 1831):—*The Veracity of the Gospels and Acts* (1828). He also wrote *Introductory Lectures on the Early Fathers* (1842, 8vo):—*Sermons before the University of Cambridge* (Lond. 1826–49, 3 vols. 8vo). His writings are not ephemeral, but have substantial value for the science of Apologetics.

Blythe, JAMES, D.D., an eminent Presbyterian minister, was born in North Carolina Oct. 28, 1765, and graduated at Hampden Sydney College 1789. In 1793 he was ordained pastor of Pisgah Church, Ky., and he preached there partly as pastor, partly as stated supply, for 40 years. In 1798 he was appointed professor of mathematics in Transylvania University, and he was afterward acting president for a number of years. In 1832 he was made president of South Hanover College, Ind., which office he held till 1836, when he accepted the pastoral charge of New Lexington Church, which he held until his death, May 20, 1842. —Sprague, *Annals*, iii, 591.

Boäner'ges (Βοανηργές, explained by *υἱοὶ βροντῆς, sons of thunder*, Mark iii, 17), a surname given by Christ to James and John, probably on account of their fervid, impetuous spirit (comp. Luke ix, 54, and see Olshausen thereon; see also Mark ix, 38; comp. Matt. xx, 20 sq.). The word *boanerges* has greatly perplexed philologists and commentators. It seems agreed that the Greek term does not correctly represent the original Syro-Chaldee word, although it is disputed what that word was. (See Gurlitt, *Ueb. d. Bedeutung d. Beinamens Βοανηργές*, in the *Theol. Stud. u. Krit.* 1829, iv, 715 sq.; Jungendres, *Etymon. voc. Βοαν.*, Norimb. 1748.) It is probably for בָּנֵי־רֻגֵּין, *Boyani'-Regets'*, a Galilean pronunciation of בְּנֵי רִגְז, *Beney'-Regaz'*, "sons of commotion," or of בְּנֵי רֶגֶשׁ, *Beney'-Re'gesh*, "sons of tumult." See JAMES; JOHN.

Boar (חֲזִיר, *chazir'*, in Arabic *chizron*) occurs in Psa. lxxx, 13, the same word being rendered "swine" in every other instance: in Lev. xi, 7; Deut. xiv, 8; Prov. xi, 22; Isa. lxv, 4; lxvi, 3, 17. The Hebrew, Egyptian, Arabian, and Phœnician, and other neighboring nations abstained from hogs' flesh, and consequently, excepting in Egypt and (at a later period) beyond the



Wild Boar.

Sea of Galilee, no domesticated swine were reared. In Egypt, where swine-herds were treated as the lowest of men, even to a denial of admission into the temples, and where to have been touched by a swine defiled the person nearly as much as it did a Hebrew, it is difficult to conjecture for what purpose these animals were kept so abundantly as it appears by the monumental pictures they were; for the mere service of treading down seed in the deposited mud of the Nile when the inundation subsided, the only purpose alleged, cannot be admitted as a sufficient explanation of the fact. Although in Palestine, Syria, and Phœnicia hogs were rarely domesticated, wild boars are often mentioned in the Scriptures, and they were frequent in the time of the Crusades; for Richard Cœur-de-Lion encountered one of vast size, ran it through with his lance, and, while the animal was still endeavoring to gore his horse, he leaped over its back, and slew it with his sword. At present wild boars frequent the marshes of the Delta, and are not uncommon on Mount Carmel and in the valley of Ajalah. They are abundant about the sources of the Jordan, and lower down, where the river enters the Dead Sea. The Koords and other wandering tribes of Mesopotamia, and on the banks of both the great rivers, hunt and eat the wild boar, and it may be suspected that the half human satyrs they pretend sometimes to kill in the chase derive their cloven-footed hind-quarters from wild boars, and offer a convenient mode of concealing from the women and public that the nutritive flesh they bring home is a luxury forbidden by their law. The wild boar of the East, though commonly smaller than the old breeds of domestic swine, grows occasionally to a very large size. It is passive while unmolested, but vindictive and fierce when roused. The ears of the species are small, and rather rounded, the snout broad, the tusks very prominent, the tail distichous, and the color dark ashy, the ridge of the back bearing a profusion of long bristles. It is doubtful whether this species is the same as that of Europe, for the farrow are not striped; most likely it is identical with the wild hog of India. The wild boar roots up the ground in a different manner from the common hog; the one turns up the earth in little spots here and there, the other ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine and other plants. "The chief abode of the wild boar," says Forbes, in his *Oriental Memoirs*, "is in the forests and jungles; but when the grain is nearly ripe, he commits great ravages in the fields and sugar plantations. The powers that subverted the Jewish nation are compared to the wild boar, and the wild beast of the field, by which the vine is wasted and devoured; and no figure could be more happily chosen (Psa. lxxx, 13). That ferocious and destructive animal, not satisfied with devouring the fruit, lacerates and breaks with his sharp tusks the branches of the vine, or with his snout digs it up by the roots and tramples it under his feet." Dr. Pococke observed very large herds of wild boars on the side of the Jordan, where it flows out of the Sea of Tiberias, and several of them on the other side lying among the reeds of the sea. The wild boars of other countries delight in like moist retreats. These shady marshes, then, it would seem, are called in the Scripture "woods," for it calls these animals "the wild boars of the woods." This habit of lurking in reeds was known to the Assyrians, and sculptured on their monuments (see Layard, *Nineveh and Babylon*, p. 109). The Heb. חֲזִיר is from an unused root חָזַר (*chazar'*, to *roll* in the mire). The Sept. renders it σῦς or ὗς, but in the N. T. χοῖρος is used for swine. See Swine.

Board is the rendering in the Auth. Vers. of the following words: לוּחַ, *lu'ăch* (a *tablet*, usually "table"), spoken of the enclosing materials of the altar, Exod. xxvii, 8; xxxviii, 7; of sculptured *slabs*, 1 Kings vii, 36 ("ledge"); of writing *tablets* ("table"), Isa. xxx, 8; Jer. xvii, 1; Hab. ii, 2; of the *valve* of folding-doors, Cant. viii, 9; of the *deck* of a ship, Ezek. xxvii, 5; צֶלַע, *tse'la*, a "rib," hence a *beam* (q. v.), 1 Kings vi, 15, 16; קֶרֶשׁ, *ke'resh*, a *plank*, i. e. of the tabernacle, Exod. xxvi, 15-29; xxv, 11; xxxvi, 20-34; xxxix, 33; xl, 18; Num. iii, 36; iv, 31; "bench," i. e. *deck*, Ezek. xxvii, 6; שְׂדֵרָה, *sederah'*, a *row*, e. g. of stones, 1 Kings vi, 9; of soldiers ("ranges"), 2 Kings xi, 8, 15; σανίς, a *plank* of a vessel, Acts xxvii, 44.

Boardman, George Dana, A.M., an American Baptist missionary, called "the apostle of the Karens," was born at Livermore, Maine, where his father was pastor of a Baptist church, Feb. 8, 1801. He studied at Waterville College, where he was converted in 1820. His attention while in college was strongly turned to the work of foreign missions, and he offered himself to the Baptist Board in April, 1823, and was accepted. After a period spent in study at Andover, he was ordained, and sailed from Philadelphia for Calcutta, July 16, 1825. After some time spent in Calcutta, on account of the war in Burmah, he reached his destined port, Maulmain, in 1827. In 1828 he was chosen to found a new station at Tavoy, and in three years he gathered a Christian Church of nearly 100 converted Karens. He died Feb. 11, 1831. On his tombstone at Tavoy are these words: "Ask in the Christian villages of yonder mountains, Who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your Bibles, your Sabbaths, and your words of prayer? LET THE REPLY BE HIS EULOGY."—King, *Memoir of Boardman* (Boston, 1836, 12mo); Sprague, *Annals*, vi, 733.

Boardman, Richard, one of the first Methodist ministers in America, was born in England in 1738, and became a Wesleyan preacher in 1763. In 1769, in answer to a call from Mr. Wesley, he volunteered as missionary for America. After several years' faithful service, he returned to England in 1774, and continued his itinerant labors in England and Ireland till his death at Cork, Oct. 4, 1782. He was a very successful preacher.—Sandford, *Wesley's Missionaries in America*, p. 22; Myles, *Chronological History*, p. 294; Wakely, *Heroes of Methodism*, p. 175; Stevens, *Hist. of M. E. Church*, i, 95, 197; Sprague, *Annals*, vii, 8.

Boat (usually πλοιάριον, a small ship [see Ship]; the word does not occur in the Old Test. except in the translation "ferry-boat" [see Ferry]). In the narrative of the shipwreck of Paul, recorded in the 17th chapter of the Acts, it is stated v. 17, "We had much work to come by the boat" (σκάφη, a *skiff*). Every ship had a boat, as at present, but it was not taken up at the commencement of the voyage and secured on the deck, but left on the water, attached to the stern by a rope; the difference may be thus accounted for: The modern navigator bids adieu to land, and has no further need for his boat; but the ancient mariner, in creeping along the coast, maintained frequent intercourse with the land, for which the boat was always kept ready. When, however, a storm arose, and danger was apprehended, and that the boat might be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the above passage we are to understand that this was done, and that there was much difficulty in thus securing the boat. See Shipwreck.

Bo'az (Heb. id. בֹּעַז, *alacrity*), the name probably of two men.

1. (Sept. and N. T. Βοόζ, Josephus Βόαζος.) A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. See Ruth. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of *goël*, he had those obligations publicly transferred with the

usual ceremonies to his own discharge; and hence it became his duty by the "levirate law" (q. v.) to marry Ruth (although it is hinted, Ruth iii, 10, that he was much her senior, and indeed this fact is evident whatever system of chronology we adopt), and to redeem the estates of her deceased husband Mahlon (iv, 1 sq.; Jahn, *Bibl. Arch.* § 157). B.C. prob. cir. 1360. He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed, from whom in a direct line our Lord was descended. No objection seems to have arisen on the score of Ruth's Moabitish birth; a fact which has some bearing on the date of the narrative (comp. Ezra ix, 1 sq.). See Bethlehem.

Boaz is mentioned in the genealogy, Matt. i, 5 ("Booz"), as the son of Salmon by Rahab, but there is some difficulty in assigning his date. The genealogy in Ruth (iv, 18 22) only allows ten generations for the 833 years from Judah to David, and only four for the 535 years between Salmon and David, if (as is almost certain from Matthew and from Jewish tradition) the Rahab mentioned is Rahab the harlot. If Boaz be identical with the judge Ibzan (q. v.), as is stated with little shadow of probability by the Jerusalem Talmud and various rabbins, several generations must be inserted. Dr. Kennicott, from the difference in form between Salmah and Salmon (Ruth v, 20, 21), supposes that by mistake two different men were identified (*Dissert.* i, 543); but we seem to want at least *three* generations, and this supposition gives us only one. Hence, even if we interpolate two generations before Boaz and one after Obed, still we must suppose each was the youngest son of his father, and that they did not marry till an advanced age (Dr. Mill, *On the Genealogies;* Lord Hervey, *Id.* p. 262, etc.; Browne, *Ordo Sæclorum*, p. 263). See Genealogy; David.

2. (Sept. Βολώζ, and in the latter passage translates Ἰσχύς, *strength*). The name given to the left-hand one of the two brazen pillars which Solomon erected in the court of the Temple (1 Kings vii, 21; 2 Chron. iii, 17); so called, either from the architect or (if it were a votive offering) from the donor. It was hollow, and surmounted by a chapiter five cubits high, ornamented with net-work and 100 pomegranates. The apparent discrepancies in stating the height of it arise from the including or excluding of the ornament which united the shaft to the chapiter, etc. See Jachin.

Boc'cas (Βοκκά), the son of Abisum, and father of Samias, in the genealogy of Ezra (1 Esdr. viii, 2); evidently the same elsewhere (Ezra vii, 4, etc.) called Bukki (q. v.).

Boccold, John (otherwise called *Bochhold, Bockel, Beccold,* or *John of Leyden*), was born at Leyden in 1510. He was first a tailor, afterward an actor. He joined the Anabaptists in Amsterdam, and went in 1533 to Münster, where he usurped, after the death of Matthiesen, the dignity of prophet, and later that of King of Zion. After Münster had been taken by the bishop in 1535, Boccold was put to death on Jan. 23, 1536. See Anabaptists.

Bochart, Samuel, one of the most eminent scholars of the Protestant Church, was born at Rouen in 1599, and was nephew on his mother's side to the celebrated Pierre Dumoulin. He studied at Sedan and Leyden, and his talent and proficiency showed itself very early. In September, 1628, he held disputations with Véron, the Jesuit, before a large audience of learned and noble men. Soon after appeared his *Geographia Sacra* (1646), which obtained for him such a high reputation that Queen Christina of Sweden wrote to him to invite him to come to Stockholm, and, when there, loaded him with distinctions. It is of little value, in the present state of science. On his return to Caen (1653) he married, and had one daughter, who was attacked with a slow disorder; this affected Bochart so fearfully that he died suddenly on the 16th of May, 1667. He was a man of almost unrivalled erudition, acquainted with Hebrew, Syriac, Chaldee, and Arabic. When old, he endeavored to acquire a knowledge of the Ethiopian tongue under Ludolf. His other most important work is *Hierozoicon, sive Historia animalium S. Scripturæ*, of which a modern edition was printed at Leipsic 1793–1796, in 3 vols. 4to, with notes by Rosenmüller, 3 vols. 4to. His complete works have been edited at Leyden by Johannes Leusden and Petrus de Villemandy, under the title *Opera omnia, hoc est, Phaleg, Chanaan, et Hierozoicon, quibus accesserunt Dissertationes Variæ, etc. Præmittitur Vita Auctoris à Stephano Morino scripta*, editio quarta (1712, 3 vols. fol.). See "Life and Writings of Bochart" in *Essays on Biblical Literature* (N. Y., 1829); Haag, *La France Protestante*, ii, 318.

Boch'eru (Heb. *Bokeru'*, בְּכֹרוּ, the *first-born* is *he;* Sept. translates πρωτότοκος αὐτοῦ), one of the six sons of Azel, a descendant of King Saul (1 Chron. viii, 38; ix, 44). B.C. much post 1037. See Becher.

Bo'chim (Heb. *Bokim'*, בֹּכִים, *weepers*, in the first occurrence with the art., הַבֹּכִים, *hab-Bokim*, where the Sept. translates ὁ Κλαυθμών, in the other passages Κλαυθμῶνες or Κλαυθμών), the name given to a place (apparently the site of an altar) where an "angel of the Lord" reproved the assembled Israelites for their disobedience in making leagues with the inhabitants of the land, and for their remissness in taking possession of their heritage. This caused a bitter weeping among the people, from which the place took its name (Judg. ii, 1, 5). "Angel" is here usually taken in the ordinary sense of "messenger," and he is supposed to have been a prophet, which is strengthened by his being said to have come from Gilgal; for it was not usual to say that an angel came from another place, and Gilgal (q. v.) was a noted station and resort of holy men. Most of the Jewish commentators regard this personage as Phinehas, who was at that time the high-priest. There are many, however, who deny that any man or created angel is here meant, and affirm that no other than the Great Angel of the Covenant is to be understood—the same who appeared to Moses in the bush, and to Joshua as the captain of Jehovah's host. This notion is grounded on the fact that "the angel," without using the usual formula of delegation, "Thus saith the Lord," says at once, "*I* made you to go up out of Egypt," etc. As the Gilgal near the Jordan is doubtless meant, and as the place in question lay on higher ground ("came up"), probably near Shiloh, where the tabernacle then was, we may conjecturally locate Bochim at the head of one of the valleys running up between them, possibly at the present ruins of *Khurbet Jeradeh*, a little south-east of Scilun (Van de Velde, *Map*).

Bodenstein. See Carlstadt.

Body (represented by numerous Heb. terms; Gr. σῶμα), the animal frame of man as distinguished from his spiritual nature. Body is represented as opposed to shadow or figure (Col. ii, 17). The ceremonies of the law are figures and shadows realized in Christ and the Christian religion. "The body of sin" (Rom. vi, 6), called also "the body of this death" (Rom. vii, 24), is to be understood of the system and habit of sin before conversion, and which is afterward viewed as a loathsome burden. The apostle speaks of a spiritual body in opposition to the animal (1 Cor. xv, 44). The term also indicates a society; the Church with its different members (1 Cor. xii, 20-27).

Boeheim. See Böheim.

Boehler, Peter, an eminent Moravian minister, was born Dec. 31, 1712, at Frankfort-on-the-Main, and was educated at Jena. On the 16th of December, 1737, Boehler received ordination as a minister from the hands of Count Zinzendorf, with whose benedictions

and instructions he was dispatched, *via* London, on a mission to the negro population of Carolina and Georgia. On reaching London he met John Wesley, and here began an intimacy which had great results in fixing Wesley's religious experience. See WESLEY. Boehler's mission was not very successful in Georgia; and the colonists, under his direction, removed to Pennsylvania about 1740. At the forks of the Delaware he was joined by Count Zinzendorf, Bishop Nitzschmann, David Nitzschmann, and his daughter Anna, who were engaged in the visitation of the North American churches, and whom he accompanied in their perilous enterprise. In the toils and privations peculiar to the earliest missionary settlements among the savages of North America, Boehler took his full share. His most peaceful labors were those in Bethlehem, where he labored as pastor with great diligence and success. Returning to England, he received ordination as a bishop. He had already been recognised as one of the superintendents of the North American congregations, and at the time of his death he was a director of the Brethren's "Unity"—offices of no ordinary trust and responsibility. His episcopal visitations were extensive, including the oversight of the Brethren's congregations in England, Ireland, and Wales. He also attended, officially, several foreign synods, and took part in their important deliberations. The archives of several settlements contain affectionate mention of the holy influence by which his public ministrations and pastoral counsels were attended. The March and April of the year in which he died were spent in the visitation of the settlement at Fulneck. A stone in the Moravian cemetery at Chelsea bears the following inscription: "Petrus Boehler, a Bishop of the Unitas Fratrum, departed April 27th, 1775, in the sixty-third year of his age."—*Wesleyan Magazine*, Aug. 1854; Stevens, *History of Methodism*, i, 100; Wesley, *Works*, iii, 61, 62, etc.; *Moravian* (newspaper), Nov. and Dec. 1861; Stevens, *Hist. of M. E. Church*, i, 34.

Bœhme, Christopher Frederick, a German theologian, was born in Eisenberg in 1766; in 1793 he became professor of the gymnasium at Altenberg; in 1800 he was made pastor of the Church of Magdalene, and in 1813 head pastor of Lucka. He died in 1844. Among his numerous works are, *Die Sache d. rationalen Supernaturalismus* (Neust. ab. Oder 1823); *Die Religion Jesu* (Halle, 1825, 2d ed. 1827); *Die Religion d. Apostel Jesu* (Halle, 1820); *Die Religion d. christlichen Kirche unserer Zeit* (Halle, 1832); *Die Lehre v. d. göttlichen Eigenschaften* (1821, 2d ed. 1826); *Briefe Pauli a. d. Römer* (Leipz. 1806); and *a. d. Hebräer* (Leipz. 1825).

Bœhme, Jacob (*Germ.* BÖHME; often written BEHMEN in English), a theosophist or mystical enthusiast, was born at Old Seidenburgh, a short distance from Görlitz, in Upper Lusatia, 1575. His parents being poor, he was employed in tending cattle from a very early age, and afterward apprenticed to a shoemaker, a business which he continued to follow after his marriage in 1594. He had the good fortune, for one in his station at that period, to learn reading and writing at the village school, and this was all the education he received; the terms from the dead languages introduced into his writings, and what knowledge he had of alchemy or the other sciences, being acquired in his own rude way subsequently, chiefly, perhaps, from conversation with men of learning, or a little reading in the works of Paracelsus and Fludd. He tells several marvellous stories of his boyhood: one of them is, that a stranger of a severe but friendly countenance came to his master's shop while he was yet an apprentice, and warned him of the great work to which God should appoint him. His religious habits soon rendered him conspicuous among his profane fellow-townsmen; and he carefully studied the Bible, especially the Apocalypse and the writings of Paul. He soon began to believe himself inspired, and about 1660 deemed himself the subject of special revelations. Acquiring a knowledge of the doctrines of Paracelsus, Fludd, and the Rosicrucians, he devoted himself also to practical chemistry, and made good progress in natural science. Revolving these things in his mind, and believing himself commissioned to reveal the mysteries of nature and Scripture, he imagined that he saw, by an inward light, the nature and *essences* of things. Still he attended faithfully to the duties of his humble home, publishing none of his thoughts until 1610, when he had a fresh "revelation," the substance of which he wrote in a volume called *Aurora, or the Morning-Red*, which was handed about in MS. until the magistrates, instigated by Richter, dean of Görlitz, ordered Bœhme to "stick to his last" and give over writing books. In seven years he had another season of "inward light," and determined no longer to suppress his views. In five years he wrote all the books named below, but only one appeared during his life, viz. *Der Weg zu Christo* (1624, translated into English, *The Way to Christ*, Lond. 1769, 12mo). Richter renewed his persecutions, and at last the magistrates requested Bœhme to leave his home. To avoid trouble Bœhme went to Dresden. It is said that he had not been there long before the Elector of Hanover assembled six doctors of divinity and two professors of the mathematics, who, in presence of the elector, examined Bœhme concerning his writings and the high mysteries therein. "They also proposed to him many profound queries in divinity, philosophy, and the mathematics, to all which he replied with such meekness of spirit, depth of knowledge, and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction." Soon after Bœhme's return to Görlitz, his adversary Richter died; and three months after, on Sunday, November 18, 1624, early in the morning, Bœhme asked his son Tobias if he heard the excellent music. The son replied "No." "Open," said he, "the door, that it may be better heard." Afterward he asked what the clock had struck, and said, "Three hours hence is my time." When it was near six he took leave of his wife and son, blessed them, and said, "Now go I hence into Paradise;" and, bidding his son to turn him, he fetched a deep sigh and departed. His writings (all in German) are as follows: 1. *Aurora*:—2. *Of the Three Principles* (1619):—3. *Of the Threefold Life of Man* (1620):—4. *Answers to the Forty Questions of the Soul*:—5. *Of the Incarnation of Jesus Christ; Of the Suffering, Death, and Resurrection of Christ; Of the Tree of Faith*:—6. *Of the Six Points, great and small*:—7. *Of the Heavenly and Earthly Mystery*:—8. *Of the Last Times*, to P. K.:—9. *De Signatura Rerum*:—10. *A Consolatory Book of the Four Complexions*:—11. *An Apology to Balthasar Tilken*, in two parts:—12. *Considerations upon Isaias Stiefel's Book*:—13. *Of True Repentance* (1622):—14. *Of True Resignation*:—15. *A Book of Regeneration*:—16. *A Book of Predestination and Election of God* (1623):—17. *A Compendium of Repentance*:—18. *Mysterium Magnum, or an Exposition upon Genesis*:—19. *A Table of the Principles, or a Key of his Writings*:—20. *Of the Supersensual Life*:—21. *Of the Divine Vision*:—22. *Of the Two Testaments of Christ, Baptism and the Supper*:—23. *A Dialogue between the Enlightened and Unenlightened Soul*:—24. *An Apology for the Book on True Repentance, against a Pamphlet of Gregory Richter*:—25. *A Book of* 177 *Theosophic Questions*:—26. *An Epitome of the Mysterium Magnum*:—27. *The Holy Weeks, or the Prayer Book*:—28. *A Table of the Divine Manifestation*:—29. *Of the Errors of the Sects of Ezekiel Meths and Isaias Stiefel, or Antistiefelius II*:—30. *A Book of the Last Judgment*:—31. *Letters to Divers Persons, with Keys for Hidden Words.* These works certainly contain many profound philosophical truths, but they are closely intermingled with singular and extravagant dreams respecting the Deity and the origin of all things. He delivered these as Divine

revelations. Swedenborg, St. Martin, and Baader are his legitimate successors. A large part of the matter of his books is sheer nonsense. After his death his opinions spread over Germany, Holland, and England. Even a son of his persecutor Richter edited at his own expense an epitome of Bœhme's works in eight volumes. The first collection of his works was published by Heinrich Betke (Amst. 1675, 4to). They were translated into Dutch by Van Beyerland, and published by him (12mo, 8vo, and 4to). More complete than Beyerland's is the edition by Gichtel (10 vols. 8vo, Amst. 1682). This was reprinted with Gichtel's manuscript *Marginalia* (Altona, 1715, 2 vols. 4to), and again, with a notice of former editions and some additions from Gichtel's *Memorialia* (1730). More recently an edition of his complete works was published by Schiebler (Leipz. 1831–47, 7 vols.; new edit. 1859 sq.). The best translation of his works into English is that by the celebrated William Law (Lond. 1764, 2 vols. 4to). Several accounts of his views were published about the end of the 17th century; among these the following may be mentioned: Jacob Bœhme's *Theosophic Philosophy, unfolded by Edward Taylor, with a short Account of the Life of J. B.* (Lond. 1691–4). The preacher and physician John Pordage, who died in London 1698, endeavored to systematize the opinions of Bœhme in *Metaphysica vera et divina*, and several other works. The *Metaphysica* was translated into German in three volumes (Francf. and Leipzig, 1725–28). Henry More also wrote a *Censura Philosophiæ Teutonicæ* on the mystical views of Bœhme. Among the most zealous supporters of Bœhme's theosophy in England were Charles and Durand Hotham, who published *Ad Philosophiam Teutonicam*, a Carlo Hotham (1648); and *Mysterium Magnum, with Life of Jacob Behmen*, by Durand Hotham, Esq. (1654, 4to). We have also *Memoirs of the Life, Death, Burial, and Wonderful Writings of Jacob Behmen*, by Francis Okely, formerly of St. John's College, Cambridge (Northampton, 1780, 8vo). Claude St. Martin published French translations of several of Bœhme's writings. Sir Isaac Newton, William Law, Schelling, and Hegel were all readers of Bœhme. William Law, in the app. to the 2d ed. of his *Appeal to all that Doubt or Disbelieve the Truths of the Gospel* (1756), mentions that among the papers of Newton were found many autograph extracts from the works of Bœhme. Law conjectures that Newton derived his system of fundamental powers from Bœhme, and that he avoided mentioning Bœhme as the originator of his system, lest it should come into disrepute; but this may well be doubted. It is said that Schelling often quotes Bœhme without acknowledgment. Bœhme's writings have certainly influenced both theology and philosophy to a considerable extent. In Germany he has followers still. For modern expositions of his system, more or less correct, see Hegel, *Gesch. d. Philosophie*, iii, 200–327; Baur, *Christl. Gnosis*, 558 sq.; Fouque, *J. Böhme, ein biog. Denkstein* (Greiz, 1831); Umbreit, *J. Böhme* (Heidelb. 1835); Hamberger, *Die Lehre J. Böhme's*, etc. (Munich, 1844); Fechner, *J. Böhme* (Görlitz, 1857); Peip, *J. Böhme, der deutsche Philosoph* (Leipz. 1860). See also Wesley, *Works*, iii, 254; iv, 74, 400; v, 669, 699, 703; Hagenbach, *History of Doctrines*, ii, 168, et al.; Mosheim, *Ch. Hist.* iii, 391; Tennemann, *Man. Hist. Phil.* § 331; Hurst, *History of Rationalism*, ch. i; Dorner, *Person of Christ*, div. ii, vol. ii, 319 sq.; *English Cyclopœdia*, s. v.

Boerner Manuscript (Codex Boernerianus), an important uncial MS. of the Greek Test., containing (with some *lacunæ*) Paul's epistles (of which it is generally designated as cod. G), with an interlinear Latin version. It belonged to Paul Junius, of Leyden, at whose death (1670) it became the property of Peter Francius, professor at Amsterdam; at the sale of his books in 1705, it was bought at a high price by C. F. Boerner, professor at Leipzig, from whom it takes its name. He lent it in 1719 to Bentley, who kept it for five years, endeavoring in vain to purchase it. It is now deposited in the library of the king of Saxony at Dresden. Rettig has proved that, as it is exactly of the same size and style with the Codex Sangallensis (Δ of the Gospels), the two once formed one volume together, being probably written toward the end of the ninth century in the monastery of St. Gall by some of the Irish monks who flocked thither, one of whom has left a curious Celtic epigram on one of the leaves. See Gall (St.) Manuscript. Scrivener has likewise shown its remarkable affinity with the Codex Augiensis (F of the Pauline Epistles), implying that they were both copied from the same venerable archetype, as they either supply each other's defects, or fail at the same passages. Küster first published readings from it in his reprint of Mill's *Gr. Test.* Among Bentley's papers has been found a transcription of the whole of it, but not in his own handwriting. It was very accurately published in full by Matthæi in 1791, in common type, with two fac-simile pages. Anger, Tischendorf, Tregelles, Böttiger, and Scrivener have since carefully collated it. It betrays certain marks of having been copied with a polemical view, but, in connection with the two MSS. named above, it forms a valuable aid to textual criticism.—Tregelles, in Horne's *Introd.* iv, 199; Scrivener, *Introd.* p. 135 sq. See Manuscripts, Biblical.

Boëthius (Anicius Manlius Torquatus Severinus), a celebrated Roman statesman and philosopher. Sprung from an illustrious house, he was born at Rome about 470, and went (according to one account) to study at Athens in 480. His father's death compelled him, in 490, to return to Rome. He was once elected consul (A.D. 510), was happily married, and had two sons, who in 522 were elevated to the consulate. He for a time enjoyed the high favor of Theodoric; but about 523, having been accused of treasonable attempts against the emperor, and of sacrilege and magic, he was condemned to exile and sent to Pavia, where he was cast into prison. Here he spent his solitary hours, amid the miseries and confinement of his cell, in literary labors, and during this period were composed his books *De Consolatione Philosophiæ*. In the following year he was beheaded in his prison. Baronius relates, upon the authority of Julius Marcianus, that after the head of Boethius had been struck off, he took it up in his two hands and carried it to an adjoining church, when he sank upon his knees before the altar and expired! Well may Cave add, "Nugatur planè infra viri prudentis gravitatem, purpuræ suæ dignitatem Card. Baronius!" His works are—1. *In Porphyrium a Victorino translatum dialogi II*:—2. *In Porphyrium a se Latinè versum libri II*:—3. *In Categorias Aristotelis libri II*, and other Commentaries on Aristotle:—4. *Introductio ad Catholicos syllogismos*, etc.:—5. *De Consolatione Philosophiæ libri V* (Lyons, 1502, 4to, with the commentaries of St. Thomas Aquinas; ibid. 1514; Basle, 1536, 8vo, by Murmellius; Antwerp, 1607, 8vo; Lyons, 1633, and with the Annotations of Renatus Vallinus, 1656; Riga, 1794, by Freitag; Linz, 1827, by Weingartner; Jena, 1843, by Obbarius). The Saxon version, by king Alfred, was published at Oxford, by Rawlinson, in 1698, from a modern transcript of the Cottonian MS., of which a few fragments only were saved. A number of theological treatises (especially three on the Trinity) are attributed to Boethius; but they were probably written by some other writer of the same name. It is not even satisfactorily established that he was a Christian at all. The *De Consolatione* was translated into English by Preston (1695), and into German by Freytag (Riga, 1794). The works of Boethius were collected and published at Venice, 1491; Basle, 1546, and, with *variorum* commentaries, in 1570 (2 vols. fol.); Leyden, 1671; Paris, 1680.—Landon, *Eccl. Dict.* ii, 300.

Bogatzky, Karl Heinrich von, a German writer

was born at Jankow, Silesia, Sept. 7, 1690. His father designed him for the army; but, having been taught by a pious mother, his religious life was decided at an early age, and he refused to be a soldier. He studied law at Jena and theology at Halle. In 1718 he returned to Silesia, and lived for several years in noble families, every where leading men to Christ. He finally returned to Halle, and remained there, doing works of charity, and writing hymns and books of devotion, until his death, June 15, 1774. He is chiefly remembered for his hymns, and for his *Goldenes Schatzkästlein d. Kinder Gottes* (Breslau, 1718), which has had an immense circulation. It is translated into English —*Golden Treasury of the Children of God* (York, 1821, and many editions—one by the American Tract Society, N. Y.). His autobiography was published by Knapp (*K. H. von Bogatzkys Lebenslauf von ihm selbst beschrieben*, Halle, 1801). See also Ledderhose, *Das Leben K. H. von Bogatzkys* (Heidelb. 1846).

Bogermann, Jan, a Dutch theologian, noted as president of the Synod of Dort, was born in 1576, at Oplewert, in Friesland. "He took a violent part in the religious controversies which inflamed, with unwonted fire, the Dutch mind at the beginning of the seventeenth century. His hatred of Arminianism extended itself (as theological hatred generally does) to the persons who upheld it, and his zeal was on various occasions gratified by securing the punishment of those who had the misfortune to differ in opinion from him." He translated Beza's book, *De la Punition des Heretiques* (*Punishment of Heretics*), and assailed Grotius in a polemical treatise, *Annotationes contra H. Grotium*. In 1618 he was elected president of the Synod of Dort; "but his conduct there does not seem to have given satisfaction to the Frieslanders who had delegated him, for he was accused on his return of having exceeded his instructions." His most useful work was the translation of the Bible. Four other persons were associated with him in the task, but the translation of the Old Testament is chiefly his work, and is characterized by taste, fidelity, and purity of language. It is still used in the Dutch churches. He died Sept. 11, 1637, at Franeker, in the university of which he was professor of divinity.—Hoefer, *Biographie Générale*, vi, 379; Chambers, *Encyclopædia*, s. v.

Bogomiles, an important sect of the twelfth century, kindred to the Massilians (q. v.), or perhaps the same. They seem to have represented parts, at least, of the Paulician (q. v.) heresy. Their name is derived by some from their constant use of the prayer "*Bog Milui*" (Lord have mercy); by others from the Slavic word *Bogomil* (Beloved of God). Our knowledge of them rests chiefly on the *Panoplia* of Euthymius Zigabenus, published by Gieseler (Göttingen, 1852). Issuing from Thrace, they obtained a footing in the patriarchate of Constantinople and in some dioceses of Egypt (Neale, *Eastern Church*, ii, 240).

Their theological system was a modified or *quasi* dualism; admitting, indeed, but one Supreme principle, the good, but holding that the Supreme had two sons, Satanael and Jesus. Satanael, the first-born, had the government of the world, but, becoming intoxicated with the pride of power, he rebelled, in order to organize a kingdom of his own, and many celestial spirits joined him. Driven from heaven, he formed the earth from pre-existing elements, and also created man. The human *soul*, however, was inspired directly by the Lord of Heaven, Satanael having sought in vain to animate the works without help from the Author of all Good. The very excellencies now apparent in mankind inflamed the envy of Satanael. He seduced Eve; and Cain, their godless issue, became the root and representative of evil; while Abel, the son of Adam, testified to the better principle in man. This principle, however, was comparatively inefficacious, owing to the craft of the Tempter; and at length an act of mercy on the part of God was absolutely needed for the rescue and redemption of the human soul. The agent whom he singled out was Christ. A spirit, called the Son of God, or Logos, and identified with Michael the Archangel, came into the world, put on the semblance of a body, baffled the apostate angels, and, divesting their malignant leader of all superhuman attributes, reduced his title from Satanael to Satan, and curtailed his empire in the world. The Saviour was then taken up to heaven, where, after occupying the chief post of honor, he is, at the close of the present dispensation, to be reabsorbed into the essence out of which his being is derived. The Holy Spirit, in like manner, is, according to the Bogomiles, an emanation only, destined to revert hereafter to the aboriginal source of life.

The authors of this scheme had many points in common with the other mediæval sects. They looked on all the Church as anti-Christian, and as ruled by fallen angels, arguing that no others, save their own community, were genuine "citizens of Christ." The strong repugnance which they felt to every thing that savored of Mosaism urged them to despise the ritual system of the Church: for instance, they contended that the only proper baptism is a baptism of the Spirit. A more healthy feeling was indeed expressed in their hostility to image-worship and exaggerated reverence of the saints, though even there the opposition rested mainly on Docetic views of Christ and his redemption. These opinions had been widely circulated in the Eastern empire when Alexius Comnenus caused inquiries to be made respecting them, and, after he had singled out a number of the influential misbelievers, doomed them to imprisonment for life. An aged monk, named Basil (q. v.), who came forward as the leader of the sect, resisted the persuasions of Alexius and the patriarch. He ultimately perished at the stake in Constantinople in 1119. His creed, however, still survived, and found adherents in all quarters, more especially in minds alive to the corruptions of the Church and mystic in their texture.—Hardwick, *Ch. Hist.* p. 302-305; Neander, *Ch. Hist.* iv, 552 sq.; Gieseler, *Ch. Hist.* per. iii, div. iii, § 93; Gieseler, *De Bogomilis Commentatio;* Engelhardt, *De Origine Bogomilorum* (Erlang. 1828). See Cathari.

Bogue, David, D.D., an Independent minister of England, and one of the founders of the London Missionary Society, was born at Halydown, Berwickshire, March 1, 1750. He was sent in 1762 to the University of Edinburgh, where he remained nine years, and graduated A.M. in 1771. Soon after, he was licensed to preach in the Kirk of Scotland, and he was ordained at Gosport June 18, 1777. He remained pastor of the Independent congregation in that place for fifty years. In 1789 he opened a theological school at Gosport, which was afterward adopted as the training-school for missionaries sent out by the London Missionary Society. Besides his share in founding the London Missionary Society, he was one of the chief originators of the "Religious Tract Society," and wrote the first tract published by that institution. He died at Brighton Oct. 25, 1825. He wrote, in conjunction with Dr. Bennett, a *History of the Dissenters from the Revolution of 1688 to 1808* (2d ed. Lond. 1833, 2 vols. 8vo); *Essay on the Divine Authority of the New Testament* (Lond. 1802, 8vo); *Discourses on the Millennium* (2 vols. 1816). His *Life* was written by Dr. Bennett, and there is also a full memoir in Morrison, *Missionary Fathers*, p. 156-213.

Bo'han (Heb. *Bohan'*, בֹּהַן, *a thumb;* Sept. Βαιών), a Reubenite [see Ben-Bohan], in whose honor a stone was erected which afterward served as a boundary-mark on the frontier of Judah and Benjamin (Josh. xv, 6; xviii, 17). It does not appear from the text whether this stone was a sepulchral monument, or set up to commemorate some great exploit performed by

this Bohan in the conquest of Canaan (comp. 1 Sam. vii, 12). See STONE. Bunting (*Itinerar. tot. S. Script.* p. 144), mentioning Bahurim, says that near to it, in the valley, is a stone called *Bohan*, of extraordinary size, and shining like marble; but this wants confirmation (yet comp. Schwarz, *Palest.* p. 94). It was situated in the valley of Achor, between Beth-Arabah and Debir, apparently along the eastern side of the present Wady Dabr running into the Dead Sea. See TRIBE.

Böheim (or BEHEM), HANS, a forerunner of the Peasant War in Germany, was born at Niklashausen, in Baden, about the middle of the fifteenth century. In his youth he was a farm-servant and a drummer at wakes and fairs. Awakened by the preaching of a Franciscan, he burnt his drum. He believed that the Virgin appeared to him, and revealed certain ascetic and extravagant doctrines to him, which about 1476 he began to preach. He soon gained influence among the lower classes by preaching against the vices of priests and princes, and against Purgatory. He probably had heard the teachings of the Hussites. Multitudes were stirred to enthusiasm by his preaching. He was burnt at the stake in 1482.—Ullmann, *Reformers before the Reformation*, i, 384 sq.

Bohemia (*Boiemum, Boiohemum, Boemia;* Germ. *Böhmen, Böheim*), a kingdom of Germany, in the Austrian dominions, bounded on the north by Misnia and Lusatia, east by Silesia and Moravia, south by Austria, and west by Bavaria. Two thirds of the inhabitants are Sclavonians, and call themselves Czechs; the remainder are chiefly Germans. As early as 845, many Bohemians had embraced Christianity through the medium of the Germans and Romans, in consequence of the wars of the German king Lewis. In 871, Duke Borzivoy, upon a visit to Svatopluk, governor of the Moravians, became acquainted with the Christian religion, and he, his wife Ludmila, and their attendants, received baptism, probably at Olmütz. On that occasion he became acquainted with Methodius, a monk and painter, who had been sent in 862 from Constantinople to Moravia as missionary, with his brother monk Cyrillus, who invented the Sclavonic alphabet. Methodius accompanied the Bohemian duke to his own country, where many were converted and several churches built. The good work which Borzivoy had begun, Drahomira, the heathen wife of his son Vratislav, sought afterward to destroy. Ludmila, Borzivoy's widow, and her grandson, Duke Wenzel, fell victims to her fury. It was not till the reign of Boleslav the Pious (967 999) that Christianity obtained security and peace in Bohemia.

In 968 a distinct bishopric was formed at Prague for Bohemia, which until that period had been subject to the Bishop of Regensburg; and Hatto, archbishop of Mayence, consecrated the Saxon Dethmar bishop of Bohemia. Then the pope required (though the Christianity brought in by Methodius was properly derived from the Greek Church, and the Sclavonian liturgy had been introduced in several places) that every thing should be arranged in conformity with the Romish ritual. The use of the Latin language in divine service, the celibacy of the priests, and the Lord's Supper without the cup, were especially enforced. But the Bohemians made great resistance, and in 977 the Bohemian delegates obtained a temporary permission for the use of the liturgy in the Sclavonic language. But it was soon afterward resolved at Rome that the vulgar tongue should be expelled from the churches. An order to that effect by Pope Gregory VII, 1079, asserts that "it is the pleasure of Almighty God that divine worship should be held in a private language, though all do not understand it; for, were the singing general and loud, the language might easily fall into contempt and disgust." Nevertheless, both liturgies continued in use up to the middle of the 14th century.

In 1353, under the archbishop of Prague, Ernst de Pardubitz (commonly called Arnestus), the *communion without the cup* was again insisted upon. Foreign professors and students, who had been accustomed in their native country to the Lord's Supper under one form, promoted this innovation in Prague. Nevertheless, in 1390, the communion under both forms was for some time allowed at Kuttenberg by Boniface IX, probably because these mountaineers had always been treated with much forbearance. Under Archbishop Ernst, Romish customs were generally adopted in Bohemia. But there were many opponents of Romish perversions in the 14th century. Wycliffe's writings had impressed many of the noblest minds, both clergy and laity. Prominent among them were Milicz (q. v.) and Stiekna, cathedral preachers at Prague, Matthias Janow (q. v.), confessor to Charles IV, all of whom were exiled. After them arose HUSS (q. v.), martyred 1415, and JEROME OF PRAGUE (q. v.), 1416, whose bloody deaths aroused the spirit of the Bohemians. In 1420, the Hussites, having taken up arms, were excommunicated by the pope; the Emperor Sigismund sent an army into Bohemia. The bravery and terrible deeds of Ziska, the Hussite leader, protracted the contest for many years. Fearful cruelties were practised on both sides. The painful division of the Reformers into Calixtines (q. v.) and Taborites (q. v.) gave great advantage to the papal party. In 1432 the pope convoked a council at Basle, which was attended by 300 Bohemian delegates. An accommodation was made by granting the cup (*communio sub utraque*), and the Calixtine Rokyzan was made archbishop of Prague. This arrangement satisfied the Romanizing Calixtines, or *Utraquists*, as they were called, but not the Taborites, who were, in the main, thorough Protestants. They continued unmoved by arguments or threats, by flatteries or sufferings, and, having gradually remodelled their ecclesiastical discipline, became known by the name of the BOHEMIAN BRETHREN. The peculiarities of their religious belief are exhibited in their Confession of Faith (A.D. 1504), especially their opinion as to the Lord's Supper. They rejected the idea of transubstantiation, and admitted only a mystical spiritual presence of Christ in the Eucharist. On all points they professed to take the Scriptures as the ground of their doctrines; and for this, but more especially for the constitution and discipline of their churches, they received the approbation of the reformers of the 16th century. They distributed their members into three classes, the beginners, the proficients, and the perfect. To carry on their system they had clergy of different degrees: bishops (seniors and conseniors or assistants); presbyters and deacons: and, of lay officers, ædiles and acolytes, among whom the civil, moral, and ecclesiastical affairs were judiciously distributed. Their first bishop received his ordination from a Waldensian bishop, though their churches held no communion with the Waldenses in Bohemia. They numbered 200 churches in Bohemia. Persecution raged against them even up to the middle of the 17th century, and thousands of the best citizens of Bohemia were driven into Poland and Prussia. They subsequently obtained toleration, and entered into agreement with the Polish Lutherans and Calvinistic churches. Those who remained in Bohemia and Moravia recovered a certain degree of liberty under Maximilian II, and had their principal residence at Fulneck, in Moravia, and hence have been called Moravian Brethren. See MORAVIANS. Though the Old Bohemian Brethren must be regarded as now extinct, this society deserves ever to be had in remembrance as one of the principal guardians of Christian truth and piety in times just emerging from the barbarism of the Dark Ages, and as the parent of the United Brethren. Their Catechism has been republished by Dr. Von Zezschwitz (*Die Catechismen der Waldenser u. Böhmischen Brüder*, Erlangen, 1863). The Jesuits, supported by Ferdinand II, carried through the "counter-Reformation" in Bohemia

effectually in the 17th century. Protestantism was crushed at the expense of civilization. There was no legal toleration for it until the philosophical emperor Joseph II issued his "Edict of Toleration," Oct. 13, 1781 (Pescheck, ii, 335). Protestant congregations, both Lutheran and Reformed, soon sprang up.

The *Roman Church* is now very powerful in Bohemia. Its hierarchy includes one archbishop (Prague), three bishops (Leitmeritz, Königgratz, and Budweis), a titular bishop, and twelve prelates of the rich orders of *Knights of the Cross* and *Premonstratenses*. The regular clergy have 75 monasteries and 6 convents of nuns. The *Protestants* are found chiefly in north-eastern Bohemia; they number from 75,000 to 100,000, of whom 37 churches follow the Reformed confession, and 17 the Lutheran; and there are perhaps 7000 to 10,000 Mennonites and smaller sects. See Pescheck, *Reformation in Bohemia* (transl. Lond. 1846, 2 vols. 8vo); Hardwick, *Ch. Hist., Middle Age*, p. 124. See AUSTRIA.

Bohemian Brethren. See BOHEMIA.

Böhler, PETER. See BOEHLER.

Boies, ARTEMAS, a Congregational minister, was born at Blandford, Mass., Sept. 8, 1792, and graduated at Williams College 1816. In 1819 he was ordained pastor in Wilmington, N. C. In 1821 he accepted a call from Charleston; on account of ill health, he resigned 1823. In 1824 he was ordained pastor of the church in South Hadley, Mass. In 1834 he went to Boston as pastor of Pine Street Church, which position he resigned in 1840, and in 1841 removed to New London, where he remained until his death, Sept. 25, 1844. He published a *Thanksgiving Sermon, Characteristics of the Times* (1828), and an *Address before the Society of Inquiry in Amherst College* (1834).—Sprague, *Annals*, ii, 664.

Boil (שְׁחִין, *shechin'*, rendered "botch" in Deut. xxviii, 27, 35), a burning sore or inflamed ulcer of an aggravated description, either local (as in the case of Hezekiah, 2 Kings xx, 7; Isa. xxxviii, 21), or covering an extensive surface (as in the case of the Egyptians, Exod. ix, 9, 10, 11; Deut. xxviii, 27, 35). See BLAINS. It is also applied to the ulcerated spots indicative of leprosy (Lev. xiii, 18, 19, 20, 23), and is the term used to designate the disease of Job (Job ii, 7), probably the *elephantiasis*, or black leprosy. See LEPROSY.

Bois, du. See DUBOIS.

Bolingbroke. See DEISM and INFIDELITY.

Bolivia, a republic of South America. Its area is about 350,000 square miles. Population in 1855, 1,447,000, exclusive of about 700,000 Indians. The Roman Catholic Church is recognised as the state church, yet other denominations are tolerated. The convents have the right of receiving novices only on condition that they are at any time at liberty to leave again the monastic life. The chamber of senators exercises the right of superintending the ecclesiastical affairs. At the head of the Church is the archbishop of Charcas, who resides at Chuquisaca, and three bishops, at Santa Cruz de la Sierra, La Paz, and Cochamba. There is a university at Chuquisaca, besides several colleges. A large majority of the entire population are of Indian descent, and still show a strong attachment to the Jesuits, who were expelled from their missions March 27, 1767. In the eastern plains several tribes still live together in the missions. There were in 1830, among the Chiquitos, ten missions, with 15,316 inhabitants; among the Mojos, thirteen, with 23,951 inhabitants See AMERICA.

Bolland or Bollandus, JOHN, born in Brabant Aug. 13, 1596, and entered the Society of Jesus in 1612. He was chosen by his fraternity to carry into effect Rossweide's plan of the Acta Sanctorum, or Lives of the Saints. See ACTA SANCTORUM. He died Sept. 12, 1665. A memoir of his life is prefixed to the first volume of the *Acta Sanctorum* for March.

Bollandists, a society of Jesuits at Antwerp, so called as the continuators of the *Acta Sanctorum* after the death of Bolland. From 1665 to 1782, twenty-two editors in succession were engaged, and published one hundred and seventy-three volumes. These were all Jesuits; and after the suppression of that order, canons regular, Benedictines, and others devoted themselves to the continuation of this work. The renewal of it was undertaken in 1838 by several Jesuits at Brussels. Some idea of the vast extent of this work, still in progress, may be gathered from the fact that the lives of more than two thousand saints remain to complete the year, and more than fifty additional volumes in folio must be published before the completion of the work. See ACTA SANCTORUM.

Bolled (גִּבְעוֹל, *gibol'*, the *calyx* or corolla of flowers), a participial adjective from the old word *boll*, signifying *pod* or capsule; applied to the blossoms of flax (q. v.) in Exod. ix, 31.

Bolsec, JÉRÔME HERMÈS, a French Carmelite of the 16th century, who appears to have embraced the reformed opinions, and fled from Paris to Ferrara, where he was almoner to the duchess. From thence he went to Lyons and Geneva, avowed himself a Protestant, and began to practise as a physician. In 1551 he declaimed against predestination in a public assembly. Bolsec was imprisoned, convicted of sedition and Pelagianism, and banished (Dec. 23, 1551). He returned to France and again embraced Romanism. In 1577 he published *Histoire de la Vie, Mœurs, etc., de Jean Calvin*, a violently abusive book, which he followed with a slanderous *Life of Beza* in 1582. He died about 1585.—Mosheim, *Ch. Hist.* iii, 196; Haag, *La France Protestante*, ii, 360.

Bolster (מְרַאֲשׁוֹת, *meraashoth'*, something *at the head*) occurs Gen. xxviii, 11, 18, where it is rendered "pillows;" 1 Sam. xix, 13, 16; xxvi, 7, 11, 16, a pillow. These were stuffed with wool or some soft substance (Ezek. xiii, 18, 21); the poorer classes, instead of these, made use of skins. The "pillow of goats' hair for his bolster," placed by Michal (1 Sam. xix, 13), seems to convey the impression that in those remote times it was not usual for any but sick persons to use bolsters or pillows to support the head when in bed; and that, accordingly, Michal put one stuffed with goats' hair under the head of the Teraphim, to confirm the notion she wished to convey that David lay there sick. She would then cover the head and bolster with a cloth, it being usual in the East for people to cover their heads while in bed. The Septuagint and Josephus make out that it was a goat's liver, the use of which, as explained by the latter (*Ant.* vi, 11, 4), was, that the liver of a goat had the property of motion some time after being taken from the animal, and therefore gave a motion to the bed-clothes, which was necessary to convey the idea that a living person lay in the bed. The Targum says that it was a goat-skin bottle; if so, it was most likely inflated with air. It is probable, however, that the term rendered "bolster" is merely an adverbial phrase, and should be rendered literally in all cases, as it actually is in 1 Sam. xxvi, 7-16. See BED.

Bolton, ROBERT, a Puritan divine, was born in 1572, and died in 1631. He was especially famous as a reliever of afflicted consciences. He professed on his death-bed that he never in his sermons taught any thing but what he had first sought to work on his own heart. He is the author of *A Discourse on Happiness* (Lond. 1611, 4to; 6 editions during the author's lifetime); *Instructions relative to afflicted Consciences* (1631, 4to); *Helps to Humiliation* (Oxford, 1631, 8vo); *On the four last Things* (London, 1633, 4to); *Devout Prayers* (1638, 8vo). — Middleton, *Evangelical Biography*, iii, 18.

Bombay, the capital of a British presidency in India of the same name, had in 1885 a population of 773,196 souls, of which two thirds were Hindoos, 20,000 Parsees, and the rest Mussulmans, Jews, and Christians. It is the see of a bishop of the Church of England, whose diocese comprised, in 1885, 64 clergymen, including one archdeacon. It is also the see of a Roman Catholic bishop.—*Clergy List for* 1860 (Lond. 1860, 8vo). See INDIA.

Bona, GIOVANNI, an Italian writer, and cardinal of the Romish Church, was born at Mondovi, in Piedmont, Oct. 10, 1609. Having distinguished himself in his studies, he entered, in 1625, the order of the Feuillans, and in 1651 he was made general of his congregation. Pope Alexander VII employed him in many ways, and made him Consultor of the Congregation of the Index, Qualificator of the Holy Office; and in 1669 Clement IX made him cardinal. He died at Rome Oct. 27, 1674, after he had made a revision of all his works, the chief of which are—1. *De Divina Psalmodia, ejusque causis, mysteriis, et disciplinâ*, which treats of all matters relating to the holy office (Rome and Paris, 1663, 4to):—2. *Manuductio ad cœlum*:—3. *Via compendii ad Deum*:—4. *Tractatus asceticus de discretione Spirituum*:—5. *De Sacrificio Missæ*:—6. *Horologium asceticum*:—7. *De principiis vitæ Christianæ*:—8. *De rebus Liturgicis*, containing all information concerning the rites, prayers, and ceremonies of the mass (Rome, 1671, fol.; Paris, 1672, 4to); it was afterward revised and augmented by a dissertation on the use of fermented bread at the mass. All his works (except his poems and letters) have been collected in 3 vols. 8vo. The best edition of his works is that of Sala (Turin, 1747–53, 4 vols. fol.).

Bonald, LOUIS GABRIEL AMBROISE, Vicomte de, one of the principal writers of the ultra-papal party in the Roman Church of this century, was born Oct. 2, 1754, at Monna. After the outbreak of the French Revolution, he showed himself at first attached to the revolutionary ideas, but soon (1791) became one of their most ardent opponents. He therefore emigrated from France in 1791, but returned under the reign of Napoleon, who, in 1808, made him councillor at the University. After the restoration of the Bourbons, he was for some time the leader of the ultramontane party in the Chamber of Deputies. He was made, in 1823, a peer of France; in 1830, after the revolution of July, he retired from political life, and died at Monna, Nov. 23, 1840. Among his works, the following are prized by his adherents as the most important: 1. *Théorie du pouvoir politique et religieux* (Paris, 1796, 3 vols.):—2. *Législation primitive* (Paris, 1802, 3 vols.):—3. *Recherches philosophiques sur les premiers objets de connaissances morales* (Paris, 1808, 2 vols.).

Bonaventura, ST., one of the most eminent of the scholastic divines of the thirteenth century, called also "*the Seraphic Doctor*," was born at Bagnarea, Tuscany, in 1221. His family name was Giovanni Fidanza. In 1243 he entered the Franciscan order, and studied at Paris under Alexander de Hales: afterward he taught divinity in the same university, and took his doctor's degree, together with Thomas Aquinas, in 1255. In the following year, upon the death of John of Parma, he was elected general of his order, whereupon he labored to reform its decayed discipline, and defended it warmly against the attacks of Giraldus of Abbeville and William de St. Amour. At a general chapter of the order, held at Pisa, he directed the Minorites every where to exhort the people, in their sermons, to pray to the Virgin and worship her when they heard the sound of the bell after compline. He also first introduced the establishment of religious confraternities, or sodalities of laymen, which he set on foot at Rome in 1270. In 1272 he had the singular privilege conferred upon him of nominating to the popedom, the cardinals being unable to come to any conclusion among themselves, and unanimously agreeing to leave the matter in the hands of Bonaventura, who named Theodore, archdeacon of Liege, known as Pope Gregory X. This pope, in gratitude, made him cardinal-bishop of Albano in 1274. He attended the first sessions of the Council of Lyons, but died before its conclusion, July 15th, 1274. He was canonized by Pope Sixtus IV in 1482. In philosophy, as well as theology, he was pre-eminent in his time. His special aim was to reconcile Aristotle with the Alexandrians. "In his commentary on Lombardus he contracts the sphere of speculation, and studies to employ the principles of Aristotle and the Arabians, not so much for the satisfaction of a minute and idle curiosity, as for the resolution of important questions, and to reconcile opposite opinions, especially in the important inquiries respecting individuation and free-will. Occasionally he rests his arguments rather on the practical destination of man than on theoretical notions—for instance, respecting the doctrine of the immortality of the soul. The Supreme Good he affirms to be union with the Deity, by which alone mankind can attain a perception of truth, and the enjoyment of happiness. This leads him to ascribe all knowledge to illumination from on high (*Reductio actionum ad Theologiam*), which he distinguishes into four species—exterior, inferior, interior, and superior. He defines also six degrees whereby man may approximate the Deity, and refers to these six as many distinct faculties of the soul—an ingenious idea, and copiously detailed, but in a great degree arbitrary and forced (*Itinerarium mentis ad Deum*). Finding speculation insufficient for the attainment of the Supreme Good, he abandoned himself with all his heart to Mysticism." "In the scholastic theology, Bonaventura ranks after Thomas Aquinas in point of fertility and of speculative acuteness; while, as a mystic, he lacks the independence of the school of St. Victor. His characteristic merits are his ample comprehensiveness, both of thought and feeling, and his imaginative power, which, however, was always united with strict logical faculty. According to his scholastic principle, he set out with the purpose to bring the whole of human knowledge within the sphere of theology (De reductione artium in theologiam)" (Herzog, *Real-Encyklopädie*, ii, 291). The worst feature of Bonaventura's influence was the impulse he gave to Mariolatry (Elliott, *Delin. of Romanism*, bk. iv, ch. iv, p. 763, Lond. ed. 8vo). The beautiful hymn, *Recordare sanctæ crucis*, was written by him; it is given, with a translation, by the Rev. H. Harbaugh, in the *Mercersburg Review*, 1858, p. 480. Among his other works on systematic theology, the *Breviloquium* and *Centiloquium* are the most important. The former is called by Baumgarten-Crusius the best manual of systematic theology produced in the Middle Ages. The best edition of it is by Hefele (Tüb. 1845). He also wrote many mystico-practical treatises, e. g. *De septem itinn. æternitatis*: — *Stimulus Amoris*: — *Incendium Amoris*, etc. Neander declares that "his great mind grasped the whole compass of human knowledge as it existed in his time." His writings are collected under the title *Opera, Sixti V, Pont. Max., jussu emendata*, etc. (Rome, 1588–96, 8 vols. fol.; also Venice, 1751, 13 vols. 4to). Contents, vol. i: *Principium S. Scripturæ; Expositio seu Sermones* 33 *in Hexæmeron; Expositio in Psalterium, in Ecclesiasten, in Sapientiam et in Threnos Hieremiæ*. Vol. ii: *Expositio in caput vi S. Matthæi, et in Evang. S. Lucæ; Postilla in Evang. S. Johannis et Collationes in eundem*. Vol. iii: *Sermones de Tempore et de Sanctis*. Vols. iv, v: *Commentaria in iv libros Sententiarum Petri Lombardi*. Vol. vi contains parts 1 and 2 of the *Opuscula*, viz.: (1.) *De reductione artium ad theologiam*; (2.) *Breviloquium*; (3.) *Centiloquium*; (4.) *Pharetra*; (5.) *Declaratio terminorum theologicæ*; (6.) *Principium compendiosum in libros Sententiarum*; (7.) *iv libri Sententiarum carmine digesti*; (8.) *De iv virtutibus cardinalibus*; (9.) *De vii donis S. S.*; (10.) *De iii ter-*

nari's peccatorum; (11.) *De resurrectione ad gratiam;* (12.) *Diæta Salutis;* (13.) *De Ecclesiastica Hierarchia.* (1.) *Soliloquium;* (2.) *De meditatione vitæ D. N. J. C.;* (3.) *Libellus meditationum;* (4.) *De vii gradibus contemplationis;* (5.) *De v festivitatibus pueri Jesu;* (6.) *Officium de Passione Dominica;* (7.) *De S. Cruce, laudatio;* (8.) *Lignum vitæ;* (9.) *Speculum de laudibus B. Mariæ;* (10.) *De Corona B. Mariæ;* (11.) *De compassione ejusdem;* (12.) *Philomela passioni Domini aptata per vii horas;* (13.) *De vii verbis Domini in Cruce;* (14.) *Psalterium B. Mariæ majus;* (15.) *Id. minus;* (16.) *In Salutationem angelicam;* (17.) *In "Salve Regina."* Vol. vii contains part 3 of the *Opuscula*, viz.: (1.) *De institutione vitæ Christianæ;* (2.) *De regimine animæ;* (3.) *Speculum animi;* (4.) *De x præceptis;* (5.) *De gradibus virtutum;* (6.) *Itinerarium mentis ad Deum;* (7.) *De vii itineribus æternitatis;* (8.) *Stimulus Divini amoris;* (9.) *Parvum bonum, sive incendium amoris;* (10.) *Amatorius;* (11.) *Exercitiorum Spiritualium libellus;* (12.) *Fascicularius,* (13.) *Epistolæ xxv memoralia complectens;* (14.) *Confessionale;* (15.) *De ratione confitendi;* (16.) *De puritate conscientiæ;* (17.) *De præparatione Sacerdotis ad Missam;* (18.) *Expositio Missæ;* (19.) *De vi alis Cherubim;* (20.) *De vi alis Seraphim.* Vol. viii contains the *Opuscula* relating to monachism, viz.: (1.) *De triplici statu religiosorum;* (2.) *Speculum disciplinæ;* (3.) *xx passus Novitiorum;* (4.) *In regulam novitiorum;* (5.) *De processu religionis;* (6.) *De contemptu sæculi;* (7.) *De reformatione mentis;* (8.) *Alphabetum boni monachi;* (9.) *De perfectione vitæ;* (10.) *Declaratio regulæ minorum;* (11.) *Circa eandem regulam;* (12.) *Quare fratres minores prædicent;* (13.) *De paupertate Christi;* (14.) *Quod Christus et Apostoli nudis pedibus incedebant;* (15.) *Apologia evangelicæ paupertatis;* (16.) *Contra calumniatorem regulæ Franciscanæ;* (17.) *Apol g. in eos qui Ord. Min. adversantur;* (18.) *De non frequentandis Quæstionibus;* (19.) *Collat. libel. ad Frat. Tolosates* (doubtful); (20.) *De reformandis Fratribus;* (21.) *Compendium theologiæ* · (22.) *De essentia, invisibilitate, et immensitate* DEI; (23.) *De mystica theologia.* His life was written by Fessler (Berl. 1807).—Neander, *Ch. Hist.* iv, 421; Mosheim, *Ch. Hist.* i, 356, 365; Neander, *Hist. of Dogmas*, p. 541, 577 et al.; Cave, *Hist. Lit.* anno 1255; Dupin, *Hist. Eccl.* vol. xi, ch. iv; Tennemann, *Manual. Hist. Phil.* § 265; Landon, *Eccles. Dict.* ii, 319; Hollenberg, *Studien zu Bonaventura* (Berlin, 1862, 8vo).

Bond (אֵסָר, *esar'*, or אִסָּר, *issar'*, a moral *obligation;* δσμός, a physical means of restraint) is used for an obligation of any kind in Numbers xxx, 2, 4, 12 [see VOW]; metaphorically, the word signifies oppression, captivity, affliction (Psa. cxvi, 16; Phil. i, 7). See CAPTIVITY. The influences of the Holy Spirit are called the bond of peace (Ephes. iv, 3). Charity or Christian love is called the bond of perfectness, because it completes the Christian character (Col. iii, 14). Bonds are also bands or chains worn by prisoners (Acts xx, 23; xxv, 14) bound or subjected to slavery (1 Cor. xii, 13; Rev. vi, 15). See PRISON.

Bond, John Wesley, a Methodist Episcopal minister, was born in Baltimore, Dec. 11, 1784, entered the Baltimore Conference of the Methodist Episcopal Church in 1810, and was appointed successively to Calvert, Fairfax, and Great Falls Circuits, after which he travelled as companion to the venerable Bishop Asbury until the death of the latter. In 1816 he was appointed to Severn Circuit, and in 1817 to Harford. Here he contracted the fever of which he died, Jan. 22, 1819. Mr. Bond was a man of clear understanding and sound judgment, and diligent in all the duties of his Christian and ministerial profession.—*Minutes of Conferences*, i, 324.

Bond, Thomas Emerson, M.D., distinguished as physician, editor, and preacher, was born in Baltimore in February, 1782. His parents removed to Buckingham county, Va., and his early education was received there and in Baltimore. After studying medicine at the University of Pennsylvania, he returned to Baltimore to practise medicine, becoming M.D. of the University of Maryland. He rose rapidly to distinction in practice, and was called to a professorship in the university, which, from a failure of his health, he never occupied. From his boyhood he had been a diligent student of the English classical writers, and had modelled upon them a chaste, masculine, and nervous English style. He was also curious in theological questions, and brought to their study a mind of singular acuteness, disciplined to severity by his studies in physical science. At an early age he joined the Methodist Episcopal Church in Harford county, Maryland; and, while practising medicine in Baltimore, he was licensed as a local preacher. From 1816 to 1830 the Church was agitated by questions of reform in its government, and Dr. Bond took a very active part in the discussion. In 1827 he published an *Appeal to the Methodists* (8vo), in opposition to the proposed changes, and in 1828 a *Narrative and Defence* (8vo) of the course of the Church authorities. From 1830 to 1831 he edited the *Itinerant*, a newspaper published in Baltimore for the defence of the Church. In all these publications Dr. Bond showed himself a master of the subject, as well as of the art of controversy, and his writings contributed signally to the overthrow of the so-called Radical reformers. In 1840 he was chosen editor of the *Christian Advocate and Journal*, published in New York, the chief weekly organ of the Church. Here for twelve years he found his greatest field of activity, and achieved the greatest success of his life. In skill of editorial writing he has yet been surpassed, it is thought, by no person engaged on the public press in America. The *Methodist Quarterly* also contains several important contributions from his pen. He died in New York 14th March, 1856.

Bondage (some form of the root עָבַד, *abad'*, to *toil*, or of בָּכַשׁ, *bakash'*, to *subjugate;* Gr. δουλεία), a state of slavery (Exod. i, 14), servitude in captivity (Ezra ix, 8, 9). See SLAVERY; CAPTIVITY.

BONDAGE IN EGYPT.—The pretended fear of Pharaoh, lest in the event of war the Hebrews might make common cause with the enemy, was a sufficient pretext with his own people for oppressing the Jews, at the same time that it had the effect of exciting their prejudices against them. Affecting, therefore, some alarm at their numbers, he suggested that so numerous a body might avail themselves of the absence of the Egyptian troops, and endanger the tranquillity and safety of the country, and that prudence dictated the necessity of obviating the possibility of such an occurrence (Exod. i, 10). With this view they were treated like the captives taken in war, and were forced to undergo the gratuitous labor of erecting public granaries and other buildings for the Egyptian monarch (Exod. i, 11). These were principally constructed of crude brick; and that such materials were commonly used in Egypt we have sufficient proof from the walls and other buildings of great size and solidity found in various parts of the country, many of which are of a very early period. The bricks themselves, both at Thebes and in the vicinity of Memphis, frequently bear the names of the monarchs who ruled Egypt during and prior to this epoch. The crude brick remains about Memphis are principally pyramids; those at Thebes consist of walls enclosing sacred monuments and tombs, and some are made with and others without straw. Many have chopped barley and wheat straw, others bean haulm and stubble (Exod. v, 12). In the tombs we find the process of making them represented among the sculptures. But it is not to be supposed any of these bricks are the work of the Israelites, who were never occupied at Thebes; and though Josephus affirms they were engaged in building pyramids, as well as in making canals and embankments, it is very improbable that the crude brick pyramids of

Memphis, or of the Arsinoïte nome, were the work of the Hebrew captives (Wilkinson, *Anc. Egyptians*). See BRICK.

Bone (prop. עֶצֶם, *e'tsem;* ὀστέον), the hard parts of animal bodies (Exod. xii, 46). The expression "bone of my bone, and flesh of my flesh" (Gen. ii, 23), "of his flesh, and of his bones" (Ephes. v, 30), may be understood as implying the same nature, and being united in the nearest relation and affection. Iniquities are said to be metaphorically in men's bones when their body is polluted by them (Job xx, 11). The "valley of dry bones" in Ezekiel's vision represents a state of utter helplessness, apart from Divine interposition and aid (Ezek. xxxvii, 1–14). The Psalmist says, "Our bones are scattered at the grave's mouth" (Psalm cxli, 7). This appears to be a strongly figurative expression; but that it may be strictly true, the following extract from Bruce demonstrates: "At five o'clock we left Garigana, our journey being still to the eastward, and at a quarter past six in the evening arrived at the site of a village whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them." The judgment of the Lord is denounced against the King of Moab, "because he burnt the bones of the King of Edom into lime" (Amos ii, 1), or, as the Chaldee paraphrase explains it, "to plaster the walls of his house with it," which was a cruel insult. A piece of barbarity resembling this is mentioned by Sir Paul Rycaut, that the wall of the city of Philadelphia was made by the bones of the besieged by the prince who took it by storm. The passage in Amos vi, 9, 10, Roberts says, "alludes to the custom of burning human bodies, and to that of gathering up the half calcined bones, and to the putting them into an earthen vessel, and then to the carrying back these fragments to the house, or into some outbuilding, where they are kept till conveyed to a sacred place. In India this is done by a son or a near relation; but in case there is not one near akin, then any person who is going to the place (as to the Ganges) can take the fragments of bones, and thus perform the last rites."

Boniface I, elected pope, or rather bishop of Rome, Dec. 28, 418, as successor of Zosimus. Eulalius, elected by another faction, was at first supported by the Emperor Honorius, but Boniface was finally established in the see, which he held till his death in 422. During his short tenure he used every means to extend the influence of the Roman see. He is commemorated by the Roman Church as a saint on Oct. 25.

II, a Goth, succeeded Felix IV on Oct. 15, 530, though it is said that his rival, Dioscorus, was as well entitled to the see as he. The deacon Vigilius was bishop, in fact, from his great influence. Boniface died Nov. 8, 532. He is the first bishop of Rome whose name does not occur in the Roman Martyrologium.

III, was elected bishop of Rome Feb. 16, 607. Through his influence the Emperor Phocas decreed that the title of "universal bishop" should be given only to the Pope of Rome. In a synod held at Rome, he forbade, under anathema, that a bishop should appoint his own successor. He died Nov. 12, 607.

IV, elected pope in 607 or 608. He obtained of the Emperor Phocas that the Pantheon which Agrippa had built in honor of all the gods should be converted into a Christian church under the invocation of the Virgin, and called *Sancta Maria Rotunda*. He died in 615.

V, Pope, elected Dec. 24, 618, on the death of Deodatus, and died Oct. 25, 625. He enacted the decree by which the churches became places of refuge for criminals.

VI, Pope, a Roman, elected after the death of Formosus, April 11, 896. He was an abandoned character, and died at the expiration of fifteen days. According to Baronius, his election was not regular.

VII (Cardinal Franco or Francone), elected in a popular tumult, when Benedict VI was seized and strangled in 974. Boniface himself was expelled from Rome in the following year, having incurred general detestation through his licentiousness and cruelty. Boniface is not considered a legitimate pope, though his name is registered as such in most chronological tables. He returned to Rome in 985, and put John XIV in prison, where he died of hunger, as it is reported. Boniface again assumed the papal dignity, which he retained till his death near the close of 985. His corpse is said to have been treated with great indignity. He was succeeded by John XV.

VIII, Pope, originally named Benedictus *Cajetanus* or *Gaëtanus*, so called from Gaëta, a town of Naples, where his parents had resided. He himself was born at Anagni, and was raised to the papacy upon the abdication of Celestine V, Dec. 24, 1294. He had been previously canon of Paris and Lyons, and made cardinal by Pope Martin IV, and is suspected of having by his artifices compelled the resignation of his predecessor, Celestinus, whom he kept imprisoned until his death. He had a bold, avaricious, and domineering spirit, and carried his schemes for the enlargement of the papal power to the verge of frenzy. Happily he found a bold antagonist in Philip le Bel of France, against whom he thundered the celebrated bull *Unam Sanctam*, and who caused him, in 1303, to be seized and imprisoned. Being liberated by an insurrection of the people, he returned to Rome, but became insane, and died a miserable death. Boniface was a skilful civil and canon lawyer, and to him we owe the collection of decretals entitled the *Sextus Decretalium*, so called because it was supplementary to the *five* volumes of decretals previously published by Gregory IX.—Tosti, *Storia di Bon. VIII* (Rom. 1846); Drumann, *Geschichte Bon. VIII* (Königsb. 1852, 2 vols.); *History of the Popes*, p. 255, 262; Neander, *Ch. Hist.* v, 3-10. See UNAM SANCTAM.

IX, Pope, created cardinal in 1381, succeeded Urban VI, Nov. 2, 1389. The cardinals at Avignon at the same time elected Clement VII, afterward Benedict XIII. Boniface quarrelled with Richard of England on the subject of the collation of benefices, and established the perpetual *annates*. His great passion was to get gold for himself and to enrich his relations, and his legates tormented England and Germany with their exactions. He died Oct. 1, 1404, having sat fourteen years and eleven months.—*Biog. Univ.* v, 115.

Boniface or **Bonifacius**, archbishop of Mayence, the papal Apostle of Germany. His baptismal name was Winfred. He was born at Crediton, England, about 680. At thirty years of age he was ordained priest, and in 716 he passed over into Friesland, to assist the aged Willbrod, then at Utrecht. He returned shortly after to England, but in 718 departed a second time for Hessen and Friesland, taking with him letters commendatory from Daniel, bishop of Winchester. In the autumn of this year he went to Rome, and was appointed by Gregory II missionary for the Germans eastward of the Rhine. He commenced his labors in Thuringia and Bavaria, after which he passed through Hessen and Saxony, baptizing the people and consecrating churches. In 723 Pope Gregory recalled him to Rome and consecrated him bishop, whereupon he took the name of Bonifacius. In 732 he received the *pallium*, together with the primacy over all Germany, and power to erect such bishoprics as he thought fit. In virtue of this authority, he founded the sees of Freisingen and Ratisbon, in Bavaria (in addition to the original see of Passau); Erfurt, in Thuringia; Baraburg (afterward Paderborn), in Westphalia; Würtzburg, in Franconia; Eichstädt, in the Palatinate of Bavaria; and re-established *Juvavia*, or Salzburg. In 745 he

was raised to the archiepiscopal see of Mayence. Ten years after this he returned to his apostolical labors in Friesland, where he preached, and converted many thousands; but, while he was preparing to give to them the rite of confirmation, he was suddenly attacked by a furious troop of pagans at a place called Dockum, where he perished, together with fifty-two of his companions, June 5, 755. He is commemorated by the Roman Church on June 5. The biographies of Boniface are numerous; among them Giesler, *Leben Bonifacius* (Erlangen, 1800); Löffler, *Bonifacius, hist. Nachr. v. seinem Leben* (Gotha, 1812); Schmerbauch, *Bonifacius, Apostel der Deutschen* (Erfurt, 1827); Seiters (R. C.), *Bonifacius, Apostel der Teutschen* (Mainz, 1845, 8vo). A graphic and genial popular sketch of him is given by Neander (*Light in Dark Places*, p. 217). The writings ascribed to Boniface are collected in *Opera quæ extant omnia*, ed. J. A. Giles, LL.D. (Lond. 1844, 2 vols. 8vo).—Mosheim, *Ch. Hist.* ii, vi; Neander, *Ch. Hist.* iii, 46–119; Böhringer, *Kirche Christi*, ii, 63; Soames, *Lat. Ch. in Ang.-Sax. Times*, 228 sq.; Landon, *Ecc. Dic.* ii, 327.

Boni Homines or **Bons-hommes**, (I.) monks established in England by Prince Edmund in 1259. They professed to follow the rule of St. Augustine, after the institution of John Le-Bon. There is not much satisfactory information respecting them. They are said to have worn a blue dress, and to have had two houses in England: Esseray in Buckinghamshire, and Edington in Wiltshire. (II.) In France, the Minims founded by Francis de Paule, who, in addition to the two monastic vows, added a third, to observe a perpetual Lent, were called Bons-hommes; some say, because Louis XI was accustomed to give the title *bon-homme* to their founder. (III.) The Albigenses, Cathari, and Waldenses were at different periods called *Boni homines*.

Bonner, Edmund, bishop of London, and styled, from his persecuting spirit, "Bloody Bishop Bonner," and the "ecclesiastical Nero of England," was the son of humble parents at Hanley, in Worcestershire, and was educated at Pembroke College, Oxford. He at first favored the Reformed views, and advocated the divorce of the king. Henry VIII made him his chaplain, bishop of Hereford, and then of London, and employed him on embassies to France, Germany, and the pope. But when death had removed the despot whose ungovernable temper seems to have obtained submission even from men of virtue and of ordinary firmness, Bonner's Protestantism ceased; he protested against Cranmer's injunctions and homilies, and scrupled to take the oath of supremacy. For these offences he was committed to the Fleet, from which, however, he was soon after released. From this time Bonner was so negligent in all that related to the Reformation as to draw on himself in two instances the censure of the Privy Council; but as he had committed no offence which subjected him to prosecution, the council, according to the bad practice of those times, required him to do an act extraneous from his ordinary duties, knowing that he would be reluctant to perform it. They made him preach a sermon at St. Paul's Cross on four points. One of these Bonner omitted, and commissioners were appointed to try him, before whom he appeared during seven days. At the end of October, 1549, he was committed to the Marshalsea, and deprived of his bishopric. After the death of Edward VI Bonner was restored by Queen Mary. His first acts were to deprive the married priests in his diocese, "and set up the mass in St. Paul's" before the queen's ordinance to that effect. It would be tedious to follow him in all the long list of executions for religion which make the history of that reign a mere narrative of blood. Fox enumerates 125 persons burnt in his diocese, and through his agency, during this reign; and a letter from him to Cardinal Pole (dated at Fulham December 26, 1556) is copied by Holinshed, in which Bonner justifies himself for proceeding to the condemnation of twenty-two heretics who had been sent up to him from Colchester. These persons were saved by the influence of Cardinal Pole, who checked Bonner's sanguinary activity. When Queen Elizabeth succeeded to the throne, Bonner was made the single exception to the favorable reception given to the bishops. In May, 1559, he was summoned before the Privy Council, and died in confinement, Sept. 5, 1569. Bonner was a good scholar, skilled in the canon law and in scholastic theology, but a man of a severe and cruel nature, and of a base and mean spirit. Maitland endeavors to vindicate his memory from some of the charges which stain it in his *Essays on Subjects connected with the Reformation* (London, 1849). See Burnet, *Hist. of Ref.* i, 195; ii, 430; *Life and Def. of Bp. Bonner* (Lond. 1842).

Bonnet. There are two Heb. words thus rendered in the authorized version. See also Crown; Head-dress.

1. פְּאֵר (*peër'*, literally an *ornament*, and so translated in Isa. lxi, 10; "beauty" in ver. 3; "goodly" in Exod. xxix, 28; "tire" in Ezek. xxiv, 17, 23) was a simple head-dress, tiara, or *turban*, worn by females (Isa. iii, 20), priests (Exod. xxix, 28; Ezek. xliv, 18), a bridegroom (Isa. lxi, 10), or generally in gala dress (Isa. lxi, 3; Ezek. xxiv, 17, 23). It appears to have consisted merely of a piece of cloth tastefully folded about the head. In the case of females it was probably more compact and less bulging than with men. See Turban.

2. מִגְבָּעוֹת (*migbaöth'*, literally *convexities*) is spoken only of the sacred *cap* or turban of the common priests (Exod. xxviii, 40; xxix, 9; xxxix, 2, 8; Lev. viii, 13), in distinction from the mitre of the high-priest, for which another term is used. See Priest.

Bonney, Isaac, a Methodist Episcopal minister of the New England Conference, born in Hardwick, Mass., Sept. 26, 1782; converted 1800; entered the itinerancy 1808; superannuated 1850; died 1855. He was a devoted Christian, an eloquent and useful minister, and an able theologian. He was several times elected a member of the General Conference.—*Minutes of Conferences*, vi, 36; Sprague, *Annals*, vii, 452.

Bonōsus, bishop of Sardica in the latter half of the fourth century, opposed the worship of the Virgin and other Roman novelties, and was, in consequence, unjustly branded as a heretic. His followers seem to have embraced Arianism. Walch published a treatise, *De Bonoso Haretico* (Gött. 1764).—Mosheim, *Eccl. Hist.* cent. iv, pt. ii, ch. v, § 25, note; Lardner, *Works*, iv, 244.

Bons-Hommes. See Boni Homines.

Bonzes, priests of Buddha or Fo, particularly in Japan. They live together in monasteries under a vow of celibacy, and the system agrees in many respects with that of the Romanists. They do penance, and pray for the sins of the laity, who secure them from want by endowments and alms. The female bonzes may be compared to the Christian nuns, as the religion of Fo admits of no priestesses, but allows of the social union of pious virgins and widows, under monastic vows, for the performance of religious exercises.—Buck, *Theolog. Dictionary*, s. v. See Buddhism; China; Japan.

Book (סֵפֶר, *se'pher*; Gr. βιβλίον, Lat. *liber*). This Heb. term is more comprehensive than the corresponding English word with us. It signifies properly a *writing*, either the art (Isa. xxix, 11, 12) or the form (Dan. i, 4); then whatever is *written*, e. g. a *bill* of sale (Jer. xxxii, 12), of accusation (Job xxxi, 35), of divorce (Deut. xxiv, 1, 3); hence a *letter* or epistle (2 Sam. xi, 14; 2 Kings x, 6; xix, 14, etc.); and finally a *volume* (Exod. xvii, 14; Deut. xxviii, 58; xxix, 20, 26; 1 Sam. x, 25; Job xix, 23, and often), i. e. a *roll*

(Jer. xxxvi, 2, 4; Ezek. ii, 9), often with reference to the contents (e. g. of the law, Josh. i, 8; viii, 34; 2 Kings xxii, 8; 2 Chron. xxxiv, 14; of the covenant, Exod. xxiv, 7; 2 Kings xxiii, 2, 21; of the kings, 2 Chron. xvi, 11; xxiv, 27; of annals, or of an individual reign or personal history), especially and by way of eminence of the sacred Word or Law (q. v.).

Books are mentioned as known so early as the time of the patriarch Job (xix, 23). They were written on skins, or linen, or cotton cloth, or the Egyptian papyrus; the latter is commonly supposed to be the oldest material for writing on, whence our word paper is derived. Tablets of wood, of lead, and of brass were also employed, the latter of which were considered the most durable. See WRITING.

If the book were large, it was, of course, formed of a number of skins, etc., connected together. The leaves were generally written in small columns, called דַּלְתוֹת, *delathoth'*, "doors" or *valves* (Jer. xxxvi, 23), and were rarely written over on both sides (Ezek. ii, 10), except when the inside would not contain all the writing.

Books, among the Hebrews, being usually written on very flexible materials, were rolled round a stick or cylinder; and if they were very long, round two cylinders from the two extremities. The reader therefore unrolled the book to the place which he wanted (see fig. 1), and rolled it up again when he had read it (Luke iv, 17–20), whence the name *megillah* (Isa. xxxiv, 4). The leaves thus rolled round the stick, and bound with a string, could be easily sealed (Isa. xxix, 11; Dan. xii, 4). Those books which were inscribed on tablets (see fig. 2) were sometimes connected together by rings at the back, through which a rod was passed to carry them by.

Ancient Books: 1, Roll; 2, Tablets.

At first the letters in books were only divided into lines, then into separate words, which by degrees were marked with accents, and distributed by points and stops into periods and paragraphs. Among the Orientals the lines began from the right hand and ran on to the left hand; with the Northern and Western nations, from the left to the right hand; but the Greeks sometimes followed both directions alternately, going in the one and returning in the other, which they termed *boustrophedon*, because it was after the manner of oxen turning when at plough; an example of this occurs in the Sigean and some of the Etruscan inscriptions. In Chinese books the lines run from top to bottom. See BIBLE.

The Orientals took great pleasure in giving figurative or enigmatical titles to their books. The titles prefixed to the 56th, 60th, and 80th Psalms appear to be of this description; nor can there be a doubt that David's elegy upon Saul and Jonathan (1 Sam. i, 18) is called *the bow* in conformity with this peculiar taste. See PSALMS.

In times of war, devastation, and rapine, it was necessary to bury in the earth whatever was thought desirable to be preserved. With this view Jeremiah ordered the writings which he delivered to Baruch to be put into an earthen vessel (Jer. xxxii, 14). In the same manner the ancient Egyptians made use of earthen pots of a proper shape, hermetically sealed, for containing whatever they wanted to bury in the earth, and which, without such care, would have been soon destroyed. From the paintings on the monuments, it would appear that the Egyptian scribes wrote on tablets composed of some hard material (perhaps wood), though it cannot be precisely determined what it was.

The remark of the wise man in Eccl. xii, 12, on the subject of making books, is supposed to amount to this: That the propensity of some men to write books, and of others to collect and amass them for libraries, is insatiable; that it is a business to which there is no end. Innumerable treatises have been written on all kinds of subjects, and no one subject is yet *exhausted;* the designation of one leading to that of another, and that again of another, and so on interminably; and that the "much study" connected with this endless labor and "weariness of the flesh" may render its votary a fit subject of the admonition, that "the conclusion of the whole matter," or the great end of life, is to "fear God and keep his commandments." (See Clarke, *Comment.* in loc.)

A sealed book (Isa. xxix, 11; Rev. v, 1–3) is a book whose contents are secret, and have for a very long time been so, and are not to be published till the seal is removed. *A book or roll written within and without*, i. e. on the back side (Rev. v, 1), may be a book containing a long series of events, it not being the custom of the ancients to write on the back side of the roll unless when the inside would not contain the whole of the writing (comp. Horace, *Ep.* i, 20, 3). *To eat a book* signifies to consider it carefully and digest it well in the mind (Jer. xv, 16; Ezek. ii, 8 10; iii, 1–3, 14; Rev. x, 9). A similar metaphor is used by Christ in John vi, where he repeatedly proposes himself as "the Bread of Life" to be eaten by his people.

BOOK OF THE GENERATION signifies the genealogical history or records of a family or nation (Gen. v, 1; Matt. i, 1). See GENEALOGY; HISTORY; CHRONICLE.

BOOK OF JUDGMENT. The allusion here (Dan. vii, 10) is probably either to the practice of opening books of account to settle with servants or laborers, or to a custom of the Persians, among whom it was a constant practice every day to write down the special services rendered to the king, and the rewards given to those who had performed them. Of this we see an instance

in the history of Ahasuerus and Mordecai (Esth. vi, 1 3). It also appears to be an allusion to the methods of human courts of justice (Rev. xx, 12), referring to the proceeding which will take place at the day of God's final judgment.

BOOK OF THE WARS OF THE LORD. This appears to have been an ancient document known to the Hebrews, but not preserved in the sacred canon. It is quoted or alluded to by Moses in Num. xxi, 14. Several of those ancient documents were in existence in the time of Moses, which he used in the compilation of some parts of the Pentateuch. The inspired authority of the Pentateuch is in no wise affected by this theory, for, as Jahn has well remarked, some of the documents are of such a nature that they could have been derived only from immediate revelation; and the whole, being compiled by an inspired writer, have received the sanction of the Holy Spirit in an equal degree with his original productions. See MOSES; also the *Names* of the five books of Moses. Similar ancient and also later documents, by unknown writers, were used in the compilation of other parts of the sacred volume, such as the book of Jasher (Josh. x, 13; 2 Sam. i, 18) and the books of the Chronicles of the kings of Israel and of Judah (1 Kings xiv, 19, 29). See JASHER; ENOCH; CHRONICLES.

BOOK OF LIFE. In Phil. iv, 3, Paul speaks of Clement and other of his fellow-laborers, "whose names are written in the *book of life*." On this Heinrichs (*Annotat. in Ep. Philipp.*) observes that, as the future life is represented under the image of a πολίτευμα (citizenship, community, political society) just before (iii, 20), it is in agreement with this to suppose (as usual) a catalogue of the citizens' names, both natural and adopted (Luke x, 20; Rev. xx, 15; xxi, 27), and from which the unworthy are excluded (Rev. iii, 5). See CITIZENSHIP. Thus the names of the good are often represented as *registered in heaven* (Luke x, 20). But this by no means implies a certainty of salvation (nor, as Doddridge remarks, does it appear that Paul in the above passage had any particular revelation), but only that at that time the persons were *on the list*, from which (as in Rev. iii, 5) the names of unworthy members might be erased. This explanation is sufficient and satisfactory for the other important passage in Rev. iii, 5, where the glorified Christ promises to "him that overcometh" that he will not blot his name out of the book of life. Here, however, the illustration has been sought rather in *military* than in *civil* life, and the passage has been supposed to contain an allusion to the custom according to which the names of those who were cashiered for misconduct were stricken from the muster-roll.

When God threatened to destroy the Israelites altogether, and make of Moses a great nation, the legislator implored forgiveness for them, and added, "If not, blot me, I pray thee, out of the book which thou hast written" (Exod. xxxii, 34). By this he meant nothing so foolish or absurd as to offer to forfeit eternal life in the world to come, but only that he, and not they, should be cut off from the world, and brought to an untimely end. This has been regarded as an allusion to the records kept in the courts of justice, where the deeds of criminals are registered, and hence would signify no more than the purpose of God with reference to future events; so that to be cut off by an untimely death is to be blotted out of this book.

BOOK OF THE CANONS (βιβλος κανόνων, *Codex Canonum*), a collection of the various canons enacted in the councils of Nicæa, Ancyra, Neocæsarea, Laodicea, Gangra, Antioch, Constantinople, Ephesus, and Chalcedon, numbering in all one hundred and seventy-eight canons. Its date is uncertain, but it was probably never universally authoritative. It was published by Justellus in 1610 (*Codex Canonum Eccles. Univ.* Paris, 8vo), with a Latin version and notes. For a fuller account, see CANONS, II.

Boone, WILLIAM JONES, D.D., bishop of the American Mission of the Protestant Episcopal Church at Shanghai, China. He was born in South Carolina, July 1, 1811; graduated at the university of that state, and then studied law under chancellor De Saussure. After taking his degree, he entered the Seminary of the Protestant Episcopal Church at Alexandria, Va., where he pursued his theological course, and afterward studied medicine, to prepare himself more fully for the mission field. He then offered himself to the Foreign Committee for the work in China. He was appointed January 17, 1837, and sailed from Boston in July. Under his incessant toil in the study of the language, his health gave way, and in 1840 he went to Macao, in China. He left Macao for Amoy in February, 1842, and settled with his family on the island of Kulangsu; and in August, 1842, his wife died, and was buried on that island. He returned to this country, and was consecrated missionary bishop to China in October, 1844. In December, 1844, he sailed for Canton. In 1845 the city of Shanghai was selected as the seat of the mission. In 1846 the bishop began the translation of the Prayer-book, and engaged in a revision of the N. T.; and in 1847 was chosen one of the committee of delegates from the several missions to review the translation of the Bible. It was in this work, and in the discussion which grew out of it, that his eminent ability as a scholar was displayed; so eminent, indeed, as to challenge the admiration of those most competent to judge in such matters. He returned to the United States in 1853, and again in 1857, where he remained, prostrated in health, until 1859. He sailed from New York July 13, 1859, and died at Shanghai on the 17th of July, 1864.—*Church Review*, 1865; Stevens, *Memorial Sermon on Bishop Boone*, Phila., 1865.

Boos, MARTIN, an evangelical divine in the Church of Rome, who was the instrument of a religious awakening in Germany similar to those of Whitfield and Wesley in England and America, was born at Huttenried, Bavaria, Dec. 25, 1762, and educated for the service of the Church at the University of Dillingen, where Sailer had already introduced an evangelical movement. He imbibed the doctrine of *justification by faith*, and found peace in believing. His first charge was Grüenbach, in the province of Kempten, and there he began, as he termed it, "to preach Christ *for* us and *in* us." The impression produced by the simple exhibition of this Gospel truth was as life from the dead. Those who had been agitated by doubts had their difficulties dispelled; those who had been harassed by fear attained peace in believing. The excitement spread like an epidemic; many gross sinners suddenly reformed, and multitudes could speak of the love of Christ and the happiness of his service. The Romish authorities regarded Boos as a fool or a fanatic, and deprived him of his pastoral charge. The day on which he was thrust out of his parsonage he remained a long time on the highway, uncertain what to do or whither to go; and at length spying an uninhabited hut on the roadside, he entered it, and, throwing himself down on the floor, prayed earnestly for light and guidance from heaven. The calumnies circulated against his character and ministry having been proved groundless, he was recalled from his retirement, and appointed to the curacy of Wiggensbach, adjoining his former parish. As his faith became stronger, his zeal in preaching the Gospel increased, and produced a great and extensive religious awakening. A discourse which he preached on New Year's day, 1797, on repentance, was accompanied with such penetrating energy that "forty persons, whose consciences were roused, fainted away and had to be carried out." While many revered the preacher as a man of God, the opposition of others was violently roused. This latter party secretly influenced the vicar, who was himself disposed to be the friend of the pious curate, but whose kindly intentions were overborne. The

simple converts, in admiration of Boos, spread so widely the story of his character and doctrines that the clergy joined in clamors against him as a heretic. From that moment persecution raged, and Boos was obliged to leave Wiggenstach. In a friend's house he obtained shelter; but his retreat having been discovered, he was surprised one day by the sudden appearance of an agent from the Inquisition at Augsburg, who, after rifling his writing-desk, carried away all his sermons and letters. On the 10th of Feb. 1797, he appeared before the Inquisition, where he refuted all the charges brought against him. Nevertheless, he was sentenced to a year's confinement in the clerical house of correction; but the keeper of that prison, like the Philippian jailer, was, with his whole family, converted by the pious conversation of Boos. Released from prison at the end of eight months, Boos, after passing through many vicissitudes, obtained permission to enter into the diocese of Lintz in Upper Austria, where the bishop, Joseph A. Gall, welcomed him, and gave him the populous parish of Peyerbach, where for five years "he ceased not to warn every man day and night." In 1806 he removed to the still more populous parish of Gallneukirchen, where, however, he labored for more than four years without any visible fruits of his ministry appearing. Surprised and pained by the deadness of the people, he gave himself to earnest prayer for the influences of the Spirit. His own fervor was kindled, and he dwelt more prominently on the justifying righteousness of Christ. One sermon preached in Gallneukirchen produced an excitement more extraordinary than ever. In that discourse having declared that there were few real Christians in the parish, some, who were offended by the statement, accused him at the tribunal of Councillor Bertgen (1810). That magistrate, having, in the course of private conversation with Boos, been brought to a saving knowledge of the truth, threw his official protection over the pious preacher; and, although he died shortly after, another came to the aid of Boos in the person of professor Sailer (1811). But the excitement in the parish was not allayed till Boos preached a sermon on Trinity Sunday from Matt. xxviii, 18–20, in which he brought out such views of the reality and power of religion that multitudes came to him eagerly asking what they must do to be saved. Persecution again followed. He was, in 1816, confined in a convent; and, although his parishioners petitioned the emperor for his release, it was secretly determined that he should leave the Austrian dominions. After an exile of seventeen years he was permitted to return to his native Bavaria, prematurely gray with care and hardships. After residing for some time as tutor in a family of rank near Munich, he was appointed by the Prussian government professor at Dusseldorf, which, however, he soon resigned for the vicarage of Sayn, to which he was elected by the magistrates of Coblentz. Boos was engaged in the same work, and brought to it the same lion-like spirit as Luther, though he remained in the Church of Rome until his death, Aug. 29, 1825. See Jamieson, *Religious Biography*, p. 60; Gossner, *Life and Persecution of Martin Boos* (Lond. 1836, 12mo).

Booth (סֻכָּה, *sukkah'*, often rendered "tabernacle" or "pavilion"), a hut made of branches of trees, and thus distinguished from a tent properly so called. Such were the booths in which Jacob sojourned for a while on his return to the borders of Canaan, whence the place obtained the name of *Succoth* (Gen. xxxiii, 17); and such were the temporary green sheds in which the Israelites were directed to celebrate the Feast of *Tabernacles* (Lev. xxiii, 42, 43). See Succoth; Tabernacles, Feast of. As this observance was to commemorate the abode of the Israelites in the wilderness, it has been rather unwisely concluded by some that they there lived in such booths. But it is evident from the narrative that, during their wanderings, they dwelt in *tents;* and, indeed, where, in that treeless region, could they have found branches with which to construct their booths? Such structures are only available in well-wooded regions; and it is obvious that the direction to celebrate the feast in booths, rather than in tents, was given because, when the Israelites became a settled people in Palestine and ceased to have a general use of tents, it was easier for them to erect a temporary shed of green branches than to provide a tent for the occasion. See Cottage.

Booth, Abraham, an eminent Baptist minister, born at Blackwell, Derbyshire, 1734. His parents were poor, and he had no early opportunities of education. He became a Baptist when quite young, and in early manhood was received as a preacher among the General (Arminian) Baptists. He afterward imbibed Calvinistic views, and took charge of a congregation of Particular Baptists in London 1769, in which charge he continued till his death in 1806. The most important of his miscellaneous writings are his *Reign of Grace* and *Essay on the Kingdom of Christ*, both to be found in his collected works (London, 1813, 3 vols. 8vo). In the Baptist controversy he wrote *Pedobaptism Examined* (1784):—*A Defence of Pedobaptism Examined* (1792):—*An Apology for the Baptists*, collected into 3 vols. 8vo (1828). Booth is regarded by the Baptists as one of their most able and important writers.

Boothroyd, Benjamin, LL.D., a learned English Dissenting minister, born in 1768. He was a minister and bookseller at Pontefract from 1794 to 1818, when he was called to Highfield Chapel at Huddersfield, which he served until his death in 1836. He was a respectable Hebrew scholar, and in his commentary happily blended critical disquisition with practical instruction. His publications are: 1. *A New Family Bible and Improved Version*, from corrected texts of the original, with notes critical and explanatory (Pontefract, 1818, 3 vols. 4to):—2. *Biblia Hebraica*, or the Hebrew Scriptures of the O. T., without points, after the text of Kennicott, with the chief various readings, and accompanied with English notes, critical, philological, and explanatory, etc. (Pontefract, 1810–16, 2 vols. 4to).

Booty (בַּז, *baz*, Jer. xlix, 32, elsewhere usually "prey;" מַלְקוֹחַ, *malko'ăch*, Num. xxxi, 32, elsewhere usually "prey;" מְשִׁסָּה, *meshissah'*, Hab. ii, 6; Zeph. i, 13, elsewhere "spoil"). This consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures (Michaelis, *Mos. Recht*, iii, 235 sq.). Within the limits of Canaan no captives were to be made (Deut. xx, 14 and 16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. A special charge was given to destroy the "pictures and images" of the Canaanites, as tending to idolatry (Num. xxxiii, 52). The case of Amalek was a special one, in which Saul was bidden to destroy the cattle. So also was that of the expedition against Arad, in which the people took a vow to destroy the cities, and that of Jericho, on which the curse of God seems to have rested, and the gold and silver, etc., of which were viewed as reserved wholly for Him (1 Sam. xv, 2, 3; Num. xxi, 2; Josh. vi, 19). See Accursed. The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one head in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (Num, xxxi, 26–47). As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged. The present made by David out of his booty to the elders of towns in Judah was an act of grateful courtesy merely, though perhaps suggested by the law, Num. l. c. So

the spoils devoted by him to provide for the Temple must be regarded as a free-will offering (1 Sam. xxx, 24–26; 2 Sam. viii, 11; 1 Chron. xxvi, 27). These doubtless were the best of the booty [see AKROTHINION] (comp. Herod. viii, 121; Pausan. i, 28, 2; Livy, x, 46; Flor. i, 7) which fell to the king. See SPOIL.

Bo'öz (Βοόζ), the Græcized form (Matt. i, 5) of the Bethlehemite BOAZ (q. v.).

Bor. See SOAP.

Bora (or BOHRA, or BOHREN), CATHARINA VON, the wife of Luther, was born at Loeben, Saxony, Jan. 29, 1499; died Dec. 20, 1552. While still quite young, she was placed in the convent of Nimptschen, where she became deeply interested in the writings of Luther. She asked the aid of Luther in liberating herself and eight of her friends from the convent, and at the request of Luther, Leonhard Kopp aided their escape in the night of April 4, 1523. Luther wrote to the parents of the nuns to take them back, and, when this was refused, he provided for them otherwise. Catharine found a home with the burgomaster of Reichenbach, and on June 13, 1525, she married Luther. The writings of Luther are a conclusive proof that the marriage was a very happy one. After the death of Luther, Catharine received support from the elector John Frederick of Saxony and Christian III, king of Denmark. See Walch, *Geschichte der Cath. von B.* (2 vols. Halle, 1752. 54); Beste, *Gesch. Cath. von B.* (Halle, 1843); Hoefer, *Nouv. Biographie Générale*, v, 673.

Borborites or **Borborianians** (*Borboritæ* and *Borborianî*, so called from *βόρβορος*, i. q. *dirt-eaters*), a sect of the Gnostics of the second century, said to be followers of the Nicolaitans. They held to Dualism and Antinomianism, and denied the last judgment and the resurrection. Epiphanius charges them with the vilest crimes.—Epiphanius, *Hæres.* p. 25, 26; Landon, s. v.

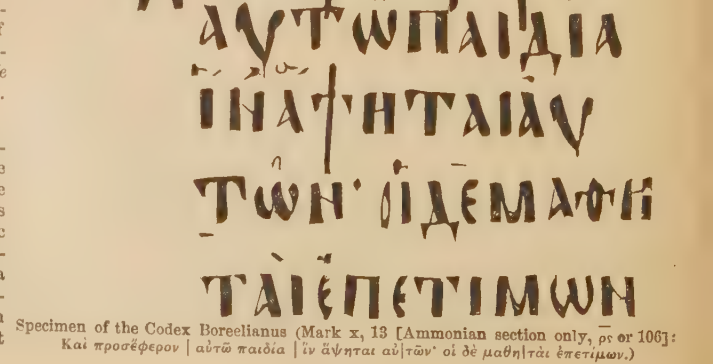
Borcĕos. See CEPHAR-BARCÆ.

Bordas-Dumoulin, JEAN-BAPTISTE, a French philosopher, and stanch advocate of the rights and liberties of the Gallican Church, was born, Feb. 18, 1798, at Montagnac-la-Crempse, and died 1859. He endeavored to reconcile all the political and social consequences of the French Revolution with the religious traditions of Gallicanism. His principal works are: 1. *Lettres sur l'éclectisme et le doctrinarisme* (Paris, 1833):—2. *Le Cartésianisme, ou la Véritable rénovation des sciences* (Paris, 1843, 2 vols.), a prize essay, which was declared by the French Academy of Moral and Political Sciences one of the most remarkable philosophical writings of the age:—3. *Mélanges philosophiques et religieux* (Paris, 1846), containing also an *Eloge de Pascal*, to which a prize had been awarded (in 1842) by the French Academy:—4. *Essais de réforme catholique* (Paris, 1856), in which he severely attacks the condition of the Roman Church in the nineteenth century.—Huet, *Hist. de la Vie et des Ouvrages de B.-D.* (Paris, 1860).

Bordeaux, the see of a Roman archbishop in France. The establishment of an episcopal see reaches probably as far back as the year 300; later, the bishopric was changed into an archbishopric. In 1441 the city received a university. Four councils (Concilia Burdigalensia) have been held at Bordeaux: in 384, against the Priscillianists; in 670, for the restoration of peace and for the improvement of Church discipline; in 1080, against Berengar; and the last in 1255.

Border is generally the rendering of some form of the Heb. גְּבוּל, *gebul'*, Gr. ὅρκος, a *boundary-line*, especially in the plural; also of several other Heb. words in a similar sense; but in Exod. xxv, 25, 27; xxxvii, 12, 14, it represents מִסְגֶּרֶת, *misge'reth*, a *margin*, e. g. ornaments on the brazen stands or pedestals of the lavers, apparently square *shields* decorated with sculptures on the sides, 1 Kings vii, 28–36; 2 Kings xvi, 17; and in Num. xv, 38, it stands for כָּנָף, *kanaph'*, a *wing*, i. e. hem or fringe of a garment, like *κράσπεδον* in Matt. xxiii, 5; while in Cant. i, 11, it is תּוֹר, *tor*, a *row* or string of pearls or golden beads for the headdress.

Boreel's Manuscript (CODEX BOREELI), an important uncial MS. of the N. T., containing (with many *lacunæ*) the Gospels, of which it is usually designated as Cod. F. It derives its name from having once belonged to John Boreel, Dutch ambassador to the court of king James I. Soon after Boreel's death in 1629, some man of learning, whose name is unknown, made extracts from this MS. as far as Luke x; this collation was communicated to Wetstein by Isaac Verburger in 1730, and Wetstein used it in his Critical Apparatus, but could not discover where the MS. was at that time. In 1830 it was discovered at Arnheim, and Prof. Heringa speedily made a careful collation of its text, which appeared in 1843, after his death, with a description and fac-simile, under the editorial care of Vinke (*Disputatio de Codice Boreeliano*). Some of the sheets, however, appear in the meanwhile to have been lost. It is now in the University library at Utrecht. It consists of 204 leaves and a few fragments, written in two columns of about nineteen lines to a page, in a tall, oblong form, with large, upright, compressed characters. It has the usual indications of the Ammonian sections in the margin, but without the Eusebian canons. The breathings and accents are fully and not incorrectly given. In Luke there are no less than twenty-four gaps; in Wetstein's collation it began with Matt. vii, 6, but now with Matt. ix, 1: other hiatuses are Matt. xii, 1–44; xiii, 55–xiv, 9; xv, 20–31; xx, 18–xxi, 5; Mark i, 43–ii, 8; ii, 23–iii, 5; xi, 6–26; xiv, 54–xv, 5; xv, 39–xvi, 19; John iii, 5–14; iv, 23–38; v, 18–38; vi, 39–63; vii, 28–viii, 10; x, 32–xi, 3; xi, 40–xii, 3; xii, 14–25: it ends at John xiii, 34. It is supposed to belong to the ninth or tenth century.—Tregelles, in Horne's *Introd.* iv, 200; Scrivener, *Introduction*, p. 104 sq. See MANUSCRIPTS, BIBLICAL.



Specimen of the Codex Boreelianus (Mark x, 13 [Ammonian section only, ρς or 106]: Καὶ προσέφερον | αὐτῷ παιδία | ἵν ἅψηται αὐ|τῶν· οἱ δὲ μαθη|ταὶ ἐπετίμων.)

Borel. See BORRELISTS.

Borgia, Cæsar, was "one of the greatest monsters of a time of depravity, when the court of Rome was the scene of all the worst forms of crime. He was the son of Alexander VI and Catharine Vanozza, who made him archbishop of Valencia at an early age, and afterward cardinal in 1493. He unscrupulously made use of the most sacred things as means to the most iniquitous ends. His father having conferred upon his brother Giovanni the duchy of Benevento, with the counties of Terracina and Pontecorvo, Cæsar, as was believed, moved with envy, caused his brother to be assassinated. He obtained the duchy and counties for himself, and was permitted by his father to resign the purple and to devote himself to the profession of arms. He was sent in 1498 to France, to convey to Louis XII a bull of divorce and dispensation from his marriage with Anne of Brittany. Louis rewarded him for the pope's complaisance with the duchy of Valentinois, a body-guard of 100 men, 20,000 livres of yearly revenue, and a promise of support in his schemes of ambition. In 1499 Cæsar married a daughter of the king of Navarre, and accompanied Louis XII to Italy, where he undertook the conquest of the Romagna for the Holy See. The rightful lords of that country, who fell into his hands, were murdered, notwithstanding that their lives had been guaranteed by his oath. In 1501 he was named by his father duke of Romagna. In the same year he wrested the principality of Piombino from Jacopo d'Appiano, but failed in an attempt to acquire Bologna and Florence. He took Camerino, and caused Giulio di Varano, the lord of that town, to be strangled along with his two sons. By treachery as much as by violence he made himself master of the duchy of Urbino. A league of Italian princes was formed to resist him, but he kept them in awe by a body of Swiss troops, till he succeeded in winning some of them over by advantageous offers, employed them against the others, and then treacherously murdered them on the day of the victory, 31st December, 1502, at Sinigaglia. He now seized their possessions, and saw no obstacle in the way of his being made king of Romagna, of the March, and of Umbria, when, on August 17th, 1503, his father died, probably of poison which he had prepared for twelve cardinals. Cæsar also, who was a party to the design (and who, like his father, had long been familiar with that mode of dispatching those who stood in the way of his ambition, or whose wealth he desired to obtain), had himself partaken of the poison, and the consequence was a severe illness, exactly at a time when the utmost activity and presence of mind were requisite for his affairs. Enemies rose against him on all hands, and one of the most inveterate of them ascended the papal throne as Julius II. Cæsar was arrested and conveyed to the castle of Medina del Campo, in Spain, where he lay imprisoned for two years. At length he contrived to make his escape to the king of Navarre, whom he accompanied in the war against Castile, and was killed on the 12th of March, 1507, by a missile from the castle of Biano. With all his baseness and cruelty, he loved and patronized learning, and possessed a ready and persuasive eloquence. Machiavelli has delineated his character in his *Principe*."—Chambers, *Encycl pædia*, s. v.; Hoefer, *Biog. Générale*, vi, 711; Ranke, *History of the Popes*.

Borgia, Francis. See FRANCIS BORGIA.

Borgia, Roderigo. See ALEXANDER VI (Pope).

Borgian Manuscript (CODEX BORGIANUS), a valuable uncial fragment of some thirteen leaves of the Greek Gospels (of which it is usually designated as Cod. T), with a Thebaic or Sahidic version on the opposite (left) page. It derives its name from having belonged to the Velitian Musæum of "Præsul Steph. Borgia, collegii urbani de propaganda fide a secretis," and is now deposited in the library of the Propaganda at Rome. Each page consists of two columns; a single point indicates a break in the sense, but there are no other divisions. The breathings, both rough and smooth, are present. It contains the following passages: Luke xxii, 20–xxiii, 20; John vi, 28–67; vii, 6–viii, 32 (in all 177 verses, since John vii, 53–viii, 11 are wanting). The portion belonging to John, both in Greek and Egyptian, was carefully edited at Rome in 1789 by Giorgi, an Augustinian eremite, with a facsimile. Birch had previously collated the Greek text. The Greek fragment of Luke was first collated for the 4th ed. of Alford's Commentary by his brother, in accordance with a suggestion by Tregelles, from a hint by Zoega (*Catal. codd. copt. qui in Museo Borgiano Velitris adservantur*, Rom. 1810, p. 184). A few leaves in Greek and Thebaic, which once belonged to Woide, and were printed with his other Thebaic fragments (in Ford's *Appendix to the Codex Alexandrinus*, Oxford, 1799), evidently once formed part of the Codex Borgianus (Tischendorf, *New Test.* ed. 1859, p. clxvii). They contain 85 additional verses: Luke xii, 15–xiii, 32; John viii, 33–42. The Borgian MS. has been referred to the fourth or fifth century. It appears that the ignorant monk who brought it from Egypt to Europe carelessly lost the greater part of it, so that what is left is but a sample.—Tregelles, in Horne's *Introd.* new ed. iv, 180; Scrivener, *Introduction*, p. 116. See MANUSCRIPTS, BIBLICAL.

Bor-Has'sirah (Heb. *Bor has-Sirah'*, בֹּר הַסִּירָה, *cistern of the Sirah;* Sept. translates φρέαρ τοῦ Σειρά), a place in the southern part of Palestine, where Joab's messengers found Abner (2 Sam. iii, 26, where our version renders "well of Sirah"), probably the same as *Besira* (Βησίρα) of Josephus (*Ant.* vii, 1, 5), twenty stadia from Hebron. See SIRAH.

Borith. See NITRE; SOAP.

Bo'rith (Lat. *Borith*, for the Gr. text is not extant) is given (2 [Vulg. 4] Esdr. i, 2) as the son of Abisei, and father of Ozias, in the genealogy of Ezra; evidently a corruption of BUKKI (q. v.), as in Ezra vii, 4.

Borkath. See CARBUNCLE.

Born again, or **Born of God.** See REGENERATION.

Borre or **Borrhius,** ADRIAN VAN DEN, a distinguished Remonstrant. On the death of Arminius (q. v.), his ability and piety gave him great influence among the followers of that great man. He was one of the six Remonstrant ministers who took part in the conference at the Hague, 1611; he also assisted at the Delft Conference, 1613. When subscription to the decretals of the Synod of Dort was enforced, he gave up all his worldly interests for conscience' sake, and joined Episcopius and others at Antwerp, where he was one of the directors of the affairs of the Remonstrants. He wrote the *Explicatio delucida cap. IX ad Rom.*, contained in pt. ii of *Acta et Scripta Ministrorum Remonstrantium* (1620).—Limborch, *Vita Episcopii* (ed. 1701, p. 213); Morison, *On Romans IX*, p. 56.

Borrelists, a Dutch sect, named from their leader, Adam Borrel or Borel, a Zealander, born 1603, died 1667. They lived an austere life, and laid great stress upon abundant almsgiving; they also decried all the outward forms of the Church, denied the efficacy of the sacraments, and maintained that the Bible should be read without any commentary whatever. They taught that private worship is more important than public. Borel wrote a treatise, *Ad Legem et testimonium*, maintaining that the written Word of God, without human exposition, is the only means and the adequate means of awakening faith in the heart of man. See Arnold, *Kirchen- u. Ketzerhistorie*, pt. iii, ch. vi.

Borri, JOSEFO FRANCESCO (*Burrus*), an impostor, born at Milan May 4, 1627. He was educated in the Jesuits' Seminary at Rome, after which he gave himself to the study of medicine and chemistry. He soon

abandoned himself to a life of extreme irregularity and viciousness, which he cloaked under the appearance of extreme seriousness and devotion. He pretended even that he was inspired by God to effect a reformation among men; declaring it to be the will of God that there should be but one fold on earth, under the pope, and that all who refused to enter it should be put to death. To these he added the most atrocious blasphemies, declaring the Virgin to be the daughter of the Father, as Christ is his Son, and in all things equal to the Son; that the Holy Spirit is incarnate in her, etc. The Inquisition took proceedings against him, and sentenced him to be burned January 3, 1661; but he escaped to Strasburg, and afterward to Amsterdam and Hamburg. Here he ingratiated himself with Queen Christina of Sweden, who spent large sums under his dictation in the search for the philosopher's stone. Thence he went to Copenhagen, where Frederick III patronized him. On the death of that prince he determined to go to Turkey, but was arrested on the way at Goldingen, in Moravia, and handed over to the pontifical government, on condition that his punishment should not be capital. The Inquisition kept him in prison till the day of his death, Aug. 10, 1695.—*Biog. Univ.* tom. v, p. 193; Hoefer, *Biog. Générale*, v, 735.

Borromeo, Carlo, cardinal of the Roman Church and archbishop of Milan, was born of noble parents at the castle of Arona, on the banks of the Lago Maggiore, Oct. 2, 1538. His family was one of the most ancient in Italy, tracing its origin to the family of Anicius in ancient Rome. His mother was a sister of Pius IV. He studied at Milan and at Pavia, and at both was distinguished for personal virtue and for diligence in study. His youth was devoted, not to the ordinary pleasures of that age, but to religion and charitable exercises; and the great wealth at his command did not in the least affect his moral or religious character injuriously. Pius IV, his uncle, adopted him as a son, and made him archbishop of Milan in 1560. But, on the death of his brother Frederick, his relations, and even the pope himself, besought him to marry in order to preserve the line of the family, which seemed in danger of extinction. His mind, however, was made up; and, to escape farther importunity, he was privately ordained in 1565, and at once devoted himself to the reform of abuses in his diocese. The Council of Trent (Sess. xxiv, de ref. 7) having recommended the preparation of an authoritative Catechism, Pius intrusted the work to his nephew, who, associating with himself three eminent ecclesiastics, completed in 1566 the celebrated *Catechismus Tridentinus*, *Catechismus Romanus*, or *Catechismus ad parochos*. See CATECHISMS; CREEDS. To carry out his plans of reform, he gave up every other benefice, abandoned his paternal property, and divided his diocesan revenues into three portions: one for the poor, another for the Church, and the third for himself, of the use of which he gave a rigid account to his synod. In his palace he made a like reformation. In the enforcement of discipline, he held, at different periods, six provincial councils and eleven diocesan synods; and, to see that the regulations of these councils were enforced, he regularly visited in person the churches of his vast province. These reforms excited powerful resistance. The *Humiliati* (q. v.) induced a friar of the order, named Farina, to attempt the life of Borromeo. The assassin fired at the archbishop as he was at prayers before the altar, but the bullet only grazed the skin. The assassin and his two accomplices were put to death, and the order of the Humiliati was suppressed by Pius V. During the plague at Milan, 1576, he threw himself into the danger, giving service in every form to the bodies and souls of the dying, at the peril of his life. He died Nov. 3, 1584. On the whole, his life is singularly remarkable for purity in the midst of a corrupt and degraded Church. His talents, property, and life were entirely consecrated to the service of Christianity through the Church, whose interests were always to him more sacred than any earthly considerations. In 1610 he was canonized by Paul V. His works were published at Milan in 1747 by Jos. Ant. Saxius, containing his *Instructions to Confessors*, his *Sermons*, and the *Acta Ecclesiæ Mediolanensis* (5 vols. fol.). The latter work was originally printed at Milan in 1599 (2 vols. fol.). In 1758 there was published at Augsburg, in two vols. fol., an edition of the *Homilies*, *Discourses*, and *Sermons*, together with the *Noctes Vaticanæ*, notes by Saxius, and a *Life*, translated into Latin from the Italian of Giussano. His life has been several times written: see Godeau, *Vie de C. Borromeo* (Paris, 1748, 2 vols. 12mo); Touron, *Vie de St. Charles Borromée* (Paris, 1761, 3 vols. 12mo); Sailer, *Der heil. Karl Borromeo* (Augsb. 182?); Giussano, *Leben des heil. Karl Borromeo* (Augsb. 1836, 3 vols.); Dieringer, *Der heilige Karl Borromäus* (Cologne, 1846).—*Biog. Univ.* v, 197; Butler, *Lives of Saints*, x, 366; Landon, *Eccl. Dictionary*, s. v.

In Germany an *Association of St. Borromeo* was founded in 1846 for promoting the circulation of Roman Catholic books. It counted, in 1857, 697 branch associations, and its receipts amounted to 51,000 thalers.

Borromeo, Federico, cousin of Cardinal Borromeo, was born at Milan in 1564. "He resided first at Bologna and then at Pavia, and afterward went to Rome, where he was made a cardinal in 1587. He was both a classical and Oriental scholar, and was intimate at Rome with Baronio, Bellarmine, and the pious philanthropist Filippo Neri. In 1595 he was made archbishop of Milan, where he adopted the views of his cousin and predecessor St. Charles, and enforced his regulations concerning discipline with great success. He used to visit by turns all the districts, however remote and obscure, in his diocese, and his zealous labors have been recently eloquently eulogized by Manzoni in his 'Promessi Sposi.' He was the founder of the Ambrosian Library, on which he spent very large sums; and he employed various learned men, who went about several parts of Europe and the East for the purpose of collecting manuscripts. About 9000 manuscripts were thus collected. Cardinal Borromeo established a printing-press, annexed to the library, and appointed several learned professors to examine and make known to the world these literary treasures. He also established several academies, schools, and charitable foundations. His philanthropy, charity, and energy of mind were exhibited especially on the occasion of the famine which afflicted Milan in 1627-28, and also during the great plague of 1630. He died September 22, 1631."—*English Cyclopædia*, s. v.

Borromeo, Society of St. See BORROMEO.

Borrowing. On the general subject, as a matter of law or precept, see LOAN.

In Exod. xii, 35, we are told that the Israelites, when on the point of their departure from Egypt, "borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment;" and it is added that "the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." This was in pursuance of a divine command which had been given to them through Moses (Exod. iii, 22; xi, 2). This has suggested a difficulty, seeing that the Israelites had certainly no intention to return to Egypt, or to restore the valuables which they thus obtained from their Egyptian "neighbors." (See Justi, *Ueber die den Ægyptern von d. Israeliten bei ihrer Abreise abgeforderten Geräthe*, Frkft. a. M. 1777; *Danville Rev.* Sept. 1864; *Ev. Quar. Rev.* [Gettysb.] Jan. 1865.) It is admitted that the general acceptation of the word here (but not usually elsewhere) rendered *borrow* (שָׁאַל, *shaal'*), is to *request* or

demand; although there are places (Exod. xxii, 14; 1 Sam. i, 28; 2 Kings vi, 5) where *borrowing* is certainly denoted by it. Some therefore allege that the Israelites did not *borrow* the valuables, but *demanded* them of their Egyptian neighbors, as an indemnity for their services, and for the hard and bitter bondage which they had endured. But this does not appear to us to mend the matter much; for the Israelites had been public servants, rendering certain onerous services to the state, but not in personal bondage to individual Egyptians, whom nevertheless they, according to this account, mulcted of much valuable property in compensation for wrongs committed by the state. These individual Egyptians also were selected not with reference to their being implicated more than others in the wrong treatment of the Israelites: they were those who happened to be their "neighbors," and, as such, open more than others to the exaction. Hence we incline to the interpretation (Clarke, *Comment.* on Exod. iii, 22) that the Israelites simply *requested* the valuables of the Egyptians, without any special (except a tacit) understanding on the part of the latter that they were to be restored. This agrees with the fact that the professed object of the Hebrews was not to quit Egypt forever, but merely to withdraw for a few days into the desert, that they might there celebrate a high festival to their God. See EXODE. At such festivals it was usual among all nations to appear in their gayest attire, and decked with many ornaments; and this suggests the grounds on which the Israelites might rest the application to their Egyptian neighbors for the loan of their jewels and rich raiment. Their avowed intention to return in a few days must have made the request appear very reasonable to the Egyptians; and, in fact, the Orientals are, and always have been, remarkably ready and liberal in lending their ornaments to one another on occasions of religious solemnity or public ceremony. It would seem, also, as if the avowed intention to return precluded the Hebrews from any other ground than that of borrowing; for if they had *required* or *demanded* these things as compensations or gifts, it would have amounted to an admission that they were quitting the country altogether. Turn which way we will in this matter, there is but a choice of difficulties; and this leads us to suspect that we are not acquainted with all the facts bearing on the case, in the absence of which we spend our strength for naught in laboring to explain it. One of the difficulties is somewhat softened by the conjecture of Professor Bush, who, in his *Note* on Exod. xi, 2, observes, "We are by no means satisfied that Moses was required to *command* the people to practise the device here mentioned. We regard it rather, as far as *they* were concerned, as the mere *prediction* of a fact that should occur." It will further relieve the difficulty if we consider that it was a principle universally recognised in ancient times, that all property belonging to their opponents in the hands of any nation against which war was declared became forfeited; and, in accordance with this supposed right, the jewels, precious vases, etc., which were borrowed by the Hebrews from the Egyptians, became, when Pharaoh commenced war upon them, legal spoil. It is evident that the Egyptians were but too glad to get rid of their dangerous captives at last to hesitate, or even stipulate for a restoration of the ornaments; nor did the Hebrews themselves at the time positively know that they should never return them.—Hengstenberg, *Pentat.* ii, 417 sq.

Bos, LAMBERT, an eminent scholar, was born at Workum, in Friesland, Nov. 23, 1670, and studied at the University of Franeker, where he devoted himself to Greek. His progress was so great that in 1697 he was appointed lecturer in Greek, and in 1703 professor. He died in 1717. His chief work is the *Ellipses Græcæ,* which appeared first in 1702; but the fullest and best edition is that of Schæfer (Leipsic, 1809). Among his other works are his *Exercitationes philologicæ ad loca nonnulla Novi Fœderis* (Franeker, 1700, 8vo, and 1713, with additions):—*Observationes miscellaneæ ad loca quædam,* etc. (Ibid. 1707, 8vo, and 1731):—*Vetus Testamentum ex vers. LXX interpretum cum variis lectionibus,* etc. (Franeker, 1709, 4to).—*Biog. Univ.* v, 206.

Bos'cath (2 Kings xxii, 1). See BOZKATH.

Bosem; Boser; Boshah. See BALSAM; GRAPE; COCKLE, respectively.

Boskoi (βοσκοι), monks in Syria and Mesopotamia who lived upon roots and herbs. They inhabited no houses, nor ate flesh or bread, nor drank wine. They professed to spend their time in the worship of God, in prayers and in hymns, till eating-time arrived; then every man went, with his knife in his hand, to provide himself food of the herbs of the field. This is said to have been their only diet, and constant way of living. See Bingham, *Orig. Eccles.* bk. vii, ch. ii, § ii.

Bosom (properly חֵיק, *cheyk,* κόλπος). It is usual with the Western Asiatics to carry various sorts of things in the bosom of their dress, which forms a somewhat spacious depository, being wide above the girdle, which confines it so tightly around the waist as to prevent any thing from slipping through. Aware of this, Harmer and other Biblical illustrators rather hastily concluded that they had found an explanation of the text (Luke vi, 38), "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom." All these expressions obviously apply, in the literal sense, to *corn;* and it is certain that corn and things measured in the manner described are never carried in the bosom. They could not be placed there, or carried there, nor taken out, without serious inconvenience, and then only in a small quantity. The things carried in the bosom are simply such as Europeans would, if in the East, carry in their pockets. Yet this habit of carrying valuable property may indicate the origin of the image, as an image, *into the bosom,* without requiring us to suppose that every thing described as being given *into the bosom* really was deposited there.—Kitto, s. v. See DRESS.

To have one in our bosom implies kindness, secrecy, intimacy (Gen. xvi, 5; 2 Sam. xii, 8). Christ is *in* (εἰς, into) *the bosom of the Father;* that is, possesses the closest intimacy with, and most perfect knowledge of, the Father (John i, 18). Our Saviour is said *to carry his lambs in his bosom,* which touchingly represents his tender care and watchfulness over them (Isa. xl, 11). See ABRAHAM'S BOSOM.

Bo'sor (Βοσόρ), the Græcized form of the name of a place and of a man.

1. A city, both large and fortified, on the east of Jordan, in the land of Gilead (Galaad), named with Bozrah (Bosora), Carnaim, and other places, in 1 Macc. v, 26, 36. It is probably the BEZER (q. v.) of Num. iv, 43 (see Grimm, *Exeg. Handb.* in loc.).

2. The Aramaic mode of pronouncing the name of BEOR (q. v.), the father of Balaam (2 Pet. ii, 15), in accordance with the substitution, frequent in Chaldee, of ס for ע (see Gesenius, *Thes.* p. 1144).

Bos'ora (Βοσορᾶ and Βοσ ῥᾶ), a strong city in Gilead, taken by Judas Maccabæus (1 Macc. v, 26, 28), doubtless the same as the BOZRAH (q. v.) of Moab (Jer. xlviii, 24). But see Schwarz, *Palest.* p. 223.

Boss (גַּב, *gab,* literally the *back* or gibbous part of any thing, spoken elsewhere of earthen bulwarks ["bodies"] or ramparts, Job xiii, 12; the *vault* ["eminent place," etc.] of a brothel, Ezek. xvi, 24; xxxi, 39; the eye-"*brows,*" Lev. xiv, 9; the *rim* or "nave" of a wheel, 1 Kings vii, 33), the exterior convex part of a buckler, Job xv, 26 (comp. Schultens, *Comm.* in loc.). See SHIELD.

Bossuet, JACQUES BÉNIGNE, bishop of Meaux, was born at Dijon, Sept. 27, 1627, of an eminent legal family. He studied first at Dijon, under the Jesuits, and thence proceeded to Paris, where he soon sur-

passed his teachers by his acquirements. He took the doctor's bonnet May 16, 1652, and in the same year was received into priest's orders. He passed some time in retreat at St. Lazare, and afterward removed to Metz, of which cathedral he was canon. During his frequent visits to Paris on affairs connected with the chapter of Metz, he preached often with marvellous effect. His sermons were almost entirely extempore; he took to the pulpit a few notes on paper, but a mind filled, by previous meditation, with his subject. From 1660 to 1669 Bossuet gradually rose to his high pitch of eminence among the divines of the Gallican Church. During that period he composed his celebrated *Exposition de la doctrine Catholique*, which had to wait nine years for the pope's "*imprimatur*." The points on which he chiefly lays stress are the antiquity and unity of the Catholic Church; the accumulated authorities of fathers, councils, and popes; and the necessity of a final umpire in matters of doctrine and discipline. On all these points, however, he was ably answered by the venerable John Claude and other ministers of the French Calvinists, as well as by Archbishop Wake, who, in his "Exposition of the Doctrine of the Church of England," exposes much management and artifice in the suppression and alteration of Bossuet's first edition. In 1669 he was nominated to the see of Condom; and it was about this time that his celebrated *Funeral Discourses* were delivered. These sermons are only six in number, but, according to Laharpe, "ce sont des chefs-d'œuvre d'une éloquence qui ne pouvait pas avoir de modèle dans l'antiquité, et que personne n'a égalée depuis." But, in truth, these "orations are rather masterpieces of rhetorical skill than specimens of Christian preaching." The king having, in 1670, appointed him preceptor of the dauphin, Bossuet resigned his bishopric, his duties at court being incompatible with his ideas of what the episcopal office demanded of him. His office with the dauphin being completed in 1681, he was presented to the see of Meaux, and in the following year produced his *Traité de la Communion sous les deux Espèces*. In 1688 appeared the *Histoire des Variations de l'église Protestante*. The first five books narrate the rise and progress of the Reformation in Germany; the 6th treats of the supposed sanction given by Luther and Melancthon to the adulterous marriage of the Landgrave of Hesse; the 7th and 8th books contain the ecclesiastical history of England during the reigns of Henry VIII and of Edward VI, and a continuation of that of Germany. The French Calvinists are discussed in book ix, and the assistance afforded to them by Queen Elizabeth, on the avowed principle that subjects might levy war against their sovereign on account of religious differences (a doctrine which Bossuet asserts to have been inculcated by the reformers), forms the groundwork of book x. Book xi treats of the Albigenses and other sects from the 9th to the 12th centuries, who are usually esteemed precursors of the reformed. Books xii and xiii continue the Huguenot history till the synod of Gap. Book xiv gives an account of the dissensions at Dort, Charenton, and Geneva; and book xv and last endeavors to prove the divine authority, and therefore the infallibility of the true Church, and to exhibit the marks by which Rome asserts her claim to that title. Basnage, Jurieu, and Bishop Burnet replied to the *Variations*, but perhaps the sharpest reply is Archbishop Wake's (given in Gibson's *Preservative against Popery*), in which Bossuet is convicted not merely of inaccuracy, but also of false quotations. In 1689 Bossuet published the *Explication de l'Apocalypse*, and in the same year the first of the *Avertissemens aux Protestans*: the five others followed in the subsequent year. These *Avertissemens* are replies to the pastoral letters of Jurieu, attacking the *Histoire des Variations*. While the bishop was writing these replies the general answer to the *Variations* by Basnage appeared, to which he rejoined in his *Défense des Variations* in 1694. In all these works he wrote with great earnestness against Protestantism, although he was no advocate for the infallibility of the pope, or his power of deposing kings, both which pretensions he zealously opposed in his elaborate defence of the Four Articles promulgated in the celebrated assembly of the Gallican clergy in 1682, as containing the view held by the French Church on the papal authority. (See GALLICAN CHURCH.) It was written in 1683-84, but was not published until 1730, when it appeared at Luxembourg, in two vols. 4to, and has since been inserted in the *Index Prohibitorius*: it is entitled *Defensio Declarationis celeberrimæ quam de Potestate Ecclesiastica sanxit Clerus Gallicanus* 19 *Martii*, 1682. Bossuet refused the cardinal's hat, which was offered him by Pope Innocent XI as an inducement for him to remain silent on those points. He died at Paris, April 12, 1704. His complete works have often been published; the best editions are those of Paris, 1825, 59 vols. 12mo, and 1836, 12 vols. royal 8vo. A complete list of his works is given in *Biog. Univ.* v, 237, and by Darling, *Cyclop. Bibliog.* i, 372 sq. Bossuet's intellect was undoubtedly one of the grandest which has ever adorned the Roman Church. His sermons, most of which were never fully written out by himself, abound in noble thoughts, expressed in vigorous and elevated language. But his assaults on Protestantism are often as unfair and unjust as they are violent. His treatment of Fénelon (q. v.), and his personal share in persecuting the Protestants of France, will always remain a blot upon his fame (see, especially, *Methodist Quarterly Review*, Jan. 1866, p. 127). The best life of him (which, nevertheless, is more a panegyric than a biography) is by Bausset, *Hist. de Bossuet* (Paris, 1828, 5th ed. 4 vols. 12mo), with Tabaraud, *Supplément aux histoires de Bossuet et de Fénelon* (Paris, 1822, 8vo). There is also an English life by C. Butler, in his *Works*, vol. iii. The *History of Variations*, in English, appeared in Dublin, 1829 (2 vols. 8vo). See *Quarterly Review*, x, 409; *Christian Remembrancer*, xxvii, 118; Hare, *Vindication of Luther*, p. 16, 272; *English Cyclopædia*, s. v.; Poujoulat, *Lettres sur Bossuet* (Paris, 1854); Landon, *Ecclesiastical Dictionary*, ii, 350.

Boston, THOMAS, a Scotch Presbyterian divine and voluminous writer, was born in Dunse, Berwickshire, 7th March, 1676. He received his school training at his native place, and afterward attended the University of Edinburgh. He was ordained in 1699 minister of the parish of Simprin, near his native place, and in 1707 he removed to Ettrick. He was a member of the General Assembly of 1703. He was opposed to the oath of abjuration, and in general to all measures which created restrictions on the Church. He joined those who supported the doctrines of *The Marrow of Modern Divinity* in the controversy in the Scottish Church on that work. He died on the 20th of May, 1732. Boston's writings are eminently popular in Scotland and among the Presbyterians in England. His well-known *Fourfold State*, which was first printed in 1720, had a curious literary fate. It had been so far reconstructed by a person whom he had engaged to correct the press, that the author, scarcely recognising his own work, repudiated the book till he issued a genuine edition. The title of this book in full is "*Human Nature in its Fourfold State:* of primitive integrity subsisting in the parents of mankind in Paradise; entire depravation subsisting in the unregenerate; begun recovery subsisting in the regenerate; and consummate happiness or misery subsisting in all mankind in the future state." In 1776 appeared *Memoirs of the Life, Time, and Writings of Thomas Boston*, divided into twelve periods, written by himself, and addressed to his children. The *Fourfold State*, which is a strongly Calvinistic book, has passed through many editions, and is constantly reprinted. Boston wrote also other practical and controversial

pieces, which are gathered in M'Millan's edition of the *Complete Works of the Rev. T. Boston* (Lond. 1852, 12 vols. 8vo).—Allibone, *Dict. of Authors*, i, 221.

Bostra, an ancient episcopal see of Arabia, whose first bishop is said to have been one of the seventy disciples. In 244 (according to others, 247) a celebrated council was held there, under the presidency of Origen, against Beryllus, a Monarchian (q. v.) and Patripassian (q. v.). Origen not only refuted him, but brought him back from his errors. See BOZRAH.

Bostrēnus (Βοστρηνός), the "graceful" river upon whose banks Sidon was situated (Dionys. Per. p. 913); being the modern *Nahr el-Auhy*, a stream rising in Mount Lebanon from fountains an hour and a half beyond the village el-Baruk; it is at first a wild torrent, and its course is nearly south-west (Burckhardt, *Syria*, p. 206; Robinson, *Researches*, iii, 429; Chesney, *Euphrat. Exped.* i, 467).

Bostwick, SHADRACH, an early Methodist Episcopal minister, was born in Maryland, educated as a physician, and entered the itinerancy in 1791. For fourteen years he travelled extensively in Delaware, Maryland, New Jersey, New York, Connecticut, Massachusetts, and Ohio. In 1798-9 he was presiding elder on New London District, Conn. In 1803 he became the pioneer of Methodism on the Western Reserve, Ohio, then a wilderness, where his labors were of great and permanent value. In 1805 he located, and resumed the practice of medicine. The "intellectual and evangelical power of his sermons" gave him great popularity wherever he travelled. His piety was deep, and his bearing noble.—*Minutes of Conferences*, vol. i (appointments); Bangs, *History of Methodism*, ii, 80; Stevens, *Memorials of Methodism*, vol. i, ch. xxvi; Sprague, *Annals*, vii, 200.

Botany, the science that treats of the vegetable kingdom. The only trace of a systematic classification on this subject in the Scriptures is found in the account of the creation (Gen. i, 11, 12), where the following distinctions are made: 1. DE'SHE, דֶּשֶׁא, "grass," i. e. the first shoots of *herbage;* 2. E'SEB, עֵשֶׂב, "herb," i. e. green or tender *plants;* 3. ETS, עֵץ, "tree," i. e. *woody* shrubs and trees. These divisions correspond in general to the obvious ones of *grassy, herbaceous*, and *arborescent* forms of vegetable growth, the two former comprising annuals and those destitute of a firm stem. Solomon is said to have written, or, at least, discoursed on botanical productions ranging "from the cedar of Lebanon to the hyssop that springeth out of the wall" (1 Kings iv, 33); but of his treatise or effusions nothing is now extant or further alluded to, if indeed this be any thing more than a hyperbolical mode of representing his general compass of knowledge (comp. Josephus, *Ant.* viii, 2, 5) according to the then unscientific standard. See SCIENCE. A large number and considerable variety, however, of trees and plants are more or less referred to in the Bible, but of many of these there exist very slight means of identifying the exact species according to modern botanical systems. The following is a list of all the individuals of the vegetable kingdom of scriptural occurrence, in the alphabetical order of their Hebrew or Greek names, with their probable modern equivalents, and renderings in the Authorized English Version. See these last each in its proper place in this work.

Abattichim',	Melon,	"melons."
Abiyonah',	Caper-plant,	"desire."
Achu',	Sedge,	"flag," etc.
Adash',	Lentil,	"lentil."
Agam',	Reed,	"reed."
Agmon',	Reed,	"bulrush," etc.
Agrielaios,	Oleaster,	"wild olive."
Ahalim' and *Ahaloth'*,	Aloe,	"aloes."
Akantha,	Bramble,	"thorn."
Almummim' or *Almuggim'*,	Sandal-tree,	"almug - trees,"
Allah' or *Allon'*,	Terebinth,	"oak," etc. [etc.
Alŏē,	Aloe,	"aloes."
Anēthon,	Dill,	"anise."
Apsinthos,	Wormwood,	"wormwood."
Arabim',	Osier,	"willows."
Ashur',	Cedar (?),	"Ashurites."
Baion,	Palm,	"branch."
Basam', *Besam'*, or *Be'sem*,	Balsam,	"spice."
Batos,	Bramble,	"bush," etc.
Bekaïm',	Gum-tree,	"mulberry."
Berosh' or *Beroth'*,	Cypress,	"fir."
Be'tsel,	Onion,	"onion."
Beüshim',	Poison-berry,	"wild grapes."
Bikkurah',	Early Fig,	"first ripe," etc.
Bo'ser,	Unripe Grape,	"sour grapes."
Boshah',	Weed,	"cockle."
Botnim',	Pistachio,	"nuts."
Bussos or *Buts*,	Linen,	"fine linen."
Chabatstse'leth,	Meadow Saffron,	"rose."
Challamuth,	Purslain,	"egg."
Charey'-Yonim',	Kale,	"doves' dung."
Chartsan',	Sour Grape,	"kernels."
Charul',	Bramble,	"nettle."
Chatsir',	Greens,	"leeks."
Che'dek,	Mad-apple,	"thorn," "brier."
Chelbenah',	Galbanum,	"galbanum."
Chittah' and *Chintin'*,	Wheat,	"wheat."
Cho'ach,	Thorn,	"thorn."
Chor and *Chur*,	Linen,	"linen."
Dardar',	Weed,	"thistle."
Dochan',	Millet,	"millet."
Dudaïm',	Love-apple,	"mandrake."
Ebeh',	Papyrus,	"swift."
Elah' or *Elon'*,	Terebinth (?),	"oak."
Elaia,	Olive,	"olive."
E'rez,	Cedar,	"cedar."
E'shel,	Tamarisk,	"grove," etc.
Ets-She'men,	Olive,	"oil-tree."
Ezob',	Hyssop,	"hyssop."
Gad,	Coriander,	"coriander."
Go'mê,	Papyrus,	"rush," etc.
Go'pher,	Cypress,	"gopher."
Hadas',	Myrtle,	"myrtle."
Hedwōsmon,	Mint,	"mint."
Hobni',	Ebony,	"ebony."
Hussōpos,	Hyssop,	"hyssop."
Kalamos,	Reed,	"reed," etc.
Kali',	Roasted grains,	"parched corn."
Kalielaios,	Olive,	"good olive."
Kamon',	Cummin,	"cummin."
Kaneh',	Cane,	"reed," etc.
Karkom',	Saffron,	"saffron."
Karpas',	Cotton (?),	"green."
Ka'yits,	Fig,	"summer."
Keration,	Carob,	"husk."
Ke'tsach,	Fennel-flower,	"fitches."
Ketsiyah',	Cassia,	"cassia."
Kikayon',	Castor-plant,	"gourd."
Kimmosh' or *Kimosh'*,	Thistle,	"nettle."
Kinamon' and *Kinamōmon*,	Cinnamon,	"cinnamon."
Kippah',	Palm,	"branch."
Kishshu',	Cucumber,	"cucumber."
Ko'pher,	Cyprus-flower,	"pitch," etc.
Kots,	Thorn,	"thorn," "brier."
Krinon,	Lily,	"lily."
Kri'hê,	Barley,	"barley."
Kumînon,	Cummin,	"cummin."
Kusse'meth,	Spelt,	"rye," etc.
Libanos and *Libonah'*,	Frankincense,	"frankincense."
Libneh',	Poplar,	"poplar."
Linon,	Flax,	"linen."
Lot,	Ladanum,	"myrrh."
Luz,	Almond,	"hazel."
Malu'ach,	Sea Purslain,	"mallows."
Man and *Manna*,	Manna,	"manna."
Mor,	Myrrh,	"myrrh."
Nardos,	Spikenard,	"spikenard."
Nataph',	Aromatics,	"stacte."
Olunthos,	Unripe Fig.	"untimely figs."
O'ren,	Pine (?),	"ash."
Pag,	Unripe Fig,	"green figs."
Pakuōth',	Wild Cucumber,	"wild gourd."
Pegânon,	Rue,	"rue."
Pe'sheth or *Pish'ah'*,	Flax,	"flax."
Phoïnix,	Palm,	"palm."
Pol,	Bean,	"beans."
Rimmon',	Pomegranate,	"pomegranate."
Rosh,	Poppy (?),	"gall," etc.
Ro'them,	Spanish Broom,	"juniper."
Sallon' or *Sillon'*,	Prickle,	"thorn," "brier."
Seneh',	Bramble,	"bush."
Sĕorah',	Barley,	"barley."
Shaked',	Almond,	"almond."
Shamîr',	Brier,	"brier."
Sha'yith,	Thorn,	"thorn."
Shesh,	Linen,	"fine linen," etc.
Shittah' or *Shittim'*,	Acacia,	"shittah," etc.
Shoshan', *Shushan'*, etc.,	Lily,	"lily."
Shum,	Garlic,	"garlic."
Sinapi,	Mustard,	"mustard."
Sir,	Thorn,	"thorn."
Sirpad',	Nettle,	"brier."

Sitos,	Grain,	"wheat," "corn."
Skolops,	Brier,	"thorn."
Smurna,	Myrrh,	"myrrh."
Sorek',	Grape,	"vine."
Staphulê,	Grape,	"bunch."
Sukê or *Sukon*,	Fig,	"fig."
Sukomoria,	Sycamore,	"sycamore."
Suph,	Sea-weed,	"weed," etc.
Tamar' or *Timmorah'*,	Palm,	"palm."
Tappuwach,	Apple (?),	"apple."
Teênah',	Plantain,	"fig."
Teâshshur',	Cedar,	"box."
Thuïa,	Citron (?),	"thyine."
Tidhar',	Holm (?),	"pine."
Tirzah',	Ilex (?)	"cypress."
Tribolos,	Caltrop,	"brier."
Tsaphtsaphah',	Willow,	"willow."
Tsê'lim',	Lotus,	"shady."
Tsimmuk',	Raisins,	"raisins."
Tsinnim' or *Tsininim'*,	Prickly shrubs,	"thorns."
Tsori',	Balm,	"balm."
Za'yith,	Olive,	"olive."
Ze'pheth,	Pitch,	"pitch."
Zizania,	Darnel,	"tares."

See Ursini *Arboretum Biblicum* (Norimberg, 1685, 12mo); Hiller, *Hierophyticon* (Traj. ad Rhen. 1725, 4to); Forskal, *Flora Ægyptiaco-Arabica* (Hauniæ, 1775, 4to); Celsius, *Hierobotanicum* (Upsal, 1745, 2 vols. 8vo); Russell, *Nat. Hist. of Aleppo* (Lond. 1714, 2 vols. 4to); Bruce, *Travels* (vol. iii, Edinb. 1805, 4to); Kitto, *Phys. Hist. of Palest.* (vol. ii, Lond. 1843, 8vo); Osborne, *Plants of the Holy Land* (Phila. 1860, 4to); Calcott, *Script. Herbal* (Lond. 1842, 8vo); Rosenmüller, *Bib. Botany* (tr. from the German, Edinb. 1846, 12mo); Smith, *Bible Plants* (Lond. 1878, 12mo). See PLANT; TREE; FRUIT; FLOWER; NATURAL HISTORY.

Botch (שְׁחִין, *shechin'*, elsewhere "boil"), a name applied (Deut. xxviii, 27, 35) to the Egyptian plague of cutaneous inflammatory eruptions (Exod. ix, 9 sq.), a disease at that time preternaturally induced, but apparently also endemic in that country from Sept. to Dec., according to some travellers, and breaking out in pustules that sometimes prove fatal in a few days (Granger, *Voyage de l'Egypte*, p. 22). Others (comp. Rosenmüller, *Alterthumsk.* ii, 222 sq.) understand a kind of eruptive fever engendered by the effluvia after the inundation of the Nile; but this disease would hardly attack cattle. Jahn (*Archäol.* I, ii, 384) thinks it was the black leprosy or *melandria*. See BOIL.

Botnim. See NUT.

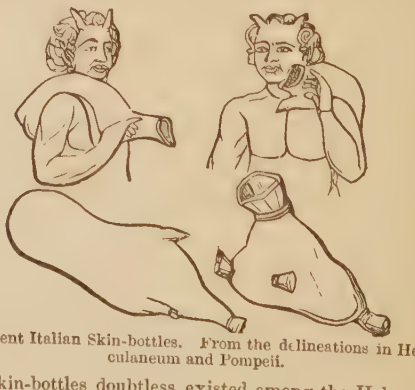
Botrys (Βότρυς; in Gr. this word means a *bunch* of grapes; Βοστρύς in Theophan. *Chorogr.* p. 193; comp. Pomp. Mela, i, 12, 3), a town of the Phœnician coast, twelve Roman miles north of Byblus (*Tab. Peut.*), and a fortress of the robber tribes of Mount Libanus (Strabo, xvi, p. 755), founded by Ethbaal, king of Tyre (Menander in Josephus, *Ant.* viii, 13, 2). It was taken, with other cities, by Antiochus the Great in his Phœnician campaign (Polyb. v, 68). It is still extant under the name *Batrun*, a small town, with a port and 300 or 400 houses, chiefly of Maronites (Chesney, *Euphrat. Exped.* i, 454).

Bottle is the word employed by our translators for several terms in the original. The most proper of these appears to be נֹאד (*nod*, so called from being shaken in churning [see BUTTER]), Gr. ἀσκός, a vessel made of skin, used for milk (Judg. iv, 19), or wine (Josh. ix, 4, 14; 1 Sam. xvi, 20; Matt. ix, 17; Mark ii, 22; Luke v, 37, 38). For preserving the latter free from insects, they were often suspended in the smoke (Psa. cxix, 83). The term occurs in a figurative sense in Psa. lvi, 8. חֵמֶת (*che'meth*, so called from its usual *rancidity*) was also a leathern or skin bottle for holding water (Gen. xxi, 14, 15, 19) or strong drink (Hos. ii, 15). *Earthen* vessels for liquids are denoted by בַּקְבּוּק (*bakbuk'*, Jer. xix, 1–10; "cruse" of honey, 1 Kings xiv, 3) and נֵבֶל or נְבֶל (*ne'bel*, Isa. xxx, 14; for wine, 1 Sam. i, 24; x, 3; xxv, 18; 2 Sam. xvi, 1; Jer. xiii, 12; xlviii, 12; figuratively, Job xxxviii, 37; "pitchers," Lam. iv, 2). The term employed in Job xxxii, 19, is אוֹב (*ob*, strictly a *water*-skin), and evidently refers to a wine-skin as bursting by fermentation. The word חֵמָה (*chemah'*), rendered "bottle" of wine in Hos. vii, 5, signifies rather its *heat* or intoxicating strength, as in the margin and elsewhere. See CRUSE; CUP; FLAGON; PITCHER; BOWL, etc.

1. The first bottles were probably made of the *skins* of animals. Accordingly, in the fourth book of the *Iliad* (l. 247), the attendants are represented as bearing wine for use in a bottle made of goat-skin (ἀσκῷ ἐν αἰγείῳ). In Herodotus also (ii, 121) a passage occurs by which it appears that it was customary among the ancient Egyptians to use bottles made of skins; and from the language employed by him it may be inferred that a bottle was formed by sewing up the skin, and leaving the projection of the leg and foot to serve as a cock; hence it was termed ποδεών. This aperture was closed with a plug or a string. In some instances every part was sewed up except the neck; the neck

Ancient Egyptian Skin-bottles: 1, apparently containing wine, balanced by another in a case, 4, on a pole; 2, 3, slung on the shoulder: 5, 6, carried by hand; 7, adapted to be suspended in a tree by laborers.

of the animal thus became the neck of the bottle. (See Wilkinson, *Anc. Eg.* i, 148–158.) The Greeks and Romans also were accustomed to use bottles made of skins, chiefly for wine (see Smith, *Dict. of Class. Antiq.* s. v. Vinum). See SKIN-BOTTLE.



Ancient Italian Skin-bottles. From the delineations in Herculaneum and Pompeii.

Skin-bottles doubtless existed among the Hebrews even in patriarchal times; but the first clear notice of them does not occur till Josh. ix, 4, where it is said that the Gibeonites, wishing to impose upon Joshua as if they had come from a long distance, took "old sacks upon their asses, and wine-bottles, *old, and rent, and bound up.*" So in the thirteenth verse of the same chapter: "these bottles of wine which we filled were new, and, behold, they *be rent;* and these our garments and our shoes are become old by reason of the very long journey." Age, then, had the effect of wearing and tearing the bottles in question, which must conse-

quently have been of skin (see Hackett's *Illustr. of Scripture*, p. 44, 45). To the same effect is the passage in Job xxxii, 19, "My belly is as wine which hath no vent; it is ready to burst like new bottles." Our Saviour's language (Matt. ix, 17; Luke v, 37, 38; Mark ii, 22) is thus clearly explained: "Men do not put new wine into old bottles, else the bottles break and the wine runneth out, and the bottles perish;" "New wine must be put into new bottles, and both are preserved." To the conception of an English reader, who knows of no bottles but such as are made of clay or glass, the idea of bottles breaking through age presents an insuperable difficulty; but skins may become "old, rent, and bound up;" they also prove, in time, hard and inelastic, and would, in such a condition, be very unfit to hold new wine, probably in a state of active fermentation. Even new skins might be unable to resist the internal pressure caused by fermentation. If, therefore, by "new" is meant "untried," the passage just cited from Job presents no inconsistency.

As the drinking of wine is illegal among the Moslems who are now in possession of Western Asia, little is seen of the ancient use of skin-bottles for wine, unless among the Christians of Georgia, Armenia, and Lebanon, where they are still thus employed. In Georgia the wine is stowed in large ox-skins, and is moved or kept at hand for use in smaller skins of goats or kids. But skins are still most extensively used throughout Western Asia for water. The Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors in leathern bottles. These are

Modern Oriental Water-skins.

made of goat-skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening its belly. In Arabia they are tanned with acacia bark, and the hairy part left outside. If not tanned, a disagreeable taste is imparted to the water. They afterward sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. These bottles, when rent, are repaired sometimes by setting in a piece, sometimes by gathering up the wounded place in the manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole (Chardin, ii, 405; viii, 409; Wellsted, *Arabia*, i, 89; ii, 78; Lane, *Mod. Eg.* ii, c. 1; Harmer, ed. Clarke, i, 284). Bruce gives a description of a vessel of the same kind, but larger. "A gerba is an ox's skin squared, and the edges sewed together by a double seam, which does not let out water. An opening is left at the top, in the same manner as the bung-hole of a cask; around this the skin is gathered to the size of a large handful, which, when the gerba is full of water, is tied round with whip-cord. These gerbas contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through as to prevent its being evaporated by the heat of the sun upon the gerba, which, in fact, happened to us twice, so as to put us in danger of perishing with thirst" (*Travels*, iv, 334). Chardin says that wine in Persia is preserved in skins saturated with pitch, which, when good, impart no flavor to the wine (*Voyages*, iv, 75). Skins for wine or other liquids are in use to this day in Spain, where they are called *borrachas*.

2. It is an error to represent bottles as being made exclusively of dressed or undressed skins among the ancient Hebrews (Jones, *Biblical Cyclopædia*, s. v.). Among the Egyptians ornamental vases were of hard stone, alabaster, glass, ivory, bone, porcelain, bronze, silver, or gold; and also, for the use of the people generally, of glazed pottery or common earthenware. As early as Thotmes III, only two centuries later than the Exodus, B.C. 1490, vases are known to have existed of a shape so elegant and of workmanship so superior as to show that the art was not, even then, in its infancy (Wilkinson, *Anc. Eg.* ii, 59, 60). Glass bot-

Ancient Egyptian Bottles properly so called: 1 to 7, of glass; 8 to 11, of earthenware. From the British Museum.

tles of the third or fourth century B.C. have been found at Babylon by Mr. Layard. At Cairo many persons obtain a livelihood by selling Nile water, which is carried by camels or asses in skins, or by the carrier himself on his back in pitchers of porous gray earth (Lane, *Mod. Eg.* ii, 153, 155; Burckhardt, *Syria*, p. 611; Maundrell, *Journey*, p. 407, Bohn). See GLASS.

Ancient Assyrian Glass Bottles. From the British Museum.

Among the Israelites, as early as the days of the Judges (iv, 19; v, 25), bottles or vases composed of some earthy material, and apparently of a superior make, were in use; for what in the fourth chapter is termed "a bottle," is in the fifth designated "a lordly dish." Isaiah (xxx, 14) expressly mentions "the bottle of the potters," as the reading in the margin gives it, being a literal translation from the Hebrew, while the terms which the prophet employs shows that he could not have intended any thing made of skin: "He shall *break it* as the *breaking* of the potter's vessel that is *broken* in pieces, so that there shall not be found in the bursting of it *a sherd* to take fire from the hearth, or to take water out of the pit." In Jeremiah xix, 1, he is commanded, "Go and get a potter's earthen bottle;" and (ver. 10) "break the bottle;" "Even so, saith the Lord of Hosts (ver. 11), will I break this people and this city as one breaketh a potter's vessel, that cannot be made whole again" (see also Jer. xiii, 12–14). Metaphorically the word bottle is used, especially in poetry, for the clouds considered as pouring out and pouring down water (Job xxxviii, 37), "Who can stay the bottles of heaven?" The passage in the Psalms (lvi, 8), "Put thou my tears into thy bottle," that is, "treasure them up," "have a regard to them as

something precious," is illustrated by the custom of tying up in bags or small bottles, and secure with a seal, articles of value, such as precious stones, necklaces, and other ornaments. See TEAR.

Bottomless Pit. See ABYSS.

Boucher, JONATHAN, one of the early Episcopal ministers in America, was born at Blencogo, England, 1738. At sixteen he came to America, and was nominated to the rectorship of Hanover parish, Va., in 1761. He served in succession the parishes of St. Mary's, St. Anne's, and Queen Ann's in Maryland; and from this last he was ejected in 1775 for refusing to omit from the service the prayers for the king. Returning to England, he became vicar of Epsom 1784. In 1799 he removed to Carlisle, where he died in 1804. He published *A View of the Causes and Consequences of the American Revolution* (Lond. 1797, 8vo), and some pamphlets. His later years were spent on a *Glossary of Provincial and Archæological Words*, which remained in MS., and was purchased in 1831 by the English publishers of Webster's Dictionary.—Sprague, *Annals*, v, 211; Allen, *Biog. Dict.* s. v.

Boudinot, ELIAS, LL.D., a distinguished Christian philanthropist, was born in Philadelphia, May 2, 1740. He early gained a great reputation as a lawyer, and was appointed, in 1777, commissary general of the prisoners. In the same year he was elected to Congress, and became its chairman in 1782, in which capacity he signed the preliminaries of peace with Great Britain. In 1789 he was again called to Congress, where he served for six years in the House of Representatives. In 1796 Washington appointed him superintendent of the mint, an office which he held until 1805. In 1812 he became a member of the American Board of Commissioners for Foreign Missions, and in 1816 the first president of the American Bible Society (q. v.). These two, as well as many other religious societies, received from him rich donations. He died Oct. 24, 1821, at Burlington. He wrote: *Age of Revelation*, or *the Age of Reason an Age of Infidelity* (1790):—*Second Advent of the Messiah* (1815):—*Star in the West* (1816). In the last work he tried to show that the North American Indians are the lost tribes of Israel. He also published (anonymously in the *Evangelical Intelligencer* for 1806) a memoir of the remarkable William Tennent (q. v.).

Bough is the rendering in the Auth. Vers. of several words that require no special elucidation, but in Isa. xvii, 6, 9, it stands as the representative of אַמִּיר, *amir'* (Sept. ἐπ' ἄρκου μετεώρου in ver. 6, and οἱ Ἀμορῥαῖοι in ver. 9; Vulg. *summitate rami;* Auth. Vers. "uppermost bough"), a word that occurs nowhere else, and is usually derived from an Arabic root signifying a *general* or emir, and hence, in the present text, the higher or upper branches of a tree. Gesenius (*Comment.* in loc.) admits that this interpretation is unsatisfactory; and Lee, who regards it as very fanciful, endeavors (*Lex.* s. v.) to establish that it denotes the caul or sheath in which the fruit of the date-palm is enveloped. According to this view, he translates the verse thus: "*Two or three berries in the head* (or upper part) *of the caul* (or pod, properly sheath), *four or five in its fissures.*" This is at least ingenious; and if it be admitted as a sound interpretation of a passage confessedly difficult, this text is to be regarded as affording the only scriptural allusion to the fact that the fruit of the date-palm is, during its growth, contained in a sheath, which rends as the fruit ripens, and at first partially, and afterward more fully exposes its precious contents. See PALM. Nevertheless, Fürst (*Lex.* s. v.) and Henderson (*Comment.* in loc.) adhere to the other interpretation.

Pod of the Date-palm.

Boulogne, ETIENNE ANTOINE, a prominent pulpit orator, and bishop of the Roman Church in France, was born in 1747 at Avignon. He early displayed a remarkable oratorical talent. In 1808 he was appointed bishop of Troyes. At the Episcopal Synod of Paris in 1811 he was elected one of the four secretaries, spoke with great decision against the appointment of the bishops by the government without a papal confirmation, and was deputed with two other bishops to present the address of the council to the emperor. He was therefor imprisoned, and could not return to his episcopal see until the restoration of the Bourbons. In 1821 the pope conferred on him the title of archbishop. He died in 1825. His complete works (Paris, 8 vols. 1827 sq.) comprise four volumes of sermons, one volume of pastoral letters and instructions, and three volumes of miscellaneous essays, with a biographical notice of the author by Picot.—*Nouv. Biogr. Univ.*

Boundary. See BORDER; LANDMARK.

Bourdaloue, LOUIS, "the prince of French preachers," was born at Bourges, Aug. 20, 1632, and, having at sixteen entered the Society of the Jesuits, soon so distinguished himself in the provinces that his superiors in 1669 called him to Paris. His first sermons in that city had a prodigious success, and he was ordered to preach before the court at ten different seasons between 1670 and 1693, a thing altogether without precedent. "He possessed every advantage, physical and mental, that is required for an orator. A solid foundation of reasoning was joined with a lively imagination, and a facility in giving interest and originality to common truths was combined with a singular power of making all he said to bear the impress of a strong and earnest faith in the spiritual life. His was not the beauty of style or art; but there is about his writing a body and a substance, together with a unity and steadiness of aim, that made the simplest language assume the power and the greatness of the highest oratory." At the revocation of the edict of Nantes he was commissioned to preach to the Protestants. Toward the close of his life he abandoned the pulpit, and confined his ministrations to houses of charity, hospitals, and prisons. He died May 13, 1704. His *Works*, collected by Bretonneau, a Jesuit, appeared in two editions, one in 14 vols. 8vo (Paris, 1707), the other in 15 vols. 12mo (Liege, 1784). The best modern edition is that of Paris (1822–26, 17 vols. 8vo). A series of his sermons was translated into English and published in London in 1776 (4 vols. 12mo). A biography of Bourdaloue has been published by Pringy (Paris, 1705). On his character as a preacher, see *Christian Remembrancer*, July, 1854; *Eclectic Review*, xxix, 277; Fish, *Masterpieces of Pulpit Eloquence*, ii, 45.

Bourges, the see of a Roman archbishop in France. Bourges was one of the earliest episcopal sees of France. A metropolitan of Bourges is mentioned for the first time at the beginning of the sixth century. A university was established there in 1463. Councils (Concilia Bituricensia) were held at Bourges in 1031, 1225, 1276, 1286, 1336, with regard to church discipline; another, the most important of all, in 1438 [see BOURGES, PRAGMATIC SANCTION OF]; and the last, in 1528, against Luther and the Reformation.—Wiltsch, *Geogr. and Statist. of the Church.*

Bourges, Pragmatic Sanction of, a settlement drawn up at the Synod of Bourges, 1438 (convoked by Charles VII, and to which Pope Eugene IV and the fathers of the Council of Basle sent legates), for the purpose of remedying abuses in the matter of election to bishoprics. The French clergy had sent petitions on this point to the Council of Basle (q. v.), which in return sent several decrees to the King of France on the subject. These decrees form the basis

of the "Pragmatic Sanction." It is styled by some writers the rampart of the Gallican Church, and takes from the popes very nearly the whole of the power they possessed of presenting to benefices and of judging ecclesiastical causes within the kingdom. It forms part of the "fundamental law" of the French state and of the Gallican Church. In 1439 the most important of them were also accepted by a German Diet at Mayence. Twenty-three articles of the Pragmatic Sanction were founded upon the decrees of the Council of Basle, and hence the papal sanction of those decrees also approved twenty-one of these articles. Art. 1. Relates to the authority of œcumenical councils; 2. Relates to the power and authority of the Council of Basle; 3. Relates to elections, and enjoins freedom of election, etc.; 4. Abolishes all reservations of benefices, etc.; 5. Relates to collations and benefices, and forbids expective graces, etc.; 6. Relates to judgment and causes; orders that all causes [except the greater causes] which happen at places more than four days' journey from Rome shall be decided on the spot; 7. Relates to frivolous appeals, and confirms the decree of the 20th September of Basle; 8. Confirms the decree of the 21st session of Basle, "de pacificis possessoribus;" 9. Limits the number of cardinals (twenty-third decree of Basle); 10. Relates to the annates; 11. Contains regulations relating to divine service, and enjoins that the laudable customs of particular churches in France shall be observed; 12-19. Relate to the economy of Cathedral churches; 20. Relates to concubinary clerks; 21. Relates to excommunications; 22. Treats of interdicts; 23. Concerns the pope's bulls and letters. These articles were confirmed by the French Parliament July 13th, 1439. The popes made vigorous attacks upon the Pragmatic Sanction, which were as vigorously resisted by the king, the Parliament, and the bishops. Louis XI (successor of Charles) consented to its abolition, but the Parliament resisted it. It was repealed by the Lateran Council, 1512, and renounced by Francis I in his Concordat (q. v.) of 1516, with the understanding that the Concordat guarded the rights of the French government on the points in question.—Landon, *Manual of Councils*, p. 85.

Bourignonists, the followers of a visionary in France called Antoinette Bourignon, who was born at Lille 1616, and died at Franeker 1680. She taught that man is perfectly free to resist or receive divine grace; that there is no such thing as foreknowledge or election; that God is ever unchangeable love toward all his creatures, and does not inflict any arbitrary punishment, but that the evils they suffer are the natural consequences of sin; that religion consists not in outward forms of worship nor systems of faith, but in an entire resignation to the will of God, and those inward feelings which arise from communion with God. She held many extravagant notions, such as the following: that Adam, before the fall, possessed the nature of both sexes; that, when she was in an ecstasy, God represented Adam to her mind in his original state; as also the beauty of the first world, and how he had drawn it from the chaos; and that every thing was bright, transparent, and darted forth life and ineffable glory; that Christ has a twofold manhood, one formed of Adam before the creation of Eve, and another taken from the Virgin Mary; that this human nature was corrupted with the principle of rebellion against God's will. Her works were collected and published under the title *Toutes l's œuvres de Mdlle. A. Bourignon* (Amst. 1679-1684, 19 vols. 12mo), by her disciple Poiret, who also wrote her life (2 vols. 12mo, 1679). Many of her writings have been translated and published in England. She had more disciples in Scotland than in any other country, and in 1701 the General Assembly condemned her writings as "freighted with damnable doctrines." See *Apology for M. Ant. Bourignon* (Lond. 1699, 8vo); *The Light of the World* (Lond. 1696, 8vo); *The Academy of Learned Divines* (Lond. 1708, 8vo); *Confusion of the Builders of Babel* (Lond. 1708, 8vo).—Mosheim, *Eccl. Hist.* iii, 480, 481; Stowell, *Work of the Spirit*, 268 sq; Landon, *Eccl. Dict.* ii, 359.

Bourne, George, Rev., was born and educated in England. After emigrating to the United States he became a minister of the Reformed Dutch Church in 1833. He held no pastoral charge, but was chiefly engaged in literary and theological pursuits in connection with publishing houses and the press. An ardent and learned controversialist, he was the author of works on Romanism and slavery, an earnest preacher, and a faithful champion of the Protestant cause. He died in 1845, in New York, at an advanced age.

Bourne, Hugh, founder of the "Primitive Methodist Connection," was born April 3d, 1772, in Staffordshire, England. He was brought up a Wesleyan Methodist, and became an active and zealous preacher. When about thirty years of age he associated himself with William Clowes and some other preachers of the Wesleyan body in reviving open-air religious services and camp-meetings. These proceedings, although common enough in the early days of Methodism, and found very useful in America, were discountenanced by the Conference, which in 1807 passed a resolution to the following effect: "It is our judgment that, even supposing such meetings (camp-meetings) to be allowed in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connection with them." This led to Mr. Bourne's separation from the Conference, and the establishment of the Primitive Methodist Connection, the first class of which was formed at Standley, Staffordshire, in 1810. The difference between the Primitive Methodists and the Wesleyan Methodists consists chiefly in the free admission of laymen to the Conference of the former body. See METHODISTS, PRIMITIVE. In 1844 Mr. Bourne visited the United States of America, where his preaching attracted large congregations. From his youth he was a rigid abstainer from intoxicating drinks, in which respect many of the preachers and members of the Primitive Methodist Connection have followed his example. He died at Bemersley, in Staffordshire, October 11, 1852.

Bow (קֶשֶׁת, *ke'sheth*; τόξον), one of the most extensively employed and (among primitive nations) efficient implements of missile attack. See ARMOR. It is met with in the earliest stages of history, in use both for the chase (Gen. xxi, 20; xxvii, 3) and war (xlviii, 22). In later times archers accompanied the armies of the Philistines (1 Sam. xxxi, 3; 1 Chron. x, 3) and of the Syrians (1 Kings xxii, 34). Among the Jews its use was not confined to the common soldiers, but captains high in rank, as Jehu (2 Kings ix, 24), and even kings' sons (1 Sam. xviii, 4), carried the bow, and were expert and sure in its use (2 Sam. i, 22).

Ancient Egyptian "treading" the Bow.

The tribe of Benjamin seems to have been especially addicted to archery (1 Chron. viii, 40; xii, 2; 2 Chron. xiv, 8; xvii, 7), but there were also bowmen among Reuben, Gad, Manasseh (1 Chron. v, 18), and Ephraim (Psa. lxxviii, 9). The bow seems to have been bent with the aid of the foot, as now, for the word commonly used for it is דָּרַךְ, *to tread* (1 Chron. v, 18; viii, 40; 2 Chron. xiv, 8; Isa. v, 18; Psa. vii, 12, etc.). Bows of steel (or perhaps copper, נְחוּשָׁה) are mentioned as if specially strong (2 Sam. xxii, 5; Psa. xviii, 34). The *string* is occasionally named (יֶתֶר, *ye'ther*, or מֵיתָר, *meythar'*). It was probably at first some bind-weed or natural cord, since the same word is used in Judg. xvi, 7-9, for "green withs." In the allusion to bows in 1 Chron. xii, 2, it will be observed that the sentence in the original stands "could use both the right hand and the left in stones and arrows out of a bow," the words "hurling" and "shooting" being interpolated by the translators. It is possible that a kind of bow for shooting bullets or stones is here alluded to, like the pellet-bow of India, or the "stone-bow" in use in the Middle Ages, and to which allusion is made by Shakspeare (*Twelfth Night*, ii, 5), and which in Wisd. v, 22, is employed as the translation of πετροβόλος. This latter word occurs in the Sept. text of 1 Sam. xiv, 14, in a curious variation of a passage which in the Hebrew is hardly intelligible—ἐν βολίσι, καὶ ἐν πετροβόλοις, καὶ ἐν κόχλαξι τοῦ πεδίου: "with things thrown, and with stone-bows, and with flints of the field." If this be accepted as the true reading, we have here, by comparison with xiv, 27, 43, an interesting confirmation of the statement (xiii, 19-22) of the degree to which the Philistines had deprived the people of arms, leaving to the king himself nothing but his faithful spear, and to his son no sword, no shield, and nothing but a stone-bow and a staff (Auth. Vers. "rod"). See BOWMAN.

The ARROWS (חִצִּים, *chitstsim'*) were carried in a quiver (תֵּלִי, *teli'*, Gen. xxvii, 3; or אַשְׁפָּה, *ashpach'*, Psa. xxii, 6; xlix, 2; cxxvii, 5). From an allusion in Job vi, 4, they would seem to have been sometimes poisoned; and the "sharp arrows of the mighty with coals of juniper," in Psa. cxx, 4, may point to a practice of using arrows with some burning material attached to them.—Smith. See ARCHER.

The bow is frequently mentioned symbolically in Scripture. In Psa. vii, 12, it implies victory, signifying judgments laid up in store against offenders. It is sometimes used to denote lying and falsehood (Psa. lxiv, 4; cxx, 4; Jer. ix, 3), probably from the many circumstances which tend to render a bow inoperative, especially in unskilful hands. Hence also "a deceitful bow" (Psa. lxxviii, 57; Hos. vii, 16), with which compare Virgil's "Perfidus ensis frangitur" (*Æn.* xii, 731). The bow also signifies *any kind* of arms. The bow and the spear are most frequently mentioned, because the ancients used these most (Psa. xliv, 6; xlvi, 9; Zech. x, 4; Josh. xxiv, 12). In Habak. iii, 9, "thy bow was *made bare*" means that it was drawn out of its case. The Orientals used to carry their bows in a case hung on their girdles. See Wemyss, *Sym. Dic.* s. v.

In 2 Sam. i, 18, the Auth. Vers. has, "Also he (David) bade them teach the children of Judah the use of the bow." "Here," says Professor Robinson (*Addit. to Calmet*), "the words 'the use of' are not in the Hebrew, and convey a sense entirely false to the English reader. It should be 'teach them the bow,' i. e. *the song of* THE BOW, from the mention of this weapon in ver. 22. This mode of selecting an inscription to a poem or work is common in the East; so in the Koran the second Sura is entitled *the cow*, from the incidental mention in it of the red heifer; comp. Num. xix, 2. In a similar manner, the names of the books of the Pentateuch in the Hebrew Bibles are merely the first word in each book." See POETRY, HEBREW.

For the "BOW IN THE CLOUD," see RAINBOW.

Bowden, JOHN, D.D., a minister of the Protestant Episcopal Church, was born in Ireland in 1751. At an early age he came to America, and soon after entered Princeton College, where he remained two years, and then returned to Ireland. On his second visit to America he entered King's (now Columbia) College, N. Y., where he graduated in 1772, and then repaired to England for ordination. In 1774 he became assistant minister of Trinity Church, N. Y.; but after the commencement of the Revolution he retired to Norwalk, Conn., and thence to Jamaica, L. I., where he occasionally officiated. In 1784 he accepted the rectorship of the church at Norwalk, and in 1789 went to St. Croix, West Indies. Returning to the United States, he settled at Stratford, Conn., taking charge of the Episcopal Academy in Cheshire. In 1796 he declined the episcopate for the diocese of Connecticut in consequence of delicate health, and in 1802 became professor of moral philosophy, belles-lettres, and logic in Columbia College, where he remained, discharging the duties of his office "with great fidelity and acceptance," till 1817, when, on the 31st of July, he died at Ballston Spa. He published a *Treatise on Episcopacy* (N. Y., 1807, and often, 2 vols. 12mo):—*A Full-length Portrait of Calvinism*, besides a number of pamphlets, chiefly on Episcopacy and Ordination.—Sprague, *Annals*, v, 306.

Bowels (מֵעִים, *meïm'*; רַחֲמִים, *rachamim'*; σπλάγχνα) are often put by the Hebrew writers for the internal parts generally, the inner man, and so also for *heart*, as we use that term. Hence the bowels are made the seat of tenderness, mercy, and compassion; and thus the scriptural expressions of the bowels being moved, bowels of mercy, straitened in the bowels, etc. By a similar association of ideas, the bowels are also sometimes made the seat of wisdom and understanding (Job, xxxviii, 36; Psa. li, 10; Isa. xvi, 11).

Bowen, George Dixon, M.D., a Methodist Episcopal minister, was born in Indiana 1823, converted at fourteen, entered the itinerant ministry in the Philadelphia Conference 1844, and emigrated to Davenport, Iowa, 1857, at which appointment he died in May, 1858. "He was an able minister of the New Testament, and a skilful defender of the doctrines of the Church." His labors were a "succession of triumphs."—*Minutes of Conferences for* 1858, p. 235.

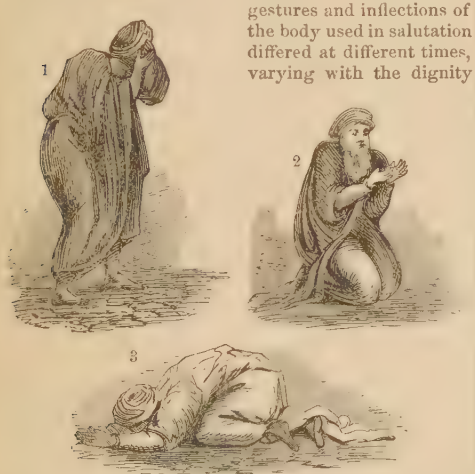
Bowen, John, a minister of the Methodist Episcopal Church, was born in Bedford county, Pa., June 8, 1793, was licensed to preach in 1820. In 1823 he was admitted on trial in the Baltimore Conference; ordained a deacon by Bishop Soule, April 10, 1825, and an elder by Bishop Roberts, April 15, 1827. During two-and-forty years he fulfilled this ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God; twenty-three in Pennsylvania, fourteen in Maryland (including nearly four years of superannuation), and five in Virginia. Twenty-six of these years were on large circuits, and twelve in stations. He died Nov. 18, 1864.—*Minutes of Conferences*, 1865, p. 11; *Christian Advocate*, May 11, 1865.

Bowen, Nathaniel, D.D., bishop of the Protestant Episcopal Church in South Carolina, was born in Boston June 29, 1779, and educated at Charleston College, where he graduated in 1794. In 1801 he became chaplain to the Orphan House in Charleston; thence he removed to Providence, R. I., as rector of St. John's. Subsequently he became rector of St. Michael's, Charleston, and afterward of Grace Church, New York, where he remained from 1809 to 1818. Early in 1818 he accepted the episcopate of South Carolina, "without," as he expresses himself, "pride of distinction," and solemnly impressed with the conviction that "humility is the indispensable requisite of elevated station in the ministry." In 1831 he visited England, not merely for purposes of relaxation, but

with a view to promote the interests of the Church. After his return his duties were fully discharged, as far as failing health would allow, until his death, Aug. 25, 1839. He published *Christian Consolation* (1831); *Private Prayers* (Charleston, 1837), and several occasional sermons and addresses. After his death a selection from his *Sermons* appeared (N. Y., 2 vols 8vo). —Sprague, *Annals*, v, 471.

Bower, Archibald, was born at Dundee 1686, and educated at Douay. In early life he went to Rome and became a Jesuit; came to England 1726, and soon after joined the Established Church; became a Jesuit again in 1744, and again turned Protestant. He died in 1766. He wrote the most copious *History of the Popes* that has ever appeared in English, but, unfortunately, his vacillating character has deprived it of even its just reputation (Lond. 1750, 7 vols. 4to). Bishop Douglas, of Salisbury, wrote a very severe review of Bower, showing that he had borrowed largely from Tillemont without acknowledgment (*Bower and Tillemont compared*, Lond. 1757, 8vo).

Bowing (some form of the verb שָׁחָה, *shachah'*, προσκυνέω). This was a very ancient mode of showing respect. "Abraham stood up, and bowed himself to the people of the land, even to the children of Heth" (Gen. xxiii, 7). So also Jacob, when he came to meet his brother Esau, "bowed himself to the ground seven times, until he came near to his brother" (Gen. xxxiii, 3); and the brethren of Joseph bowed themselves before him as the governor of the land (Gen. xliii, 28). The attitude of bowing is frequently represented in the paintings on the tombs of Egypt, particularly of captives brought before a king or conqueror. The gestures and inflections of the body used in salutation differed at different times, varying with the dignity



Oriental Bowing: 1. Bending; 2. Kneeling; 3. Prostrate.

and station of the person who was saluted, as is the case among the Orientals to this day. In the presence of the great and noble the Orientals incline themselves almost to the earth, kiss their knees, or the hems of their garments, and place them upon their forehead. When in the presence of kings and princes more particularly, they even prostrate themselves at full length upon the ground: sometimes, with their knees bent, they bring their forehead to the earth, and, before resuming an erect position, either kiss the earth, or the feet of the king or prince in whose presence they are permitted to appear. These customs prevailed among the ancient Hebrews (Exod. iv, 31; 1 Kings i, 53; ii, 19; 1 Sam. xxiv, 8). Besides its use as a courteous demeanor, bowing is frequently mentioned in the Scriptures as an act of adoration to idols (Josh. xxiii, 7; 2 Kings v, 18; Judg. ii, 19; Isa. xliv, 15, 17, 19; xlvi, 6); and also to the supreme God (Josh. v, 14; Psa. xxii, 29; lxxii, 9; Mic. vi, 6; Psa. xcv, 6; Eph. iii, 14). See Attitudes.

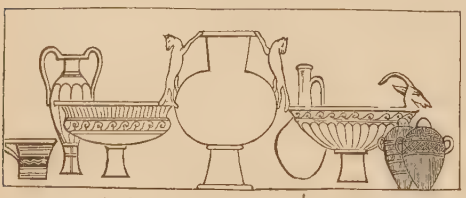
BOWING AT THE NAME OF JESUS, a practice derived from the Romish, and still remaining in the English Church. It is practised in the repetition of those parts of the creeds in which the name of Jesus Christ occurs, though the 18th canon of the rubrics allows the more general use of the practice. The practice is sometimes made to rest upon scriptural authority, but erroneously, the expression (Phil. ii, 10) "that at the name of Jesus every knee should bow" being purely figurative; enjoining, therefore, inward submission to Christ's authority, not any outward token of such a feeling.

BOWING TOWARD THE EAST, a practice in the early Christian churches. "Its origin is thus stated: The sun being a symbol of Christ, the place of its rising was a fitting though imaginary representation of heaven, whence Christ descended, and to which he ascended in glory as the mediator between God and man. The heathens charged the Christians with worshipping the rising sun; but St. Augustine repudiates such an idea when he says, 'We turn to the east, whence the heavens, or the light of heaven arises, not as if God was only there, and had forsaken all other parts of the world, but to put ourselves in mind of turning to a more excellent nature, that is, to the Lord.' Turning to the east as a symbol of turning to God has reference to some of the ceremonies connected with baptism in ancient times. When the persons to be baptized entered the baptistery, where they were to make their renunciation of Satan and their confessions of faith, they were placed with their faces toward the west, and commanded to renounce Satan with some gesture or rite; this they did by striking their hands together as a token of abhorrence, by stretching out their hands against him, by exsufflation, and by spitting at him as if he were present. They were then turned round to the east, and desired to lift up their hands and eyes to heaven, and enter into covenant with Christ, the Sun of Righteousness. 'The west,' says Cyril of Jerusalem, 'is the place of darkness, and Satan is darkness, and his strength is in darkness. For this reason ye symbolically look toward the west when ye renounce that prince of darkness and horror.' To this we add from St. Jerome, 'First we renounce him that is in the west, who dies to us with our sins; and then, turning about to the east, we make a covenant with the Sun of Righteousness, and promise to be his servants.' Bowing toward the east is practised in those churches of the Establishment where the congregations are instructed to turn their faces in that direction at the recital of the creed." This custom has been revived of late by some of the so-called Puseyites in England and America. It is the practice in the Romish Church to bow toward the altar, that is, toward the east, in entering or leaving the church.—Chambers, *Encyclopædia*, s. v.; Eadie, *Eccles. Encyclopædia*, s. v.

Bowl is given in the Authorized Version as the rendering of several Heb. words, the distinction between which is not very clear, and which are often translated by words expressive of different forms. Compare Basin. It most frequently occurs in connection with the golden candlestick of the tabernacle, the *sockets* for the separate lamps of which are designated by גְּבִיעִים (*gebi'ă*, a *cup*, Exod. xxv, 31, 33, 34; xxxvii, 17, 19, 20; elsewhere a drinking-"cup," Gen. xliv, 2, 12, 16, 17; or wine-"pot," Jer. xxxv, 5), taken by some to mean ornaments in the shape of the *calix* of a flower, a sense confirmed by the usage of the term in the cognate languages, and by its expressed resemblance to an almond blossom (in the passage last cited). The words גֻּל and גֻּלָּה (*gol* and *gullah'*), used by the prophet Zechariah (iv, 2, 3) in his vision of the candle-

stick, signify a central *reservoir* for oil, from which pipes lead to each lamp. The other terms thus rendered are mostly vessels used in the services of the altar; these are, מִנְקִיּוֹת (*menakkiyoth'*, used for libations, Exod. xxv, 29; xxxvii, 16; Num. iv, 7; Jer. lii, 19), together with מִזְרָק (*mizrak'*) and סַף (*soph*), both used for sprinkling the sacrificial blood, these latter terms being elsewhere usually rendered "bason." The only remaining word thus translated is סַפָּל (*se'phel*, Judg. vi, 38, a low flat "dish," as it is rendered in v, 25). See Cup; Dish, etc.

Bowls, we may suppose, in the most early times, were made of wood, and of the shells of the larger kinds of nuts, as they are among uncivilized tribes at this day. The art of working in metal was practised by the Hebrews at an early period; this art they learned of the Egyptians during their residence among them. The "bowls of pure gold" (Exod. xxv, 29) for the service of the sanctuary were most probably vases of elegant workmanship, similar to those we find depicted on the Egyptian monuments. The Egyptian vases were exceedingly elegant, and of various forms



Ancient Egyptian Bowls and Vases.

(see Wilkinson, *Anc. Egypt.* abridgm. i, 147–158). See Bottle. The favorite form of the Egyptian bowl was the lotus, while that of the Hebrews resembled a lily (Num. vii, 13; 1 Kings x, 21; Judg. v, 25). Bowls would probably be used at meals for liquids, or broth, or pottage (2 Kings iv, 40). Modern Arabs are content with a few wooden bowls. In the British Museum are deposited several terra-cotta bowls with Chaldæan inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining-cup" of Joseph (Gen. xliv, 5). The bowl was filled with some liquid and drunk off as a charm against evil. See a case of Tippoo Sahib drinking water out of a black stone as a charm against misfortune (Gleig, *Life of Munro*, i, 218). One of the British Museum bowls still retains the stain of a liquid. These bowls, however, are thought by Mr. Birch not to be very ancient (Birch, *Anc. Pottery*, i, 154; comp. Shaw, *Trav.* p. 281). A modern traveller informs us that the bowls and dishes of the modern Arabs are of wood; those of their emirs are not unfrequently of copper, very neatly tinned. At a collation given by the grand emir of the Arabs whom he visited, there were large painted basins and bowls of wood placed before him; their being painted was, without doubt, a mark of honor to distinguish them from the ordinary wooden bowls. The "lordly dish" mentioned in Judg. v, 25 was probably something of this kind. Similar dishes of the most elegant construction, in bronze, have lately been discovered in the Assyrian ruins at Nimroud (Layard's *2d Expedition*. p. 181 sq.). There are also curious relics of this kind found at Babylon, containing Hebrew inscriptions that seem to date them at the time of the Talmudists (*ib.* p. 513 sq.). See Vessel.

Ancient Earthenware Bowls, containing Jewish Inscriptions. From the Ruins of Babylon.

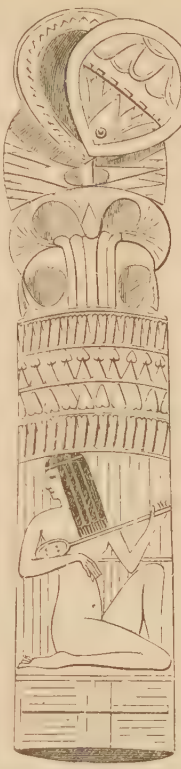
Bowles, William Lisle, M.A., poet and preacher, was born at King's Sutton 1762, and educated at Winchester, whence, in 1781, he was elected a scholar of Trinity College, Oxford. He became vicar of Chicklade 1792, rector of Dumbleton 1797, vicar of Bremhill and prebendary of Salisbury 1804, canon residentiary 1828. He died 1850. His sonnets are among the best in the English language; and he is of note in the history of English literature as the harbinger of the "natural" school of poetry, as opposed to the artificial school of Pope and Dryden. His "Sonnets" have appeared in many editions. The "Missionary" is perhaps the best of his longer poems. He published also *Ten Plain Parochial Sermons* (8vo, 1814):—*Paulus parochialis; or, a plain View of the Objects of St. Paul's Epistle to the Romans* (Bath, 1816, 12mo):—*The Life of Bishop Ken.*

Bowman (רֹמֵה קֶשֶׁת, *a caster of* the *bow*, archer, Jer. iv, 29), **Bow-shot** (מְשַׁחֲרֵי קֶשֶׁת), *drawers of* the *bow*, archers, Gen. xxi, 16). See Bow.

Bowman, Samuel, assistant bishop of the Protestant Episcopal Church of the diocese of Pennsylvania, was born at Wilkesbarre, Pennsylvania, on May 21, 1800. He at first studied law, but by the sudden death of his father was led to prepare for the ministry. He was ordained deacon August 25, 1823, and soon afterward took charge of two country churches in Lancaster county. In 1824 he was ordained priest. In 1825 he accepted a call to Easton, but soon returned to his old charge in Lancaster county. In 1827 he accepted a call to the associate rectorship of St. James's Church, Lancaster, a charge which he continued to hold for 24 years, and which was terminated only by his death. Some years afterward he received the honorary degree of doctor of divinity from Geneva College, New York. In 1847 Dr. Bowman was elected bishop of Indiana, but declined the office. He was afterward strongly urged to consent to be a candidate for the office of provisional bishop of New York, but positively refused to allow his name to be used. He was greatly attached to his church in Lancaster, which by untiring energy he made one of the most flourishing parishes in the diocese of Pennsylvania. He established, in particular, an orphan asylum, parochial schools, a church home, and a free church. In 1858 Dr. Bowman was elected assistant bishop of Pennsylvania. He died suddenly in July, 1861, while on a tour through the western part of the diocese, of a chronic affection of the heart. Bishop Bowman was highly esteemed for purity of life, suavity of manners, and amiability of character. These qualities gave him a great influence in deliberative bodies, and, though he spoke rarely in Conventions, such was the weight of his reputation that his vote was worth more than most men's speeches. In his theological opinions Bishop Bowman was ranked as a moderate High-Churchman. But while in doctrine he never departed from his original position, yet in some points of practice he was disposed of late years to be less rigid than he had been. This appeared in particular in a sermon preached before the Convention of Pennsylvania in 1855, and published by request. A few weeks before his death Bishop Bowman published an American edition of a short Life of Sargent, the biographer of Henry Martyn, by Bishop Wilberforce, of Oxford.—*American Church Review*, Jan. 1862, p. 499–521.

Bowyer, William, F.S.A., the "last of the learned English printers," was born in London 1699, and educated at St. John's College, Cambridge. He entered into business as a printer with his father 1722, and died in 1777. Besides editing a great number of important works in classical and general literature, he published *Critical Conjectures and Observations on the New Testament, collected from various Authors* (4th ed. Lond. 1812 4to).

Box (פַּךְ, *pak'*, rendered "vial" in 1 Sam. x, 1), a *flask* or bottle for holding oil and perfumery (2 Kings ix, 1); like the *ἀλάβαστρον*, or alabaster "box" of ointment in Mark xiv, 3. See ALABASTER; OIL; BOTTLE. Among the Egyptians, similar small boxes, made of wood or ivory, were numerous, and, like the vases, of many forms; and some, which contained cosmetics of divers kinds, served to deck the dressing-table or a lady's boudoir. They were carved in various ways, and loaded with ornamental devices in relief; sometimes representing the favorite lotus-flower, with its buds and stalks, a goose, gazelle, fox, or other animal. Many were of considerable length, terminating in a hollow shell, not unlike a spoon in shape and depth, covered with a lid turning on a pin; and to this, which may properly be styled the box, the remaining part was merely an accessory, intended for ornament, or serving as a handle (Wilkinson, *Anc. Egyptians*, abridgm. i, 158-164).



Ancient Egyptian Toilet-box. From the Berlin Museum.

Box-tree represents, in the Auth. Vers., the Heb. תְּאַשּׁוּר, *teäshshur'*, which occurs in three places in Scripture, but great uncertainty has always existed respecting its true meaning (Celsius, *Hierobot.* ii, 153). The old versions and interpreters express it variously by that of the *cedar*, *poplar*, and *fir;* the Vulgate (so *buxus* in 2 [4] Esd. xiv, 24), the Chaldee paraphrase (אשׁבּרוּשׁן; see Maimon. ad *Chelim*, xii, 8; Bartenora ad *Negaim*, ii, 1), and several Hebrew commentators, render it by *box-tree*, which view our translators have adopted.

Branch of the Box-tree (*Buxus Sempervirens*).

There is no philological proof of this conclusion, but yet there is nothing in the tree indicated unsuitable to the several contexts. Thus, with reference to the future Temple, it is said (Isa. lx, 13), "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the *box* (Sept. *κέδρος*) together;" and at xli, 19, "I will set in the desert the fir-tree, and the pine, and the *box* (Sept. confounds with several interpolated kinds) together." Further, in Ezek. xxvii, 6, in the account of the arts and commerce of Tyre, we read, "Of the oaks of Bashan have they made thine oars, and the benches of the rowers are made of *ashur-wood* (אַשּׁוּר *ashur'*; Sept. translates unintelligibly; Engl. Vers. "Ashurites" [q. v.]), inlaid with ivory," as it is now usually interpreted. The *ashur*-wood, moreover, is said to have been brought from the isles of Chittim, that is, of Greece. According to most, however, who argue from the derivation of the word (from אָשַׁר, *ashar'*, to *be erect*), the *teäshshur* is a species of cedar called *sherbin* (so the Syriac), to be recognised by the small size of the cones and the upward tendency of the branches (see Niebuhr's *Arab.* p. 149). Robinson, in his latest volume of Researches in Palestine, mentions a grove near el-Hadith which only the natives speak of as *Arez* (Heb. אֶרֶז, *erez*, cedar), though the tree bears a general resemblance to the cedar, and is probably the sherbin (see Celsii *Hierob.* i, 74, 79; Freytag, *Lex.* ii, 408; Robinson, iii, 593). See CEDAR.

The box (*Buxus sempervirens*) is an evergreen, which in our gardens is generally seen only as a dwarf shrub. In the East, however, its native country, it attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. It is a native of most parts of Europe. It grows well in moderate climates, while that from the Levant is most valued in commerce, in consequence of being highly esteemed by wood-engravers. Turkey box is yielded by *Buxus Balearica*, a species which is found in Minorca, Sardinia, and Corsica, and also in both European and Asiatic Turkey, and is imported from Constantinople, Smyrna, and the Black Sea. Box is also found on Mount Caucasus, and a species extends even to the Himalaya Mountains. Hence it is well known to Asiatics, and is the *shumshad* of the Arabs. It is much employed in the present day by the wood-engraver, the turner, carver, mathematical instrument-maker, and the comb and flute maker. It was cultivated by the Romans, as described by Pliny (xvi, 33). Virgil (*Æn.*, x, 135) alludes to the practice of its being inlaid with ivory (comp. Theocrit. xxiv, 108; Athen. v, 207; Pliny, xvi, 66; Virg. *Georg.* ii, 449; Juv. xiv, 194). The box-tree, being a native of mountainous regions, was peculiarly adapted to the calcareous formations of Mount Lebanon, and therefore likely to be brought from thence with the coniferous woods for the building of the Temple, and was as well suited as the fir and the pine trees for changing the face of the desert (see *Penny Cyclopædia*, s. v. Buxus). See BOTANY.

Boy (יֶלֶד, *ye'led*, *one born*, Joel iii, 3; Zech. viii, 5; elsewhere usually "child;" נַעַר, *na'ar*, a *youth*, Gen. xxv, 27; elsewhere "lad," "young man," etc. See CHILD.

Boy Bishop, "the principal person in an extraordinary sacred frolic of the Middle Ages, and down to the period of the Reformation. On St. Nicholas's day, the 6th of December, the boys forming the choir in cathedral churches elected one of their number to the honor of bishop, and robes and episcopal symbols were provided for him, while the other boys, assuming the dress of priests, took possession of the church, and went through all the ecclesiastical ceremonies but that of mass. This strange reversal of power lasted till Innocents' day, the 28th of the same month. In Sarum, on the eve of that day, the boy went through a splendid caricature of processions, chantings, and other fes-

tive ceremonies. Dean Colet, in his statutes for St. Paul's School, London, ordains that the boys should come to St. Paul's Church and hear the 'chylde' bishop's sermons, and each of them present him with a penny. By a proclamation of Henry VIII, 1542, this show was abolished; but it was revived under Mary, and in 1556 the boy bishops still maintained some popularity. The similar scenes in France were yet more extravagant, and often indecent. The Council of Paris, in 1212, interdicted the pastime, and the theological faculty of the same city, in 1414, make loud complaints of the continuance of the diversion. In Scotland similar saturnalia also prevailed, as Scott has described in his *Abbot*, connected with 'those jocular personages, the pope of fools, the boy bishop, and the abbot of unreason.' This custom is supposed to have given rise to the ceremony of the *Montem* at Eton. Bishop Hall, in his *Triumphs of Rome*, says, 'What merry work it was here in the days of our holy fathers (and I know not whether, in some places, it may not be so still), that upon St. Nicholas, St. Catharine, St. Clement, and Holy Innocents' day, children were wont to be arrayed in chimers, rochets, surplices, to counterfeit bishops and priests, and to be led, with songs and dances, from house to house, blessing the people, who stood grinning in the way to expect that ridiculous benediction. Yea, that boys in that holy sport were wont to sing masses, and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory."—Eadie, *Eccles. Cyclopædia*, s. v. See MYSTERIES.

Boyd, Robert, a Scotch divine, was born in 1578, and studied at the University of Edinburgh. Passing over to France, he was made professor at the Protestant Seminary of Montauban, and in 1608 professor at Saumur. Returning to Scotland, he became professor of theology at Glasgow 1615, and died in 1627. He wrote *In Epist. ad Ephes. Prælectiones* (London, 1652, fol.).—Allibone, *Dictionary of Authors*, i, 231; Darling, *Cyclopædia Bibliographica*, i, 403.

Boyd, Zachary, a Scotch divine, was born early in the 17th century, studied theology, was appointed minister of the Barony parish, and professor in Glasgow College in 1623. He distinguished himself as an opponent both of Prelacy and Independency. During Cromwell's invasion of 1650, when the ministers, magistrates, and other officials fled in consternation from Glasgow, Boyd alone had the courage to continue at his post, and preaching as usual, to use the words of Baillie, "he railed at Cromwell and his men to their very faces in the High Church, who," adds the historian, "took it all in very good humor." Boyd possessed some poetical gifts, and being desirous to employ them in the service of the Church, he had prepared a metrical version of the whole Book of Psalms, which was examined by order of the General Assembly, and found unfit for publication. Notwithstanding this great disappointment, Mr. Boyd persevered in rendering the whole Bible into a sort of metrical version, a copy of which, in manuscript, is deposited in the library of Glasgow College. It is a great curiosity in its way, full of grotesque images and rhymes. Mr. Boyd wrote many devotional works, among them *The last Battle of the Soul in Death, in Eight Conferences* (1629, 2 vols). During the troubles in Scotland in the 17th century Mr. Boyd went over to France, where, having been appointed professor in one of the colleges, he resided for sixteen years. He died in 1654, leaving some valuable bequests to the College of Glasgow, with which he was long connected.—Jamieson, *Cyclop. of Rel'g Biography*, s. v.

Boyle, John Alexander, a Methodist Episcopal minister, was born May 13, 1816, at Baltimore, Md. His early years were spent in Philadelphia, and he entered the itinerant ministry in the Philadelphia Conference in 1839. He soon became marked as a preacher of vigor and promise; but his health failed, and in 1845 he was compelled to abandon itinerancy. He then studied law, and was admitted to the bar of New Jersey; but as soon as his health would justify it he returned to the ministry, laboring in a city mission in Philadelphia from 1854 to 1856, when a hæmorrhage compelled him again to silence. He then became editor of a newspaper in Elk county, Pa., and was very useful in planting the Church in that region. When the rebellion broke out in 1861, he enlisted a company and entered the army as captain. He served through the campaign in Virginia with great distinction, and rose to the rank of major. At the terrible battle of Chattanooga, Oct. 29, 1863, his regiment held a post which was considered the key of the field against 6000 of the enemy, and he was shot through the head.—*Christian Advocate*, Dec., 1864.

Boyle, Robert, one of the most eminent philosophers and Christians of modern times, was the seventh son and fourteenth child of the "Great Earl of Cork," and was born at his father's seat, Lismore Castle, in the province of Munster, Ireland, January 25, 1627. After studying for four years at Eton, and subsequently at Geneva, he travelled over various parts of the Continent, and finally settled in England, and devoted himself to science, especially to natural philosophy and to chemistry. After the accession of Charles II, in 1660, he was urged to enter the Church, but he declined on the ground that he had no divine call to the ministry. He was one of the first members of the Royal Society, but he declined the office of provost of Eton College. "In 1666 his name appears as attesting the miraculous cures (as they were called by many) of Valentine Greatraks, an Irishman, who, by a sort of animal magnetism, made his own hands the medium of giving many patients almost instantaneous relief. At the same time, in illustration of what we shall presently have to say on the distinction between Boyle as an eye-witness and Boyle as a judge of evidence, we find him in 1669 not indisposed to receive, and that upon the hypothesis implied in the words, the 'true relation of the things which an unclean spirit did and said at Mascon in Burgundy,' etc. That he should have been inclined to prosecute inquiries about the transmutation of metals needs no excuse, considering the state of chemical knowledge in his day." Much of his leisure was given to theological studies and to the advancement of religion, for which latter object he expended very considerable sums. He "had been for years a director of the East India Company, and we find a letter of his in 1676 pressing upon that body the duty of promoting Christianity in the East. He caused the Gospels and the Acts of the Apostles to be translated into Malay, at his own cost, by Dr. Thomas Hyde, and he promoted an Irish version. He also gave a large reward to the translator of Grotius's 'De Veritate,' etc., into Arabic; and would have been at the whole expense of a Turkish Testament had not the East India Company relieved him of a part. In the year 1680 he was elected president of the Royal Society, a post which he declined, as appears by a letter to Hooke (Works, i, p. 74), from scruples of conscience about the religious tests and oaths required. In 1688 he advertised the public that some of his manuscripts had been lost or stolen, and others mutilated by accident; and in 1689, finding his health declining, he refused most visits, and set himself to repair the loss." In his critical and theological studies he had the assistance of Pocock, Hyde, and Clark, all eminent Orientalists. In view of the poverty to which Sanderson had been reduced by his attachment to the royal cause, Boyle gave him a stipend of £50 a year. This stipend was given as an encouragement to that excellent master of reasoning to apply himself to the writing of "Cases of Conscience;" and accordingly he printed his lectures "De Obligatione Conscientiæ," which he read at Oxford 1647, and dedicated them to his friend and patron. Among his pious acts was the founding

of a lecture for the defence of natural and revealed religion. See BOYLE LECTURES. The characteristics of Boyle as a theological writer are much the same as those which appertain to him as a philosopher. He does not enter at all into disputed articles of faith, and preserves a quiet and argumentative tone throughout; but the very great prolixity into which he falls renders him almost unreadable. The treatises *On Seraphic Love*, *Considerations on the Style of the Scriptures*, and *On the great Veneration that Man's Intellect owes to God*, have a place in the *Index librorum prohibitorum* of the Roman Church. Boyle was never married. He died on the 30th of December, 1691. Bishop Burnet, in his funeral sermon on Boyle, declares that "his knowledge was of so vast an extent that, if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of Hebrew very far into the rabbinical writings and the other Oriental tongues. He had read so much of the fathers that he had formed out of it a clear judgment of all the eminent ones. He had read a vast deal on the Scriptures, had gone very nicely through the various controversies in religion, and was a true master of the whole body of divinity. He read the whole compass of the mathematical sciences; and, though he did not set himself to spring any new game, yet he knew even the abstrusest parts of geometry. Geography, in the several parts of it that related to navigation or travelling, history, and books of novels, were his diversions. He went very nicely through all the parts of physic; only the tenderness of his nature made him less able to endure the exactness of anatomical dissections, especially of living animals, though he knew these to be most instructing. But for the history of nature, ancient and modern, of the productions of all countries, of the virtues and improvements of plants, of ores and minerals, and all the varieties that are in them in different climates, he was by much—by very much—the readiest and the perfectest I ever knew." The best edition of his works is that of 1772 (Lond. 6 vols. 4to), the first volume of which contains his *Life* by Birch. —Jones, *Relig. Biography; English Cyclopædia*, s. v.; *New General Dictionary*, ii, 374.

Boyle Lectures, a foundation under the will of the Hon. Robert Boyle in 1691, which charged upon his dwelling-house in St. Michael's, Crooked Lane, London, an annual stipend for "a divine or preaching minister to preach eight sermons in the year for proving the Christian religion against Atheists, Deists, Pagans, Jews, and Mohammedans, not descending to any controversies among Christians themselves." The lecturer is to be "assisting to all companies, and encouraging them in any undertaking for propagating the Christian religion, and is farther to be ready to satisfy such real scruples as any have concerning such matters." This provision shows that Boyle desired to make England's then increasing colonies a means of extending Christianity. The preacher is elected for a period not exceeding three years. A collection of the lectures delivered up to 1732 was published in 1739 (Lond. 3 vols. fol.), and over fifty volumes have been printed of those since preached. The most important are, Bentley, *Confutation of Atheism* (1692); Kidder, *Demonstration of Messiah* (1694); Williams, *On Divine Revelation* (1696); Gastrell, *Certainty and Necessity of Religion* (1697); Harris, *Refutation of Atheism* (1698); Bradford, *Credibility of Revelation* (1700); Blackhall, *Sufficiency of Revelation* (1717); Stanhope, *Truth of the Christian Religion* (1702); Clarke, *Demonstration of Being of God* (1705); Hancock, *Being of God* (1707); Turner, *Wisdom of God in Redemption* (1709); Woodward, *Divine Excellency of Christianity* (1712); Derham, *Physico-Theology* (1711–12); Benjamin, *On Free-thinking* (1727); Clarke, *Origin of Evil* (1720–21); Gurdon, *Difficulties no Excuse for Infidelity* (1723); Burnet, *Demonstration of True Religion* (1726); Berriman, *Gradual Revelation of the Gospel* (1733); Biscoe, *On the Acts* (1736–8; reprinted 1829); Stebbing, *Controversy between Christians and Deists* (1747–49); Heathcote, *Against Atheists* (1763); Worthington, *Evidence of Christianity* (1766–8); Owen, *On Scripture Miracles* (1769–71); Williamson, *Comparison of Revelation with Operation of the Human Mind* (1778–80); Van Mildert, *Rise and Progress of Infidelity* (1802; reprinted 1838); Harness, *Connection of Christianity with Happiness* (1821); Maurice, *Religions of the World in their Relations to Christianity* (1846).—Darling, *Cyclopædia Bibliographica*, i, 406.

Boys, or **Bois, John**, a Church of England divine, was born at Nettlestead, Suffolk, Jan. 3, 1560. He was so precocious that at five years old he could read the Bible in Hebrew. At fourteen he entered St. John's, Cambridge, of which college he became fellow and studied medicine. Fancying himself to have every disease he read of, he quitted medicine for theology, and in 1583 was ordained priest, becoming some time afterward rector of Boxworth. When the new translation of the Holy Bible was resolved on, under King James I, Bois was fixed upon to undertake the Apocrypha, which he completed, together with the portion assigned to some other party whose name is not known. He assisted Sir H. Savile largely in his edition of Chrysostom, and in 1615 was presented by Bishop Andrewes with a stall in Ely Cathedral, which he held till his death, Jan. 14, 1643. He left many MSS., but his only published work was *Veterum Interpretatio cum Beza aliisque recent. collatio* (London, 1655, 8vo), a vindication of the Vulgate version of the New Testament.—Hook, *Eccles. Biography*, ii, 26.

Boys, John, dean of Canterbury, was born in 1571, and was educated at Corpus Christi College, Cambridge. In 1597 hew as presented by his uncle to the livings of Bettishanger and Tilmanstone. Archbishop Abbot made him rector of Great Mongeham in 1619, and in 1619 James I made him dean of Canterbury. He died Sept. 26, 1625, leaving a great reputation both as preacher and scholar. He was especially noted for his stanch Protestantism. He wrote an *Exposition of the Scriptures used in the Liturgy; An Exposition of the Epistles and Gospels in the Liturgy; An Exposition of the Psalms; Lectures and Sermons*, all collected in his *Works* (Lond. 1629, fol.). A new edition of his Exposition of the Gospels, Festivals, and Epistles was issued in Philadelphia (1849).—Hook, *Eccl. Biography*, ii, 27; Allibone, *Dict. of Authors*, s. v.; Darling, *Cyclop. Bibliographica*, i, 407.

Boyse, JOSEPH, a Dissenting minister, was born at Leeds, Yorkshire, 1660, and was educated at Stepney Academy. In 1663 he became pastor of a congregation in Dublin, and died 1728. He wrote *A Vindication of the Deity of Christ* (Lond. 1703, 8vo); *A clear Account of ancient Episcopacy*, which, with other writings and a number of sermons, are collected in his *Works* (Lond. 1728, 2 vols. fol.).

Bo'zez (Heb. *Botsets'*, בֹּצֵץ, *shining*, according to Gesenius, but *height* according to Fürst; Sept. Βωσὴς v. r. Βασές), the name of one of the two "sharp rocks" (Heb. "teeth of the cliff") "between the passages" by which Jonathan entered the Philistine garrison, apparently a crag on the north side of the ravine between Michmash and Gibeah (1 Sam. xiv, 4, 5). Robinson noticed two hills of blunt conical form in the bottom of *Wady Suweinit*, just below Mukmas (*Researches*, ii, 116, also new ed. iii, 289), which are doubtless those referred to, although Stanley could not make them out (*Palest.* p. 205, note).

Boz'kath (Heb. *Botskath'*, בָּצְקַת, *stony* region or *hill*; Sept. in Josh. Βασκάθ v. r. Βασεδώθ and Μασχάθ; in Kings Βασκάθ v. r. Βασουρώθ; Josephus Βοσκέθ, *Ant.* x, 4, 1), a town "in the plain" of Judah, in the vicinity of Lachish and Eglon (Josh. xv, 39): it was the native place of Adaiah, the maternal grand-

father of King Josiah (2 Kings xxii, 1, where it is Anglicized "Boscath"). It is possibly the ruined site *Tell Hessy*, marked by Van de Velde (*Map*) at a mile and a half south-east of Ajlun (Eglon).

Boznai. See SHETHAR-BOZNAI.

Boz'rah (Heb. *Botsrah'*, בָּצְרָה, apparently meaning *enclosure;* Sept. Βοσόρρα in Gen. and Chron., elsewhere Βόσορ, but omits in Jer. xlix, 13, ὀχυρώματα in Jer. xlix, 22, τείχεα in Amos, θλῖψις in Mic.), the name apparently of more than one place east of Jordan. Others, however, contend that we should regard them as the same city; for, in consequence of the continual wars, incursions, and conquests which were common among the small kingdoms of that region, the possession of particular cities often passed into different hands (Kitto, *Pict. Bible*, note on Jer. xlix, 13).

1. In Edom, the city of Jobab, the son of Zerah, one of the early kings of that nation (Gen. xxxvi, 33; 1 Chron. i, 44). This is doubtless the place mentioned in later times by Isaiah (xxxiv, 6; lxiii, 1, in connection with Edom), and by Jeremiah (xlix, 13, 22), Amos (i, 12), and Micah (ii, 12, "sheep of Bozrah," comp. Isa. xxxiv, 6; the word is here rendered by the Vulgate "fold," "the sheep of the fold;" so Gesenius and Fürst). It was known to Eusebius and Jerome, who speak of it in the *Onomasticon* (Βοσώρ, Bosor) as a city of Esau, in the mountains of Idumæa, in connection with Isa. lxiii, 1, and in contradistinction to Bostra in Peræa. There is no reason to doubt that the modern representative of Bozrah is *el-Busseirah*, which was first visited by Burckhardt (*Syria*, p. 407), and lies on the mountain district to the south-east of the Dead Sea, about half way between it and Petra (see also Raumer, *Palästr.* p. 243; Ritter, *Erdk.* xv, 127; xiv, 993, 101 sq.; Schwarz, *Palest.* p. 209). Irby and Mangles mention it under the name of *Ipseyra* and *Bsaida* (ch. viii). The "goats" which Isaiah connects with the place were found in large numbers in this neighborhood by Burckhardt (*Syria*, p. 405). It is described by Dr. Robinson (*Researches*, ii, 570) as lying about six miles south of Tophel, and "now a village of about fifty houses, situated on a hill, on the top of which is a small castle."

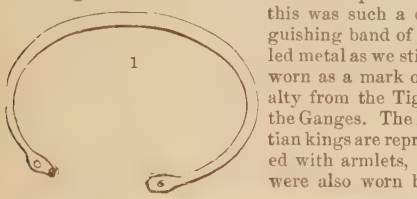
2. In his catalogue of the cities of the land of Moab, Jeremiah (xlviii, 24) mentions a Bozrah as in "the plain country" (ver. 21, אֶרֶץ הַמִּישֹׁר), i. e. apparently the high level downs on the east of the Dead Sea and of the lower Jordan, the *Belka* of the modern Arabs, where lay Heshbon, Nebo, Kirjathaim, Diblathaim, and the other towns named in this passage. Yet Bozrah has been sought at *Bostra*, the Roman city in Bashan, full sixty miles from Heshbon (Porter's *Damascus*, ii, 163, etc.), since the name stands by itself in this passage of Jeremiah, not being mentioned in any of the other lists of the cities of Moab, e. g. Num. xxxii; Josh. xiii; Isa. xvi; Ezek. xxv; and the catalogue of Jeremiah is expressly said to include cities both "far and near" (xlviii, 24). See KERIOTH. Some weight also is due to the consideration of the improbability that a town at a later date so important and in so excellent a situation should be entirely omitted from the Scripture. Still, in a country where the very kings were "sheep-masters" (2 Kings iii, 4), a name signifying a sheepfold may have been of common occurrence. This Bozrah is also mentioned in the Talmud (see Schwarz, *Palest.* p. 223), and is apparently the BOSORA (q. v.) of 1 Macc. v, 26–28 (comp. ἡ Βοσορρά, Josephus, *Ant.* xii, 8, 3). Reland incorrectly identifies it (*Palæst.* p. 655) with the *Beeshterah* of Josh. xxi, 27 (comp. *Jour. Sac. Lit.* Jan. 1852, p. 364). See MISHOR.

The present *Busrah* is situated in an oasis of the Syro-Arabian desert, about 60 miles south of Damascus, and 40 east of the Jordan, in the southern part of the Hauran, of which it has formed the chief city since the days of Abulfeda. In the time of the Romans it was an important place, and was called by them *Bostra* (Gr. ἡ or τὰ Βόστρα). Cicero mentions it as having an independent chieftain (*ad Q. F.* ii, 12). The city was beautified by Trajan, who made it the capital of the Roman province of Arabia, as is commemorated on its coins of a local era thence arising, and dating from A.D. 102 (*Chron. Pasch.* p. 253, ed. Paris; p. 472, ed. Bonn; Eckhel, *Doctr. Num.* iii, 500). Under Alexander Severus it was made a "colony" (Damascius, *ap.* Phot. *Cod.* p. 272). The Emperor Philip, who was a native of this city, conferred upon it the title of "metropolis," it being at that time a large, populous, and well-fortified city (Amm. Marc. xiv, 8). It lay 24 Roman miles north-east of Adraa (Edrei), and four days' journey south of Damascus (Eusebius, *Onomast.* s. v.; Hierocl. *Notit.*). Ptolemy (v, 17, 7; viii, 20, 21) mentions it among the cities of Arabia Petræa, with the surname of *Legio* (Λεγίων), in allusion to the "Legio III Cyrenaïca," whose head-quarters were fixed here by Trajan; it is also one of that geographer's points of astronomical observation. Ecclesiastically, it was a place of considerable importance, being the seat first of a bishopric and afterward of an archbishopric, ruling over twenty dioceses (*Acta Concil. Nic., Ephes., Chalcedon*, etc.), and forming apparently the centre of Nestorian influence (Assemani's *Biblioth. Orient.* III, ii, 595, 730). See BOSTRA. The site still contains extensive vestiges of its ancient importance, consisting of temples, theatres, and palaces, which have been described by Burckhardt (*Syria*, p. 326 sq.). It lies in the open plain, being the last inhabited place in the south-east extremity of the Hauran, and is now, including its ruins, the largest town in that district. It is of an oval shape, its greatest length being from east to west; its circumference is three quarters of an hour. Many parts of its ancient wall, especially on the west side, still remain, showing that it was constructed with stones of a moderate size strongly cemented together. The principal buildings in Bozrah were on the east side, and in a direction from thence toward the middle of the town. The south and south-east quarters are covered with ruins of private dwellings, the walls of many of which are still standing, but most of the roofs have fallen in. On the west side are numerous springs of fresh water. The castle of Bozrah is a most important post to protect the harvests of the Hauran against the hungry Bedouins, but it is much neglected by the pashas of Damascus. Of the vineyards for which Bozrah was celebrated, not a vestige remains. There is scarcely a tree in the neighborhood of the town; and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horse-beans, and a little dhoura. See HAURAN.

Bracelet (Sept. χλίδων), a name, in strict propriety, as applicable to circlets worn on the upper part of the arm as to those worn on the wrist; but it is practically so exclusively used to denote the ornament of the wrist, that it seems proper to distinguish by *armlet* (q. v.) the similar ornament which is worn on the upper arm. See also ANKLET. There is also this difference between them, that in the East bracelets are generally worn by women, and armlets only by men. The armlet, however, is in use among men only as one of the insignia of sovereign power. The term "armlet" should also perhaps be regarded as properly designating such as consist of a complete circle, while "bracelet" more appropriately refers to those with an opening or clasp to admit of passing more readily over the hand; but as the other distinction is neglected in the Auth. Vers. (as in common use), so this does not appear to be observed in the ornaments of this description delineated on the ancient monuments, where we find both kinds used almost indifferently both for the wrist and upper part of the arm.

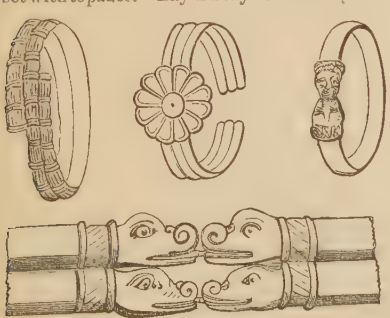
There are five different Hebrew words which the English Bible renders by bracelet, besides the Greek term χλιδών, which is thus rendered twice in the Apoc-

rypha (Judith x, 4; Ecclus. xxi, 21). These are, (1.) אֲצַעָדָה, *etsadah'* (properly a *step*-chain or anklet), which occurs in Num. xxxi, 50; 2 Sam. i, 10, and with reference to men only. (2.) צָמִיד, *tsamid'* (literally a *fastener*), which is found in Gen. xxiv, 22, 30, 47; Num. xxxi, 50; Ezek. xvi, 11; xxiii, 42. Where these two words occur together (as in Num. xxxi, 50), the first is rendered by "chain," and the second by "bracelet." (3.) שֵׁרוֹת, *sheroth'*, *chains* (so called from being *wreathed*), which occurs only in Isa. iii, 19; but compare the expression "wreathen chains" in Ex. xxviii, 14, 22. Bracelets of fine twisted Venetian gold are still common in Egypt (Lane, ii, 368, Append. A and plates). The first we take to mean armlets worn by men; the second, bracelets worn by women and sometimes by men; and the third, a peculiar bracelet of chain-work worn only by women. It is observable that the first two occur in Num. xxxi, 50, which we suppose to mean that the men offered their own armlets and the bracelets of their wives. In the only other passage in which the first word occurs it denotes the royal ornament which the Amalekite took from the *arm* of the dead Saul, and brought with the other regalia to David. There is little question that this was such a distinguishing band of jewelled metal as we still find worn as a mark of royalty from the Tigris to the Ganges. The Egyptian kings are represented with armlets, which were also worn by the



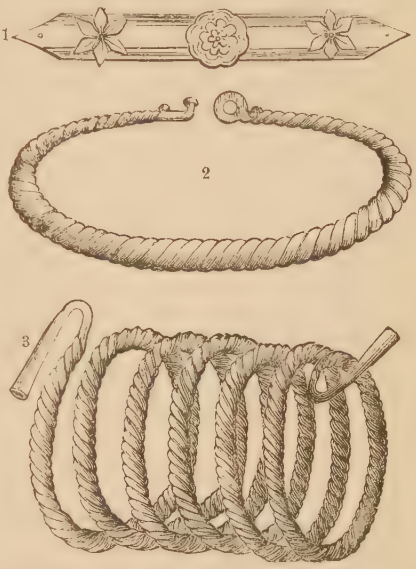
Ancient Egyptian Bracelets: 1. Bronze Bangle; 2. Snake Bracelet of Gold.

Egyptian women. These, however, are not jewelled, but of plain enamelled metal, as was in all likelihood the case among the Hebrews. (4.) חָה (*chah*, properly a *hook* or *ring*), rendered "bracelet" in Exod. xxxv, 22, elsewhere "hook" or "chain," is thought by some to designate in that passage a *clasp* for fastening the dress of females, by others more probably a *nose-ring* or jewel. See EAR-RING. (5.) פְּתִיל (*pathil'*, a *thread*), rendered "bracelet" in the account of Judah's interview with Tamar (Gen. xxxviii, 18, 25; elsewhere rendered "lace," "line," etc.), probably denotes the ornamental cord or *safe-chain* with which the signet was suspended in the bosom of the wearer. See SIGNET. Men as well as women wore bracelets, as we see from Cant. v, 14, which may be rendered, "His wrists are circlets of gold full set with topazes." Layard says of the Assyrian



Ancient Assyrian Bracelets and Bracelet Clasp. From the Ninevite Sculptures.

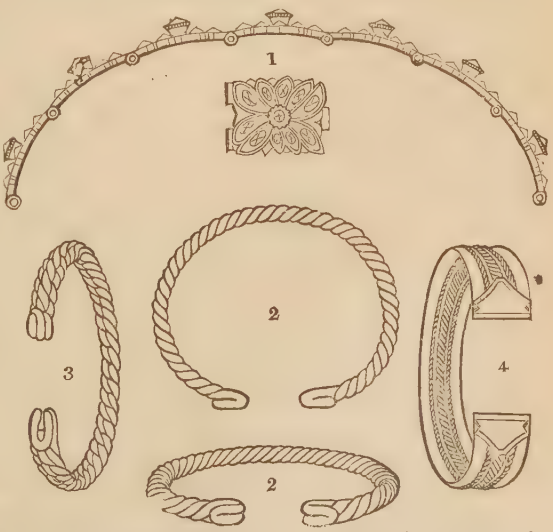
kings, "The arms were encircled by armlets, and *the wrists by bracelets*, all equally remarkable for the taste and beauty of the design and workmanship. In the centre of the bracelets were stars and rosettes, which were probably inlaid with precious stones" (*Nineveh*, ii, 323). The ancient ladies of Rome were likewise accustomed to wear bracelets, partly as amulets (q. v.) and partly for ornament; the latter chiefly by women of



Ancient Roman Bracelets: 1. A Lady's, having a Rosette in the centre, with holes at each end where others were once attached (found at Rome); 2. Composed of two gold Wires twisted together, with a peculiar Clasp; 3. A heavy Coil, evidently a military Token of Honor.

considerable rank, whose jewels of this kind were often of immense value, being enriched with the most costly gems. Bracelets were also occasionally given among the Romans to soldiers as a reward of extraordinary prowess (see Smith's *Dict. of Class. Ant.* s. v. Armilla).

Bracelets are, and always have been, much in use among Eastern females. Many of them are of the same shapes and patterns as the armlets, and are often



Modern Oriental Bracelets, each half the real Size: 1. A side View of a Diamond Bracelet, with a front View of the same; 2. Front and side View of the most fashionable kind of gold Bracelet, formed of a simple Twist; 3. A very common kind of twisted Gold; 4. A Band of Gold.

of such considerable weight and bulk as to appear more like manacles than ornaments. Many are often worn one above the other on the same arm, so as to occupy the greater part of the space between the wrist and the elbow. The materials vary according to the condition of the wearer, but it seems to be the rule that bracelets of the meanest materials are better than none. Among the higher classes they are of mother-of-pearl, of fine flexible gold, and of silver, the last being the most common. The poorer women use plated steel, horn, brass, copper, beads, and other materials of a cheap description. Some notion of the size and value of the bracelets used both now and in ancient times may be formed from the fact that those which were presented by Eliezer to Rebekah weighed ten shekels (Gen. xxiv, 22). The bracelets are sometimes flat, but more frequently round or semicircular, except at the point where they open to admit the hand, where they are flattened. They are frequently hollow, giving the show of bulk (which is much desired) without the inconvenience. Bracelets of gold twisted rope-wise are those now most used in Western Asia; but we cannot determine to what extent this fashion may have existed in ancient times. See ATTIRE.

Brackenbury, ROBERT CARR, an English gentleman of wealth and family, one of the earliest Wesleyan Methodist ministers, was born in Lincolnshire, England, in 1752. After studying at St. Catharine's Hall, Cambridge, with the intention of entering the Established Church, he was converted, and joined the Methodist Society. He frequently itinerated in company with Mr. Wesley, who esteemed him highly, and in 1782 was sent as preacher to the Channel Islands. In 1789 he returned to England, and continued his eminently useful ministry in different parts of the country until his death, Aug. 11, 1818. See *Raithby Hall, or Memorial Sketches of Robert Carr Brackenbury, Esq.* (Lond. 1859).

Bradburn, SAMUEL, a distinguished Wesleyan minister, was born at Gibraltar, where his father's regiment was stationed, October 5, 1751, and settled at Chester, England. He became a local preacher in 1773, and an itinerant in 1774. He soon became remarkably popular, and was considered one of the first preachers of the land. Adam Clarke says of him, "I have never heard his equal; I can furnish you with no adequate ideas of his powers as an orator; we have not a man among us that will support any thing like a comparison with him." After a long and pre-eminently popular career, he died on the 24th of July, 1816.—*Wesleyan Mag.* 1816; Wakeley, *Heroes of Methodism*, p. 269; *Life of Sam. Bradburn*, by his daughter (Lond. 1816, 12mo).

Bradbury, THOMAS, an English Dissenting minister, born at Wakefield in 1677, was educated at Leeds, and became pastor in Fetter Lane in 1709. In 1727 he succeeded Daniel Burgess in Carey Street Chapel, and was said to be an imitator of that eminent preacher's style of pulpit eloquence. He died 1759. He wrote *The Mystery of Godliness*, 61 *Sermons on* 1 Tim. iii, 16 (Edinb. 1795, 2 vols. 8vo):—*Justification Explained* (Lond. 1716, 12mo):—*Duty and Doctrine of Baptism* (Lond. 1749, 8vo):—*Sermons* (10 vols. 8vo, n. y.).

Bradford, John, an English divine and martyr, was born at Manchester soon after the accession of Henry VIII. He received a good education, and about 1547 began to study in the Temple, intending to pursue the law as a profession, but in 1548 he changed his plan, proceeded to Cambridge, and entered at Catharine Hall. In 1552 he received the appointment of chaplain to Edward VI. He held this post only a short time, the king's death following soon after. Upon Mary's accession, he, together with all those who espoused the cause of the Reformation, fell into disgrace, and, upon a trumped-up charge of raising a tumult at Paul's Cross, he was committed to the Tower. Here he remained, but not in strict confinement, until 1554, when he was removed to Southwark, and examined before Gardiner, Bonner, and some others. Condemned to death, his life was for some time spared, under the hope that he might be won over to the Roman doctrines. This, however, he steadily refused to listen to, preferring death to a dishonest profession. He was cruelly burned at Smithfield, July 1, 1555, as a heretic, together with John Lyefe. His writings, edited by Townsend, have been republished by the "Parker Society" (Camb. 1848, 8vo). See also Stevens, *Memoirs of the Life and Martyrdom of Bradford* (Lond. 1832, 8vo); Burnet, *Hist. of Reformation*, ii, 379, 488.

Bradford, John M., D.D., was born in Danbury, Conn., May 15, 1781, graduated at Brown University, and studied theology with Rev. Dr. Ashbel Green of Philadelphia. He was pastor of the North Ref. Dutch church at Albany from 1805 to 1820. Dr. Bradford was one of the most eloquent and distinguished pulpit orators of his day. Two sermons are all of his productions now in print, one entitled *The Word of Life*, and the other *The School of the Prophets*. They are masterpieces of pulpit eloquence. He died in 1827 at the age of forty-six years.

Bradford, Joseph, the travelling companion of John Wesley, was for 38 years an itinerant Methodist minister, dying at Hull in 1808. He was a man of integrity and perseverance, and a very successful preacher. He was honored in 1803 by being chosen president of the British Conference.—Wakeley, *Heroes of Methodism*, p. 211.

Bradford, Samuel, a divine of the Church of England, was born in 1652, became bishop of Carlisle in 1718, was translated to Rochester in 1723, and died in 1731. He published a work on *The Credibility of the Christian Religion*—one of the Boyle Lectures (Lond. 1699, 4to; 1739, fol.)—and a number of sermons, and also assisted in the publication of the works of Archbishop Tillotson (q. v.).

Bradford, William H., a Presbyterian minister, was born at Cooperstown, N. Y., August, 1814. He was educated for the law, but was led to change his purpose; and, having studied divinity at the Theological Seminary, Auburn, he was licensed by the Cayuga Presbytery. His only charge was the church at Berkshire,, N. Y., where he remained two years. In 1840 he became connected with the New York *Evangelist* as assistant, and at times sole editor. This position he held for seventeen years, proving himself an accomplished scholar, an able writer, and a courteous gentleman. He died April 1st, 1861, of heart disease. —Wilson, *Presbyterian Almanac*, 1862.

Bradish, LUTHER, president of the American Bible Society, was born at Cummington, Mass., Sept. 15, 1783, graduated at Williams College in 1804, and was shortly afterward admitted to the New York bar. He served as a volunteer in the war of 1812. In 1820 he rendered very efficient aid to the government in the negotiation of the treaty with Turkey. For the purpose of acquiring information for the government preparatory to this negotiation, he travelled through the greater portion of the dominions of the sultan. Shortly after his return to this country, after an absence of six years, he was honored with a seat in the State Legislature, and again in 1835. In 1838 he was Speaker of the Assembly, and in the same year was chosen lieutenant governor of the state, and again in 1840. In 1842 he was the Whig candidate for governor, but failed of election. During the administration of president Fillmore Mr. Bradish received the appointment of United States assistant treasurer for New York. From that time he took no active part in political life, but devoted his ample leisure to literary and benevolent institutions. In 1844 he was elected

first vice-president of the New York Historical Society, and on the death of Mr. Gallatin in 1849, was elected president. He was chosen vice-president of the American Bible Society in 1847, and succeeded to the presidency of that institution on the death of Mr. Frelinghuysen in 1861. He died at Newport on August 20, 1863. He was a prominent member of the Protestant Episcopal Church.

Bradley, Joshua, a Baptist minister, was born in Randolph, Mass., July 5, 1773. He joined the Baptist Church in 1790, was graduated at Brown University in 1799, and was ordained associate pastor of the Second Baptist Church in Newport in 1801. In 1807 he removed to Mansfield, Conn., and two years later opened an academy in Wallingford, in the same state. Mr. Bradley removed in 1813 to Windsor, Vt., and thence in succession to various places in the states of N. Y., Ohio, Penn., Ill., Mo., Ky., Ind., Va., and Minnesota, preaching, teaching, and establishing seminaries, colleges, and churches, which course he continued till his death in 1855, at St. Paul, Minn. Mr. Bradley was the author of two small volumes on "Revivals" and "Free-masonry," besides various pamphlets.—Sprague, *Annals*, vi, 400.

Bradshaw, William, a distinguished Puritan divine, was born in 1571, became minister of Chatham, Kent, in 1601, subsequently lecturer of Christ Church, London, and died in 1618. His work on *English Puritanism* (Lond. 1605) is valuable as showing the difference between the principles of the ancient and modern Nonconformists. He also wrote, besides other works, a *Treatise of Justification* (Lond. 1615; in Lat., Leyd. 1618, 12mo; Oxf. 1658, 8vo).

Bradwardine, Thomas, denominated *doctor profundus*, an eminent English scholastic divine, was born at Hartfield, in Cheshire, in 1290, and educated at Merton College, Oxford. He was the confessor of Edward III, and attended him to France. In 1349 he was made archbishop of Canterbury, but died six weeks subsequently. Bradwardine was scarcely less eminent as a mathematician than as a theologian. His treatise *De Causa Dei adversus Pelagium* (Lond. 1618, fol.) is a connected series of reasonings, in strictly mathematical form, in favor of Augustinism. "He places the whole and each part of the universe under an unconditional necessity. Every thing which happens is a necessary fulfilment of the divine plan of the universe. The divine will is the efficient cause, to which every thing else is alike subservient; even the actions of rational beings are not exempt from this universal law. Hence he impugns the distinction of a divine will and a divine permission in reference to evil, and endeavors to show that even this forms a necessary part of the divine plan, but that moral imputation is not thereby nullified, since evil subjectively contradicts the will of God. He strives to set aside all the subterfuges of his opponents for vindicating any *meritum* whatever, even a *meritum de congruo;* he even opposes those who admitted a *gratia præveniens*, and only maintained that it depended on the receptivity of man to accept it or not. From this system it strictly followed that the independence and contingency of the free will are only a semblance; and, since this applies to the fall, supralapsarianism would be involved in it." Bradwardine has been regarded by some writers as a precursor of the Reformation. His doctrine of the will is nearly identical with that of Jonathan Edwards. — Mosheim, *Eccl. Hist.* ii, 365; Cave, *Hist. Lit.* A.D. 1348; Collier, *Eccl. Hist.* iii, 109; Neander, *Hist. of Dogmas*, p. 609.

Brady, Nicolas, D.D., an English divine, was born Oct. 28th, 1659, at Bandon, Ireland. He graduated at Trinity College, Dublin, and was appointed chaplain to Bishop Wettenhall, by whose patronage he obtained a prebend in the Cathedral of Cork. On the establishment of William and Mary, he was deputed to present to the English Parliament a petition for redress of grievances; and, remaining in London, he became minister of the church of St. Catharine Cree, and lecturer of St. Michael's, in Wood Street. He died May 20, 1726, the same year in which he published by subscription his *Translation of the Æneid of Virgil* (4 vols. 8vo), which is now almost entirely unknown. But the reputation of Dr. Brady rests solely upon his share in the *Metrical Version of the Psalms*, known as Tate and Brady's, of the merits or demerits of which every one who possesses an English Prayer-book may judge for himself.

Braga, the see of a Roman archbishop in Portugal. The bishopric of Braga was established soon after the conquest of Portugal by the Suevi, and somewhat later it was changed into an archbishopric. Three councils (Concilia Bracarensia) were held there: in 563, against the Priscillianists and Arians (this council completed the conversion of the Suevi from Arianism to orthodoxy); in 572 and 672, on church discipline.

Bragdon, C. P., a Methodist Episcopal minister, was born in Acton, Maine, September 9, 1808. In 1830 he was converted, and soon after went to the seminary at Cazenovia, N. Y., to prepare for the ministry. In 1834 he entered the ministry of the Methodist Episcopal Church in the Maine Conference, and filled various churches there for ten years, when his health broke down, and he retired to Auburn, N. Y. He resumed his labors in New England in a few years, and then removed to the Rock River Conference, as better suited to his health. Here he labored effectively for several years, his last station being Evanston, Illinois. He died January 8, 1861. In the pulpit he "seemed like one of the old prophets risen again with the commission of God to deplore the desolations of Zion, and to denounce the sin of the people, urging the alternative of penitence or peril. Many mistook this for unnecessary severity. The mistake was in not fully knowing this ambassador of God. They did not see that he forgot that he was anything; that God's honor was to him everything, and that the deep ethical spirit within him rose to indignation that God's honor and claims should be so flagrantly violated."—*Minutes of Conferences*, 1861, p. 207.

Bragdon, Edmund E. E., D.D., was born in Shapley, Maine, Dec. 1, 1812. He was educated at the Cazenovia and Maine Wesleyan seminaries, and at the Wesleyan University, where he passed A.B. in 1841. After spending three years in teaching, he entered the itinerant ministry, and was appointed to Wolcott, N. York. He was successively principal of the Mexico Academy and of the Fulton Academy; pastor of Vestry Street Church, New York; professor of languages in Ohio University; in Indiana, Asbury University. He held this latter post from 1854 to 1858, when he was appointed professor of languages in Genesee College, N. Y., which post he held till the day of his death, March 20, 1862. "He was a constant and faithful servant of God. Whether engaged in the regular work of the Gospel minister or in that of a Christian educator, one object only was in view—the salvation of souls. His preaching and teaching were always to this end, and scores, both of parishioners and pupils, can date their first religious impressions to the faithful dealings of brother Bragdon with their souls, and his earnest pleading with God in their behalf. His death made a vacancy in the college with which he was connected, and in the Church and Conference, of which he was a most valued member, that cannot be easily filled."—*Minutes of Conference*, 1862, p. 111.

Brahm (the *absolute*, the *supreme*) is the name of the highest purely spiritual divine essence in the religion of India, of whom the other gods are but servants. He is not an object of worship, but is revealed in the triad—Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. The Indians glorify

him by innumerable surnames, such as Abyiagoni (creator of the clouds and the seas), Anadi (he who had no beginning), Narayana (mover of the original waters), Parabrama (the endless), Parama (the benefactor), Suayambhu (he who exists by himself), etc.

Brahma is the first manifestation of Brahm, and represents the creative power which created the world and man, and is the first lawgiver and teacher of the Indians (therefore the author of the Vedas). According to the book of Manu, God's will first created the fluids, and in them was contained an egg shining like gold (Brahmanda), from which Brahm himself was born as Brahma. His will broke the shell of the egg, and from it he created all other things, men, spirits, and gods, after which he retired again into identity with Brahm. He lived 100 years of 365 days and as many nights, each of 1000 sadriyugams; but every four jugas are equivalent to 4,320,000 human years, consequently his life lasted 315,360,000,000,000 of our years. The destruction and reconstruction of the world are connected with his loss of activity at the end of his period of life and his awakening hereafter. Finally, his death will result in universal destruction, until a new Brahma will be created, who, in his turn shall create another universe. Thus far Brahma has died and come to life again 1001 times. Brahmi is his daughter and mate. Brahma is represented with four heads and the same number of arms, each bearing a different symbol, as those of his immortality, omnipotence, and law-giving power. The swan is consecrated to him, and is his usual steed. His Paradise (Brahmaloga) is on Mount Moru; here he receives his true followers, and they bathe in the sea of Behra, whose waters endow them with perpetual youth. It is also the site of the city of Brahma, Brahmapatnam, out of the four doors of which flow the streams Sadalam, Sadasson, Patram, and Acaguey. Brahma is also called Attimaboh (the good spirit), Bisheshrik (flower of creation), Kamalasana (sitting under the lotus), Widhada (father of fate), etc. For a fuller treatment of the subject, see HINDUISM; INDIA.

Brahmins (the sons of Brahma, the divines) are the priests of India, and form the highest caste; they are considered as having sprung from the head of Brahma, and, as such, considered holy, inviolable, and the only ones worthy of fulfilling the priestly offices. Their distinctive marks are the jagnapavadan or punal, a shoulder-girdle composed of nine threads long enough to go 108 times around the closed hand, and the kudumi, a small bunch of hair which is left at the back of the head when shaving it. On the forehead, breast, and arms they wear the holy sign of Siva, ⩢, or, in honor of Vishna, the simple sign kuri, ⍭, on the forehead. They have two rules: the exterior (Yaman) contains five duties: always to speak the truth; not to take the life of any creature; never to steal any thing; to observe the most rigorous chastity; not to marry after the death of their wife. The inner rule (Niyama) also enjoins five duties: to preserve the utmost inward purity; to aim at inward peace; to live in continual penitence and contemplation of the divinity; to acquire the most perfect knowledge of the laws of God, and to make use of that knowledge; continually to think of Siva as the highest god. Their occupations consist in reading and teaching the Vedas, to officiate in the temples, particularly in offering sacrifices, to give alms, to sit in judgment, and to act as physicians. Their decisions are in every case final, and disobedience to them is most severely punishable; the king himself must show them the greatest respect, even when they follow the humblest callings. The life of the Brahmin is divided into four parts: 1st, Brahmachari, or scholar, when the Brahmin, by the application of the punal, is received into the caste, and studies the Vedas; he binds himself to punctual obedience, continence, purity of heart, and discretion; after twelve years he becomes, 2dly, Grihasthen, when he is appointed priest of a pagoda or of a private family, or else devotes himself to other occupations, principally to agriculture; in the 3d part he becomes Vanaprasthen, from 40 or 50 years of age to 72. The Brahmin must then leave his home and retire to the woods, there to live as a hermit, laying aside all comforts or mental enjoyments; he must fast, and wear a dress of bark or of the skin of the black antelope, and let his hair and nails grow without ever cutting them. He takes only the sacred fire with him, and presides at all festive offerings. In the 4th part the Brahmin becomes Bhikshu or Sannyasi, and is then to devote himself to the contemplation of God, previous to going back to him after death. He therefore renounces all that belongs to him, and leaves all his goods to his family. His hair is all cut off, his dress consists only of a white cloth, and he receives a brass vessel in which he is to keep some water for the purpose of washing what food he may get; he also receives a stick called dandam, with seven natural knots, to remind him of the seven great saints. He thus lives on alms, bathes three times every day, and covers his forehead and breast with ashes; he is in the highest odor of sanctity, and any one who approaches him must respectfully bow before him. After his death, he is buried sitting in a quantity of salt; his head is broken with a cocoanut, and his brains distributed among those present. See HINDUISM; INDIA.

Brahminism. See HINDUISM.

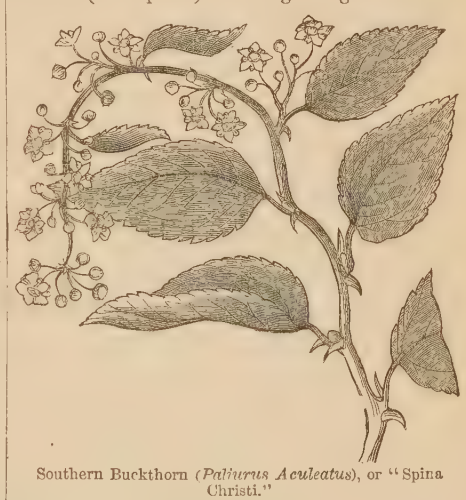
Brainerd, David, a celebrated missionary to the Indians, was born at Haddam, Conn., April 20, 1718. From his earliest years he had strong impressions of religion. In 1739 he entered Yale College, where he was distinguished for general propriety and devotion to study. An indiscreet remark that one of the tutors was as "destitute of grace as the chair," led, in 1742, to Brainerd's expulsion. He continued without interruption the study of divinity, and, having been licensed to preach, he received from the Scotch Society for promoting Christian Knowledge an appointment as their missionary to the Indians. In 1743 he labored among a Kaunameek tribe and the Delaware Indians. Receiving ordination in 1744, he settled in Crossweeks, N. J. His Indian interpreter, having been converted, proved a most valuable assistant. Deep impressions were made on his savage hearers, so that it was no uncommon spectacle to see the whole congregation dissolved in tears. In the course of a year not less than seventy-seven Indians were baptized, of whom thirty-eight were adults, and maintained a character for Christian consistency. Leaving this little church under the care of William Tennent, Brainerd repaired, in the summer of 1746, to the Susquehanna tribe of Indians, but his previous labors had so much impaired his health that he was obliged to relinquish his work. In July, 1747, he returned to Northampton, where he found a hospitable asylum in the house of Jonathan Edwards, and died there, October 9, 1747. Such was the brief but active career of Brainerd the missionary. The love of Christ, and a benevolent desire for the salvation of men, burned in his breast with the ardor of an unquenchable flame. No opposition could daunt, no difficulties overcome his resolution or exhaust his patience. Obstacles that would have cooled the zeal of any ordinary mind proved no discouragement to him. And perhaps no one in the list of the most devoted missionaries that the Church has ever known undertook so great labors and submitted to so severe privations and self-denial as Brainerd. He was a man of great natural powers of mind, an acute and penetrating understanding, a fertile imagination, a retentive memory, and no common powers of easy, artless, persuasive eloquence. President Edwards prepared a biography of Brainerd, but the best life is that by Dwight, including Brainerd's *Journals* (New Haven, 1822).—Sparks, *Amer. Biog.*

viii, 259; Jamieson, *Relig. Biog*, art. i, p. 68; Bacon, *Christian Spectator*, vii, 324.

Brainerd, John, brother of David, was born in Haddam, Conn., Feb. 28, 1720, and, like his brother, was brought up in a strictly religious household, and was educated at Yale College. David, before his death, requested John to take his place in New Jersey as missionary to the Indians. Accordingly, he was licensed in 1748 as a preacher by the Presbytery of New York, and entered the missionary service (under the Scottish Society) in New Jersey, in which labor he spent eight years. During this period he was pressed by pecuniary trouble, his salary being too small to provide even the necessaries of life. In 1752 he married. An attempt to transfer his Indian flock to Wyoming, on the Susquehanna, failed. In 1754 he was elected a trustee of Princeton College, and the year after the Scotch Society dismissed him, because the Indians, having parted with their lands, would soon be obliged to move. Soon after he received a call to succeed president Burr in the church at Newark, accepted it, again engaged with the Scotch Society for the Indians, was dismissed a second time, in September, 1757, and then finally resolved to accept the call of the congregation at Newark. In the summer of 1759 he was at Crown Point, during the Canada war, as army chaplain, and had served in that capacity for a short time in 1756. He was moderator of the Synod of New York and Philadelphia, at Philadelphia, in May, 1762. He took charge of the church at Deerfield, N. J., in 1777, after the church at Mount Holly had been burned down by the British. From the time of his settlement at Newark in 1757 until his death, he never lost sight of his poor Indians or their spiritual and temporal welfare, and "his Indians clung to him with affectionate attachment to the last." He died at Deerfield, N. J., March, 1781.—Brainerd, *Life of John Brainerd* (Philad. 1865).

Brainerd, Thomas, D.D., a divine of the New School Presbyterian Church, was born June 19, 1804, in Leyden, N. Y., and while a child lived near Rome, Oneida County. After graduating at Hamilton College, after a short study of law, he devoted his life to the ministry, and studied theology at the Theological Seminary at Andover, Mass. After graduating, he removed to Philadelphia, and at times preached for the Rev. Dr. Patterson in the First Presbyterian church of the Northern Liberties. Subsequently removing to Cincinnati, Dr. Brainerd became an assistant of the Rev. Dr. Lyman Beecher. In addition to these labors, he edited with ability a child's paper, a youths' magazine, the weekly *Christian Herald*, published at Cincinnati, and the *Presbyterian Quarterly Review*, in which the Rev. Henry Ward Beecher, then a young man, assisted, and thus a mutual friendship was founded on affection and esteem between the two great families of divines. In 1836, Dr. Brainerd, in response to an earnest call from the congregation of the Pine Street Presbyterian church, as successor to the Rev. Dr. E. S. Ely, became their pastor. During his ministerings, for over thirty years, he endeared himself to the successive generations who worshiped in this time-honored church by his benignant love and devotedness. Dr. Brainerd, while conscientiously fulfilling every demand upon his time, labored industriously and well in contributing to literary monthlies. He published various sermons and tracts. In addition, some months before his death, he issued *The Life of John Brainerd, the brother of David Brainerd, and his successor as Missionary to the Indians of New Jersey* (Philadelphia, 1865), which was most favorably received. He died suddenly from apoplexy at the house of his son-in-law, in Scranton, Pennsylvania, Aug. 21, 1866. Dr. Brainerd was one of the most active and persevering pastors in the Church, and inspired his people with the same spirit. As a platform speaker upon anniversary occasions he was always happy and effective, and as a Christian gentleman he was respected and loved by all with whom he came in contact. He was a member of the committee of conference appointed on the part of the New School Assembly at its meeting in May, 1866, to meet a similar committee from the Old School.—*American Presbyterian* (newspaper).

Bramble is, in Isa. xxxiv, 13, the rendering of the Heb. חוֹחַ, *cho'ach*, a *thorn* in general (rendered elsewhere "thistle" or "thorn"), as in Luke vi, 44, it stands for the Greek *βάτος*, in the similar sense of any prickly shrub; but in Judg. ix, 14, 15, it represents the term אָטָד, *atad'* (Psa. lviii, 9, "thorn"), which is generally thought to denote the *Southern buckthorn* ("spina Christi," or *Christ's thorn*, from the tradition that it furnished the thorny crown for our Saviour before his crucifixion), the *Rhamnus paliurus* of Linn., a brier-bush indigenous in Egypt (Cyrenaica according to Pliny, xiii, 33) and Syria, shooting up from the root in many branches (10 to 15 feet high), armed with spines, and bearing leaves resembling those of the olive, but light-colored and more slender, with little whitish blossoms that eventually produce small, black, bitter berries (see Prosp. Alpin. *Plantt. Æg.* c. 5). The Arabs still call it *atad* (more commonly *ausuj*), a name that appears to have been in use among the Africans (i. e. Carthaginians), according to Dioscorides (*Gloss.* i, 119, *ῥάμνος*, *Ἀφροὶ Ἀταδιν*). Rauwolf (*Trav.* p. 460) found it growing at Jerusalem.



Southern Buckthorn (*Paliurus Aculeatus*), or "Spina Christi."

It was employed for hedges; the Hebrews used it for fuel (Psa. lviii, 10). In the apologue or fable of Jotham (q. v.), which has always been admired for its spirit and application (Judg. ix, 8–15), and has been considered the oldest allegory of the kind extant, this thorn-bush is the emblem of a tyrant. The word elsewhere occurs only in the name ATAD (Gen. l, 10, 11). See generally Celsii *Hierobot*, i, 199 sq.; Sprengel, *ad Dioscor.* ii, 397; Kitto, *Phys. Hist. of Palest.* p. ccxxxvi; *Penny Cyclopædia*, s. v. Paliurus. See THORN.

Bramhall, JOHN, archbishop of Armagh, was born at Pontefract, in Yorkshire, in 1593, and studied at Sidney Sussex College, Cambridge, where he passed A.B. 1612, and A.M. 1616. In the same year he was presented to a living in York. In 1623 he held two disputations with a Romish priest and a Jesuit at Northallerton, in which he obtained so unquestionable a victory that archbishop Matthews, having heard it, called him to his side, and made him his chaplain, adding to that other ecclesiastical preferments. While in this situation he became known to Sir Thomas Wentworth (afterward Earl of Strafford), deputy of Ireland, who induced him, in 1633, to go over into Ireland to be his

chaplain, deeming him well fitted to assist him in his schemes for the restoration and improvement of the Church in that country. In 1634 he was raised to the see of Londonderry, which he greatly improved, so far as even to double the yearly profits of the bishopric. He likewise did great service to the Irish Church by his exertions to get such impropriations as remained in the crown, vested by Charles I on the several incumbents, after the expiration of the leases, as well by his vast purchases of impropriations, either with his own money or by remittances from England. About the same time he was mainly instrumental in obtaining the reception by the Irish clergy of the Thirty-nine Articles of the Synod of London, A.D. 1562. He also chiefly compiled a book of canons for the Church of Ireland. Bishop Bramhall was not, however, left undisturbed to pursue his labors, and was soon involved in the troubles of the kingdom. On the 4th of March, 1640–41, articles of impeachment were exhibited against him in the Irish House of Lords, to answer which, reckless of the cautious advice of his friends, who dissuaded him from it, he repaired to Dublin, and was there made a close prisoner. Through the king's exertions, he was at length released, not a single charge being proven against him, and he embarked for England, whence, when the royal cause became lost, he repaired to Hamburgh, and thence to Brussels, where he chiefly continued till 1648, when he returned to Ireland. After great perils and dangers he again fled from that country, in October in that year was at Rotterdam, and continued abroad until the Restoration. Several of his most important works, especially those in defence of the Church of England, were written in his exile. "Among these we may especially mention his 'Answer to M. de Milletière his impertinent dedication of his imaginary triumph: intitled, the Victory of Truth; or, his epistle to the king of Great Britain, wherein he invited his majesty to forsake the Church of England and to embrace the Roman Catholic religion: with the said Milletière's epistle prefixed.' This was first published at the Hague in 1654, 12mo, but not by the author. It was occasioned by the fact that the Romanists endeavored to persuade King Charles II, during his exile, to expect his restoration by embracing their religion, and for that purpose employed Milletière, councillor in ordinary to the king of France, to write him this epistle. We may here mention that Théophile Brachet, Sieur de la Milletière, was originally a member of the French Reformed congregations, and sufficiently distinguished among them to be selected as a deputy and secretary to the Assembly of La Rochelle in 1621. He entered subsequently into the plans of Cardinal Richelieu for the union of the Roman Catholic and Reformed churches in France; published a great number of letters, pamphlets, and treatises upon the doctrines in dispute between them, assimilating gradually to the Roman Catholic tenets; was suspended in consequence by the Synod of Alençon in 1637, and expelled by that of Charenton in 1645 from the Reformed communion; and finally became a Roman Catholic 'of necessity, that he might be of some religion.' 'He was a vain and shallow man, full of himself, and persuaded that nothing approached to his own merit and capacity;' and, after his change of religion, 'was perpetually playing the missionary and seeking conferences, although he was always handled in them with a severity sufficient to have damped his courage, had he not been gifted with a perversity which nothing could conquer' (Benoît, *Hist. de l'Edit de Nantes*, tom. ii, liv. x, p. 514–516). The work to which Bramhall replied seems fully to bear out the truth of this sketch of his character" (Hook). In June, 1660, we find him again in London; and in January, 1660–61, he was translated to the see of Armagh, not long after which he consecrated in one day two archbishops and ten bishops. As archbishop, he exerted all his powers for the good and welfare of the Church. A little before his death he visited his diocese, provided for the repairs of his cathedral, and returned to Dublin about the middle of May, 1662. He died June 25th, 1663. Jeremy Taylor preached his funeral sermon. He was a High-Church divine, but very laborious and zealous for Protestant Christianity as well as for the Church of England. The most important passage in his literary history was the controversy with Hobbes, an account of which will be found in *The Question concerning Liberty, etc., between Bishop Bramhall and Mr. Hobbes* (Lond. 1656), and also in Bramhall's *Works*. "The controversy between Bramhall and Hobbes took its rise from a conversation that passed between them at an accidental meeting, in 1645, at the house of the Marquis of Newcastle in Paris. It appears that the bishop subsequently committed his thoughts upon the subject to writing, and transmitted his 'discourse' through the marquis to Hobbes. This called forth an answer from the latter, in a letter addressed to the marquis (dated Rouen, Aug. 20, 1645), to be communicated 'only to my lord bishop;' to which Bramhall replied in a second paper, not, however, until the middle of the following year, and privately as before. Here the controversy rested for more than eight years, having been hitherto carried on with perfect courtesy on both sides. In 1654, however, a friend of Hobbes procured without his knowledge a copy of his letter, and published it in London with Hobbes's name, but with the erroneous date of 1652 for 1645; upon which Bramhall, finding himself thus deceived, rejoined in the next year by the publication of the *Defence*, etc. (Lond. 1655, 8vo), consisting of his own original 'discourse,' of Hobbes's answer, and of his own reply, printed sentence by sentence, with a dedication to the Marquis of Newcastle, and an advertisement to the reader explaining the circumstances under which it was published." His works were collected in one vol. fol., and published at Dublin in 1676, again in 1677, and lately at Oxford in the "Library of Anglo-Catholic Theology" (Oxford, 1842–45, 5 vols. 8vo). They are distributed into four volumes, viz.: 1. *Discourses against the Romanists;* 2. His *Writings against the English Sectaries;* 3. His *Writings against Mr. Hobbes;* 4. *Miscellaneous.* A sketch of his life, with a list of his writings, is given in vol. i of the late Oxford edition of his works.

Jeremy Taylor, in his funeral sermon on Bishop Bramhall, says of him: "To sum up all, he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion, against Popery on one side and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministeries, although he was a great observer of all the public rites and ministeries of the Church, as it was in doing good to others. It will be hard to find his equal in all things. For in him were visible the great lines of Hooker's judiciousness, of Jewel's learning, of the acuteness of Bishop Andrewes. . . . . He showed his equanimity in poverty, and his justice in riches; he was useful in his country, and profitable in his banishment." See Hook, *Eccl. Biog.* iii, 52; Landon, *Eccl. Dict.* ii, 382.

Bramwell, William, one of the most successful preachers of English Methodism, was born at Elswich, Lancashire, in 1759. His early education was limited to the advantages afforded by the village school of Elswich. His parents trained him to religious habits, and his exemplary life, while apprenticed to a currier at Preston, secured him general respect, but the demands of his conscience were not satisfied. After long sufferings and struggles he joined the Methodists, much against the wish of his parents, and soon after, during a sermon of Wesley, became assured of his acceptance with God. He at once began to display a great activity in religious labors; he conducted prayer-meetings at five o'clock in the morning for the accommo-

dation of working-people; he became a class-leader, and by his instrumentality such a religious interest was excited in Preston that the Methodist Society was quickly doubled. He entered upon the itinerant ministry in 1785, and in the following year was recognised by the Conference. For thirty years he then labored as a Methodist preacher, and was a "revivalist" in the best sense of the word. It is said that few men, perhaps no man of his day, gathered more converts into the communion of Methodism. In 1791 he was the instrument of a widespread revival in Dewsbury circuit, which followed him, 1792, to Bristol circuit, where about 500 souls were added to the societies. He labored with similar success on the other circuits to which he was successively appointed, reporting at almost every conference additions to the societies of not merely scores, but hundreds. He died suddenly, while attending the Conference at Leeds Aug. 13, 1818. "The records of Methodism are crowded with examples of saintly living, but from among them all no instance of profounder piety can be cited than that of William Bramwell. His energy was tireless, his understanding masculine, his decision of character unswerving, his voice singularly musical, his command over the passions of his hearers absolute. He was ascetic; an early riser for study and prayer: reading some, studying more, and praying most. He acquired a knowledge of the Greek and the French, and translated from the latter a good work on preaching. He was scrupulous to a fault, and charitable to excess, giving even the clothes from his person to the poor. The quickness and clearness of his discriminations of character were marvellous, and led both himself and his friends to suppose that he possessed the power of 'discerning spirits'" (Stevens, *Hist. of Method.* ii, 310). A *Memoir of the Life and Ministry of Wm. Bramwell*, written by Rev. James Sigston (1st edit. 1820), has had an immense circulation both in England and America, and is still a popular work of Methodist literature. See Stevens, *Hist. of Meth.* ii, 308 sq.; iii, 113, 178, 216 sq., 266 sq.

Bran (πίτυρα) occurs only in the account of the Babylonian women in the apocryphal Epistle of Jeremiah (Baruch vi, 43), with reference to some idolatrous custom not elsewhere distinctly mentioned (see Fritzsche, *Handb.* in loc.): "The women also, with cords about them, sitting in the ways, burn bran for perfume," etc., referring to the infamous practice of prostitution mentioned by Herodotus (i, 199). See Babylon.

Branch (represented by various Heb. and Greek words). As trees in Scripture denote great men and princes, so branches, boughs, sprouts, or plants denote their offspring. In conformity with this way of speaking, Christ, in respect of his human nature, is styled a rod from the stem of Jesse, and a branch out of his roots (Isa. xi, 1), that is, a prince arising from the family of David. This symbol was also in use among the ancient poets (Sophocles, *Electra*, iv, 18; Homer, *Iliad*, ii, 47, 170, 211, 252, 349; Pindar, *Olymp.* ii, 6, etc.). And so, even in our English tongue, the word *imp*, which is originally Saxon and denotes a plant, is used to the same purpose, especially by Fox the martyrologist, who calls King Edward the Sixth an imp of great hope; and by Thomas Cromwell, earl of Essex, in his dying speech, who has the same expression concerning the same prince (Wemyss, *Clavis Symbolica*). "The prophet," as Lowth observes, "having described the destruction of the Assyrian army under the image of a mighty forest, represents, by way of contrast, the great person who makes the subject of this chapter as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed, which tender plant, so weak in appearance, should nevertheless prosper. The aged trunk denoted the royal house of David, at that time in a forlorn and contemptible condition, like a tree of which nothing was left but a stump underground" (Jer. xxiii, 5; xxxiii, 15; Zech. iii, 8; vi, 12). Christ's disciples are called branches with reference to their union with him (John xv, 5, 6). Thus a branch is the symbol of kings descended from royal ancestors, as branches from the root (Ezek. xvii, 3, 10; Dan. xi, 7). As only a vigorous tree can send forth vigorous branches, a branch is used as a general symbol of prosperity (Job viii, 16). From these explanations it is easy to see how a *branch* becomes the symbol of the Messiah (Isa. xi, 1; iv, 2; Jer. xxiii, 15; Zech. iii, 8; vi, 12; and elsewhere). See Messiah; Palm.

Branch is also used as the symbol of idolatrous worship (Ezek. viii, 17), probably in allusion to the general custom of carrying branches as a sign of honor. Hence God complains by the prophet that the Jews carried branches as if they did him honor, but they held them to their noses like mockers; that is, they mocked him secretly when they worshipped him publicly; they came with fair pretences and wicked hearts. Dathe remarks that a writer on the religion of the Persians enumerates among the sacred furniture a bundle of twigs, called *barsom* in the old Persic language, which they hold in their hands while praying. Michaelis says that they held it before the face, opposite to the holy fire. Spencer also observes that the heathen, in the worship of their deities, held forth the branches of those trees which were dedicated to them. An *abominable branch* (Isa. xiv, 19) means a tree on which a malefactor has been hanged. In Ezek. xvii, 3, Jehoiachim is called the *highest branch* of the cedar, as being a king. Branches are mentioned in many other places in Scripture; in some cases as symbols of prosperity, in others of adversity (Gen. xlix, 22; Job xv, 32; Psa. viii, 11, 15; Isa. xxv, 5; Ezek. xvii, 6). See Bough.

Brand, in Zech. iii, 2, אוּד, *ud*, a wooden *poker* for stirring the fire, hence a burnt piece of wood or firebrand (as rendered elsewhere, Isa. vii, 4; Amos iv, 11); in Judg. xv, 4 (ver. 5 "fire-brand"), a *lamp* or *torch*, as elsewhere rendered. On the practice of branding slaves (Rev. xiii, 16), see Mark.

Brandenburg, Confession of, a formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg. See Augsburg Confession.

Brandeum, a term used by ecclesiastical writers of the Middle Ages to signify the covering, of silk or linen, in which the bodies of the saints or their relics were wrapped. The name was also applied to linen clothes which had been simply laid on the bodies. Before the time of Gregory the Great (A.D. 600) it was the custom to give away no part of the relics of the saints, but simply to send in a case a portion of one of these *Brandea* or *Corporals*.—Bergier, s. v. *Relique;* Landon, *Eccles. Dict.* ii, 385.

Brandt, the name of a family in Holland eminent for learning and piety. They were all Arminians, and have contributed greatly to our knowledge of the Arminian and Remonstrant controversies.

1. Gerard, professor of divinity, was born at Amsterdam in 1626. After a thorough theological education, he became pastor of the Remonstrant church in Nienkoop; in 1660 he removed to Hoorn, and to Amsterdam 1667. Here he continued in pastoral and literary labors till his death, Dec. 11, 1685. His great work is the *Hist. der Reformatie in en Ontrent de Nederlanden* (Rott. 4 vols. 4to, 1671–1704), of which the last two volumes were edited by J. Brandt. It was translated into English by Chamberlayne, *History of the Reformation in the Low Countries* (Lond. 1720–23, 4 vols. fol.); abridged in French (Amst. 1730, 3 vols. 12mo).

He published also a *Life of Barneveldt*, a *Life of De Ruyter*, etc. His *Reformation* is a magazine of facts; and the candor and truthfulness of the book, as well as its value, are now generally acknowledged.—Winer, *Theol. Literatur*, i, 824; Haes, *Life of Brandt* (in Dutch, 1740, 4to); Cattenburgh, *Bibliotheca Remonstrantium*.

2. Caspar, son of Gerard, was born in Rotterdam June 25, 1653. After a careful training under his father and at the university, he became pastor of the Remonstrant church at Amsterdam, where he died Oct. 5, 1696. He wrote *Hist. Vitæ Jac. Arminii* (Amst. 1724, 8vo), enlarged and corrected by Mosheim (Brunsw. 1725, 8vo), translated by Guthrie, *Life of Arminius* (Lond. 1854, 18mo); *Hist. v. h. Leven d. Hug. De Groot* (*Grotius*), (Dort, 1732, 2d ed., 2 vols. 8vo).—Winer, *Theol. Lit.* i, 765, 862.

3. John, youngest son of Gerard, was born at Nienkoop 1660, and was successively minister at Hoorn, the Hague, and Amsterdam, and died 1708. He wrote *Vita S. Pauli* (4to), and edited the *Epistolæ Præstantium Virorum* (Amst. 1684), which throws great light on the history of Arminianism.

4. Gerard, son of Caspar, minister at Amsterdam, edited the *Vita Arminii* written by his father and published in 1724.

Brantly, William Theophilus, D.D., a distinguished Baptist minister, was born in Chatham Co., N. C., Jan. 23, 1787, and graduated with honor at South Carolina College in 1808. After some time spent in teaching at Augusta, Ga., he became in 1811 pastor of the Baptist Church at Beaufort, S. C. In 1819 he returned to Augusta, and established a Baptist Church there. In 1826 he was called to the First Baptist Church in Philadelphia, where he labored till his health compelled him to remove to the South in 1838, when he settled as pastor at Charleston, S. C., also accepting the presidency of the college at that place. In 1844 he was attacked by paralysis, but lingered till March 28, 1845, when he died, after having been removed to Augusta. Mr. Brantly received the degree of D.D. from Brown University in 1831. He was the author of a volume of sermons published in 1837.—Sprague, *Annals*, vi, 497; Funeral Sermon by Dr. Fuller, *Christian Review*, x, 591.

Brass occurs in the Auth. Vers. of the O. T. as the rendering of נְחֹשֶׁת, *necho'sheth* (i. e. the *shining*), and other kindred forms, but doubtless inaccurately, as brass is a factitious metal, and the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O. T. the correct translation would be *copper*, although it may sometimes possibly mean *bronze* (χαλκὸς κεκραμένος), a compound of copper and tin, as in the Chaldee form (נְחָשׁ, *nechash'*) used by Daniel. Indeed, a simple metal was obviously intended, as we see from Deut. viii, 9, "out of whose hills thou mayst dig brass;" and Job xxviii, 2, "Brass is molten out of the stone;" and Deut. xxxiii, 25, "Thy shoes shall be iron and brass," which seems to be a promise that Asher should have a district rich in mines, which we know to have been the case, since Eusebius (viii, 15, 17) speaks of the Christians being condemned to work in them (τοῖς κατὰ Φαινὼ τῆς Παλαιστίνης χαλκοῦ μετάλλοις, Lightfoot, *Cent. Chorogr.* c. 99). Some such alloy as bronze is probably also the metal denoted in the N. T. by χαλκός, as this was used for coin, the *æs* of the Romans. The "fine brass" of Rev. i, 15; ii, 18, however, is χαλκολίβανον, the *chashmal'* (חַשְׁמַל) of the Hebrews, a brilliant compound, probably of gold and silver, like the famous "Corinthian brass." See Amber.

Copper was known at a very early period, and the invention of working it is attributed to Tubal-Cain (Gen. iv, 22; comp. Wilkinson, *Anc. Egypt.* iii, 243; comp. "Prius æris crat quam ferri cognitus usus," Lucr. v. 1292). Its extreme ductility (χαλκός, from χαλάω) made its application almost universal among the ancients (see Smith, *Dict. of Class. Ant.* s. v. Æs). See Copper.

The same word is used for money in both Testaments (Ezek. xvi, 36; Matt. x, 9, etc.). See Coin.

Brass (to retain the word) is in Scripture the symbol of insensibility, baseness, and presumption or obstinacy in sin (Isa. xlviii, 4; Jer. vi, 28; Ezek. xxii, 18). It is often used in metaphors, e. g. Lev. xxvi, 9, "I will make your heaven as iron and your earth as brass," i. e. dead and hard. This expression is reversed in Deut. xxviii, 23 (comp. Coleridge's "All in a hot and *copper* sky," etc., *Anc. Mar.*). "Is my flesh of brass," i. e. invulnerable, Job vi, 12. Brass is also a symbol of strength (Psa. cvii, 16; Isa. xlviii, 4; Mic. iv, 13; Zech. vi, 1, etc.). So in Jer. i, 18, and xv, 20, brazen walls signify a strong and lasting adversary or opponent. The description of the Macedonian empire as a *kingdom of brass* (Dan. ii, 39) will be better understood when we recollect that the arms of ancient times were mostly of bronze; hence the figure forcibly indicates the warlike character of that kingdom. Hence the "brazen thighs" of the mystic image in Nebuchadnezzar's dream were a fit symbol of the "brazen-coated Greeks" (Ἀχαιοὶ χαλκοχίτωνες, as Homer usually styles them). The *mountains of brass*, in Zech. vi, 1, are understood by Vitringa to denote those firm and immutable decrees by which God governs the world, and it is difficult to affix any other meaning to the phrase (comp. Psa. xxxvi, 6). See Metal; Brazen.

Brattle, William, a Congregational minister, was born in Boston 1662. After his graduation at Harvard, 1680, he remained as tutor and fellow a number of years. He was installed pastor in Cambridge, Nov. 25, 1696, in which place he remained until his death, Feb. 15, 1717. He published a *Compendium Logicæ secundum principia D. Renati Cartesii plerumque efformatum et catechisticè propositum*, which was used as a textbook in Harvard.—Sprague, *Annals*, i, 236.

Braunius, John, D.D., professor of theology and Hebrew in the University of Groningen, was born at Kaiserslautern 1628, died at Groningen 1709. His works discover an extensive and accurate knowledge of Jewish rites and customs, and great rabbinical learning. In theology he followed Cocceius. His works are, 1. *Selecta Sacra* (Amst. 1700, 4to). They embrace various things relating to the Epistles; the 7th seal; holiness of the high-priest; weeping for Thamuz, Ezek. viii; various dissertations. 2. *De Vestitu Sacerdotum Hebræorum* (Lug. Bat. 1680, 4to). This work, on the clothing of the Jewish priests, is a kind of commentary on Exod. xxviii, xxix. 3. *Commentarius in Epistolam ad Hebræos* (1705, 4to). Carpzov calls this one of the best commentaries on the Hebrews. It contains a dissertation on the eternal generation of the Son of God.—Horne, *Bibliography*, pt. ii, ch. v.

Bravery, a term used in the Auth. Vers. only in its early sense of *finery* for the Heb. תִּפְאֶרֶת, *tipe'reth*, female ornament, Isa. iii, 18. So in the Apocrypha (Judith x, 4) "decked herself *bravely*" stands for *gayly*, as a rendering of ἐκαλλωπίσατο, presented a fine appearance.

Bray, signifying in Old English to *pound*, stands in the Auth. Vers. at Prov. xxvii, 22, for כָּתַשׁ, *kathash'*, to beat to pieces in a mortar (q. v.). This punishment is still in use among Oriental nations. Roberts observes, "Cruel as it is, this is a punishment of the state; the poor victim is thrust into the mortar, and beaten with the pestle. The late King of Kandy compelled one of the wives of his rebellious chiefs thus to beat her own infant to death. Hence the saying, 'Though you beat that loose woman in a mortar, she will not leave her ways;' which means, though you

chastise her ever so much, she will never improve." See PUNISHMENT.

As the appropriate word for the voice of the ass, "bray" represents, in Job vi, 5 (figuratively in xxx, 7), נָהַק, *nahak'*. See Ass.

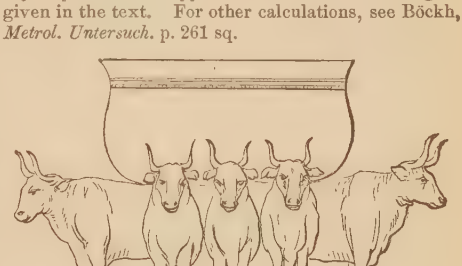
Bray, THOMAS, D.D., was born in Shropshire 1656, and was educated at Oxford. In 1690 he was appointed to the livings of Over-Whitacre and Sheldon. Here he composed his *Catechetical Lectures*, a work which so pleased Bishop Compton that he selected the writer to act as his commissary to settle the Church affairs of Maryland. He arrived in America March 12th, 1700, and for two years devoted himself to the labors assigned to him, in the face of the most harassing opposition. He then returned to England, became incumbent of St. Botolph's, Aldgate, and died Feb. 15th, 1730, aged seventy-three. In 1707 he published *Bibliotheca Parochialis* (1 vol. 8vo), and in 1712 one vol. of his *Martyrology, or Papal Usurpation* (fol.), designing to follow it up by another, which he left unfinished. In 1726 appeared his *Directorium Missionarium* and his *Primordia Bibliothecaria*. One of his chief objects in Maryland had been to establish parochial libraries in each parish for the use of the clergyman, a plan which was afterward extended to England and Wales; and a society still exists under the title of the "Associates of Dr. Bray." The Report of the Bray Associates for 1847 contains a memoir of Dr. Bray.—*New Gen. Biog. Dict.* v, 26; Sprague, *Ann.* v, 17; Landon, *Eccl. Dict.* ii, 387.

Brazen Sea (יָם הַנְּחֹשֶׁת, *yam han-necho'sheth, sea of copper*, 2 Kings xxv, 13; 1 Chron. xviii, 8; also יָם מוּצָק, *molten sea*, 1 Kings vii, 23; or simply הַיָּם, *the sea*, 1 Kings vii, 24, 29; 2 Kings xvi, 17; 2 Chron. iv, 3 sq.), the great round laver, cast of metal ("brass" [q. v.]), placed in the priests' court of Solomon's Temple (1 Kings vii, 23-26; 2 Chron. iv, 2-5; see Josephus, *Ant.* viii, 3, 5; compare a similar basin of stone discovered in the island of Cyprus, Müller, *Archäol.* p. 292). See generally Reland, *Antiq. Sacr.* i, 6, 7 sq.; Schacht, *Ad Iken*, p. 415 sq.; Keil, *Tempel Salomo's*, p. 118 sq.; especially Thenius, *Althebr. Längen- u. Hohlmasse*, p. 19 sq., 61 sq.; also his *Com. üb. d. Kön.* ad fin. It was 5 cubits high, and had at the brim a circumference of 30 cubits, or a diameter of 10 cubits. The rim was finished off with the cups of flowers (lilies), and below these ran a double row of gourd-shaped bosses ("knobs" [q. v.]). The edge was a handbreadth in thickness, and the vessel was capable of containing 2000 (according to Chron. 3000) *baths* (q. v.). This immense basin rested upon twelve bullocks, also cast of "brass," their hinder parts being turned inward in a radiate form. It was designed for ablution of the priests (2 Chron. iv, 6), i. e. their hands and feet (Exod. xxx, 18 sq.). At the destruction of the Temple it was broken into pieces by the Chaldæans, and so taken in fragments to Babylon (2 Kings xxv, 13; Jer. lii, 17). A few points deserve especial consideration.

1. The diameter being given as 10 cubits, in mathematical strictness the periphery would have been $31\frac{2}{7}$ cubits; or the circumference, if of exactly 30 cubits, would yield a diameter of $9\frac{17}{44}$. Yet we have no occasion, in order to confute infidel objections (Spinoza, *Tractat. theol. polit.* c. 2, p. 181, ed. Jen.), to resort to any artificial hypothesis, e. g. either that the basin was *hexagonal* (Reyher, *Mathesis Mos.* p. 715; Deyling, *Observatt.* i, 125), or that the diameter was measured quite over the rim, and the circumference just below its flange or lip (Schmidt, *Biblischer Mathem.* p. 160). See, however, Nicolai, *Dissert. de symmetria maris ænei* (Viteb. 1717). The breadth across was doubtless 10 cubits, and the perimeter is given merely in round numbers, as sufficiently exact.

2. The capacity of the basin, as given in 1 Kings vii, 26 (comp. also Joseph. l. c.), is certainly more reliable than that in 2 Chron. iv, 6, and the number in the latter passage may be only a corruption (see Movers, *Ueb. d. Chronik*, p. 63). The older archæologers understand that the 3000 baths designate the *maximum* contents, but that there were usually only 2000 baths actually in it, lest otherwise the priests should be in danger (so Deyling, *ut sup.*) of drinking from it! For other, and, for the most part, strange views, see Thenius (*ut sup.* p. 19 sq.).

3. The figure of the vessel is not given in detail in the sacred document, and Keil (in loc.) has pronounced the older investigations on this point in vain. As the text gives but a single diameter, most writers have thought only of a cylindrical form; but this would be unusual for such a vessel, and Josephus appears to represent it as having a hemispherical or bowl-like shape, which certainly would be far more elegant. The question, however, can only be determined with certainty by means of a calculation upon the elements of the height (5 cubits) and the capacity (2000 baths). The depth confirms the supposition that it was semi-spheroidal in shape, for it is exactly equal to the radius, being one half the diameter, computing the admeasurements internally. If now, in accordance with the best authenticated estimates, we reckon the ancient cubit at 20.625 inches, and the Hebrew bath as equivalent to 8.875 gallons (wine measure, the gallon = 231 cubic inches), the brazen sea, if perfectly hemispherical, with a radius of 5 cubits, would contain 2,296,089 cubic inches, or 9940 gallons, or 1120 baths; if a cylinder, with corresponding dimensions, its capacity would be one half more, i. e. 1680 baths. This proves, first, that the reading 2000 is the true one, being sufficiently correct for a round number, as it evidently is; and, secondly, that the vessel was nearer a cylindrical than a semi-globular form, rendering indeed a considerable swell toward the bottom requisite, in order to make up its utmost capacity to a close approximation to the lesser figure given in the text. For other calculations, see Böckh, *Metrol. Untersuch.* p. 261 sq.



Conjectural Profile of the Brazen Sea.

4. How the priests used this huge bowl for washing in, the Bible does not inform us. It was probably furnished with faucets, by means of which the water was drawn out as occasion required. This latter contrivance is supplied in most representations of the brazen sea; it rests, however, upon no better authority than mere conjecture. See SEA, MOLTEN.

Brazen Serpent (נְחַשׁ נְחֹשֶׁת, *nechash' necho'sheth, serpent of copper*, ὄφις χαλκοῦς). On the way from Mount Hor to the Elanitic Gulf, the Israelites were bitten by venomous serpents (שְׂרָפִים, *seraphim'*), and many of them died. See SERPENT. Moses therefore, at the Divine command, erected (hung on a pole) the metallic ("brazen," i. e. copper-cast) figure of one (such) serpent, and every one that had been bitten who looked toward it was cured (Num. xxi, 5 sq.; comp. Wisd. xvi, 5 sq.; John iii, 14). This "brazen serpent" was still (under the name הַנְּחֻשְׁתָּן, *han-Nechushtan'*), in the time of Hezekiah, an object of idolatrous reverence among the Israelites (2 Kings xviii, 4). This miraculous relief is interpreted by the Jews

(comp. Wisd. xvi, 7) as the result of a lively faith in Jehovah on the part of the beholders (see Onkelos, the Targums, Jerome, and the rabbins, in the younger Buxtorf's *Hist. serpentis æn.* v, 5, in his *Exercitt.* p. 458 sq.), while others of them regard this serpent-form as a talisman which Moses was enabled to prepare, from his knowledge of astrology (see Rabbi Sam. Zirza in Deyling's *Observatt.* ii, p. 210). From the notice in the Gospel (John iii, 14), most Christian interpreters have rightly inferred that the "brazen serpent" was intended as a type of Christ as the Redeemer of the world (see Menken, *Ueb. die eherne Schlange*, Brem. 1812; Kerns, in Bengel's *Archiv*, v, 77 sq., 360 sq., 598 sq.). For various futile attempts to explain this miracle on natural principles, see Bauer, *Hebr. Gesch.* ii, 320; also *Ausführl. Erklär. der Wunder des A. T.* i, 228; Paulus, *Comment.* IV, i, 198 sq.; Hoffmann, in Scherer's *Schriftforsch.* i, 576 sq. See Moses.

Parallels more or less complete have been traced between the brazen serpent and similar ideas among other nations, which, although not strictly illustrative of the Biblical narrative, are yet interesting, as showing that the fact was not at variance with the notions of antiquity. From 2 Kings xviii, 4, it would seem to have been eventually looked upon by the degenerate Jews themselves as a symbol of curative power (comp. Ewald, *Isr. Gesch.* ii, 177); as among the ancients the figure of a serpent appears to have been derived from the East as a type of Esculapius, i. e. health (Macrob. *Sat.* i, 20; see Junker, in Meusel's *Museum*, ii, 127 sq.; Müller, *Archäol.* p. 597). In the Egyptian theology the (innocuous) serpent was early an emblem of sanatory virtue; such were worshipped in the Thebaid (Herod. ii, 74), and they appear on the monumental delineations in various connections, sometimes with the beneficent Isis, sometimes ingrafted upon the figure of Serapis [? as a benign deity] (Creuzer, *Symbol.* i, 504 sq.; ii, 393). So Philo interprets the serpent of the wilderness (*σωφροσύνη ἀλεξίκακος*). See further Funk, *De Nechustane et Æsculapii serpente* (Berol. 1826); Wochter, *Naturæ et Scripturæ concordia* (Leips. 1752), p. 116; *Nova Bibl'oth. Lubec.* iii. 1 sq.; Hengstenberg, *Beitr.* i, 164. See Nehushtan.

Brazil, an empire of South America. See America.

I. *Church History.*—In 1500 Brazil was taken possession of by a Portuguese admiral, who was soon followed by some Franciscan monks, most of whom were, however, killed by the Indian tribes. In 1549 the first Jesuits came to Brazil, who succeeded in establishing a large number of missions. The most celebrated among them were Anchieta (q. v.) and Vieyra (q. v.). The Inquisition never gained a firm footing in Brazil. In the eighteenth century French philosophy found many adherents, and even among the clergy a party was formed, led by Father Peiso, which demanded the abolition of celibacy and other radical reforms. The government nominated a member of this party, Dr. Moura, for the bishopric of Rio de Janeiro, but the pope refused to confirm the appointment, and, as in this question Rome was sustained by the Brazilian Chambers, the government had to yield. Of late years the Roman party has gained in strength, and several Roman Catholic (ultramontane) newspapers have been printed. Still a majority of the Brazilian papers are liberal, and oppose all extreme ultramontane views.

The first Protestants settled in Brazil in the 16th and the beginning of the 17th century, while a part of the country was under the rule of the French and the Dutch, but after the re-establishment of the Portuguese dominion (1654) Protestantism was entirely exterminated. From that time until 1808 Protestants were forbidden to settle in Brazil. They then received the liberty to build churches, but only on condition of making no proselytes. Greater rights were conceded to the German and Swiss emigrants, who were invited and encouraged by the government to settle in the agricultural districts. The government promised to pay to the Protestant clergymen and teachers a salary, and to establish a Supreme Protestant Consistory at Rio. The number of the Protestant immigrants is already considerable—the whole immigration amounted in 1858 to about 30,000 souls in 44 colonies—and forms, next to the British and Dutch possessions in Guiana, the largest nucleus of a native Protestant population in South America.

II. *Ecclesiastical Statistics.*—The area of Brazil is 3,219,134 square miles; its population in 1888 amounted to 12,165,000, of which only 23 per cent. are of European descent. The entire native population, except the free Indians (about 4 per cent. of the total population), belong to the Roman Catholic Church, which has one archbishop, viz. of Bahia, and 11 bishops, viz. São Luiz, Cuyaba, Diamantina, Goyaz, Maranhao, Fortaleza, Para, Olinda, S. Paulo, Rio de Janeiro, and Porto Alegre. The Church has no property of her own, but bishops and priests are paid by the state. The number of priests is very small, and all the bishops complain of the difficulty of finding a sufficient number of candidates for the priesthood. The number of convents is limited. There are eleven theological seminaries, and the erection of two theological faculties has been resolved upon. The ecclesiastical jurisdiction of the bishops, which was formerly very extensive, is now (since 1834) very limited.

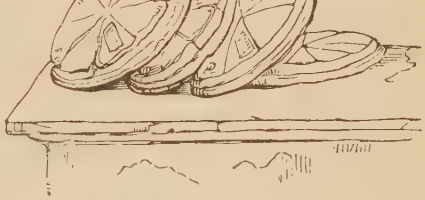
The English congregation of Rio dates with the century, and numbers 4000 to 5000. There are English congregations at Bahia and Pernambuco. The German Protestants in Rio in 1863 had a school, and numbered about 2500 members. The largest Protestant congregation is in San Leopoldo, which has 12,000 (German) inhabitants, and three Protestant ministers. The O. S. Presb. Church occupied Rio as a station in 1860, and had, in 1865, stations at San Paulo and Rio Clara. In Dec., 1865, the members of the mission formed the "Presbytery of Rio de Janeiro," which in Sept., 1866, was connected with the Synod of Baltimore. Altogether, in 1863, Brazil had 24 Protestant clergymen (3 English, 5 American, and 12 German) in 25 congregations (3 English, 5 American, and 17 German). See Kidder and Fletcher, *Brazil and the Brazilians* (Phil. 1857, 8vo); Schem, *Eccl. Year-book; 29th Ann. Rep. of Board of For. Miss. of (O. S.) Presb. Church* (N. Y. 1866); *Amer. Annual Cyclopædia.*

Bread (לֶחֶם, *le'chem; ἄρτος*), a word of far more extensive meaning among the Hebrews than at present with us. There are passages in which it appears to be applied to all kinds of victuals (Luke xi, 3); but it more generally denotes all kinds of baked and pastry articles of food. It is also used, however, in the more limited sense of bread made from wheat or barley, for rye is little cultivated in the East. The preparation of bread as an article of food dates from a very early period: it must not, however, be inferred from the use of the word *lechem* in Gen. iii, 19 ("bread," A. V.) that it was known at the time of the fall, the word there occurring in its general sense of *food:* the earliest undoubted instance of its use is found in Gen. xviii, 6.

1. *Materials.*—The corn or grain (שֵׁבֶר, *she'ber*, דָּגָן, *dagan'*) employed was of various sorts: the best bread was made of wheat, which, after being ground, produced the "flour" or "meal" (קֶמַח, *ke'mach; ἄλευρον*; Judg. vi, 19; 1 Sam. i, 24; 1 Kings iv, 22; xvii, 12, 14), and when sifted the "fine flour" (סֹלֶת, *so'leth*, more fully סֹלֶת חִטִּים, Exod. xxix, 2; or קֶמַח סֹלֶת, Gen. xviii, 6; *σεμίδαλις*) usually employed in the sacred offerings (Exod. xxix, 40; Lev. ii, 1; Ezek. xlvi, 14), and in the meals of the wealthy (1 Kings iv, 22; 2 Kings vii, 1; Ezek. xvi, 13, 19; Rev. xviii, 13). "Barley" was used only by the very poor (John vi,

9, 15), or in times of scarcity (Ruth iii, 15, compared with i, 1; 2 Kings iv, 38, 42; Rev. vi, 6; Joseph. *War*, v, 10, 2): as it was the food of horses (1 Kings iv, 28), it was considered a symbol of what was mean and insignificant (Judg. vii, 13; comp. Joseph. *Ant.* v, 6, 4, *μάζαν κριθίνην, ὑπ' εὐτελείας ἀνθρώποις ἄβρωτον*; Liv. xxvii, 13), as well as of what was of a mere animal character, and hence ordered for the offering of jealousy (Num. v, 15; comp. Hos. iii, 2; Philo, ii, 317). "Spelt" (כֻּסֶּמֶת, *kusse'meth*; *ὄλυρα, ζέα*; A. V. *rye, fitches, spelt*) was also used both in Egypt (Exod. ix, 32) and Palestine (Isa. xxviii, 25; Ezek. iv, 9; 1 Kings xix, 6; Sept. *ἐγκρυφίας ὀλυρίτης*): Herodotus indeed states (ii. 36) that in the former country bread was made exclusively of *olyra*, which, as in the Sept., he identifies with *zea*; but in this he was mistaken, as wheat was also used (Exod. ix, 32; comp. Wilkinson, *Anc. Eg.* ii, 397). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentils, and millet, were added (Ezek. iv, 9; comp. 2 Sam. xvii, 28); the bread so produced is called "barley cakes" (Ezek. iv, 12; A. V. "*as* barley cakes"), inasmuch as barley was the main ingredient. The amount of meal required for a single baking was an ephah or three measures (Gen. xviii, 6; Judg. vi, 19; 1 Sam. i, 24; Matt. xiii, 33), which appears to have been suited to the size of the ordinary oven. Grain is ground daily in the East. See MILL.

2. *Preparation.*—After the wheaten flour is taken from the hand-mill, it is made into a dough or paste in a small wooden trough. See KNEADING-TROUGH. The process of making bread was as follows: the flour was first mixed with water, or perhaps milk (Burckhardt's *Notes on the Bedouins*, i, 58); it was then kneaded (לוּשׁ) with the hands (in Egypt with the feet also; Herod. ii, 36; Wilkinson, ii, 386) in a small wooden bowl or "kneading-trough" (מִשְׁאֶרֶת, *mishe'reth*, a term which may, however, rather refer to the leathern bag in which the Bedouins carry their provisions, and which serves both as a wallet and a table; Niebuhr's *Voyage*, i, 171; Harmer, iv, 366 sq.; the Sept. inclines to this view, giving *ἐγκαταλείμματα* [A. V. "store"] in Deut. xxviii, 5, 17; the expression in Exod. xii, 34, however, "bound up in their clothes," favors the idea of a wooden bowl), until it became dough (בָּצֵק, *batsek'*; *σταῖς*, Exod. xii, 34, 39; 2 Sam. xiii, 8; Jer. vii, 18; Hos. vii, 4; the term "dough" is improperly given in the A. V. for עֲרִיסוֹת, *grits*, in Num. xv, 20, 21; Neh. x, 37; Ezek. xliv, 30). When the kneading was completed, leaven (שְׂאֹר, *seōr'*; *ζύμη*) was generally added; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii, 6; xix, 3; Exod. xii, 39; Judg. vi, 19; 1 Sam. xxviii, 24). See LEAVEN. Such cakes were termed מַצּוֹת, *matstsoth'* (Sept. *ἄζυμα*), a word of doubtful sense, variously supposed to convey the ideas of *thinness* (Fürst, *Lex.* s. v.), *sweetness* (Gesen. *Thesaur.* p. 815), or *purity* (Knobel, *Comm. in* Exod. xii, 20), while leavened bread was called חָמֵץ, *chamets'* (lit. *sharpened* or *soured*; Exod. xii, 39; Hos. vii, 4). Unleavened cakes were ordered to be eaten at the Passover to commemorate the hastiness of the departure (Exod. xii, 15; xiii, 3, 7; Deut. xvi, 3), as well as on other sacred occasions (Lev. ii, 11; vi, 16; Num. vi, 15). The leavened mass was allowed to stand for some time (Matt. xiii, 33; Luke xiii, 21), sometimes for a whole night ("their baker sleepeth all the night," Hos. vii, 6), exposed to a moderate heat in order to forward the fermentation ("he ceaseth from *stirring*" [מֵעִיר; A. V. "raising"] the fire "until it be leavened," Hos. vii, 4). The dough was then divided into round cakes (כִּכַּרוֹת לֶחֶם, lit. *circles of bread*; *ἄρτοι*; A. V. "loaves;" Exod. xxix, 23; Judg. viii, 5; 1 Sam. x, 3; Prov. vi, 26; in Judg. vii, 13, צְלוֹל, *roll*, *μαγίς*), not unlike flat stones in shape and appearance (Matt. vii, 9; comp. iv, 3), about a span in diameter and a finger's breadth in thickness (comp. Lane's *Modern Egyptians*, i, 164): three of these were required for the meal of a single person (Luke xi, 5), and consequently one was barely sufficient to sustain life (1 Sam. ii, 36, A. V. "morsel;" Jer. xxxvii, 21, A. V. "piece"), whence the expression לֶחֶם לַחַץ, "bread of affliction" (1 Kings xxii, 27; Isa. xxx, 20), referring not to the quality (*panem plebeio*, Grotius), but to the quantity; two hundred would suffice for a party for a reasonable time (1 Sam. xxv, 18; 2 Sam. xvi, 1). The cakes were sometimes *punctured*, and hence called חַלָּה, *challah'* (*κολλυρίς*; Exod. xxix, 2, 23; Lev. ii, 4; viii 26; xxiv, 5; Num. xv, 20; 2 Sam. vi, 19), and mixed with oil. Similar cakes, sprinkled with seeds, were made in Egypt (Wilkinson, ii, 386). Sometimes they were rolled out into wafers (רָקִיק, *rakik'*; *λάγανον*; Exod. xxix, 2, 23; Lev. ii, 4; Num. vi, 15-19), and merely coated with oil. Oil was occasionally added to the ordinary cake (1 Kings xvii, 12). A more delicate kind of cake is described in 2 Sam. xiii, 6, 8, 10; the dough (A. V. "flour") is kneaded a second time, and probably fried in fat, as seems to be implied in the name לְבִיבוֹת, *lebiboth'*, q. d. *dough-nuts* (from לָבַב, to *be fat*, kindred with לֵבָב, *heart*; compare our expression *hearty* food; Sept. *κολλυρίδες*; Vulg. *sorbitiunculæ*). (See below.)



Loaves of Bread found at Pompeii.

3. *Baking.*—The cakes were now taken to the oven; having been first, according to the practice in Egypt, gathered into "white baskets" (Gen. xl, 16), סַלֵּי חֹרַר, *salley' chori'*, a doubtful expression, referred by some to the whiteness of the bread (Sept. *κανᾶ χονδριτῶν*; Aquil. *κόφινοι γύρεως*; Vulg. *canistra farinæ*), by others, as in the A. V., to the whiteness of the baskets, and again, by connecting the word חֹרַר with the idea of a *hole*, to an open-work basket (*margin*, A. V.), or, lastly, to bread baked in a hole. The baskets were placed on a tray and carried on the baker's head (Gen. xl, 16; Herod. ii, 35; Wilkinson, ii, 386). See BASKET.

The baking was done in primitive times by the mistress of the house (Gen. xviii, 6) or one of the daughters (2 Sam. xiii, 8); female servants were, however, employed in large households (1 Sam. viii, 13): it appears always to have been the proper business of women in a family (Jer. vii, 18; xliv, 19; Matt. xiii, 33; comp. Plin. xviii, 11, 28). Baking, as a profession, was carried on by men (Hos. vii, 4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the name "bakers' street" (Jer. xxxvii, 21), and "tower of the ovens" (Neh. iii, 11; xii, 38); A. V. "furnaces." In the time of the Herods, bakers were scattered throughout the towns of Palestine (Joseph. *Ant.* xv, 9, 2). As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily, or when required (Gen. xviii, 6; comp. Harmer's *Observations*, i, 485): reference is perhaps made to this in the Lord's

prayer (Matt. vi, 11; Luke xi, 3). The bread taken by persons on a journey (Gen. xlv, 23; Josh. ix, 12) was probably a kind of biscuit. See BAKE.

The methods of baking (אָפָה, *aphah'*) were, and still are, very various in the East, adapted to the various styles of life. In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves; but more usually each household possessed a portable oven (תַּנּוּר, *tannur'*; κλίβανος), consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1 Kings xvii, 12; Isa. xliv, 15; Jer. vii, 18) or dried grass and flower-stalks (χόρτος, Matt. vi, 30); when the fire had burned down, the cakes were applied either inwardly (Herod. ii, 92) or outwardly: such ovens were used by the Egyptians (Wilkinson, ii, 385), and by the Easterns of Jerome's time (*Comment.* in Lam. v, 10), and are still common among the Bedouins (Wellsted's *Travels*, i, 350; Niebuhr's *Descript. de l'Arabie*, p. 45, 46). The use of a single oven by several families only took place in time of famine (Lev. xxvi, 26). Another species of oven consisted of a hole dug in the ground, the sides of which were coated with clay and the bottom with pebbles (Harmer, i, 487). Jahn (*Archäol.* i, 9, § 140) thinks that this oven is referred to in the term כִּירַיִם, *kira'yim* (Lev. xi, 35); but the dual number is an objection to this view; the term חֹרַי above (Gen. xl, 16) has also been referred to it. See OVEN.

Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon stones, which were previously heated by lighting a fire above them (Burckhardt's *Notes*, i, 58) or beneath them (Belzoni's *Travels*, p. 84); or they were thrown into the heated embers of the fire itself (Wellsted's *Travels*, i, 350; Niebuhr, *Descript.* p. 46); or, lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ezra iv, 12, 15; Burckhardt's *Notes*, i, 57; Niebuhr's *Descript.* p. 46). The terms by which such cakes were described were עֻגָּה, *uggah'* (Gen. xviii, 6; Exod. xii, 39; 1 Kings xvii, 13; Ezra iv, 12; Hos. vii, 8), מָעוֹג, *maög'* (1 Kings xvii, 12; Psa. xxxv, 16), or more fully עֻגֹת רְצָפִים, *uggath' retsaphim'* (1 Kings xix, 6, lit. on the *stones*, "coals," A. V.), the term עֻגָּה referring, however, not to the mode of baking, but to the *rounded* shape of the cake (Gesen. *Thesaur.* p. 997): the equivalent terms in the Sept. ἐγκρυφίας, and in the Vulg. *subcinericius panis*, have direct reference to the peculiar mode of baking. The cakes required to be carefully turned during the process (Hos. vii, 8; Harmer, i, 488). Other methods were used for other kinds of bread; some were baked on a pan (מַחֲבַת; τήγανον; *sartago:* the Greek term survives in the *tajen* of the Bedouins), the result being similar to the *khubz* still used among the latter people (Burckhardt's *Notes*, i, 58), or like the Greek ταγήνιαι, which were baked in oil, and eaten warm with honey (Athen. xiv, 55, p. 646); such cakes appeared to have been chiefly used as sacred offerings (Lev. ii, 5; vi, 14; vii, 9; 1 Chron. xxiii, 29). A similar cooking utensil was used by Tamar (2 Sam. xiii, 9, מַשְׁרֵת; τήγανον), in which she baked the cakes and then emptied them out in a heap (צָקַת, not "poured," as if it had been broth) before Ammon. A different kind of bread, probably resembling the *ftita* of the Bedouins, a *pasty* substance (Burckhardt's *Notes*, i, 57), was prepared in a saucepan (מַרְחֶשֶׁת; ἐσχάρα; *craticula;* A. V. *frying-pan;* none of which meanings, however, correspond with the etymological sense of the word, which is connected with *boiling*); this was also reserved for sacred offerings (Lev. ii, 7; vii, 9). As the above-mentioned kinds of bread (the last excepted) were thin and crisp, the mode of eating them was by breaking (Lev. ii, 6; Isa. lviii, 7; Lam. iv, 4; Matt. xiv, 19; xv, 36; xxvi, 26; Acts xx, 11; comp. Xen. *Anab.* vii, 3, § 22, ἄρτους διέκλα), whence the term פָּרַס, to *break*=to *give bread* (Jer. xvi, 7); the pieces broken for consumption were called κλάσματα (Matt. xiv, 20; John vi, 12). Old bread is described in Josh. ix, 5, 12, as *crumbled* (נִקֻּדִים, *nikkudim'*; Aquil. ἐψαθυρωμένος; *in frusta comminuti;* A. V. "mouldy," following the Sept. εὐρωτιῶν καὶ βεβρωμένος), a term which is also applied (1 Kings xiv, 3) to a kind of biscuit, which easily crumbled (κολλυρίς; A. V. "cracknels"). See CAKE.

4. *Figurative Uses of the term "Bread."*—As the Hebrews generally made their bread very thin, and in the form of little flat cakes (especially their unleavened bread), they did not cut it with a knife, but *broke* it, which gave rise to that expression so usual in Scripture of *breaking bread*, to signify eating, sitting down to table, taking a repast (Lam. iv, 4; Matt. xiv, 19; xv, 36). In the institution of the Lord's Supper our Saviour broke the bread; whence *to break bread*, and *breaking of bread*, in the New Testament, are used sometimes for the celebration of the Eucharist (Matt. xxvi, 26), and also the celebration of the *agapæ*, or love-feast (Acts ii, 46). (See below.)

"Cast thy bread upon the waters" (Eccl. xi, 1), may allude to the custom practised in some countries of sowing *bread-corn* or *rice* upon a soil well irrigated, or, as some think, against the *rainy season;* or, in a figurative sense, it may be an exhortation to disinterested liberality, with a promise of receiving its due recompense.

The figurative expressions "bread of sorrows" (Psa. cxxvii, 2) and "bread of tears" (Psa. xliii, 3) mean the portion of every day as one's daily bread. So the "bread of wickedness" (Prov. iv, 17) and "bread of deceit" (Prov. xx, 17) denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread. See DAILY BREAD; LIFE (BREAD OF).

SHEW-BREAD is the rendering in the Auth. Vers. of the Heb. לֶחֶם פָּנִים, *le'chem panim'*, the *bread of the face*, or of the presence, because it was set forth before the face or in the presence of Jehovah in his holy place. It is also called "the bread arranged in order" and "the perpetual bread," because it was never absent from the table (Lev. xxiv, 6, 7; 1 Chron. xxiii, 29). In the outer apartment of the tabernacle, on the right hand, or north side, stood a table made of acacia (shittim) wood, two cubits long, one broad, and one and a half high, and covered with laminæ of gold. The top of the leaf of this table was encircled by a border or rim of gold. The frame of the table immediately below the leaf was encircled with a piece of wood of about four inches in breadth, around the edge of which was a rim or border similar to that around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened to the legs, through which staves covered with gold were inserted for the purpose of carrying it (Exod. xxv, 23-28; xxxvii, 10-16). These rings were not found in the table which was afterward made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the ark of the covenant. Twelve unleavened loaves were placed upon this table, which were sprinkled with frankincense (the Sept. adds salt; Lev. xxiv, 7). The number twelve represents the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in his sanctuary, because the covenant with the sons of Abraham was not formally abrogated, and because there were still many true Israelites among the apostatizing tribes. The twelve loaves were also a constant record against them, and

served as a standing testimonial that their proper place was before the forsaken altar of Jehovah. The loaves were placed in two piles, one above another, and were changed every Sabbath day by the priests. The frankincense that had stood on the bread during the week was then burned as an oblation, and the removed bread became the property of the priests, who, as God's servants, had a right to eat of the bread that came from his table; but they were obliged to eat it in the holy place, and nowhere else. No others might lawfully eat of it; but, in a case of extreme emergency, the priest incurred no blame if he imparted it to persons who were in a state of ceremonial purity, as in the instance of David and his men (1 Sam. xxi, 4-6; Matt. xii, 4).

Wine also was placed upon the "table of shewbread" in bowls, some larger and some smaller; also in vessels that were covered and in cups, which were probably employed in pouring in and taking out the wine from the other vessels, or in making libations. Gesenius calls them "pateræ libatoriæ," and they appear in the Authorized Version as "spoons" (see generally Exod. xxv, 29, 30; xxxvii, 10-16; xl, 4, 24; Lev. xxiv, 5-9; Num. iv, 7). See SHEW-BREAD.

BREAD IN THE EUCHARIST. Whether leavened or unleavened bread should be used in the sacrament of the Lord's Supper has been the subject of a spirited dispute between the Greek and Latin churches. The former contended for the use of leavened, the latter for that of unleavened bread. See AZYMITES. In the Romish Church bread is called the host, *hostia*. It consists of cakes of meal and water, made small, circular, and thin like wafers, and by this name it is frequently called. This form seems to have been adopted at the time of the controversy with the Greek Church in 1053. One of the ceremonies used in the consecration of the elements was breaking the bread. This was done in conformity with our Lord's example. Many ancient authors have alluded to this custom. In times of superstition the Greeks began to break it into four parts, the Latins into three. The Mosarabic Liturgy directs that it be broken into nine parts.—Bingham, *Orig. Eccles.* bk. xv, ch. ii, § 5-34.

Breakfast. See MEAL.

Breast (prop. שַׁד, *shad*, or שֹׁד, *shod*, the female *teat*; occasionally the cognate דַּדִּים, *dadda'yim*, the *two paps*, Ezek. xxiii, 3, 8, 21; Prov. v, 19; but חָזֶה, *chizeh'*, the *breast* or front part of an animal, as first seen, Exod. xxix, 26, 27; Lev. vii, 30, 31; ix, 20, 21). See BOSOM. Females in the East are more desirous than those of colder climates to have a full and swelling breast, and study *embonpoint* to a degree unusual among northern nations. This was also the case among the ancient Hebrews (Cant. viii, 10). See BEAUTY. In Nah. ii, 7, it is said that the women of Nineveh shall be led into captivity "tabering upon their breasts"—that is, beating their breasts in token of anguish, as if they were playing on the tabret. See GRIEF. The waving of the breast of the animal offered in sacrifice (Lev. vii, 30) is supposed to be typical of giving up to God the heart and the affections. See SACRIFICE.

Breastplate, a term applied in the Auth. Vers. to two very different pieces of equipment.

I. *Sacerdotal.*—The official pectoral of the Jewish high-priest is called חֹשֶׁן, *cho'shen*, prop. *ornament*, being a gorget adorned on the outside with twelve gems, and hollow within, where were deposited the sacred lots "Urim and Thummim" (q. v.); hence more fully called the *breastplate of judgment* (Exod. xxviii, 15 sq.; Lev. viii, 8; Sept. λογεῖον; Philo, λόγιον; but fully λογεῖον κρίσεως in Ecclus. xl, 10). See EPHOD. It was a piece of very rich embroidered work, about ten inches square, and made double with a front and lining, so as to answer for a pouch or bag, in which, according to the rabbins, the Urim and Thummim were

Supposed Style of the High-priest's Breastplate.

enclosed. The front of it was occupied by the twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set. The two upper corners of the breastplate were fastened to the ephod, from which it was never to be loosed (Exod. xxviii, 28), and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the *memorial* (Exod. xxviii, 12, 29), inasmuch as it reminded the priest of his representative character in relation to the twelve tribes. Josephus repeats the description (*Ant.* iii, 7, 5), Græcizing the Heb. term by ἐσσήνης, and translating it by λόγιον. A full discussion of the subject may be found in Braunii *Vestitus Sacerdotum Hebræorum*, pt. ii, ch. vii. See HIGH-PRIEST.

II. *Military.*—As a piece of defensive armor "breastplate" is the rendering in the Auth. Vers. only of שִׁרְיָן, *shiryan'*, prob. *gleaming* (Isa. lix, 17; "harness," 1 Kings xxii, 34; 2 Chron. xviii, 33), apparently a full *coat of mail* (q. v.), but according to the Sept. (θώραξ, which is the term thus rendered in Eph. vi, 14; 1 Thess. v, 8; Rev. ix, 9), a breastplate. Kindred and probably equivalent are the terms שִׁרְיוֹן, *shiryon'* ("coat of mail," 1 Sam. xvii, 5, 38; "habergeon," 2 Chron. xxvi, 14; Neh. iv, 16 [10]), and שִׁרְיָה, *shiryah'* ("habergeon," Job xli, 28 [16]). The full form occurs in the description of the arms of Goliath—שִׁרְיוֹן קַשְׂקַשִּׂים, a "coat of mail," literally a "breastplate of scales" (1 Sam. xvii, 5; comp. ver. 38). See MAIL. It may be noticed that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. Goliath was a Philistine, and the minuteness of the description of his equipment may be due either to the

fact that the Philistines were usually better armed than the Hebrews, or to the impression produced by the contrast on this particular occasion between this fully-armed champion and the wretchedly appointed soldiers of the Israelite host, stripped as they had been very shortly before both of arms and of the means of supplying them so completely that no smith could be found in the country, nor any weapons seen among the people, and that even the ordinary implements of husbandry had to be repaired and sharpened at the forges of the conquerors (1 Sam. xiv, 19–22). The passage in 2 Chron. xviii, 33 is very obscure; the A. V. follows the Syriac translation, but the real meaning is probably "between the joints and the breastplate." Ewald reads "between the loins and the chest;" Sept. and Vulgate, "between the lungs and the breastbone." This word has furnished one of the names of Mount Hermon (see Deut. iii, 9; Stanley, *Palest.* p. 403), a parallel to which is found in the name Θώραξ given to Mount Sipylus in Lydia. It is thought by some that in Deut. iv, 48, Sion (שִׂרְיֹן) is a corruption of Shiryon. See ARMOR.

A similar piece of defensive armor was the *tachara'* (תַּחְרָא), which is mentioned but twice—namely, in reference to the *meïl* or gown of the priest, which is said to have had a hole in the middle for the head, with a hem or binding round the hole "as it were the 'mouth' of an *habergeon*" (תַּחְרָא), to prevent the stuff from tearing (Exod. xxviii, 32). The English "habergeon" was the diminutive of the "hauberk," and was a quilted shirt or doublet put on over the head.—Smith. See HABERGEON.

In its *metaphorical* application, as the breastplate is a piece of defensive armor to protect the heart, so the breastplate of God is righteousness, which renders his whole conduct unassailable to any accusation (Isa. lix, 17). Christians are exhorted to take to themselves "the breastplate of righteousness" (Eph. vi, 14), and "the breastplate of faith and love" (1 Thess. v, 8). Being clothed with these graces, they will be able to resist their enemies, and quench all the fiery darts of the wicked one; a beautiful simile.

Brechin (*Brechinium*), Scotland (Angusshire), the seat of a bishopric, founded about 1150 by David I. The cathedral church is now ruinous, but part of it is still used for divine service. The revenues at the Reformation amounted to about £700 per annum. The Culdees had here a conventual house, the ruins of which are said still to exist. The present incumbent is Alexander Forbes, D.C.L., consecrated 1847.

Breck, Robert, a Congregational minister, was born at Dorchester, Mass., Dec. 7th, 1682, and graduated at Harvard 1700. After preaching on Long Island, he settled as pastor in Marlborough, Mass., Oct. 25th, 1704, and remained until his death, Jan. 6th, 1731. He published an *Election Sermon* (1728); and a sermon, *The Danger of Falling away after a Profession* (1728).—Sprague, *Annals*, i, 256.

Breck, Robert, Jr., a Congregational minister, was born at Marlborough, Mass., July 25th, 1713, and graduated from Harvard 1730. He was ordained pastor of a church in Springfield July 26, 1736, and died April 26, 1784. He published several occasional sermons.—Sprague, *Annals*, i, 385.

Breckinridge, JOHN, D.D., a Presbyterian minister, was born at Cabell's Dale, Ky., July 4th, 1797. He graduated at Princeton in 1815, and was at once tutor in the college and student in the theological school there from 1819 to 1821. He was licensed to preach in 1822, and was chaplain to the House of Representatives, Washington, 1822–23. In 1823 he was ordained pastor of a Presbyterian church in Lexington, Ky.; removed to Baltimore in 1826, and in 1831 became secretary of the Board of Education of the Presbyterian Church (Philadelphia). From 1836 to 1838 he was professor of theology at Princeton; 1838 to 1840, secretary of the Presbyterian Board of Foreign Missions. He died while on a visit to his friends in Kentucky, Aug. 4, 1841. He was a man of great vigor of mind and force of will, and was pre-eminent as an *extempore* preacher. His publications were few; among them are, *Controversy with Bishop Hughes* (1836); *Memorial of Mrs. Breckinridge* (1839).

Breeches is the uniform rendering in the Auth. Vers. solely of the Heb. מִכְנָסַיִם, *miknesa'yim, two drawers* (from כָּנַס, to *wrap up*), Sept. περισκελῆ (so Ecclus. xlv, 8) or περισκελές, Vulg. *feminalia*, made of linen, and worn by the Jewish priests to hide the parts of shame while ministering at the altar (Exod. xxviii, 42; xxxix, 28; Lev. vi, 10; xvi, 4; Ezek. xliv, 18). The description of Josephus (ὡσπερεί ἀναξυρίδες, *Ant.* iii, 7, 1) agrees with this, making this article (which he Græcizes μαναχασι,) of sacerdotal dress to be an under-garment for the loins and thighs only. See Braun, *De Vestitu Sacerd. Hebr.* lib. ii, ch. i, p. 245 sq. See PRIEST; ATTIRE.

Breithaupt, JOACHIM JUSTUS, a German theologian, was born at Nordheim 1658, and educated privately at Helmstädt. A visit to Spener deepened his religious convictions and gave character to his whole life. In 1685 he went to Meiningen as court-preacher and consistorial councillor. Here his labors were eminently useful, and in 1687 he went to Erfurt to be pastor and also professor of theology in the university. In 1691 he removed to Halle as professor of theology in the new university, where he taught in happy union with Francke. He died March 16, 1732. His writings include *Institt. Theologic.* lib. ii (Halle, 1695, 8vo); *De Credend's et Agendis* (Halle, 1716–32, 3 pts. 4to), besides minor writings. His influence all went in favor of vital piety; and he is ranked with Spener and Francke as a pietist.—Baumgarten, *Memoria Breithaupt;* Herzog, *Real-Encyklopädie*, ii, 349.

Bremen (*Frema*), a free town of Germany, and situated on both sides of the Weser. See GERMANY.

I. *Church History.*—Originally it was the seat of a bishopric, founded by Charlemagne in 787, and suffragan to the metropolitan of Cologne; but about 850 the archbishopric of Hamburg was removed hither, the prelate, Anschar, being driven from that city by the Normans. Hermann, archbishop of Cologne, opposed this infringement of his rights, and in the Council of Tribur, 895, obtained a decree that *both* the united churches should be subject to him. This was afterward annulled by Pope Sergius. In 1284 the city of Bremen threw off the rule of the archbishop and became a free city, while the archbishop remained the sovereign of the duchy of Bremen (now a part of the kingdom of Hanover), and, as such, a prince of the German empire. The united archbishopric became, under Otho II and his successors, one of the most powerful in Germany, and was loaded with gifts and privileges. Under Archbishop Christopher (1511–1558) the Reformation found many adherents, and when the archbishop opposed it he was deposed by the Cathedral chapter and shut up in a convent. His successor, George (died 1566), joined the Lutheran Church himself, and Bremen remained a Lutheran archbishopric until 1648, when its whole territory was ceded to the Swedes, and the archbishopric suppressed.

II. *Ecclesiastical Statistics.*—The city of Bremen, with a small territory comprising a space of 106 square miles, had a population, in 1864, of 104,091 souls, the large majority of which are Lutherans, about 15,000 Reformed, 2000 Roman Catholics, 100 Jews. The Methodist Church had, in 1865, within the territory of Bremen about 433 members. Only recently the members of the Lutheran Church have received equal rights with the Reformed, who formerly, though in a minority, were alone eligible to public offices. The senate of the republic exercises the supreme episcopal rights through

a commission, and only occasionally delegates clergymen for this purpose. There are six Lutheran clergymen in the city and eleven in the country. The ministers in the city constitute the *Venerandum Ministerium*, which body has to examine and to ordain candidates for the ministry. The Roman Catholics are under the jurisdiction of the bishop of Münster, Prussia. Bremen has a large number of religious associations, and is the centre of the North German Missionary Society. The Methodist Episcopal Church has established there a book concern, which issues 3 periodicals, and a Missionary Institute for the training of German Methodist preachers. Bremen is thus the centre of the flourishing Methodist missions in Germany.—*Reports of Miss. Soc. of Meth. Ep. Ch.*

Brentius, Andreas. See ALTHAMER.

Brentius or **Brenz, Johann,** one of the German reformers, was born at Weil, in Suabia, June 24, 1499. He received his education at Heidelberg, and was led by the perusal of Luther's writings, and especially by the impression made on him by Luther at the Heidelberg disputation of 1518, to espouse the Reformation. He became a very popular preacher, and was appointed pastor at Halle in his twenty-third year. In 1530 he attended the Diet of Augsburg. The emperor Charles V having declared that he would destroy the city of Halle if Brentius were not given up to him, he was compelled to seek safety in flight. He found an asylum with duke Ulrich of Würtemberg and his successor Christopher at Stuttgart, and at the request of the latter drew up the Confession of Würtemberg. In 1557 he attended the conferences at Worms, and died at Stuttgart, Sept. 11, 1570. He taught the doctrine of the *ubiquity* of the body of our Lord; hence his followers were called *Ubiquitarians* (q. v.). His opinions, in the main, agreed with those of Luther. Brenz was a man of immense capacity for work, as preacher, reformer, administrator, and author. His works were printed at Tübingen in 1576 1590 (8 vols. fol.), and again at Amsterdam (1666). They consist chiefly of commentaries on the O. and N. T. in the form of lectures or sermons, and are still held in great esteem. See Hartmann and Jäger, *Joh. Brenz* (Hamb. 1840-42, 2 vols. 8vo); Hartmann, *Joh. Brenz, Leben u. ausgew. Schriften* (Elberfeld. 1862); D'Aubigné, *Hist. of Reformation*, i, 11; Gieseler, *Ch. Hist.* per. iv, pt. ii, § 37.

Brenton, SAMUEL, was born in Gallatin county, Ky., in 1810. He was converted in early life, and was admitted into the Illinois Conference of the M. E. Church in 1830. In 1834 he located because of ill health, and continued as a local preacher until 1841, during which time he studied law and was admitted to the bar. In 1841, his health having been restored, he returned to the itinerant ministry, and in 1848 was a delegate to the General Conference. During this year he lost the use of the right side of his body by palsy, resigned his work, and was appointed register of the land-office at Fort Wayne. In 1851 he was elected representative in Congress from the tenth Congressional district of Indiana, and served two sessions; in 1853 elected president of the Fort Wayne College, and served with great acceptability; in 1854 elected again to Congress, and served two sessions; and in 1856 was again re-elected to Congress. Mr. Brenton died on the 29th of March, 1857.—*Minutes of Conferences*, vi, 249.

Brethren (*ἀδελφοί*), one of the common appellations of Christians. It occurs frequently in the N. T., and was current at the date of the apostolical epistles. Subsequently it became a title of respect and affection by which the *baptized*, or *faithful*, or *complete members* of the Church were distinguished from the catechumens. They were accosted or described by other titles, such as "the enlightened," "the initiated," "the perfect," "elect," "beloved," "sons of God," "beloved in Christ," etc. See BROTHER.

Brethren, Bohemian. See BOHEMIA.

Brethren of the Common Life (*Fratres Vitæ Communis*), a religious fraternity which arose about the end of the fourteenth century. It was formed by Gerard de Groot at Deventer (1374?), and began to flourish after it had obtained the sanction of the Council of Constance. It was divided into two classes, the lettered brethren, or clerks, and the illiterate: they lived in separate habitations, but maintained the closest fraternal union. The former devoted themselves to preaching, visiting the sick, circulating books and tracts, etc., and the education of youth, while the latter were employed in manual labor and the mechanical arts. They lived under the rule of St. Augustine, and were eminently useful in promoting the cause of religion and education. Thomas à Kempis was one of the luminaries of the order. On the death of Gerard, his disciple Florentius Radewins became head of the order (1384). More active than Gerard, he spread the order widely, founding a central cloister, or *monastery of regular canons*, at Windisheim, another in St. Agnesberg, near Zwoll, to which Kempis belonged, and additional ones at Deventer. He was greatly assisted by Zerbolt (died 1398), who labored earnestly to introduce the use of the vernacular Bible among the common people, and the use of the mother tongue instead of Latin in the prayers. The theory of this community was that unity should be sought rather in the inward spirit than in outward statutes. Vows were not binding for life. Property was surrendered, not on compulsion, but voluntarily. All the brother-houses were kept in communion with each other, and the heads of houses met annually for consultation. Particulars of their rule, domestic arrangements, etc., may be found in Ullmann, *Reformers before the Reformation*, ii, 89 sq. Luther and Melancthon spoke with approval and sympathy of the brotherhood in their time. Its flourishing period extended from 1400 to 1500. Most of their houses were built between 1425 and 1451, and they had, in all, some thirty to fifty establishments. During the sixteenth century the Reformation broke them down, in common with other monkish establishments, or, rather, they crumbled to pieces as needless amid the new developments of the age. By the middle of the seventeenth century the brotherhood was ended. Many of the brothers became Protestants, the rest were absorbed by the Roman orders, especially the Jesuits.—Ullmann, *Reformers before the Reformation*, ii, 57, 184; Böhringer, *Kirchen-Geschichte in Biographien*, vol. ii, pt. iii; Delprat, *Die Brüderschaft des gemeinsamen Lebens* (Leipz. 1840); *Bibl. Sacra*, ii, 201.

Brethren of the Free Spirit, a fraternity which sprung up in the thirteenth century, and which gained many adherents in Italy, France, and Germany. They took their designation from the words of St. Paul, Rom. viii, 2, 14, and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. In their principles they were Pantheists, and in practice they were enthusiasts. In their aspect, dress, and mode of life they resembled the Beghards, and were sometimes called after them. In their extreme pantheistical creed they held that every thing (even *formalities*) is God; that rational souls are a portion of God; that sin has separated man from God, but by the power of contemplation man is reunited to the Deity, and acquires thereby a glorious and sublime liberty, both from sinful lusts, and from the common instincts of nature. Hence that a person thus absorbed in the abyss of Deity is the son of God in the same sense and manner that Christ was, and freed from the obligation of all laws, human and divine. They treated with contempt Christian ordinances, and all external acts of religion, as unsuitable to the state of perfection to which they had arrived. From 1300 to 1350 they were found largely on the Rhine from Cologne to Strasburg. In Brussels they

appeared as *homines intelligentiæ*. Many edicts were published against them; but, notwithstanding the severities which they suffered, they continued till about the middle of the fifteenth century. They were called by several names, such as Schwestriones, Picards, Adamites, and Turlupins. Gieseler traces the sect to Amalric of Bena (q. v.); Mosheim (*De Beghardis*) assigns their origin to Italy.—Mosheim, *Ch. Hist.* ii, 351, 354; Gieseler, *Ch. Hist.* per. iii, div. iii, § 87.

Brethren, Plymouth. See PLYMOUTH.

Brethren, United, or BRETHREN OF THE LAW OF CHRIST. See MORAVIANS.

Brethren, United in Christ (*German Methodists*). See UNITED BRETHREN IN CHRIST.

Brethren, White, the followers of an unknown leader, said by some writers to be from Scotland, who appeared in the neighborhood of the Alps about the year 1399, and proclaimed himself commissioned to preach a new crusade. He named his followers Penitents, but from their white dresses they were more commonly called *Fratres Albati*, or White Brothers, or White Penitents (Ital. *Bianchi*). Boniface IX, suspecting the leader of insidious designs, caused him to be apprehended and committed to the flames, upon which his followers dispersed, and the sect became extinguished.—Mosheim, *Ch. Hist.* ii, 467.

Bretschneider, KARL GOTTLIEB, a German rationalistic divine, was born in Gersdorf, Feb. 11, 1776, and educated at Chemnitz and the University of Leipzig. He was designed for the Church at an early age, but he inclined more to belles-lettres, and showed a strong sceptical turn at the university. In 1807 he became pastor at Schneeberg, in 1808 superintendent in Annaberg. In 1812 he disputed on *Capita theologiæ Judæorum dogmaticæ*, and from this time devoted himself more completely to theology. In 1816 he was made general superintendent at Gotha, which office he held till his death, Jan. 22, 1848. His activity as a writer was very great, and covered the fields of exegesis, text of Scripture, dogmatics, and history. From 1824 he shared in the editorship of the *Theol. Literaturblatt* (Darmstadt), and contributed largely to other periodicals. His most important publications are the *Corpus Reformatorum*, a collection of the writings of the German Reformers, continued after his death by Bindseil (the first 28 vols., Halle, 1834 1860, comprise the works of Melancthon):—*Lexici in V. T., max. apocryp. spicilegium* (Leips. 1805, 8vo):—*De Evang. et Epist. Johann. origine et indole* (Leips. 1820, 8vo):—*Hist.-Dogm. Auslegung des N. T.*, etc. (Leips. 1806, 8vo):—*Lexicon Manuale Gr. Lat. in N. T.* (1824, 8vo; best ed. Leips. 1841, 8vo):—*Systemat. Entwickelung aller i. d. Dogm. vorkommenden Begriffe u. d. Symb. Bücher d. Luther. Kirche* (Leips. 1805, 1819, 1825, 1841, 8vo):—*Dogm. u. Moral d. apocryph. Schrift. d. A. T.* (Leips. 1805, 8vo):—*Dogmatik d. Evang.-Luth. Kirche* (Leips. 4th ed. 2 vols. 8vo, 1838):—*Grundlage d. Evang. Pietismus* (Leips. 1833, 8vo):—*St. Simonismus* (Leips. 1832, 8vo). In all the theological controversies of his stormy age he took large part. His position in theology is that of *rational supernaturalism*, admitting revelation, yet subjecting it to the supremacy of reason. His writings, though generally evincing candor, industry, and great acuteness, are devoid of religious life. His *autobiography*, published by his son Horst (Gotha, 1851, 8vo), is translated, in part, in the *Bibliotheca Sacra*, vols. ix, x. A transl. of his *Views of Schleiermacher's Theology* (*Bibl. Sacra*, July, 1853) gives a good specimen of his critical talent.

Brett, Philip Milledoler, D.D., a divine of the Reformed Dutch Church, was born in New York, July 13, 1817, graduated at Rutgers' College, and studied theology in the theological seminary of New Brunswick. He was licensed by the New York Classis in 1838, ordained in the same year, and installed as pastor of the church at Nyack, N. Y. In 1842 he supplied the church at the island of St. Thomas, W. I., in 1846 he became pastor at Mt. Pleasant Church, N. Y., and in 1851 he removed to Tompkinsville, L. I., where he died, Jan. 14, 1860, of an internal cancer. He was a man of ardent piety, and affectionate in his intercourse with his people. He exerted a good influence in St. Thomas, and his memory is fondly cherished in his denomination. He was the author of a volume of sermons.

Brett, Thomas, LL.D., a Nonjuror, was born at Bettishanger, Kent, 1667, graduated at Corpus Christi, Cambridge, 1689, and received deacon's orders in the following year. In 1703 he became rector of Bettishanger, and two years after of Rucking. After this period he began to entertain scruples of the lawfulness of the oath of allegiance to William and Mary; and he entered the communion of the Nonjurors under Bishop Hickes, July 1, 1715. He lived in obscurity after this, and died March 5, 1743. He was learned and indefatigable; of his numerous writings we mention, *An Account of Church Government and Governors* (Lond. 1707, 8vo; best ed. 1710, 8vo):—*The Honor of the Christian Priesthood* (new ed. Oxf. 1838):—*Various Works on Lay Baptism:—Six Sermons* (1715):—*The Independency of the Church upon the State as to its Spiritual Powers* (Lond. 1717, 8vo):—*The Divine Right of Episcopacy* (1718, 2d ed. 1728, 8vo):—*A Collection of and Dissertation on the Principal Liturgies used in the Christian Church* (1720, 8vo).—*New Gen. Biog. Dict.* v, 44; Hook, *Eccl. Biog.* iii, 92–115.

Breviary (*Breviarium*), the *daily* service-book of the priests of the Roman Church. It was originally called the *Cursus*. The origin of the name *Breviary* is not very certain; the most likely derivation is from *brevis*, denoting that the service-book called *Breviary* was originally an abridged one, as contrasted with *Plenarium officium*. It contains prayers for Matins, Lauds (3 A.M.), Prime (6 A.M.), Tierce, Sext (all before 12 M.), Nones, Vespers (P.M.), and Compline (before going to sleep). *Nocturn* was properly a night service. The custom of saying prayers at these different hours is very ancient. The author of the Apostolical Constitutions directs that prayer should be made "*Mane, Tertia, Sexta, Nona, Vespere, atq. ad galli cantum*" (*Const.* 8). Basil speaks of seven distinct appointed hours of prayer, and Tertullian mentions Tierce, Sext, and None, which he calls *apostolical* hours of prayer (*De Jejuniis*, c. 11). Cyprian also speaks of "*Horæ antiquitus observatæ orandi*" (*De Orat. Domin.*). Gregory VII (1074) compiled the first Breviary which came into general use. As most churches possessed compilations of the offices severally in use among them, there are various Breviaries differing one from another. Attempts have been made to amend the Breviary at different times, and so there are many differences among them in different dioceses. That of Rome, however (*Breviarium Romanum*), is most widely circulated, and of late has been introduced into many dioceses which long resisted it. It consists of four parts: the *Psalterium*, or psalms for the canonical hours; *Proprium de Tempore*, for Advent and other festivals commemorative of Christ; *Proprium de Sanctis*, for saints' days; *Commune Sanctorum*, for festivals to which no special hours of prayer are assigned. Besides psalms, lessons, homilies, and prayers, it contains many foolish legends and absurd stories about saints, which are cause of scandal to the better sort of Romanists. In fact, a proverb in use among scholars of the Roman Church says of a liar, *Mentitur sicut secundus nocturnus*. As to the duty of using the Breviary, it was at first enjoined on both clergy and laity; but, by degrees, the obligation was reduced to the clergy only, who are required, under penalty of mortal sin and ecclesiastical censures, to recite it at home when they can not attend in public (*Conc. Trid.* sess. xxiv, cap. 12). In the

fourteenth century there was a reserve granted in favor of bishops, who were allowed, on particular occasions, to pass three days without rehearsing the Breviary. One of the best editions of the *Breviarium Romanum* is that of Mechlin, 1836 (4 vols. 12mo). For a full account of its history and contents, see Lewis, *Bible, Missal, and Breviary* (Edinb. 1853, 2 vols. 8vo).

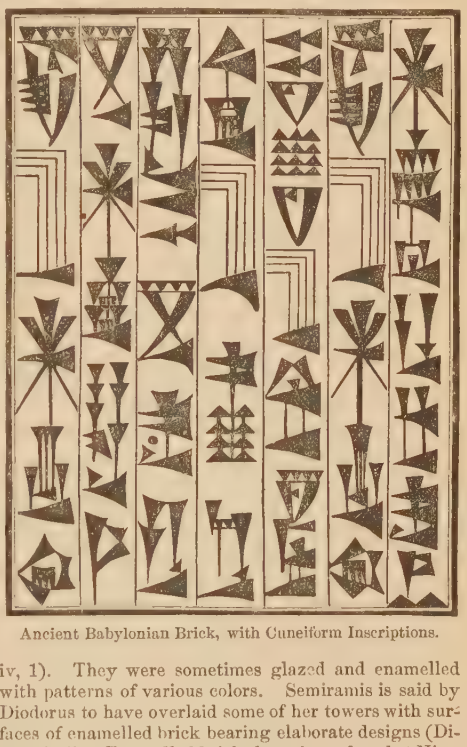
The *Breviary of the Greeks*, which they call by the name Ὡρολόγιον (*horologium*), *dial*, is the same in almost all the churches and monasteries which follow the Greek rites. The Greeks divide the Psalter into twenty parts, called καθίσματα (*sedilia*), *seats*, because they are a kind of pauses or rests. In general, the Greek Breviary consists of two parts, the one containing the office for the evening, the other that for the morning, divided into matins, lauds, first, third, sixth, ninth, vespers, and the *compline;* that is, of seven different hours, on account of that saying of David, "Seven times in the day will I praise Thee." The *compline* is the last office at night, by which the work of the day is complete (Fr. *compline*, Lat. *completinum*).—Bergier, s. v. *Office Divin.;* Bingham, *Orig. Eccl.* bk. xiii, ch. ix, § 8; Procter, *On Common Prayer*, p. 11. See Liturgy.

Brevint, Daniel, D.D., was born at Jersey in 1616, and studied first at Saumur, and afterward at Oxford, where he became a fellow of Jesus College 1638. Being ejected for refusing the Covenant, he went to France, and was employed in the negotiations for conciliating the members of the Church of Rome and Protestants. After the Restoration, he became prebendary of Durham 1661, and dean of Lincoln 1681. He died in 1695. Brevint was a learned divine, especially in the Romish controversy. He wrote *Missale Romanorum, or the Depth and Misery of the Roman Mass laid open* (Oxford, 1672, 8vo):—*The Christian Sacrament and Sacrifice* (1672); both these are reprinted under the title *Brev'nt on the Mass* (Oxford, 1838, 8vo):—*Ecclesiæ Prim. Sacramentum et Sacrificium a pontificiis corruptelis, etc. . . . liberum.* Waterland (*Works*, viii, 167) speaks in the highest terms of Brevint.

Bribe (שֹׁחַד, *shochad'*, a *present*, i. e. gift or reward, as often rendered, especially in the corrupt sense, a "bribe;" also כֹּפֶר, *ko'pher*, a *ransom* or *satisfaction*, as generally rendered, once "bribe," 1 Sam. xii, 3), a valuable consideration given or taken for perverting justice; a frequent practice in the East, both by judge and witnesses. See Gift.

Brick (לְבֵנָה, *lebenah'*, so called from the *whitish* clay of which bricks are made, as described by Vitruv. ii, 3; rendered "tile" in Ezek. iv, 1; hence the denominative verb לָבַן, *laban'*, to *make brick*, Gen. xi, 5; Exod. v, 7, 14). Bricks compacted with straw and dried in the sun are those which are chiefly mentioned in the Scriptures. Of such bricks the Tower of Babel was doubtless composed (Gen. xi, 3), and the making of such formed the chief labor of the Israelites when bondsmen in Egypt (Exod. i, 13, 14).

1. *Babylonian.*—Herodotus (i, 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in the kilns, καμίνοισι. The bricks were cemented with hot bitumen (ἄσφαλτος), and at every thirtieth row crates of reeds were stuffed in. This account agrees with the history of the building of the Tower of Confusion, in which the builders used bricks instead of stone, and slime (חֵמָר; ἄσφαλτος) for mortar (Gen. xi, 3; Joseph. *Ant.* i, 4, 3). In the alluvial plain of Assyria, both the material for bricks and the cement, which bubbles up from the ground, and is collected and exported by the Arabs, were close at hand for building purposes; but the Babylonian bricks were more commonly burned in kilns than those used at Nineveh, which are chiefly sun-dried, like the Egyptian. Xenophon mentions a wall called the wall of Media, not far from Babylon, made of burned bricks set in bitumen, 20 feet wide and 100 feet high; also another wall of brick 50 feet wide (Diod. ii, 7, 8, 12; Xen. *Anab.* ii, 4, 12; iii, 4, 11; Nah. iii, 14; Layard, *Nineveh*, ii, 46, 252, 278). While it is needless to inquire to what place or to whom the actual invention of brickmaking is to be ascribed, there is perhaps no place in the world more favorable for the process, none in which the remains of original brick structures have been more largely used in later times for building purposes. The Babylonian bricks are usually from 12 to 13 in. square, and 3½ in. thick. (American bricks are usually 8 in. long, 3½ to 4 wide, and 2½ thick.) They most of them bear the name inscribed in cuneiform character of Nebuchadnezzar, whose buildings, no doubt, replaced those of an earlier age (Layard, *Nin. and Babyl.* p. 505, 531). They thus have more of the character of tiles (Ezek.



Ancient Babylonian Brick, with Cuneiform Inscriptions.

iv, 1). They were sometimes glazed and enamelled with patterns of various colors. Semiramis is said by Diodorus to have overlaid some of her towers with surfaces of enamelled brick bearing elaborate designs (Diodor. ii, 8). Enamelled bricks have been found at Nimroud (Layard, ii, 312). Pliny (vii, 56) says that the Babylonians used to record their astronomical observations on tiles (coctilibus laterculis). He also, as well as Vitruvius, describes the process of making bricks at Rome. There were three sizes: (*a*), 1½ ft. long, 1 ft. broad; (*b*), 4 (Greek) palms long, 12.135 in.; (*c*), 5 palms long, 15.16875 in.; the breadth of these latter two the same. He says the Greeks preferred brick walls in general to stone (xxxv, 14; Vitruv. ii, 3, 8). Bricks of more than 3 palms length, and of less than 1½ palm, are mentioned by the Talmudists (*Baba Meẓa*, c. x, fol. 117*b*; *Baba Baṭhra*, i, 3 *a*). See Tile.

2. *Egyptian.*—The use of crude brick, baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings; and the brick-field gave abundant occupation to numerous laborers throughout the country. These simple materials were found to be particularly suited to the climate, and the ease, rapidity, and cheapness with which they were made afforded additional recommendations. The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building

Foreign Captives employed in making Bricks by the ancient Egyptians.

1, Man returning after carrying the bricks; 3, 6, Taskmasters; 4, 5, Men carrying bricks; 7, 9, 12, 13, Digging and mixing the clay or mud; 8, 16, Making bricks with a wooden mould, *d*, *f*; 14, 15, Fetching water from the tank, *h*. At *e* the bricks (*tôbi*) are said to be made at Thebes.

(Exod. i, 14; v, 7). Kiln-bricks were not generally used in Egypt, but were dried in the sun, and even without straw are as firm as when first put up in the reigns of the Amunophs and Thotmes whose names they bear. The usual dimensions vary from 20 in. or 17 in. to 14½ in. long; 8¾ in. to 6½ in. wide; and 7 in. to 4½ in. thick. When made of the Nile mud or alluvial deposit, they required (as they still require) straw to prevent cracking; but those formed of clay taken from the torrent beds on the edge of the desert held together without straw; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders (Wilkinson, ii, 194, abridgm.; Birch, *Ancient Pottery*, i, 14; comp. Herod. i, 179). Baked bricks, however, were used, chiefly in places in contact with water. They are smaller than the sun-dried bricks (Birch, i, 23). A brick-kiln is mentioned as in Egypt by the prophet Jeremiah (xliii, 9). A brick pyramid is mentioned by Herodotus (ii, 136) as the work of King Asychis. Sesostris (ii, 138) is said to have employed his captives in building. Numerous remains of buildings of various kinds exist, constructed of sun-dried bricks, of which many specimens are to be seen in the British Museum with inscriptions indicating their date and purpose (Birch, i, 11, 17). Among the paintings at Thebes, one on the tomb of Rakshara, an officer of the court of Thotmes III (B.C. cir. 1400), represents the enforced labors in brick-making of captives, who are distinguished from the natives by the color in which they are drawn. Watching over the laborers are "task-masters," who, armed with sticks, are receiving the "tale of bricks" and urging on the work. The processes of digging out the clay, of moulding, and of arranging, are all duly represented; and, though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Wilkinson, ii, 197; Birch, i, 19; see Aristoph. *Av.* 1133, Αἰγύπτιός πλινθοφόρος; Exod. v, 17, 18). Enclosures of gardens or granaries, sacred circuits encompassing the courts of temples, walls of fortifications and towns, dwelling-houses and tombs, in short, all but the temples themselves, were of crude brick; and so great was the demand that the Egyptian government, observing the profit which would accrue from a monopoly of them, undertook to supply the public at a moderate price, thus preventing all unauthorized persons from engaging in the manufacture. And in order the more effectually to obtain this end, the seal of the king or of some privileged person was stamped upon the bricks at the time they were made. This fact, though not positively mentioned by any ancient author, is inferred from finding bricks so marked both in public and private buildings; some having the ovals of a king, and some the name and titles of a priest, or other influential person; and it is probable that those which bear no characters belonged to individuals who had obtained a license or permission from the government to fabricate them for their own consumption. The employment of numerous captives who worked as slaves enabled the government to sell the bricks at a lower price than those who had recourse solely to free labor; so that, without the necessity of a prohibition, they speedily became an exclusive manufacture; and we find that, independent of native laborers, a great many foreigners were constantly engaged in the brick-fields at Thebes and other parts of Egypt. The Jews, of course, were not excluded from this drudgery; and, like the captives detained in the Thebaïd, they were condemned to the same labor in Lower Egypt. They erected granaries, treasure-cities, and other public buildings for the Egyptian monarch: the materials used in their construction were the work of their hands; and the constant employment of brick-makers may be

accounted for by the extensive supply required and kept by the government for sale (Wilkinson's *Ancient Egyptians*, ii, 97, 98). See BONDAGE.

Captive foreigners being thus found engaged in brick-making, Biblical illustrators (e. g. Hawkes, *Egypt and its Monuments*, p. 225 sq.), with their usual alacrity, jumped to the conclusion that these captive foreigners were Jews, and that the scenes represented were those of their actual operations in Egypt. Sir J. G. Wilkinson satisfactorily disposes of this inference by the following remark: "To meet with Hebrews in the sculptures cannot reasonably be expected, since the remains in that part of Egypt where they lived have not been preserved; but it is curious to discover other foreign captives occupied in the same manner, and overlooked by similar 'task-masters,' and performing the very same labors as the Israelites described in the Bible; and no one can look at the paintings of Thebes representing brick-makers without a feeling of the highest interest. . . . . It is scarcely fair to argue that, because the Jews made bricks, and the persons here introduced are so engaged, they must necessarily be Jews, since the Egyptians and their captives are constantly required to perform the same task; and the great quantity made at all times may be justly inferred from the number of buildings which still remain constructed of these materials; but it is worthy of remark that *more bricks bearing the name of Thotmes III* (*who is supposed* [by some] *to have been the king at the time of the Exode*) *have been discovered than at any other period*, owing to the many prisoners of Asiatic nations employed by him, independent of his Hebrew captives." See EXODE.

The process of manufacture indicated by the representations in the foregoing cuts does not materially differ from that which is still followed in the same country. The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the laborers. And here it is observable that the watering and tempering of the clay is performed entirely by the light-colored laborers, who are the captives, the Egyptians being always painted red. This labor in such a climate must have been very fatiguing and unwholesome, and it consequently appears to have been shunned by the native Egyptians. There is an allusion to the severity of this labor in Nahum iii, 14, 15. The clay, when tempered, was cut by an instrument somewhat resembling the agricultural hoe, and moulded in an oblong trough; the bricks were then dried in the sun, and some, from their color, appear to have been baked or burned, but no trace of this operation has yet been discovered in the monuments (Dr. W. C. Taylor's *Bible Illustrated*, p. 82). The writer just cited makes the following pertinent remarks on the order of the king that the Israelites should collect the straw with which to compact (not burn) their bricks: "It is evident that Pharaoh did not require a physical impossibility, because the Egyptian reapers only cut away the tops of the grain. See AGRICULTURE. We must remember that the tyrannical Pharaoh issued his orders prohibiting the supply of straw about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have shown himself an idiot as well as a tyrant; but the narrative shows us that the Israelites found the stems of the last year's harvest standing in the fields; for by the word 'stubble' (Exod. v, 12) the historian clearly means the stalks that remained from the last year's harvest. Still, the demand that they should complete their tale of bricks was one that scarcely could be fulfilled, and the conduct of Pharaoh on this occasion is a perfect specimen of Oriental despotism." See EGYPT.

3. *Jewish Bricks.*—The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln (לְבֵנִים, *malben'*) in David's time (2 Sam. xii, 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (Isa. lxv, 3; Exod. xx, 25). See POTTERY.

Briçonnet, Denis, son of the cardinal of St. Malo, was made successively bishop of Toulon and of St. Malo. He was a member of the Council of Pisa, 1511, and of that of the Lateran, 1514. His reputation for virtue and kindness was very great; and toward the end of his life he gave up his episcopal office, for fear that he should not be able faithfully to fulfil its duties in his old age. He died in 1536.—Hoefer, *Biog. Générale*, vii, 378.

Briçonnet, Guillaume, cardinal of St. Malo, began his career under Louis XI, who, on his death-bed, commended him to his son Charles VIII. Under that monarch he became finance minister, and almost ruler of France. Having lost his wife, he added to his other honors the episcopacy, taking orders, it is said, with the understanding that he should be made cardinal. At Rome he brought about a reconciliation between Charles and the pope, and the cardinal's hat was his reward. On the death of Charles VIII he was displaced in the French cabinet by Cardinal d'Amboise, and retired to Rome; but Louis XII employed him to get up a council at Pisa composed of the cardinals opposed to Pope Julius II, in order to "reform the Church in its head and members." He obeyed, but was excommunicated by the pope and deprived of his purple. Leo X restored him. He died archbishop of Narbonne, 14th December, 1514.—Hoefer, *Biog. Générale*, vii, 377.

Briçonnet, Guillaume, a French bishop and *quasi* Reformer, was the son of the foregoing, and was born in Paris in 1470. His father trained him for the priestly office, and had ample opportunities to promote the son. "Rich benefices were heaped upon him. He was made archdeacon of Rheims and of Avignon, then abbot of the same rich foundation of St. Germain which his father had obtained, and finally he entered the episcopate as bishop of Lodève, whence he was transferred to the see of Meaux, an important town in Brie, nearly thirty miles eastward of Paris, of which Bossuet was, at a later day, bishop. Briçonnet was a man of considerable learning, of singular fondness for the subtleties of a refined mysticism, and of a kind and gentle temper. While at Rome, whither he went as royal ambassador just before entering upon his duties as bishop of Meaux, he had become more and more convinced of the thorough reform which was needed throughout the whole Church. His first acts in his diocese were those of a reformer. He called upon the ecclesiastics who, neglecting their charges, had been in the habit of spending their time in pleasure at the capital, to return to their pastoral duties. He took steps to initiate a reformation of manners and morals among the clergy. He forbade the Franciscan monks to enter the pulpits of the churches under his supervision." He invited from Paris, in 1521, Jacques Lefèvre, of Etaples (q. v.), and Farel (q. v.), who were employed in disseminating the N. Testament, and in preaching, throughout the diocese for nearly two years. Briçonnet himself was very active; and once, preaching to his people, warned them in these words: "Even should I, your bishop, change my teaching, beware that you change not with me." But his perseverance was not equal to the occasion. The Franciscans, whom he had offended, "called upon the Parisian University and Parliament to interpose; and the bishop, who at first had given tokens of courage, and had ventured to denounce the doctors of theology as Pharisees and false prophets, at length wavered and trembled before the storm he had raised. Three years (1523–1525) witnessed the gradual but sure progress of his apostasy from the profession of his convictions. Beginning with the mere withdrawal of his permission

accorded to 'the evangelical doctors,' as they were called, to preach within his diocese, he ended by presiding over a synod of his own clergy, in which the reading of the works of Luther was prohibited on pain of excommunication, and by giving a public sanction to the abuses against which he had so loudly protested. The rapid advance of his conformity with the requisitions of the Papal Church was doubtless owing not a little to fresh complaints against his orthodoxy, and a summons to appear before an inquisitorial commission appointed by the Parliament, which, however, he succeeded in satisfying in respect to his future, if not as to his past course. Meanwhile, although himself the instrument of persecution in the hands of the fanatical portion of the French clergy, it is probable that Briçonnet still retained his early sentiments. Such, at least, was the belief of the early reformers." He died at his castle in Aimans, Jan. 25, 1534. See Bretonneau, *Hist. General de la Maison de Briçonnet;* Dyer, *Life of Calvin*, p. 20; Ranke, *History of the Reformation*, i, 190; Baird, in *Methodist Quarterly Review*, 1864, p. 439.

Bridaine or **Brydane**, JACQUES, a celebrated French preacher, was born March 21, 1701, at Chuslan (department of the Gard). He first studied at the Jesuits' College at Avignon, and afterward at the Congregation of the Missions of Sainte-Croix. His teachers soon saw that he gave indications of extraordinary eloquence, and they exercised his talent by causing him to catechise the children. After receiving first orders, he was sent to Aiguemortes to preach during Lent. Finding the people slow in attending church on Ash-Wednesday, he sallied forth in his surplice, ringing a bell; and no sooner had he gathered a crowd than he commenced to pour upon them the thunders of his eloquence, which soon produced silence, attention, and terror. At that time he had written but three sermons; and he began to extemporise with so great success that he finished his Lent series in that way. He was afterward sent as a missionary into the Cevennes, Provence, Languedoc, Le Comptat d'Avignon, and other provinces. In 1744 he came to Paris, where, by his eloquence, he caused the rich and powerful to tremble. Cardinal Maury has preserved the famous exordium of this preacher on the subject of eternity, in the church of St. Sulpice, before an imposing congregation: "Eh! savez-vous ce que c'est que l'eternité? C'est une pendule dont le balancier dit et redit, sans cesse, ces deux mots seulement, dans le silence des tombeaux, '*Toujours; Jamais!—Jamais; Toujours!*' Et toujours pendant ces effroyables révolutions, un réprouvé s'ecrie: '*Quelle heure est il?*' et la voix d'une autre misérable lui répond, '*L'éternité!*'" "Do you know what eternity is? It is a pendulum, ever swinging, and, as it vibrates, saying, amid the silence of the tombs, *Forever, never; forever, never.* And ever, as these vibrations keep their ceaseless motion, a wretched voice may be heard from the condemned, *What hour is it?* and another condemned soul replies, *Eternity.*" But Poujoulat (in his *Cardinal Maury, sa vie et ses œuvres*, Paris, 1859) asserts that this famous exordium is not Bridaine's after all, but that it can be clearly proved to be Maury's own composition! Bridaine died of the stone, Dec. 22, 1767. He has left some *Cantiques Spirituels à l'usage des missions du diocèse d'Alais*, which in 1812 had gone through forty-seven editions. The abbé Carron wrote his life under the title *Le Modèle des Prêtres* (Paris, 1804, 12mo). His *Sermons* appeared at Avignon (1823, 5 vols. 12mo).

Bridal Crown or **Wreath** (στεφάνωμα). To crown a pair about to be married with a garland of flowers, or even of metals and precious stones, is a very ancient part of the marriage ceremony, both in paganism and Christendom. The usage was adopted in the early Church, but not without opposition. Tertullian called it "an idolatrous rite" (*De cor. milit.* c. 13–15. See also Justin, *Apol.* c. ix). At a later period it became general, and it is spoken of with approval by the fathers of the 4th and 5th centuries. Chrysostom mentions the ceremony as follows: "Crowns are therefore put upon their heads as symbols of victory;" i. e. it was supposed that the betrothed persons had, before nuptials, striven virtuously against all manner of uncleanness (Chrysostom, *Hom. IX* in 1 *Tim.*). It appears, therefore, that the honor of crowning was not given to fornicators when they married; nor was the ceremony used in second or third marriages, because, though not held to be unlawful, they were not reckoned as honorable as first marriages. "The chaplets were usually made of myrtle, olive, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. The *crown*, appropriately so called, was made of olive, myrtle, and rosemary, variegated with flowers, and sometimes with gold and silver, pearls, precious stones, etc. These crowns were constructed in the form of a pyramid or tower. Both the bride and the bridegroom were crowned in this manner, together with the groomsman and the bride-maid. The bride frequently appeared in church thus attired on the day when proclamation of the banns was made. Chaplets were not worn by the parties in case of second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek Church the chaplets were imposed by the officiating minister. He placed the nuptial crowns, which had been lying on the altar, first upon the head of the bridegroom and then upon that of the bride, saying, 'This servant of the Lord hereby crowns this handmaid of the Lord in the name of the Father, and of the Son, and of the Holy Ghost, world without end, Amen.' This ceremony was followed by prayers, doxologies, and the reading of the Scriptures, particularly Ephes. v, 20–33, and John ii, 1–11, and the alternate prayers of the priest and the deacon. Upon the eighth day the married pair present themselves again in the church, when the minister, with appropriate prayer, lays off the nuptial crown, and dismisses them with a blessing." In the Western Church veils gradually took the place of bridal crowns, though both are sometimes used. In Germany the wreaths are still very generally used.—Coleman, *Ancient Christianity*, ch. xxiv, § 4; Bingham, *Orig. Eccles.* bk. xxii, ch. iv, § 6; Herzog, *Real-Encyk.* ii, 346; Siegel, *Handb. der Alterthümer*, ii, 13.

Bridal Ring. See RING.

Bride, St. See BRIDGET.

Bride (כַּלָּה, *kallah'*; νύμφη; both also "daughter-in-law"). See BRIDEGROOM.

Bride-chamber (νυμφών), a bridal room (Suid. κοιτών) where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession. See WEDDING. It occurs only in the New Testament, in the phrase "sons of the bride-chamber" (Matt. ix, 15; Mark ii, 19; Luke v, 34). These were the companions of the bridegroom, *bridemen*, called by the Greeks *paranymphs* (Rabbin. שׁוֹשְׁבִינִים), just as the bride had also her companions or bridemaids (Matt. xxv, 1–12). See MARRIAGE.

Bridegroom (חָתָן, *chathan'*, also "son-in-law;" νυμφίος). In the typical language of Scripture, the love of the Redeemer to the Church is vividly alluded to in the expression "the bride, the Lamb's wife" (Rev. xxi, 9). Christ himself is also called "the bridegroom" in the same sense (John iii, 29). The figure, under various and extended forms, is of frequent occurrence in the O. T., to denote the union between Jehovah and the Jewish nation. See CANTICLES; NUPTIALS.

Bride-maid. Bride-man. See PARANYMPH.

Bridge (γέφυρα, 2 Macc. xii, 13) does not occur in the canonical Scriptures unless indirectly in the proper name *Geshur* (q. v.), a district in Bashan north-east

"Jacob's Bridge" across the Jordan.

of the Sea of Galilee. Not far from this region still exists the most noted artificial stone bridge in Palestine. It is mentioned by B. de la Brocquière A.D. 1432, and a portion of one by Arculf, A.D. 700 (*Early Trav. in Pal.* p. 8, 300; Burckhardt, *Syria*, p. 315; Robinson, *Researches*, iii, 361). It crosses the Upper Jordan about two miles below the lake Huleh. The river here flows rapidly through a narrow bed; and here from the most remote ages has lain the high-road to Damascus from all parts of Palestine, which renders it likely that a bridge existed at this place in very ancient times, although of course not the one which is now standing. The bridge is called "Jacob's Bridge" (*Jisr Yakoub*), from a tradition that it marks the spot where the patriarch Jacob crossed the river on his return from Padan-Aram. But it is also sometimes called *Jisr Beni Yakoub*, "the Bridge of Jacob's Sons," which may suggest that the name is rather derived from some Arab tribe called the Beni Yakoub. It is still oftener termed, however, *Jisr Benat Yakoub*, "Bridge of Jacob's Daughters." The bridge is a very solid structure, well built, with a high curve in the middle like all the Syrian bridges, and is composed of three arches in the usual style of these fabrics. Close by it on the east is a khan much frequented by travellers, built upon the remains of a fortress which was erected by the Crusaders to command the passage of the Jordan. A few soldiers are now stationed here to collect a toll upon all the laden beasts which cross the bridge.

Permanent bridges over water do not appear to have been used by the Israelites in their earlier times, but we have frequent mention made of fords, and of their military importance (Gen. xxxii, 22; Josh. ii, 7; Judg. iii, 28; vii, 24; xii, 5; Isa. xvi, 2). West of the Jordan there are few rivers of importance (Amm. Marc. xiv, 8; Reland, p. 284); and perhaps the policy of the Jews may have discouraged intercourse with neighboring tribes, for it seems unlikely that the skill of Solomon's architects was unable to construct a bridge. Though the arch (q. v.) was known and used in Egypt as early as the 15th century B.C. (Wilkinson, ii, 302 sq.; Birch, i, 14), the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist (Stanley, *Palest.* p. 296; Irby and Mangles, p. 90, 91, 92, 142, 143). There are traces of ancient bridges across the Jordan above and below the Lake of Gennesareth, and also over the Arnon and other rivers which enter the Jordan from the east; and some of the winter torrents which traverse the westernmost plain (the plain of the coast) are crossed by bridges, also the Litany, the Owely, etc. But the oldest of these appears to be of Roman origin, and some of more recent date (see Thomson, *Land and Book*, i, 62, 122, 253). The Chaldee paraphrase renders "gates," in Nahum ii, 6, "bridges," where, however, dikes or weirs are to be understood, which, being burst by inundation, destroyed the walls of Nineveh (Diod. ii, 27). Judas Maccabæus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2 Macc. xii, 13). Josephus (*Ant.* v, 1, 3), speaking of the passage of the Israelites, says it had never been bridged before (οὐκ ἔζευκτο πρότερον), as if in his own time bridges had been made over it, which under the Romans was the case. In Isa. xxxvii, 25, קדר, *dig for water*, is rendered by the Sept. "to bridge," γέφυραν τιθημι. The bridge (γέφυρα) connecting the Temple with the upper city of which Josephus speaks (*War*, vi, 6, 2; *Ant.* xv, 11, 5) seems to have been an arched viaduct (Robinson, i, 425; also new ed. iii, 224). See JERUSALEM. Herodotus (i, 186) describes a bridge consisting of stone piers, with planks laid across, built by Nitocris B.C. circ. 600, connecting the two portions of Babylon (see Jer. li, 31, 32; l, 38), and Diodorus speaks of an arched tunnel under the Euphrates (ii, 9). Bridges of boats are described also by Herodotus (iv, 88; vii, 36; comp. Æsch. *Pers.* 69, λινόδεσμος σχεδία) and by Xenophon (*Anab.* ii, 4, 12). A bridge over the Zab, made of wicker-work connecting stone piers, is described by Layard (i, 192), a mode of construction used also in South America.

Bridge, Jonathan D., a Methodist Episcopal minister, was born at Northfield, Mass., 1812, converted at seventeen, and entered the itinerant ministry in the New England Conference 1834. After filling a number of important stations, he was made presiding elder in 1854, and died 1856. By his energy, industry, and ability, he made up to a large extent for a deficient education, and rose to be a good scholar, and was "long an honor and ornament" to the Conference. As a preacher he was earnest and ardent to a degree beyond his physical strength. His impulsive temperament made him also a vigorous, though not always a careful writer. He wrote largely for periodicals.—*Minutes of Conference*, vi, 241; Sherman, *New England Divines*, p. 350.

Bridge, William, a Non-conformist divine, was born in 1600, and educated at Emmanuel College, Cambridge. After preaching in Essex and Norwich, he was silenced for non-conformity and went to Rotterdam, where he was pastor in Robinson's Congregational church. Returning to England, he obtained a church at Yarmouth in the time of the Long Parliament, but was ejected in 1662. He died 1670. He was a learned and industrious man: in theology a Calvinist. His *Works*, consisting chiefly of sermons, were first collected in 1649 (4 vols. 4to), before his death. A new and complete edition has recently appeared (Lond. 1845, 5 vols. 8vo). See Calamy, *Ejected Ministers*, ii, 478.

Bridge Brethren (*Fratres pontifices*, *Frères pontifes*), the name of a fraternity founded toward the end of the 12th century by St. Benedict after his building the bridge of Avignon. They were to serve in hospitals when needed, but were more especially intended to devote themselves to the building of bridges and roads. In this capacity they did great service in the south and east of France, directing the

workmen, working themselves, and often defraying the expenses out of their own funds or by collections. They were officially recognised by Pope Clement III, organized on the plan of the knightly orders, and each brother was distinguished by wearing a small hammer on the breast. They did not altogether disappear before 1789, although their efficiency ceased long before that time. See *Recherches hist. sur les Frères pontifes* (Par. 1818).

Bridget (Brigid or Bride), a Romish saint, and the *patroness* of Ireland, was born about the middle of the 5th century. Marvellous and absurd accounts of her miracles are given in the modern lives of her. Her festival is observed on Febr. 1, on which day, A.D. 521 or 523, she is said to have died. See Mant's *History of the Irish Church*, vol. i, p. 58; vol. ii, p. 145.

Bridget (Brigitta or Birgitta), a saint of the Romish Calendar, and daughter of Birgir, prince of Sweden. She was born in 1304, and married Ulpho, prince of Nericia, in Sweden, by whom she had eight children. After the birth of these Bridget and her husband resolved to lead a life of continence. They undertook a pilgrimage to Compostella; and Ulpho died shortly after their return to Sweden, in 1344. Bridget then built the great monastery of Wastein, in the diocese of Linköping, in which she placed sixty nuns, and, separated from them entirely, thirteen friars, priests, in honor of the twelve apostles and St. Paul, four deacons, representing the four doctors of the Church, and eight lay brothers. See Brigettines. Bridget, having made a pilgrimage to the Holy Land, died at Rome on her return, July 23, 1373. She was canonized by Bonifacius IX, Oct. 7, 1391, and her festival appointed to be kept on the day following. Her Romish biographers tell of many *revelations* which she is said to have had concerning the sufferings of our Saviour, and about political affairs. John de Torquemada, by order of the Council of Basle, examined the book of Bridget's revelations, and declared it to be profitable for the instruction of the faithful (?). It was consequently confirmed by the Council of Basle and the popes Gregory XI and Urban VI, but Benedict XIV explained this confirmation as meaning only that the book contained nothing contrary to the doctrines of the Roman Church. Her *Revelations* were published, Lübeck, 1492, and Rome, 1848.—Butler, *Lives of Saints*, Oct. 8; Hammerich, *Leben Brigitta's* (1863).

Bridgetines. See Brigittines.

Bridgewater Treatises. The last Earl of Bridgewater (who died in 1829), by his will, dated February 25, 1825, left £8000 to be at the disposal of the president of the Royal Society of London, to be paid to the person or persons nominated by him to write, print, and publish 1000 copies of a work "On the power, wisdom, and goodness of God, as manifested in the creation; illustrating such work by all reasonable arguments, as, for instance, the variety and formation of God's creatures in the animal, vegetable, and mineral kingdoms, the effect of digestion, the construction of the hand of man, and an infinite variety of other arguments; as also by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature." He also desired that the profits arising from the sale of the works so published should be paid to the authors of the works. The then president of the Royal Society, Davies Gilbert, requested the assistance of the Archbishop of Canterbury and of the Bishop of London in determining on the best mode of carrying into effect the intentions of the testator. Acting with their advice, he appointed eight gentlemen to write separate treatises on the different branches of the subject, which treatises have been published, and are as follows: 1. By the Rev. Thomas Chalmers, D.D., *The Adaptation of External Nature to the Moral and Intellectual Constitution of Man* (Glasgow, 1839, 2 vols. 8vo). 2. By John Kidd, M.D., *The Adaptation of External Nature to the Physical Condition of Man* (Lond. 1837, 8vo). 3. By the Rev. William Whewell, *Astronomy and General Physics considered with Reference to Natural Theology* (Lond. 1839, 8vo). 4. By Sir Charles Bell, *The Hand, its Mechanism and Vital Endowments, as evincing Design* (Lond. 1837, 8vo). 5. By Peter Mark Roget, M.D., *Animal and Vegetable Physiology, considered with Reference to Natural Theology* (Lond. 1840, 2 vols. 8vo). 6. By the Rev. Dr. Buckland, *On Geology and Mineralogy* (Lond. 1837, 2 vols. 8vo). 7. By the Rev. William Kirby, *On the History, Habits, and Instincts of Animals* (Lond. 1835, 2 vols. 8vo). 8. By William Prout, M.D., *Chemistry, Meteorology, and the Function of Digestion, considered with Reference to Natural Theology* (Lond. 1834, 8vo). All these treatises have been reprinted in a cheaper form as a portion of Bohn's "Standard Library," and the most of them had before this been republished in America (Phila. 7 vols. 8vo). A German translation of them has been published at Stuttgart (1836–1838, 9 vols.).

Bridle (prop. רֶסֶן, *re'sen*, a *halter*, Isa. xxx, 28; hence generally a *rein*, Psa. xxxii, 9; Job xxx, 11; specially the *jaws*, Job xli, 5 [13]; also מֶתֶג, *me'theg*, 2 Kings xix, 28; Prov. xxvi, 3; Isa. xxvii, 29; strictly the *bit*, as rendered in Psa. xxxii, 9; so χαλινός, Rev. xiv, 20; 1 Esdr. iii, 6; 2 Macc. x, 29; "bit," James iii, 3; likewise χαλιναγωγέω, to *curb*, James i, 26; iii, 2; once מַחְסוֹם, *machsom'*, a *muzzle*, Psa. xxix, 2), the headstall and reins by which a rider governs his horse (Psa. xxxii, 9). In connection with Isa. xxxvii, 29, it is remarkable to find from Theodoret that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Even freemen were thus treated when they became prisoners of war. See Zedekiah. Thus, when Cambyses conquered Egypt, the son of the Egyptian monarch, with ten thousand other youths of the highest rank, were condemned to death, and were conducted to execution in procession with ropes around their necks and bridles in their mouths (Herodotus, iii, 14). Compare the act of Benhadad's "princes" in putting halters about their heads in token of submission to Ahab (1 Kings xx, 32). According to Layard (ii, 275), the Assyrians ornamented their bridles in a high degree; but in their trappings and harness the Kouyunjik horses differ completely from those represented in the bas-reliefs of Nimroud: their heads were generally surmounted by an arched crest, and bells or tassels were hung around their necks; or, as at Khorsabad, high plumes, generally three in number, rose between their ears. See Horse.

Head-dress of an ancient Assyrian Riding-horse.

The restraints of God's providence are metaphorically called his "bridle" and "hook" (2 Kings xix, 28). The "bridle in the jaws of the people causing them to err" (Isa. xxx, 28) is God's permitting the Assyrians to be directed by foolish counsels, that they might never finish their intended purpose against Je-

rusalem (Isa. xxxvii, 29). The restraints of law and humanity are called a bridle, and to let it loose is to act without regard to these principles (Job xxx, 11).

Brief (Lat. *breve*, used in later Latin for a writing or letter). *Briefs apostolical* are pontifical letters from the court of Rome, subscribed by the secretary of briefs, who is usually a bishop or cardinal. They differ in many respects from bulls. Briefs are issued from the Roman court by the apostolic secretary, sealed by the fisherman's ring with red wax; bulls are issued by the apostolic chancellor, under a seal of lead, having on one side impressed the likeness of St. Peter and St. Paul, and on the other the name of the reigning pope. Briefs are written on fine and white skins; bulls on those that are thick and coarse. Briefs are written in Roman character, in a legible and fair manner; bulls, though in Latin, are in old Gothic characters, without line or stop. Briefs are dated *à die nativitatis*; bulls, *à die incarnationis*. Briefs have the date abbreviated; bulls have it at full length. Briefs begin with the name of the pope, thus, "Clemens, Papa XII," etc.; bulls begin with the words "(Clemens) *Episcopus servus servorum*," by way of distinct heading. Briefs may be issued before the pope's coronation, but bulls not till afterward. Both are equally acts of the pope; but a greater weight is generally attached to the bull, on account of its more formal character. See BULL.

Brier is the rendering in the Auth. Vers. of the following words in certain passages, most of them being rendered "thorn" in others. See THORN.

1. חֲדַק, *che'dek* (from its *stinging*), Mic. vii, 4; "thorn," Prov. xv, 19; apparently the Arabic *chadik*, thought to be the *Melongena spinosa*, i. e. *Solanum insanum* of Linn., or "prickly mad-apple" (Abulfadli, *ap.* Celsii *Hierob.* ii, 40 sq.). From both passages it appears that the Heb. word denotes a species of thorn shrubs which were used for enclosures or hedges. Yet this characteristic is much too general to determine from it with any precision what particular species of thorny plants is denoted by the Hebrew word. But the plant whose fruit is the love-apple or mad-apple (a species of small melon) is of the family of nightshades (solaneæ), and not at all suitable for making a hedge.

2. סַלּוֹן, *sallon'* ("thorn," Ezek. ii, 6), or סִלּוֹן, *sillon'* (so called as being a pendulous or twig-like *extremity*), Ezek. xxviii, 24; prop. a *prickle*, such as are found on the shoots of the palm-tree, and called in Arabic *sullan*, being the thorns that precede the putting forth of the foliage and branches.

3. סִרְפָּד, *sirpad'*, in Isa. lv, 13; "instead of the *brier* shall come up the myrtle-tree." The Sept. has *κόννζα*, which is a strong-smelling plant of the endive kind, *flea-bane*, *Inula helenium*, Linn. (Aristotle, *Hist. An.* iv, 8, 28; Diosc. iii, 126). The Peshito has *zetur*, *satureia*, *savory*, wild thyme, *Thymus serpyllum*, a plant growing in great abundance in the desert of Sinai according to Burckhardt (*Syr.* ii). Gesenius (*Thes.* s. v.) rejects both these on etymological grounds, and prefers *urtica* (the rendering of the Vulg.) or *nettle*, considering the Heb. name to be a compound of סָרַם, to *burn*, and סָפַד, to *sting*. He also notices the opinion of Ewald (*Gram. Crit.* p. 520) that *Sinapi album*, the *white mustard*, is the plant meant, after the suggestion of Simonis, who compares the Syriac name of this plant, *shephla*.

4. שָׁמִיר, *shamir'* (from its *sharpness*), the most frequent term, and always so rendered (Isa. v, 6; vii, 23, 24, 25; ix, 18; x, 17; xxvii, 4; xxxii, 13), apparently a collective term for thorny Oriental shrubs; comp. the Arabic *shamura*, the Egyptian thorn-tree. It is merely spoken of as springing up in desolated lands; in two passages (x, 17; xxvii, 4), it is put metaphorically for troublesome men. The Sept. renders usually *ἀκανθα*, sometimes *χόρτος* or *ἄγρωστος ξηρά*.

5. In Heb. vi, 8, the Gr. word is *τρίβολος* (*three-pronged*), *tribulus*, the land *caltrop* ("thistle," Matt. vii, 16), a low thorny shrub, so called from the resemblance of its spikes to the military "crow-foot," an instrument thrown on the ground to impede cavalry; the *Tribulus terrestris* of Linnæus.

Neither of the remaining Heb. words so rendered appear to designate any species of plant. One of these is בַּרְקָנִים, *barkanim'* (Judg. viii, 7, 16; Sept. merely Græcizes *βαρκανίμ*), mentioned as one of the instruments by which Gideon punished the elders of Succoth; probably *threshing-sledges*, so called from the bottom being set with *flint-stones*, which the word seems prop. to denote. The other is סָרָבִים, *sarabim'* (apparently from the Chald. root סָרַב, to *be refractory*), *rebels*, which are compared with thorns, Ezek. ii, 6 (Sept. *παροιστήσουσιν*, as if for סבב; Vulg. *incredulæ*). Some of the rabbins understand *thorns*, and Castell (in his *Lex. Heptagl.*) renders *nettles*; but the other interpretation is defended by Celsius (*Hierob.* ii, 222).

Brigandine is an old English word, signifying a coat of *scale* armor, but now obsolete in this sense; used in Jer. xlvi, 4; li, 3, for the Heb. סְרִיוֹן, *siryon'* (occurring only in these passages), doubtless the same as the שִׁרְיוֹן, *shiryon'*, a "coat of mail" (1 Sam. xvii, 5, 38) or *corselet*. See BREASTPLATE.

Brigitta. See BRIDGET.

Brigittines (BIRGITTINES or BRIDGETTINES), a monastic order in the Roman Church, also called *Ordo Salvatoris*, founded in 1344 by Brigitta (Birgitta or BRIDGET) at Wadstena, in Sweden, and confirmed in 1370 by Urban V. The nuns and monks lived together under one roof, yet without seeing each other. There were to be in every convent 60 nuns, 13 priests (in honor of the twelve apostles and St. Paul), four deacons (to represent Ambrose, Augustine, Gregory, and Jerome), and 8 lay brothers. They lived on alms, were principally devoted to the worship of the Virgin Mary, and were governed by an abbess, who was assisted by a confessor chosen among the priests. Both sexes wore gray cowls; the nuns a crown of three white stripes with five red spots, the monks red and white crosses. Denmark, Norway, the Netherlands, Germany, Portugal, and several other countries had convents of this order, most of which were swept away by the Reformation. England had only one convent, the Sion House, founded by Henry V in 1413, suppressed by Henry VIII, restored by Queen Mary, and again suppressed by Elizabeth. The most celebrated member of this order was John Œcolampadius, the celebrated reformer of Switzerland. At present the Brigittine monks are entirely extinct, while a few convents, inhabited by nuns only, were still found in 1860 in Bavaria, Poland, Holland, and England. A congregation of Brigittine (or Birgittan) nuns of the Recollection was founded in the seventeenth century by Maria of Escobar at Valladolid, in Spain, which in the eighteenth century had four convents.—Fehr, *Gesch. der Mönchsorden, nach Henrion*, i, 413 sq.; Butler, *Lives of Saints*, Oct. 8; Helyot, *Ord. Religieux*, i, 484 sq.

Brim, קָצֶה, *katseh'*, the *extremity* or edge of the water, Josh. iii, 15; שָׂפָה, *saphah'*, the *lip* or rim of a cup or basin, 1 Kings vii, 23, 26; 2 Chron. iv, 2, 5; *ἄνω*, *up* to the top of a vessel, John ii, 7.

Brimstone (גָּפְרִית, *gophrith'*; *θεῖον*, *sulphur*). The Hebrew word is connected with גֹּפֶר, *go'pher*, rendered "gopher-wood" in Gen. vi, 14, and probably signified in the first instance the *gum* or *resin* that exuded from that tree; hence it was transferred to all inflammable substances, and especially to sulphur—a

well-known simple mineral substance, crystalline and fusible, but without a metallic basis. It is exceedingly inflammable, and when burning emits a peculiar suffocating smell. It is found in great abundance near volcanoes and mineral wells, more particularly near hot wells, and it is spread nearly over the whole earth. In Gen. xix, 24, 25, we are told that the cities of the plain were destroyed by a rain (or storm) of fire and brimstone. There is nothing incredible in this, even if we suppose natural agencies only were employed in it. The soil of that region abounded with sulphur and bitumen; and the kindling of such a mass of combustible materials through volcanic action or by lightning from heaven, would cause a conflagration sufficient not only to engulf the cities, but also to destroy the surface of the plain, so that "the smoke of the country would go up as the smoke of a furnace," and the sea, rushing in, would convert the plain into a tract of waters. See SODOM. Small lumps of sulphur are still found in many places on the shores of the Dead Sea. See SULPHUR. The word brimstone is often figuratively used in the Scriptures (apparently with more or less reference to the above signal example) to denote punishment and destruction (Job xviii, 15; Isa. xxx, 33; xxxiv, 9; Deut. xxix, 23; Psa. xi, 6; Ezek. xxxviii, 22). Whether the word is used literally or not in the passages which describe the future and everlasting punishment of the wicked, we may be sure that it expresses all which the human mind can conceive of excruciating torment (Rev. xiv, 10; xix, 20; xx, 10; xxi, 8). See HELL.

Brink, some Heb. words elsewhere rendered sometimes "brim" (q. v.).

Brisbane, a town of Eastern Australia, New South Wales, and see of a bishop of the Church of England, which was erected in 1859. The town ceased to be a penal settlement in 1842, and has since become a thriving place. The number of the clergy in 1859 was seven. See *Clergy List for* 1860 (London, 1860, 8vo). See AUSTRALIA.

Brison, SAMUEL, born in Frederick county, Virginia, in 1797, entered the Baltimore Conference of the Methodist Episcopal Church in 1821, and labored in its ranks with great acceptance and success until his death at Baltimore, Oct. 13, 1853. He was twice presiding elder: 1838–1841 of the Rockington district, and 1845–1848 of the Northumberland district. His personal character was noble and elevated, and his ministry eminently acceptable and useful.—*Minutes of Conferences*, v, 331.

Bristol, in Gloucestershire, England, the seat of a bishopric of the Church of England, founded by Henry VIII, who in 1542 converted the abbey-church of the Augustine monks into a cathedral, dividing the abbey lands between the bishop and the chapter, which he made to consist of a dean and six secular canons or prebendaries. The church was also served by an archdeacon, six minor canons, a deacon and subdeacon, six lay clerks, and six choristers. This see is now united to that of Gloucester, and the bishop is styled of Gloucester and Bristol. The last bishop of Bristol, Dr. Allen, was transferred to Ely in 1836. The present bishop of Gloucester and Bristol (1861) is Charles Baring, consecrated 1856.

Britain. See ENGLAND, CHURCH OF.

Broad Church. See ENGLAND, CHURCH OF.

Broaddus, ANDREW, a Baptist minister, was born in Caroline county, Virginia, in 1770. At eighteen, against his father's commands, he joined the Baptists and began to preach. Being ordained in 1791, he labored for the rest of his life (except six months in Richmond) in the counties of Caroline, King and Queen, and King William, in Virginia, though often called to other and more important fields. In 1832, and for many years afterward, Mr. Broaddus was chosen moderator of the Dover Association of Baptist Churches. He died Dec. 1, 1848. His publications are, *A History of the Bible*, 8vo; *A Catechism; A Form of Church Discipline; The Dover and Virginia Collections of Hymns;* and various *Letters* and *Sermons*.—Sprague, *Annals*, vi, 290; Jeter's *Memoir*.

Brocardo, JACOPO, a native of Venice, who became a Protestant in the beginning of the sixteenth century. He was of a visionary turn, and sought to show that the principal events of his time had been predicted in the Bible. He labored to effect a union of all Protestant states, at the head of which his plan was to place Henry IV of France. He wrote a *Mystical and Prophetical Interpretation of Genesis* (Leyden, 1584, 4to), and a similar *Interpretatio* of Leviticus (8vo). He died at Nuremberg in 1600.—Landon, *Ecclesiastical Dictionary*, ii, 416.

Brock, JOHN, a Congregational minister, was a native of Stradbrock, Suffolk Co., Eng. His parents came to New England when he was about 17. He graduated at Harvard 1646. He preached at Rowley and the Isle of Shoals, which place he left to be ordained pastor at Redding, 1662, where he lived until his death, June 18, 1688. He was eminent for piety and usefulness.—Sprague, *Annals*, i, 134.

Brodhead, Jacob, D.D., a minister of the Reformed Dutch Church, was born at Marblehead, New York, in 1782. He graduated at Union College, where he became a tutor in 1802. In 1804 he became pastor of the Reformed Dutch Church at Rhinebeck, and was afterward successively one of the pastors of the Collegiate Church of New York City in 1809, pastor of the First Reformed Dutch Church of Philadelphia, which he established in 1813, and of the church in Broome Street, New York, in 1826. In 1837 he became pastor of a church at Flatbush; in 1841 he removed to Brooklyn as minister of the Central Reformed Protestant Dutch Church of that city. He relinquished pastoral service in 1847, and died at Springfield, Mass., June 5th, 1855. Great tenderness of feeling characterized his preaching and his pastoral intercourse.

Brodhead, John, a Methodist Episcopal minister of importance, born in Monroe Co., Penn., Oct. 22, 1770, travelled two years, from 1794, in N. J. and Md., emigrated to New England in 1796, and was a pioneer and founder of Methodism there and in Canada. In 1811 he settled at New Market, N. H. He was several times elected member of Congress from N. Hampshire. He died April 7, 1838. He was a "*good* man," and "a prince in Israel."—*Minutes of Conferences*, vi, 579; Stevens's *Memorials;* Sprague, *Annals*, vii, 240.

Broidered, prop. רִקְמָה, *rikmah'*, *variegated* work or embroidery; once (Exod. xxviii, 4) תַּשְׁבֵּץ, *tash-bets'*, *tesselated* stuff, i. e. cloth (byssus), woven in checker-work. See EMBROIDERY.

The "broidered hair" (πλέγμα, *twist*) of 1 Tim. ii, 9, refers to the fashionable custom among the Roman ladies of wearing the hair platted, and fixed with crisping-pins (comp. 1 Pet. iii, 3). "The Eastern females," says Sir J. Chardin, "wear their hair very long, and divided into a number of tresses. In Barbary, the ladies have their hair hanging down to the ground, which, after they have collected into one lock, they bind and plat with ribbons. The women nourish their hair with great fondness, which they endeavor to lengthen, by tufts of silk, down to the heels." See HEAD-DRESS.

Brokesby, FRANCIS, an English Non-juror, was born at Stoke in Leicestershire 1637, and educated at Cambridge. He afterward received holy orders, and became rector of Rowley in Yorkshire. He followed the fortunes of the Non-jurors, and died in 1715. His works are, *A Life of Jesus Christ:—A History of the Government of the Christian Church for the first three Centuries and the Beginning of the Fourth* (1712, 8vo):—*On Education* (1710, 8vo):—*A Life of Henry Dodwell*

(1715, 2 vols. 12mo). He is said to have assisted Nelson in the compilation of his "Fasts and Festivals." —Hook, *Eccl. Biog.* iii, 130; Landon, *Eccl. Dict.* ii, 416.

Bromley, THOMAS, one of the English followers of Jacob Böhme (q. v.), was born in Worcester 1629, and was fellow of All-Soul's, Oxford, in Cromwell's time. On the Restoration, he was deprived for nonconformity, and lived afterward with Pordage (q. v.), with whom he joined the PHILADELPHIAN (q. v.) Society of Mystics established by Jane Leade (q. v.). He wrote many mystical works, especially *The Way to the Sabbath of Rest; Journey of the Children of Israel*, etc. He went beyond Böhme in pronouncing marriage unfit for *perfect* Christians. Bromley died in 1691. His works, in German, were published at Frankfort, 1719–32 (2 vols. 8vo).—Mosheim, *Ch. Hist.* iii, 481.

Brood, *νοσσία*, a *nest* of young birds, e. g. of chickens (q. v.), Luke xiii, 34.

Brook (very generally נַחַל, *nachal'*; Sept. and N. T. *χείμαῤῥους*), rather *a torrent*. It is applied, 1. to small streams arising from a subterraneous spring and flowing through a deep valley, such as the Arnon, Jabbok, Kidron, Sorek, etc., and also the brook of the willows, mentioned in Isa. xv, 7; 2. to winter-torrents arising from rains, and which are soon dried up in the warm season (Job vi, 15, 19). Such is the noted river (brook) of Egypt so often mentioned as at the southernmost border of Palestine (Num. xxxiv, 5; Josh. xv, 4, 47); and, in fact, such are most of the brooks and streams of Palestine, which are numerous in winter and early spring, but of which very few survive the beginning of the summer. 3. As this (Heb.) word is applied both to the valley in which a brook runs and to the stream itself, it is sometimes doubtful which is meant (see Gesenius, *Thes.* p. 873). See STREAM.

To deal "deceitfully as a brook," and to pass away "as the stream of brooks" (Job vi, 15), is to deceive our friend when he most needs our help and comfort; because brooks, being temporary streams, are dried up in the heats of summer, and thus the hopes of the traveller are disappointed (see Hackett's *Illustra. of Scripture*, p. 16). See RIVER.

Broth, מָרָק, *marak'*, *soup*, Judg. vi, 19, 20; פָּרָק, *parak'*, *fragments* of bread over which broth is poured, Isa. lxv, 4. See EATING.

Brother (Heb. אָח, *ach* [see ACH–]; Gr. *ἀδελφός*), a term so variously and extensively applied in Scripture that it becomes important carefully to distinguish the different acceptations in which it is used. 1. It denotes a brother in the natural sense, whether the offspring of the same father only (Gen. xlii, 15; xliii, 3; Judg. ix, 21; Matt. i, 2; Luke iii, 1, 19), or of the same mother only (Judg. viii, 19), or of the same father and mother (Gen. xlii, 4; xliv, 20; Luke vi, 14, etc.) 2. A near relative or kinsman by blood, e. g. a nephew (Gen. xiv, 16; xiii, 8; xxiv, 12, 15), or in general a cousin (Matt. xii, 46; John vii, 3; Acts i, 14; Gal. i, 19), or even a husband (Cant. iv, 9). 3. One of the same tribe (2 Sam. x, 13), e. g. a fellow-Levite (Num. viii, 26; xvi, 10; Neh. iii, 1). 4. One born in the same country, descended from the same stock, a fellow-countryman (Judg. xiv, 3; Ezek. ii, 11; iv, 18; Matt. v, 47; Acts iii, 22; Heb. vii, 5), or even of a cognate people (Gen. ix, 25; xvi, 12; xxv, 18; Num. xx, 14). 5. One of equal rank and dignity (Prov. xviii, 9; Matt. xxiii, 8). 6. Disciples, followers, etc. (Matt. xxv, 40; Heb. ii, 11, 12). 7. One of the same faith (Isa. lxvi, 10; Acts ix, 30; xi, 29; 1 Cor. v, xi); from which and other texts it appears that the first converts to the faith of Jesus were known to each other by the title of brethren, till the name of Christians was given to them at Antioch (Acts xi, 26). 8. An associate, colleague in office or dignity, etc. (Ezra iii, 2; 1 Cor. i, 1; 2 Cor. i, 1, etc.). 9. One of the same nature, a fellow-man (Gen. xiii, 8; xxvi, 31; Matt. v, 22, 23, 24; vii, 5; Heb. ii, 17; viii, 11). 10. One beloved, i. e. as a brother, in a direct address (Acts ii, 29; vi, 3; 1 Thess. v, 1). 11. An ally of a confederate nation (Amos i, 9). 12. A friend or associate (Job vi, 15; comp. xix, 13; 1 Kings xix, 13; Neh. v, 10, 14). 13. It is a very favorite Oriental metaphor, as in Job xxx, 29, "I am become a brother to the jackals." 14. It is even applied (in the Heb.) to inanimate things in the phrase "one another" (lit. *a man his brother*), e. g. of the cherubim (Exod. xxv, 20; xxxvii, 9). The term is still used in the East with the same latitude (Hackett's *Illustra. of Script.* p. 118). The Jewish schools, however, distinguish between "brother" and "neighbor;" "brother" meant an Israelite by blood, "neighbor" a proselyte. They allowed neither title to the Gentiles; but Christ and the apostles extended the name "brother" to all Christians, and "neighbor" to all the world, 1 Cor. v, 11; Luke x, 29, 30 (Lightfoot, *Hor. Hebr. ad Matt.* v, 22).

BROTHERS OF OUR LORD.—In Matt. xiii, 55, James, Joses, Simon, and Judas are mentioned as the brothers of Jesus, and in the ensuing verse sisters are also ascribed to him. The Protestant spirit of opposition to the Popish notion about the perpetual virginity of Mary has led many commentators to contend that this must be taken in the literal sense, and that these persons are to be regarded as children whom she bore to her husband Joseph after the birth of Christ. On the whole, we incline to this opinion, seeing that such a supposition is more in agreement with the spirit and letter of the context than any other, and as the force of the allusion to the brothers and sisters of Jesus would be much weakened if more distant relatives are to be understood. Nevertheless, there are some grounds for the other opinion, that these were not natural brothers and sisters, but near relations, probably cousins of Christ. In Matt. xxvii, 56, a James and Joses are described as sons of Mary (certainly not the Virgin); and again a James and Judas are described as sons of Alphæus (Luke vi, 15, 16), which Alphæus is probably the same as Cleophas, husband of Mary, sister of the Virgin (John xix, 25). If, therefore, it were clear that this James, Joses, and Judas are the same that are elsewhere described as the Lord's brothers, this point would be beyond dispute; but as it is, much doubt must always hang over it. See *Jour. Sac. Literature*, July, 1855; *Stud. u. Krit.* 1842, i, 71 sq., 124.—Kitto.

I. It should be observed that in arguing at all against their being the *real* brethren of Jesus, far too much stress has been laid on the assumed indefiniteness of meaning attached to the word "brother" in Scripture. In all the adduced cases (see above), it will be perceived that, when the word is used in any but its proper sense, the context prevents the possibility of confusion; and, indeed, in the only two exceptional instances (not metaphorical), viz. those in which Lot and Jacob are respectively called "brothers" of Abraham and Laban, the word is only extended so far as to mean "nephew;" and it must be remembered that even these exceptions are quoted from a single book, seventeen centuries earlier than the Gospels. If, then, the word "brethren," as repeatedly applied to James, etc., really mean "cousins" or "kinsmen," it will be the *only* instance of such an application in which no data are given to correct the laxity of meaning. Again, no really parallel case can be quoted from the N. T., except in merely rhetorical and tropical passages; whereas, when "nephews" are meant, they are always specified as such, as in Col. iv, 10; Acts xxiii, 16 (Kitto, *The Apostles*, etc. p. 165 sq.). There is therefore no adequate warrant in the language alone to take "brethren" as meaning "relatives," and therefore the *à priori* presumption is in favor of a literal acceptation of the term. We have dwelt the more strongly on this point, because it seems to have been far too easily

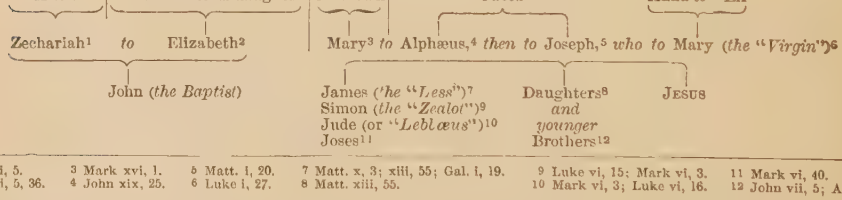
assumed that no importance is to be attached to the mere fact of their being *invariably* called Christ's brethren, whereas this consideration alone goes far to prove that they really were so.

II. There are, however, three traditions respecting them. They are first mentioned (Matt. xiii, 56) in a manner which would certainly lead an unbiassed mind to conclude that they were our Lord's uterine brothers. "Is not this the carpenter's son? is not *his mother* called Mary? *and his brethren* James, and Joses, and Judas, and Simon? *and his sisters*, are they not all with us?" But since we find that there was a "Mary, the mother of James and Joses" (Matt. xxviii, 36), and that a "James and Judas (?)" were sons of Alphæus (Luke vi, 15, 16), the most general tradition is, (I.) That they were all our Lord's first cousins, the sons of Alphæus (or Clopas—not Cleopas, see Alford, *Gk. Test.* Matt. x, 3) and Mary, the sister of the Virgin. This tradition is fully accepted by Jerome (*Cat. Script. Eccl.* 2), Augustine, and the Latin Church generally, and is now the one most commonly received. Yet there seem to be forcible arguments against it; for (1.) The reasoning depends on three assumptions, viz. *a.* that "his mother's sister" (John xix, 25) must be in apposition with "Mary, the wife of Cleophas," which, in case sisters-german are meant, would be improbable, if only on the ground that it supposes two sisters to have had the same name, a supposition substantiated by no parallel cases [Wieseler (comp. Mark xv, 40) thinks that Salome, the wife of Zebedee, is intended by "his mother's sister"]. *b.* That "Mary, the mother of James," was the wife of Alphæus, i. e. that the James intended is "James [the son] of Alphæus" (Ἰάκωβος ὁ Ἁλφαίου). *c.* That Cleophas, or, more correctly, Clopas, whose wife Mary was, is identical with Alphæus; which, however possible, cannot be positively proved. See Alphæus. (2.) If his cousins only were meant, it would be signally untrue that "neither did his brethren believe on him" (John vii, 5 sq.), for in all probability three out of the four (viz. James the Less, Simon [i. e. Zelotes], and Jude, the brother [?] of James) were actual *apostles*. (3.) It is quite unaccountable that these "brethren of the Lord," if they were only his cousins, should be always mentioned in conjunction with the Virgin Mary, and never with their own mother Mary, who was both alive and in constant attendance on our Lord. (4.) They are generally spoken of as *distinct from* the apostles; see Acts i, 14; 1 Cor. ix, 15; and Jude (17) seems almost to imply that he himself was not an apostle.

(II.) A second tradition, accepted by Hilary, Epiphanius, and the Greek fathers generally, makes them the sons of *Joseph* by a former marriage with a certain Escha or Salome, of the tribe of Judah; indeed, Epiphanius (*Hæres.* 29, § 4) even mentions the supposed order of birth of the four sons and two daughters. But Jerome (*Com. in Matt.* xii, 49) slights this as a mere conjecture, borrowed from the "deliramenta Apocryphorum," and Origen says that it was taken from the Gospel of St. Peter. The only ground for its possibility is the apparent difference of age between Joseph and the Virgin.

(III.) They are assumed by many to have been the offspring of a Levirate marriage between Joseph and the wife of his deceased brother Clopas. This, although a mere hypothesis, is the only one that actually meets all the conditions of the problem. For the discussion of the details of this adjustment, see James; Mary. The accompanying table exhibits the whole subject in one view, with the passages bearing upon it, and the adjustment proposed of this difficult question (see *Meth. Quar. Review*, 1851, p. 671-672).

PROBABLE SCHEME OF CHRIST'S IMMEDIATE RELATIVES.



1 Luke i, 5. 3 Mark xvi, 1. 5 Matt. i, 20. 7 Matt. x, 3; xiii, 55; Gal. i, 19. 9 Luke vi, 15; Mark vi, 3. 11 Mark vi, 40.
2 Luke i, 5, 36. 4 John xix, 25. 6 Luke i, 27. 8 Matt. xiii, 55. 10 Mark vi, 3; Luke vi, 16. 12 John vii, 5; Acts i, 14.

III. The arguments *against* their being the sons of the Virgin after the birth of our Lord are founded on (1.) the almost constant tradition of her perpetual virginity (ἀειπαρθενία). St. Basil (*Serm. de S. Nativ.*) even records a story that "Zechary was slain by the Jews between the porch and the altar" for affirming her to be a virgin *after* as well as before the birth of her most holy Son (Jer. Taylor, *Duct. Dubit.* ii, 3, 4). Still, the tradition was *not* universal: it was denied, for instance, by large numbers called Antidicomarianitæ and Helvidiani. To quote Ezek. xliv, 2, as any *argument* on the question is plainly idle. (2.) On the fact that upon the cross Christ commended his mother to the care of the apostle John; but this is easily explicable on the ground of his brethren's apparent disbelief in him at that time, though they seem to have been converted very soon afterward; or better, perhaps, on the ground of their youth at the time. (3.) On the identity of their names with those of the sons of Alphæus. Whatever force there may be in this argument is retained by the above Levirate scheme.

On the other hand, the arguments *for* their being our Lord's uterine brothers are numerous, and, *taken collectively*, to an unprejudiced mind almost irresistible, although singly they are open to objections: e. g. (1.) The words "first-born son" (πρωτότοκος υἱός), Luke ii, 7. (2.) Matt. i, 25, "knew her not till she had brought forth" (οὐκ ἐγίγνωσκεν αὐτὴν ἕως οὗ ἔτεκεν), etc., to which Alford justly remarks only one meaning *could* have been attached but for preconceived theories about the Virginity. (3.) The general tone of the Gospels on the subject, since they are *constantly* spoken of *with* the Virgin Mary, and with no shadow of a hint that they were not her own children (Matt. xii, 46; Mark iii, 31, etc.). It can, we think, be hardly denied that any one of these arguments is singly stronger than those produced on the other side.—Smith, s. v. See Jesus.

"BROTHER" (*Frater*) was the common appellation given by Christians to each other in the early Church. See Brethren. In the Roman Church it came to be especially applied to monks. When those monks who were priests assumed the name of *Fathers* (Patres), the name *brothers* was reserved to the members who were not ordained. Since the 13th century this title has also been given to the begging monks, in distinction from the other orders of monks. In the Protestant churches it is common for ministers to address each other by the name brother.

Brothers of Christian Instruction. See SCHOOL BROTHERS, CONGREGATIONS OF.

Brothers of St. Joseph. See JOSEPH, ST., BROTHERS OF.

Brothers of the Society of Mary. See MARY, BROTHERS OF THE SOCIETY OF.

Brothers of the Christian Doctrine. See SCHOOL BROTHERS, CONGREGATIONS OF.

Brothers of the Christian Schools. See SCHOOL BROTHERS, CONGREGATIONS OF.

Brothers of the Holy Family. See HOLY FAMILY, BROTHERS OF THE.

Brothers, RICHARD, an enthusiast and pretended prophet, was a lieutenant in the British navy, which he quitted in 1789. Declining to take the oath required on receipt of half pay, he was very near dying of hunger, and was ultimately taken to a workhouse. From the year 1790 Brothers dates his first call. On May 12, 1792, he sent letters to the king, ministers of state, and speaker of the House of Commons, stating that he was commanded by God to go to the Parliament-house on the 17th of that month, and inform the members for their safety that the time was come for the fulfilment of the 7th chapter of Daniel. Accordingly, on the day named, he presented himself at the door of the House of Commons, and, according to his own account, met with a very scurvy reception. Having some time after prophesied the death of the king, the destruction of the monarchy, and that the crown should be delivered up to him, he was committed to Newgate, where, if his statement be true, he was treated with great cruelty. On his liberation, he continued what he denominated his ministry with renewed energy, and obtained many followers. While the more rational part of the community were laughing at the prophet, there were some persons of liberal education and of good ability who maintained the divinity of his mission. Among these, Nathaniel Brassey Halhed, Esq., M. P. for Lymington, and Mr. Sharp, an eminent engraver, were the most zealous: they published numerous pamphlets and testimonials in his favor, and others to the same effect appeared by Bryan, Wright, Mr. Weatherall, an apothecary, and a Mrs. Green. Among other things, Halhed bore testimony to his prophesying correctly the death of the three emperors of Germany. Among several strange letters which Brothers published was one entitled "A Letter from Mr. Brothers to Miss Cott, the recorded Daughter of King David, and future Queen of the Hebrews, with an Address to the Members of his Britannic Majesty's Council" (1798). Such an effect had these and other similar writings on people of weak understanding, that many persons sold their goods and prepared themselves to accompany the prophet to his New Jerusalem, which was to be built on both sides of the River Jordan, and where he was to arrive in the year 1795. Jerusalem was then to become the capital of the world; and in the year 1798, when the complete restoration of the Jews was to take place, he was to be revealed as the prince and ruler of the Jews, and the governor of all nations, for which office he appears to have had a greater predilection than for that of president of the council or chancellor of the exchequer, which he said God offered for his acceptance. Taken altogether, the writings of Brothers are a curious jumble of reason and insanity, with no small number of contradictions. He was placed in a lunatic asylum, from which he was released in 1806, and died in 1824. One of his disciples, Finlayson, published in 1849 a book called *The Last Trumpet*, more fanciful, if possible, than Brothers's own book. There are still a few of his disciples left in England.—*English Cyclop.* s. v.

Brother's Wife (יְבִמְתּ, *yebe'meth*, Deut. xxv, 7; "sister-in-law," Ruth, i, 15). See AFFINITY.

Broughton, Hugh, was born at Oldbury, Shropshire, 1549, and educated at Cambridge, where he became conspicuous for his knowledge of Hebrew. He afterward proceeded to London, where he became a popular preacher. In 1588 he published his *Concent of Scripture*, a kind of Scripture chronology and genealogies. Broughton was desirous of translating the New Testament into Hebrew, but received no encouragement. Lightfoot pronounces a high eulogium on his rabbinical learning. He was certainly one of the best Hebrew scholars of his time, and had translated the Apocrypha into Hebrew; but his pride and ill temper hindered his advancement in the Church. He died in London, Aug. 4, 1612. Most of his works were collected under the title, *The Works of the great Albionean Divine, renowned in many Lands for rare Skill in Salem's and Athens' Tongues*, etc. (Lond. 1662, fol.).—*New Gen. Biog. Dict.* v, 97; Allibone, i, 255; Darling, *Cyclopædia Bibliographica*, i, 447.

Broughton, Richard, a Romanist, born at Stukeley, Huntingdonshire, and educated at Rheims. He took priest's orders in 1593; was sent into England as a missionary, and died in 1634. His principal works are, *An Ecclesiastical History of Great Britain, from the Nativity to the Conversion of the Saxons* (Douay, 1633, fol.):—*A true Memorial of the ancient religious State of Great Britain in the Time of the Britons* (1650, 8vo):—*Monasticon Britannicum* (1655, 8vo).—*New Gen. Biog. Dict.* v, 97; Landon, *Eccl. Dict.* ii, 418.

Broughton, Thomas, a learned divine, born in London July 5, 1704, and educated at Eton and Cambridge, received orders in 1727. After various preferments he became vicar of Bedminster, 1744, and prebendary of Salisbury. He died December 21, 1774. Among his works is *Christianity distinct from the Religion of Nature*, a reply to the infidel work "Christianity as old as the Creation" (Lond. 1732, 8vo); various lives in the *Biographia Britannica*, and the *Bibliotheca Historico-Sacra*, a historical dictionary of all religions (Lond. 1737-39, 2 vols. fol.).—*New Gen. Biog. Dict.* v, 97; Landon, *Eccl. Dict.* ii, 418.

Brousson, CLAUDE, a French Protestant advocate and martyr, born at Nismes 1647. In his house at Toulouse the deputies of the Protestant churches assembled in 1683, when it was resolved that the religious meetings of the Protestants should be continued after the revocation of the Edict of Nantes. Brousson retired to Geneva and Lausanne, and, having been ordained, preached from place to place in France, Holland, and Germany. His labors led finally to the establishment of the "Churches of the Desert." See COURT, ANTHONY. Being arrested at Oleron in 1698, he was broken on the wheel at Montpellier. He left, among other writings, *L'état des Réformés de France* (Switzerland, 1684; Hague, 1685):—*Lettres au clergé de France*:—*Lettres des protestans de France à tous les autres protestans de l'Europe* (Berlin, 1688):—*Relation sommaire des merveilles que Dieu fait en France dans les Cévennes* (1694, 8vo). See Peyrat, *Hist. des Pasteurs de desert* (Paris, 1842, 2 vols.); Weiss, *Histoire des Réfugiés Protestants.*—Hoefer, *Biog. Générale*, v, 538.

Brow (מֵצַח, *me'tsach*, Isa. xlviii, 4, the *forehead*, as elsewhere rendered; ἐφρύς, the *edge* of a hill, Luke iv, 29). See EYE.

Brown (חוּם, *chum*, literally *scorched*), i. e. *black*, the term applied to dark-colored sheep in a flock (Gen. xxx, 32-40). See COLOR.

Brown, Alexander Blaine, D.D., a Presbyterian minister, son of the Rev. Matthew Brown, D.D., was born Aug. 1, 1808, at Washington, Pa., and graduated at Jefferson College in 1825. He studied theology at Alleghany, and was licensed to preach in October, 1831. After spending some time as a missionary in Virginia, he became pastor at Birmingham, near

Pittsburgh, in 1833; he afterward served the churches in Niles, Michigan, and Portsmouth, Ohio, till 1841, when he became professor of Belles-Lettres in Jefferson College. In October, 1847, he became president of the college, and served with great fidelity and success until 1856, when ill health compelled him to resign. He died at Centre, September 8, 1863. As a teacher he was accurate, instructive, and systematic. As a preacher he was always edifying, and he rose occasionally to the highest eloquence.—Wilson, *Presbyterian Almanac*, 1864, p. 98.

Brown, Francis, D.D., was born at Chester, N. H., Jan. 11, 1784. He graduated at Dartmouth College 1806, and a year after his graduation became tutor in the college, where he remained till 1809. He was ordained pastor in North Yarmouth, Me., in 1810. In 1815 he was elected president of Dartmouth College, and remained in this position until his death, July 27, 1820. He was made D.D. 1819 by Hamilton and Williams colleges. He published *Calvin and Calvinism defended against certain injurious Representations contained in a Pamphlet entitled* "A Sketch of the Life and Doctrine of the celebrated John Calvin" (1815); *A Reply to the Rev. Martin Ruter's Letter relating to Calvin and Calvinism* (1815); and several occasional sermons.—Sprague, *Annals*, ii, 516.

Brown, Isaac V., D.D., a Presbyterian minister, was born in Somerset Co., N. J., Nov. 4, 1784; graduated at Nassau Hall, Princeton, and studied theology with Dr. Woodhull, of Freehold; was ordained by the New Brunswick Presbytery as pastor at Lawrenceville, N. J., where he established the now celebrated Lawrenceville Classical and Commercial Boarding-school. He remained at its head until 1833, when he removed to Mount Holly. He passed the remainder of his life in that vicinity, preaching, but especially devoted to literary labors. He died April 19, 1861. He was one of the founders of the American Colonization Society, and labored for it earnestly. He published *Life of Robert Finley, D.D.*, a work on *The Unity of the Human Race*, and *A Historical Vindication of the Abrogation of the Plan of Union by the Presbyterian Church in the U. S. A.*—Wilson, *Presbyterian Almanac*, 1862.

Brown, James Caldwell, D.D., a Presbyterian minister (O. S.), was born at St. Clairsville, Ohio, in Oct. 1815. In his 16th year he entered Jefferson College, Pa., as a freshman, and while there he united with the Church. From Jefferson College he passed to the Western Theological Seminary at Alleghany, Pa., where he remained two years, and finally graduated at the Theological Seminary at Columbia, S. C. He was licensed to preach by the Presbytery of Harmony, S. C. He went in 1839 to Indiana, to do missionary work in the wild counties lying along the southern end of Lake Michigan. He settled at Valparaiso, Porter County, where he preached for twenty-one years, and built up the largest Presbyterian Church in Northern Indiana. In fact, nearly every Presbyterian Church within a circuit of thirty miles was organized by him. In 1859 he received the degree of D.D. simultaneously from Jefferson and Hanover colleges. In 1860 he resigned his charge in Valparaiso to become the general agent of the Theological Seminary of the Northwest at Chicago, Illinois. Before resigning his charge, he initiated measures which resulted in the establishment of a Presbyterian institution. The outbreak of the rebellion hindered him from accomplishing any thing as general agent of the Theological Seminary. In the winter of 1861 he preached as a supply to the church in South Bend, Ind., and while there he was elected chaplain of the 48th Indiana Volunteers. He joined his regiment in May, 1862, and was with it in Tennessee, Mississippi, and Alabama. Being attacked with camp diarrhœa, he was ordered home to recruit his health, but was only able to reach Paducah, Ky., where he died July 24, 1862.—Wilson, *Presbyterian Almanac*, 1863, p. 132.

Brown, James Moore, D.D., a clergyman of the Old School Presbyterian Church, was born in the Valley of Virginia, Sept. 13, 1799. He was educated at Washington College, Lexington, Va., where he also studied theology under Dr. Geo. A. Baxter. He was licensed by Lexington Presbytery at Mossy Creek Church, Rockingham County, Va., April 13, 1824. On Sept. 30, 1826, he was ordained and installed pastor over the churches of Gerardstown, Tuscarora, and Falling Waters, in Berkeley County, Va., within the bounds of Westchester Presbytery. The bounds of his congregation extended about thirty miles along the base of North Mountain, and there he labored, like an apostle, faithfully and successfully, exploring and establishing preaching places in destitute places around him, until, in 1835, at the earnest solicitation of the synods of Virginia and North Carolina, he undertook an agency for the cause of missions, and removed to Prince Edward County as a more central location for his work. In April, 1837, he received and accepted a call to the church of Kanawha, West Virginia, where he labored for twenty-five years. On a journey home from Frankfort, Va., where he had attended the death-bed of his daughter, he was taken sick at Lewisburg, and there died, June 8, 1862.—Wilson, *Presbyterian Almanac*, 1863, p. 135.

Brown, John, D.D., Vicar of Newcastle, born in Northumberland 1715, and educated at Cambridge, was made rector of Great Horkesley, Essex, 1715, and vicar of St. Nicholas, Newcastle, 1758. He committed suicide, in a fit of insanity, 1766. He was an ingenious writer, of more talent than learning. He wrote *An Estimate of the Manners and Principles of the Times* (Lond. 1757–58, 2 vols. 8vo), which was very popular; *Sermons on Various Subjects* (Lond. 1764, 8vo); *Essays on Shaftesbury's Characteristics* (Lond. 1784, 5th ed.); and other minor works.

Brown, John, of Haddington, was born at Kerpoo, Perthshire, Scotland, 1722. His early education was neglected, and he taught school to support himself during his preparatory studies. In the Burgher (q. v.) schism in the Secession Church he joined the moderate party; and, after studying under Ebenezer Erskine, he was licensed in 1750. His parochial duties being limited, he adopted a plan of daily study to which he kept rigidly through life. By patient industry he became acquainted with the Oriental languages, as well as the classical and modern: but he applied all his learning to divinity and Biblical literature. In 1768 he became professor of divinity to the Associate Synod, and held the office till his death, June 19, 1787. His chief works are *Dictionary of the Bible* (Lond. 1769, 2 vols. 8vo; often reprinted):—*Self-interpreting Bible* (Lond. 4to; often reprinted):—*Compendious History of the British Churches* (Edinb. 1823, new ed. 2 vols. 8vo):—*Concordance to Scripture* (Lond. 1816, 18mo):—*Harmony of Prophecies* (Lond. 1800, 12mo, new ed.); besides minor writings.—Jamieson, *Relig. Biog.* p. 71; Allibone, *Dict. of Authors*, i, 257.

Brown, John, D.D., a Presbyterian minister, was born in Co. Antrim, Ireland, June 16, 1763. His father emigrated to South Carolina, and the son's early education was limited. At 16 he entered the Revolutionary army as a volunteer. After the war he studied theology, and in 1783 was licensed to preach, and became pastor of Waxhaw Church, S. C. In 1809 he was appointed professor of Moral Philosophy in the College of S. C., and in 1811 president of the University of Georgia. He was made D.D. at Princeton 1811. His services in the university were faithfully discharged for many years, and on retiring he devoted himself again to pastoral work in Georgia. He died Dec. 11, 1842.—Sprague, *Annals*, iii, 536.

Brown, John, D.D., a minister of the German

Reformed Church, was born near Bremen, July 21st, 1771. He was early pious, and from boyhood had a strong desire to go to America, and emigrated in 1797. He studied theology with Rev. Philip Stoeck, in Chambersburg, Penn., was licensed by the Synod of the German Reformed Church in 1800, and ordained in 1803. He took charge of long-neglected and scattered congregations in the Valley of Virginia. His labors extended over a wide field, including six counties, and in the earlier part of his ministry he travelled to his appointments on foot, staff in hand. Though often tempted by calls from abroad, he labored in the same field—having been relieved of parts of it from time to time by other ministers coming to his assistance—up to the time of his death, Jan. 26th, 1850, almost half a century. In 1818 he published, in the German language, a volume of 400 pages, being a kind of Pastoral Address to the Germans of Virginia, which exerted a happy influence on the minds and hearts of those for whose good it was intended. Dr. Brown was possessed of fine talents, earnestly pious, mild, affectionate, and patriarchal in his spirit, widely useful and greatly beloved wherever he was known. He preached only in the German language.

Brown, John, D.D. (grandson of Brown of Haddington), one of the most eminent of modern Scottish divines, was born July 12, 1784, at Whitburn, Scotland, and educated in literature and theology in the "Secession School." Soon after he was licensed as a probationer, and he received a call from the Burgher congregation at Biggar, to the pastoral charge of which he was ordained in 1806. In 1821 he became pastor of the United Secession Church, Rose Street, Edinburgh, and, on the death of Dr. James Hall, he succeeded that minister as pastor of Broughton Place Church, Edinburgh. The Burgher and Anti-burgher Seceders having united in 1820 under the name of the United Associate Synod, Dr. Brown was chosen one of their professors of divinity in 1835. The body to which he belonged was merged in 1849 in the United Presbyterian Church (q. v.). He held his post as professor, with the pastoral charge of the United Presbyterian Church, Broughton Place, Edinburgh, till his death, Oct. 13th, 1858. Dr. Brown was greatly respected and loved as an eminent pulpit orator, and his sterling Christian character and amiable and warm piety commended him to the esteem and affection of all the people of God who knew him, however separated among men by different names. What Dr. Chalmers was in the Free Church, what Dr. Wardlaw was among Congregationalists, what Dr. Bunting was among Wesleyans, that was Dr. Brown among United Presbyterians. All these great men belonged, in one sense, specially to their respective denominations, but in another and far higher sense they belonged to the Christian world, and were equally esteemed and beloved by Christians of all denominations. He was a very voluminous writer, as he was in the habit of publishing his Divinity Lectures, and also many of his congregational lectures. In theology he is probably to be classed with moderate Calvinists or Baxterians, and this type of doctrine prevails in the United Presbyterian Church. His writings include *The Law of Christ respecting Civil Obedience* (Lond. 1839, 3d ed. 8vo):—*Expository Lectures on 1 Peter* (Edinb. 2d ed. 1849, 2 vols. 8vo; N. Y. 8vo):—*Discourses and Sayings of our Lord Jesus Christ* (Edinb. 1850, 3 vols. 8vo; N. Y. 1854, 2 vols 8vo)·—*Exposition of Lord's Prayer* (Lond. 1850, 8vo):—*Sufferings and Glories of Messiah* (N. Y. 8vo, 1855), besides a number of practical treatises.—Darling, *Cyclop. Bibliog.* p. 454; *Meth. Qu. Rev.* 1854, p. 464; *N. Brit. Rev.* Aug. 1860.

Brown, John, D.D., a Congregational minister, was born in Brooklyn, Conn., July 4, 1786, and graduated in Dartmouth in 1809. In 1811 he was appointed tutor in Dartmouth, where he remained two years. On Dec. 8, 1813, he was ordained pastor in Cazenovia, N. Y. He was made D.D. by Union College 1827. In 1829 he was ordained pastor of Pine Street Church, Boston. He removed to Hadley, Mass., 1831, and labored there as pastor until his death, March 22, 1839. Two sermons on baptism are his only publications.—Sprague, *Annals*, ii, 589.

Brown, Matthew, D.D., LL.D., a Presbyterian minister, was born in Northumberland Co., Pa., in 1776. He graduated at Dickinson College, Carlisle, in 1794, commenced the study of theology about 1796, and was licensed by the presbytery of Carlisle Oct. 3, 1799. After having for some time had the charge of the congregation of Mifflin and Lost Creek, he became in 1805 pastor of the congregation of Washington, Pa., and principal of the Washington Academy, the latter being in 1806 merged in the Washington College. Mr. Brown was elected first president of the college, which situation he filled until Dec., 1816, still remaining pastor of his congregation. After leaving Washington College, he declined the presidency of Centre College, Danville, Ky.; yet in 1822 he accepted that of Jefferson College at Cannonsburg, which office he filled with distinguished success for twenty-three years. In 1823 he was made D.D. by the College of N. J., and subsequently LL.D. by Lafayette and Jefferson colleges. After a time he became also pastor of the congregation at Cannonsburg, and continued as such until his health compelled him to tender his resignation of the presidency of the college in 1845; yet his labors in the pulpit did not wholly cease till near the close of life. He died at Pittsburg July 29, 1853. He published *A Memoir of the Rev. Obadiah Jennings, D.D.* (1832):—*Extracts from Lectures by Dr. Chas. Nisbet, President of Dickinson College, with Remarks from other Writers* (1840), with a number of occasional sermons and addresses.—Sprague, *Annals*, iv, 256.

Brown, Robert. See Brownists.

Brown, William Lawrence, D.D., an eminent Scotch divine, born in 1755, was educated at St Andrew's, Aberdeen, and at Utrecht. In 1778 he became minister of the English Church in Utrecht; in 1795 he removed to Scotland and became professor of divinity at Aberdeen, and afterward principal of Marischal College. He died in 1830. His writings include *Sermons* (Edinb. 1803, 8vo):—*Comparison of Christianity with other Forms of Religion* (Edinb. 1826, 2 vols. 8vo):—*Essay on the Existence of a Supreme Creator* (Edinb. 1816, 8vo), which obtained the Burnet prize of £1250.

Browne, Arthur, the only Episcopalian minister in New Hampshire till after the Revolution, was born in Drogheda, Ireland, in 1699, educated at Trinity College, Dublin, and emigrated as missionary to America in 1729, becoming rector of King's Chapel in Providence, R. I., in the following year. In 1736 he removed to Portsmouth, N. H., where he labored for 37 years. He died in 1773 much lamented.—Sprague, *Annals*, v, 76.

Browne, George, D.D., archbishop of Dublin, the first prelate who embraced the Reformation in Ireland. He was originally a friar of the order of St. Augustine, took the degree of D.D. in 1534, and in 1535 was made archbishop of Dublin. When Henry the Eighth ordered the monasteries to be destroyed, Archbishop Browne immediately ordered that every vestige of superstitious relics, of which there were many in the two cathedrals of Dublin, should be removed. He afterward caused the same to be done in the other churches of his diocese, and supplied their places with the Creed, the Ten Commandments, and the Lord's Prayer. In 1545, a command having been issued that the Liturgy of King Edward the Sixth should be compiled, it was violently opposed, and only by Browne's party received. Accordingly, on Easter day following, it was read in Christ Church, Dublin, in the presence of the mayor and the bailiffs of that

city; when the archbishop delivered a judicious, learned, and able sermon against keeping the Bible in the Latin tongue and the worship of images. In October, 1551, the title of primate of all Ireland was conferred on Browne. On account of his zeal in the Reformation, he was deprived of his see by Queen Mary in 1554. He died in the year 1556.—Jones, *Christian Biog.* p. 71; Hook, *Eccl. Biog.* iii, 175.

Browne, Simon, a Dissenting minister of England, was born about 1680 at Shepton Mallet, Somersetshire. He served Dissenting congregations of Portsmouth and, afterward, of London until 1723, when grief for the loss of his wife and his son made him deranged on the subject of Christ's humanity, concerning which he maintained that the Supreme Being, though retaining the human shape and the faculty of speaking, "had all the while no more notion of what he said than a parrot." He gave up his charge, and refused to join in any act of worship. Yet while under this delusion he wrote very able works against Woolston (*Remarks on the Miracles of our Saviour*, 1732), and against Tindal (*Defence of the Religion of Nature*, 1732), besides a Greek and a Latin Dictionary, and a vol. of *Hymns*. He died in 1732. See Wilson, *Dissenting Churches*, ii, 338.

Browne, Sir Thomas, M.D., the distinguished author of the *Religio Medici*, was born in London 1605. His early education was received at Winchester and Oxford. He studied medicine subsequently, and took his degree at Leyden in 1633. In 1636 he settled at Norwich, where he remained as a practitioner during the rest of his life. His famous work, the *Religio Medici*, was first published surreptitiously 1642, but afterward given to the world in a new edition by the author himself. This work, on its first appearance, drew down upon the author many grave charges against his orthodoxy and even his Christian belief, which were triumphantly refuted by Browne, who was the most sincerely religious of men. It has been very often reprinted. The *Religio Medici* was followed by the *Treatise on Vulgar Errors* (1646), the *Hydriotaphia, or a Treatise on Urn Burials* (1648), and the *Garden of Cyrus* (1658). His *Christian Morals* was published after his death by Dr. Jeffrey (1716). Browne died in 1682. The works of Sir Thomas Browne are marked with the odd conceits and errors of his age, but are remarkable for their majestic eloquence and wealth of illustration. His life by Dr. Johnson was prefixed in 1756 to a second edition of *Christian Morals*. The Anglo-Latinity of Sir Thomas Browne is believed to have had a great influence on the style of Dr. Johnson. It is a style too peculiar and idiomatic ever to be generally liked, but Browne wrote at a time when our language was in a state of transition, and had scarcely assumed any fixed character. If it be blamed as too Latinized, it may be answered that it would be difficult to substitute adequate English words for those which he has employed, and that he by no means seeks to give false elevation to a mean idea by sounding phrases, but that he is compelled, by the remoteness of that idea from ordinary apprehensions, to adopt extraordinary modes of speech. Coleridge (*Literary Remains*, vol. ii) has borne strong testimony to the great intellectual power, as well as to the quaint humor, extensive learning, and striking originality of the "philosopher of Norwich." Browne was in his own day charged with scepticism, and the charge has been repeated in later times, but many passages occur in the *Religio Medici* and elsewhere, which show Browne to be a firm and sincere Christian, although, perhaps, not free from certain fanciful prejudices. His *Inquiry into Vulgar Errors* may be almost received as an encyclopædia of contemporary knowledge. For critical remarks on Browne, besides the writers above named, see *Edinb. Rev.* lxiv, 1; *North Am. Rev.* xxi, 19; *Meth. Qu. Rev.* 1851, p. 280. His writings are collected in his *Works, with Life and Corresp.* (Lond. 1836, 4 vols. 8vo).

Brownell, Thomas C., D.D., bishop of the Protestant Episcopal Church in the State of Connecticut, was born at Westport, Mass., October 19, 1779. He entered the College of Rhode Island (now Brown University) in 1800; removed, with President Maxcy, to Union College in 1802, and graduated there in 1804. His mind had before this time been drawn to the study of theology, but the difficulties of the Calvinistic system perplexed and repelled him from the ministry. When the Rev. Dr. Nott, under whose direction he had placed himself in his theological studies, was elevated to the presidency of Union College, he (Brownell) was made tutor in Latin and Greek. Two years later he was appointed professor of Belles-Lettres and Moral Philosophy, and after two years was transferred to the chair of Chemistry and Mineralogy. In 1809 he visited Europe, and spent a year in attending lectures and travelling over Great Britain, chiefly on foot. It was during these pedestrian peregrinations that he, with a companion, was on one occasion arrested on suspicion of being concerned in a robbery and murder—a charge ludicrously inconsistent with his harmless character. In 1810 he returned to America, and entered on the duties of his professorship. He had been bred a Congregationalist, but in 1813 he united with the Protestant Episcopal Church. In 1816 he was ordained deacon and priest, and some time after became one of the ministers of Trinity Church, New York. In 1819 he was elected bishop of Connecticut, and was consecrated on the 27th day of October. His administration of his diocese was eminently wise and successful. In the interest of domestic missions, he made a laborious journey to survey the Mississippi country as far as New Orleans. In 1824 he was the chief instrument in founding Washington College (now Trinity College), of which he was president until 1831. When, in that year, the pressing duties of the episcopate compelled him to relinquish the presidency of the college, he was made its chancellor, and continued to occupy that dignity up to the time of his death. In 1851, when the burden of age and the sense of growing infirmities admonished him to retire from active service, an assistant bishop was chosen at his request. In 1852, the death of Bishop Chase elevated him to the dignity of presiding bishop, and he held it for thirteen years. His last years were spent in peaceful retirement, and he died at Hartford, January 13, 1865. Among his publications are, *A Commentary on the Common Prayer* (N. Y. 1846, and often, imp. 8vo); *Consolation for the Afflicted*, 18mo; *Christian's Walk and Cons lation*, 18mo; *Exhortation to Repentance*, 18mo; *Family Prayer-book*; and some smaller practical works.—*American Church Review*, July, 1865, p. 261; Allibone, *Dict. of Authors*, i, 266.

Brownists, a sect of Puritans so called from their leader, Robert Brown. He was born, it is supposed, at Tottthorp, Rutland, and educated at Bennet College, Cambridge. His Puritanism was first of the school of Cartwright, but he soon went far beyond his master. He went about the country inveighing against the discipline and ceremonies of the Church of England, and exhorting the people by no means to comply with them. In the year 1580 the Bishop of Norwich caused him to be taken into custody, but he was soon released. In 1582 he published a book entitled *The Life and Manners of true Christians*, to which was prefixed, *A Treatise of Reformation without tarrying for any*. He was again taken into custody, but released on the intercession of his relative the lord treasurer. For years afterward he travelled through various parts of the country, preaching against bishops, ceremonies, ecclesiastical courts, ordaining of ministers, etc., for which, as he afterward boasted, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day. At length he formed a separate congregation on his own principles; but, being forced to leave the kingdom by persecution, they accompanied Brown to Middleburg in Holland.

Neal observes that "when this handful of people were delivered from the bishops, they crumbled into parties among themselves, insomuch that Brown, being weary of his office, returned into England in the year 1589, and, having renounced his principles of separation, became rector of a church in Northamptonshire. Here he lived an idle and dissolute life (according to Fuller, bk. x, p. 263), far from that Sabbatarian strictness that his followers aspired after. He had a wife, with whom he did not live for many years, and a church in which he never preached. At length, being poor and proud, he struck the constable of his parish for demanding a rate of him; and being beloved by nobody, the officer summoned him before Sir Rowland St. John, who committed him to Northampton jail. The decrepit old man, not being able to walk, was carried thither upon a feather-bed in a cart, where he fell sick and died in the year 1630, and eighty-first year of his age." After Brown's death his principles continued to gather strength in England. The Brownists were subsequently known both in England and Holland by the name of Independents. But the present very large and important community known as the Independents do not acknowledge Brown as the founder of the sect; they assert, on the contrary, that the distinguishing sentiments adopted by Brown and his followers had been professed in England, and churches established in accordance with their rules, before the time when Brown formed a separate congregation. Neal enumerates the leading principles of the Brownists as follows; "The Brownists did not differ from the Church of England in any articles of faith, but they were very rigid and narrow in points of discipline. They denied the Church of England to be a true Church, and her ministers to be rightly ordained. They maintained the discipline of the Church of England to be popish and anti-Christian, and all her ordinances and sacraments invalid. They apprehended, according to Scripture, that every church ought to be confined within the limits of a single congregation, and that the government should be democratical. The whole power of admitting and excluding members, with the deciding of all controversies, was in the brotherhood. Their church officers, for preaching the word and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting and prayer, and imposition of the hands of some of the brethren. They did not allow the priesthood to be a distinct order, or to give a man an indelible character; but as the vote of the brotherhood made him an officer, and gave him authority to preach and administer the sacraments among them, so the same power could discharge him from his office, and reduce him to the state of a private brother. Every church or society of Christians meeting in one place was, according to the Brownists, a body corporate, having full power within itself to admit and exclude members, to choose and ordain officers, and, when the good of the society required it, to depose them, without being accountable to classes, convocations, synods, councils, or any jurisdiction whatsoever."—Neal, *Hist. of Puritans*, i, 245-6; Mosheim, *Ch. History*, iii, 181, 412. See CONGREGATIONALISTS; INDEPENDENTS.

Brownlee, WILLIAM C., D.D., an eminent minister of the Reformed Dutch Church, was born at Torfoot, Lanarkshire, Scotland, in 1784. He pursued his course of studies in the University of Glasgow for five years, when he took his degree of Master of Arts, and united with the Church in early life. Immediately after receiving his license to preach in 1808 he married and emigrated to America, and was first settled in two associate churches of Washington Co., Penn. Thence he was called (1813) to the Associate Church in Philadelphia. In 1815 he became rector of the grammar-school in what is now Rutgers College, New Brunswick. In 1817 he was called to the pastorate of the Presbyterian Church at Baskinridge, New Jersey. In 1826 he was installed as one of the ministers of the Collegiate Reformed Dutch Church in New York. About 1843 Dr. Brownlee was prostrated by an apoplectic stroke, which paralyzed one side of his body. From this he slowly and gradually recovered, resuming a certain degree of mental and bodily health, but was never after able to engage in active duty. He died in New York, Feb. 10, 1860. Dr. Brownlee was a very earnest opponent of Romanism, and was engaged in the controversy with Bishop Hughes and others for years. Among his publications are *A Treatise on Popery* (N. Y. 18mo):—*The Roman Catholic Controversy* (Phila. 8vo):—*Lights and Shadows of Christian Life* (N. York, 12mo):—*Inquiry into the Principles of the Quakers* (12mo):—*Christian Youths' Book* (18mo):—*Brownlee on Baptism* (24mo):—*Christian Father at Home* (12mo):—*On the Deity of Christ* (24mo), etc., and several pamphlets and premium tracts, besides editing the *Dutch Church Magazine* through four consecutive volumes. "Stored with knowledge, familiar with almost every department of learning, he possessed a ready facility in bringing his enlarged resources to bear on matters of practical utility with great effect, and, pioneer in the Catholic controversy, he was mainly instrumental in rousing the attention of the community to a system then regarded by him, and now regarded by very many, as fraught with danger to our cherished liberties. In this cause his zeal was ardent, his courage indomitable, his efforts unmeasured, and his ability and eloquence admitted by all. His sermons and lectures were from year to year listened to by eager crowds. Dr. Brownlee usually preached without being trammelled by the use of notes, either extemporaneously, or having written and committed his discourses to memory. The general character of his preaching was argumentative, but enlivened and illustrated by flashes of fancy, brilliant and beautiful. His views of Christian doctrine were thoroughly of the Calvinistic school."—Dr. Knox, in the *Christian Intelligencer*, Feb. 16, 1860; *Memorial of the Rev. Dr. Brownlee* (N. Y. 1860).

Brownrig, RALPH (Lat. *Brunricus*), bishop of Exeter, was born at Ipswich in 1592, and educated at Cambridge, where he became master of Catharine Hall. In 1621 he became prebendary of Ely, and in 1631 archdeacon of Coventry. In 1641 he was nominated to the see of Exeter, and elected March 31, 1642. In 1645 he was ejected from his mastership on account of a loyal sermon which he preached before the university; and having been also deprived by the Parliament of the free exercise of his episcopal powers, and of the revenues of his see, he was obliged to retire to the house of Mr. Rich, in Berkshire, where he lived in private until the year before his death, when he was permitted to preach at the Temple. He died Dec. 7, 1659. He was an excellent scholar and preacher; his sermons were edited by his successor, Bishop Gauden, with a life of Brownrig (Lond. 1665, 2 vols. fol.), reprinted with 25 other sermons (1674, 3 vols. fol.).—Hook, *Eccl. Biog.* iii, 184; Landon, *Eccl. Dict.* ii, 420.

Bruce, Philip, a native of North Carolina, of Huguenot descent, a soldier of the Revolution, entered the Methodist ministry in 1781, and travelled extensively, filling the most important stations until he became superannuated in 1817. He closed his useful life in Tennessee, May 10, 1826, the oldest travelling preacher in his connection in the United States with one exception. While in the ministry he was very efficient as a preacher, presiding elder, and in many important positions in the Church. The Virginia Conference, of which he was one of the fathers, delighted to honor him while he lived, and delegated one of its members to build his tomb when he died.—*Minutes of Conferences*, i, 541; Sprague, *Annals*, vii, 73.

Bruce, Robert, an eminent Scotch preacher, was born 1559, and educated at St. Andrews. In 1587 he

became one of the ministers of Edinburgh, where his eloquence, boldness, and piety gave him great popularity and influence. He died 1631. A collection of his sermons was printed in 1790, and has recently been reprinted for the Wodrow Society (Edinb. 1843, 8vo).

Brucker, JOHANN JAKOB, a German divine, was born at Augsburg, Jan. 22, 1696, and educated at Jena. After serving as pastor at Kaufbeuren, he died minister at St. Ulric's, in his native city, in 1770. He is considered the father of the science called "the History of Philosophy," as, before his *Historia Critica Philosophiæ* (2d ed. Lips. 1767, 6 vols. 4to), no work of the sort existed. Dr. Enfield published an English abridgment of it. It is an elaborate and methodical work, and, though surpassed by later writers in method, it is still pre-eminent for learning. As a collection of materials it has great value. Among his other publications are, *Ehrentempel der Deutschen Gelehrsamkeit* (1747, 4to); *Miscellanea Philosophica* (1748, 8vo); *Die Heilige Schrift, nebst einer Erklärung aus den Engländ. Schriftstellern* (1758, fol.).—Hoefer, *Biog. Générale*, vii, 567; Tennemann, *Hist. Phil.* Introd. ch. i.

Bruegglers, a sect of enthusiasts founded in the village of Brueggle, canton of Bern, Switzerland, in 1746, by two brothers, Christian and Jerome Koler. These impostors, while yet mere boys, succeeded in gaining many adherents among the country people. They prophesied the coming of the last day for Christmas, 1748, and then claimed to have obtained its postponement by their prayers. The disorders they occasioned by their teachings led to their being banished, and Jerome having been caught, underwent capital punishment at Bern in 1753. His followers awaited his resurrection on the third day, and the sect disappeared soon after, to be reproduced in the Buchanites (q. v.) and Millerites (q. v.) of later times.

Bruen, MATTHIAS, a Presbyterian minister, was born in Newark, N. J., April 11, 1793. After an excellent religious and academical education, he graduated at Columbia College 1812. In 1816 he was licensed to preach, but, on account of ill health, he went to Europe, where he remained nearly three years, during six months of which he preached at "the American Chapel of the Oratory" in Paris. Returning in 1819, he again visited Europe in 1821. In 1822 he entered on home missionary work in New York, and under his labors a church grew up in Bleecker Street, of which he became pastor in 1825. He died Sept. 6, 1829, after a short illness. He published *Essays descriptive of Scenes in Italy and France* (Edinburgh), and contributed to various periodicals. A memoir of him by Mrs. Duncan, of Scotland, was published in 1831.—Sprague, *Annals*, iv, 544.

Bruis, PIERRE DE. See PETROBRUSSIANS.

Bruise (the rendering of several Heb. words) is used in Scripture in a variety of significations, but implies figuratively doubts, fears, anguish on account of the prevalence of sin. Satan is said to bruise the heel of Christ (Gen. iii, 15). Christ is said to bruise the head of Satan when he crushes his designs, despoils him of his power, and enables his people to tread his temptations under their feet (Rom. xix, 20). Our Lord was bruised when he had inflicted on him the fearful punishment due to our sins (Isa. liii, 5). The King of Egypt is called a bruised reed, to mark the weak and broken state of his kingdom, and his inability to help such as depended on him (2 Kings xviii, 21). Weak saints are bruised reeds which Christ will not break (Isa. xlii, 3; Luke iv, 18). See REED.

Bruit, a French word signifying *noise*, is the rendering in Jer. x, 22; Nah. iii, 19, of שֵׁמַע or שְׁמוּעָה, a *sound*.

Brulius (*Pierre Brully* or *Brusly*), succeeded Calvin as pastor of the church in Strasburg, on the Rhine, and was much esteemed by the people. There prevailed at this time throughout the Netherlands the most earnest desire to be instructed in the Reformed religion, so that in places where the truth was not or dared not to be preached, private invitations were sent to the ministers who resided in towns where the pure Gospel was preached openly. Some people in Tournay accordingly invited Brulius from Strasburg. He complied with their request, and came to Tournay, September, 1544, and was most joyfully received. After staying some time, he made an excursion to Lille for the same object, and returned to Tournay in October. The governors of the city ordered strict search for him, and his friends let him over the wall by a rope, Nov. 2, 1544. On his reaching the ground, a stone fell on his leg and broke it. He was seized, put in prison, and, notwithstanding the efforts of the senate of Strasburg and of the Protestant princes, he was put to death, Feb. 19, 1545. He suffered terribly, being burned in a slow fire! But nothing could triumph over his faith, and he testified to the truth to the very last.—Middleton, *Evangelical Biography*, i, 154.

Brumoy, PIERRE, a Jesuit writer, was born at Rouen in 1688, and settled at Paris, where he took part in the *Journal de Trévoux*. He undertook, at the command of his superiors, a continuation of the *Histoire de l'Eglise Gallicane* by Longueval and Fontenay. He lived but to write two volumes (the 11th and 12th), and died April 16, 1742. He is perhaps best known by his *Théâtre des Grecs*, containing translations of the Greek tragedians, with observations, etc. (last edit. much enlarged, Paris, 1825, 16 vols. 8vo).—*Biog. Univ.* vi, 99; Landon, *Eccles. Dict.* ii, 425.

Brun. See LE BRUN.

Bruno, archbishop of Cologne and duke of Lorraine, son of the Emperor Henry the Fowler and brother of Otho I, was born in 925. He was well read in classical literature, and was a patron of learned men, and of education generally. Having been employed by his brother in many important negotiations, he died at Rheims Oct. 11, 965. His life, written by Ruotger, a Benedictine who lived with him, is given in Surius, Oct. 11, and in Pertz, *Monum. Germ. Hist.* iv, 252. The *Commentary on the Pentateuch* and the *Lives of the Saints*, sometimes attributed to him, were probably the work of Bruno of Segni. More recently his life has been written by the Bollandists in the *Acta Sanctorum*, Oct., tom. v (Bruss. 1786), and by Pieler, *Bruno I, Erzbischof von Köln* (Arnsberg, 1851).

Bruno, called also BONIFACE, apostle of the Prussians, by extraction a Saxon nobleman, was born 970, and was called by the Emperor Otho III to his court, and appointed his chaplain about 990. Romualdus the monk (founder of the Camaldules) came to court, and Bruno, at his own request, was admitted into his order, and departed with him (A.D. 1000). Having spent some time at Monte Cassino, and at Piræum, near Ravenna, he was sent forth to preach to the infidels, and the pope made him "Archbishop of the Heathen." He labored incessantly, exposed to every peril and privation, among the Poles and Prussians; but, after meeting with some success and converting a prince of the country, he was martyred, together with eighteen companions, in 1009. He is mentioned in the Roman Martyrology on the 15th Oct., and again as St. Boniface on the 19th June. See his life in Mabillon, *Sæc. Bened.* vi, 79.—Pertz, *Monum. Germ.* vi, 577 sq.; Butler, *Lives of Saints*, June 19, ii, 600; Mosheim, *Ch. Hist.* ii, 139; Voigt, *Geschichte Preussens*, i, 280 sq.

Bruno, founder of the order of Carthusians, was born at Cologne about 1040, of rich parents. In 1073 he became chancellor of the Church at Rheims and professor of divinity, having direction of the studies in all the great schools of the diocese. Among his pupils

was Odo, afterward Urban II. About 1077 he joined in an accusation against Manasses, the simoniacal archbishop of Rheims, who deprived him of his canonry. Disgusted with the corruptions of the clergy and of the times, Bruno retired into solitude and built a hermitage, which afterward became the celebrated monastery of the Chartreuse. Bruno lived but six years at the Chartreuse; at the end of that period he was called to Rome by Urban II; and, having refused the bishopric of Reggio, retired, in 1095, into Calabria, where he died, Oct. 6, 1101, at La Torre. He was canonized by Pope Leo X in 1514, and his festival is kept on the 6th of October. The works attributed to him were published at Paris in 1524, and again at Cologne (1611, 3 vols. fol.).—Hook, *Eccl. Biog.* iii, 185; Mosheim, *Ch. Hist.* ii, 178 note; Hoefer, *Nouv. Biog. Générale*, vii, 630. See CARTHUSIANS.

Bruno, GIORDANO, a philosopher of great boldness and genius, was born at Nola about 1550. Having entered the Dominican order, he soon began to doubt the Romish theology, and had to quit his convent. He fled to Geneva in 1580, where he lived two years. The rigor of Calvin did not, however, suit his sceptical temper, and he departed for Paris. Here he gave lectures on philosophy, in which he openly attacked the Aristotelians. Having made himself many enemies among the professors, as well as among the clergy, he went to England in 1583, where he gained the protection of Sir Philip Sidney, to whom he dedicated his *Spaccio della bestia trimfante*, an allegorical work against the court of Rome, with the *Cena delle Ceneri*, or "Evening Conversations on Ash-Wednesday," a dialogue between four interlocutors. He also wrote *Della causa, principio ed uno*, and *Dell' infinito universo e mondi*, in which he developed his ideas both on natural philosophy and metaphysics. His system is a form of pantheism: he asserted that the universe is infinite, and that each of the worlds contained in it is animated by the universal soul, etc. Spinoza borrowed some of his theories from Bruno. Buhle (*History of Modern Philosophy*) gives an exposition of Bruno's system; see also *Jacobi's Preface to the Letters on the Doctrine of Spinoza*. In his next work, *Cabala del caval Pegaseo con l'aggiunta dell' asino Cillenico*, he contends that ignorance is the mother of happiness, and that "he who promotes science increases the sources of grief." Bruno's language is symbolic and obscure; he talks much about the constellations, and his style is harsh and inelegant. After remaining about two years in England, during which he visited Oxford, and held disputations with the doctors, he passed over to Paris, and thence to Wittemberg, and lectured there and in Frankfort till 1592, when he returned to Padua, and thence to Venice. The Inquisition arrested him, and retained him in prison for six years, vainly attempting to reduce him to recantation. On the 9th of February, 1600, he was excommunicated, and delivered to the secular magistrate. He was burnt Feb. 16, 1600. Bruno wrote very largely. His Italian writings were collected and published at Leipzig in 2 vols. 8vo, in 1830; the Latin writings at Stuttgart, under the title *Jordani Bruni Scripta quæ Lat. red. omnia* (1834, 8vo). The best works on the life and the writings of Bruno are by Bartholmess (Par. 1846, 2 vols.), and by Clemens (Bonn. 1847).—Tennemann, *Man. Hist. Phil.* § 300; *Eclectic Magazine*, xvii, 307; Saisset, *in Revue des Deux Mondes*, June, 1847; Cousin, in the same, Dec. 1843; Hallam, *Literature of Europe*, vol. ii, ch. 3; Fleson, *G. Bruno* (Hamburg, 1846, 8vo).

Brunswick, a German duchy, with an area of 72 German square miles, and a population, in 1864, of 292,708 souls. In the city the Reformation was introduced as early as 1526, but in the country districts not until 1568, after the death of duke Henry, one of the most violent opposers of Luther. The Reformed Church has 3 churches and 2 other meeting-places, with (in 1861) 993 souls. They form a synod conjointly with several congregations of Hanover and Lippe-Schaumburgh. The Roman Catholics have 3 churches, with 2633 souls (in 1861); they belong to the diocese of Hildesheim, Hanover. The Jews count about 1000 souls, and have 4 synagogues. The rest are Lutherans. The Supreme Ecclesiastical Board of the Lutherans is the Consistory of Wolfenbuttel, consisting of one president, one clerical director, four clerical councillors, one assessor, and two councillors. Subordinate to the consistory are 7 superintendents general, 30 superintendents, 253 clergymen. The number of congregations is 224, besides which there are 260 chapels. The Preachers' Seminary at Wolfenbuttel was reorganized in 1826, and vestries established in all congregations in 1851. See Herzog; Schem, *Eccles. Year-book for* 1859, p. 115 sq. See GERMANY.

Brusson, CLAUDE. See BROUSSON.

Bruys, PETER DE. See PETROBRUSSIANS.

Bryant, JACOB, was born at Plymouth in 1715, and graduated at King's College, Cambridge, 1740. The Duke of Marlborough gave him a lucrative place in the Ordnance Department. He settled at Cypenham, in Berkshire, and died Nov. 14, 1804, of a mortification in the leg, occasioned by falling from a chair in getting a book in his library. Bryant was an indefatigable and a learned writer, but fond of paradox. His writings are often acute, but at the same time eccentric and fanciful. He wrote one work to maintain the authenticity of the pseudo Rowley's poems (1781, 2 vols. 12mo), and another to prove that Troy never existed (1796, 4to). His principal production is a *New System or Analysis of Ancient Mythology* (Lond. 1774, 1776, 3 vols. 4to; 3d ed. Lond. 1807, 6 vols, 8vo), and among his other works are *Observations relative to Ancient History* (Camb. 1787, 4to):—*A Treatise on the Authenticity of the Scriptures* (Lond. 1792, 8vo):—*Observations on the Plagues of Egypt* (Lond. 1794, 8vo):—and *Observations on the Prophecy of Balaam*, etc. Lond. 1803, 4to).—Davenport, s. v.; Darling, s. v.

Brydane. See BRIDAIN.

Bubastis. See PI-BESETH.

Bucer (*Butzer*), MARTIN, coadjutor of Luther, was born at Schlettstadt, in Alsace, in 1491. His real name was probably Butzer, but some say that it was Kuhhorn, for which, agreeably to the taste of his age, he substituted the Greek synonym *Bucer* (βοῦς, κέρας). He assumed the habit of the Dominicans when only fifteen years of age, and studied at Heidelberg for several years. The writings of Erasmus first shook his faith in Romanism, and afterward, falling in with some of Luther's writings, and hearing Luther himself disputing with the Heidelberg doctors, April 26, 1518, he was so impressed as to adopt the doctrines of the Reformation. To escape persecution, he took refuge, in 1519, with Franz von Sickingen; and in 1520 the elector palatine Frederick made him his chaplain. In 1520 he was freed from the obligations of the Dominican order by the archbishop of Speyer, on the ground that, joining at so early an age as fifteen, he had been *per vim et metum compulsus*. In 1522 he became pastor at Landstuhl, in Sickingen's domain, and in the same year married Elizabeth Pallast, thus, like Luther, condemning in his own practice the unscriptural Romanist notion of clerical celibacy. In 1524 he became pastor of St. Aurelia's, in Strasburg, and for twenty years he was one of the great leaders of the Reformation in that city, and indeed throughout Germany, as preacher and professor. His great object throughout life was to promote union among the different Protestant bodies. In 1529 he was deputed by the four towns of Strasburg, Memmingen, Landau, and Constance to the conferences appointed by Philip, landgrave of Hesse, to be held at Marburg. Here Bucer exhibited all the astonishing subtilty and fertility

of his mind, equalling the most refined of the scholastic theologians in subtilty and ingenuity. He succeeded in effecting a kind of conciliation between the Lutherans and Zuinglians on the question of the real presence in the Lord's Supper. He afterward attended other conferences on the same subject, and drew up the concordat of Wittemberg in 1536, but endeavored in vain to bring over the Swiss churches. In 1548, at Augsburg, he refused to sign the celebrated *Interim* of Charles V. This act, exposing him to many difficulties and dangers, made him the more ready to accept the invitation sent to him by Cranmer of Canterbury to come over into England, where he was appointed divinity professor at Cambridge. When Hooper, although he had accepted the bishopric of Gloucester, refused to wear the vestments ordered for the episcopal order, Bucer wrote to him a wise and moderate letter, which incidentally gives a deplorable picture of the state of the Anglican Church at this period. The services, he says, were said in so cold and unintelligible a manner that they might as well have been said in the Indian tongue; neither baptism nor marriage were celebrated with decency and propriety; there were, he says, no catechetical instructions, no private admonitions, no public censures. In 1550 he wrote his *Censura*, or *Animadversions on the Book of Common Prayer*, Cranmer having desired to have his opinion of the book, which was for that purpose translated into Latin by Ales (q. v.). Although in the beginning of his work he declares that he found nothing in the book which was not either plainly taken out of Holy Writ, or at least agreeable to it, he urges pretty large alterations to avoid Romanist perversions, many of which were happily carried into effect. Bucer died Feb. 28, 1551, at Cambridge, and was followed to the grave by 3000 persons. Five years afterward (in Mary's time) his body was dug up and publicly burned as that of a heretic. He was a very prolific writer. A full list of his works is given by Haag, *La France Prot.* iii, 68. A bitterly prejudiced account of him is given by Hook, *Eccl. Biog.* iii, 190 218. His *Scripta Anglicana*, published at Basel (1577, fol.), contains a biography of him. An edition of his works, which was to comprise 10 volumes, was commenced by K. Hubert (Basel, 1577), but only one volume appeared. The first good biography of Bucer was published by Baum, *Capito und Bucer; Leben und ausgewählte Schriften* (Elberf. 1860).—Procter, *On Common Prayer*, p. 32, 41; Burnet, *Hist. of Reformation*, ii, 139, 247, 538; Mosheim, *Ch. Hist.* iii, 162, 167; Herzog, *Real-Encyklopädie*, ii, 420; Landon, *Eccl. Dictionary*, ii, 432.

Buchanan, Claudius, D.D., vice-provost of the College of Fort William, in Bengal, well known for his exertions in promoting an ecclesiastical establishment in India, and for his active support of missionary and philanthropic labors, was born on the 12th of March, 1766, at Cambuslang, a village near Glasgow. At the age of twenty-one he made his way to London, where he succeeded in attracting the attention of the Rev. John Newton, by whose influence he was sent to Cambridge, where he was educated at the expense of Henry Thornton, Esq., whom he afterward repaid. Buchanan went out to India in 1796 as one of the East India Company's chaplains, and, on the institution of the College of Fort William in Bengal in 1800, he was made professor of the Greek, Latin, and English classics, and vice-provost. During his residence in India he published his *Christian Researches in Asia* (5th ed. Lond. 1812, 8vo), a book which attracted considerable attention at the time, and which has gone through a number of editions. In 1804 and 1805 he gave various sums of money to the universities of England and Scotland, to be awarded as prizes for essays on the diffusion of Christianity in India. He returned to England in 1808, and during the remainder of his life continued, through the medium of the pulpit and the press, to enforce his views. His reply to the statements of Charles Buller, Esq., M.P., on the worship of the idol Juggernaut, which was addressed to the East India Company, was laid on the table of the House of Commons in 1813 and printed. He died at Broxbourne, Herts, February 9, 1815, being at the period of his death engaged in superintending an edition of the Scriptures for the use of the Syrian Christians who inhabit the coast of Malabar. He published also *The Colonial Ecclesiastical Establishment* (2d ed. Lond. 1803, 8vo):—*Sermons* (Edinb. 1812, 8vo):—*An Apology for promoting Christianity in India* (Lond. 1813, 8vo). His *Life*, by the Rev. Hugh Pearson, was published in 1819 (Lond. 2 vols. 8vo; 5th ed. 1846).

Buchanan, George, was born in 1506 at Killairn, in Dumbartonshire, and, after having studied at the University of Paris and served for a year in the army, he passed A.B. at St. Andrew's 1525. In 1532 he was appointed tutor to the Earl of Cassilis, with whom he remained in France during five years. Returning from Paris with the earl, he was made tutor to the natural son of James V. Two satires, *Palinodia* and *Franciscanus*, which he wrote on the monks, soon drew down their vengeance upon him, and he was imprisoned, but was fortunate enough to escape. Once more visiting the Continent, he successively taught at Paris, at Bordeaux, and at Coimbra, at which latter city the freedom of his opinions again caused his imprisonment. He next spent four years at Paris as tutor to the Marshal de Brissac's son. During this Continental residence he translated the Medea and Alcestis of Euripides, and began his *Latin Version of the Psalms*. In 1560 he returned to his native land, and embraced Protestantism. In 1566 he was made principal of St. Leonard's College at St. Andrew's, and in 1567 was chosen as preceptor to James VI. When subsequently reproached with having made his royal pupil a pedant, Buchanan is said to have replied that "it was the best he could make of him." Buchanan died poor, in 1582. His principal work is *Historia Rerum Scoticarum* (Edinb. 1582, fol.; *in English*, Lond. 1690, fol.). As a Latin poet, he ranks among the highest of the modern, especially for his version of the Psalms. All his writings are given in *Opera omnia, historica*, etc., *curante Ruddimanno* (Edinb. 1715, 2 vols. 4to); another complete edition was published by Burman (Lugd. Bat. 1725, 2 vols.).

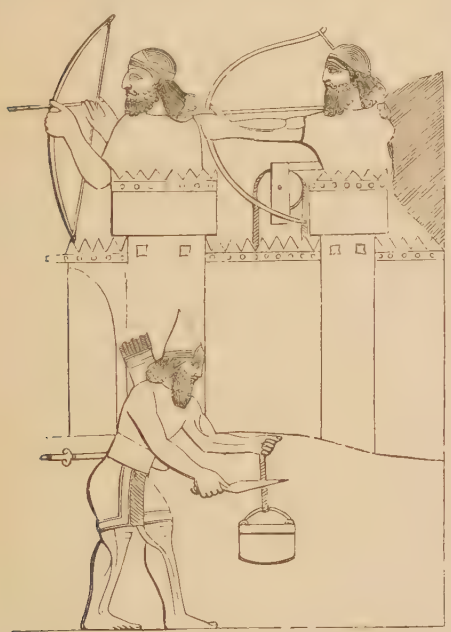
Buchanites, a fanatical sect which arose in Scotland 1783. An ignorant but shrewd woman, named Elspeth Buchan (born 1738), gave out that she was the Spirit of God, the mysterious woman in Rev. xii in whom the light of God was restored to men. She professed to communicate the Holy Spirit, and pretended that she had brought forth a man-child, "who was to rule with a rod of iron," in the person of the Rev. Hugh White, minister of the Relief Presbytery at Irvine, who, though an educated man, gave himself up to this delusion. A number of persons joined them. Driven from Irvine by a popular tumult, they made a settlement at New Cample, enjoying community of goods, and living in concubinage and adultery. Mrs. Buchan promised her deluded followers "translation" instead of death, but unfortunately died herself March 29, 1791. The community held together for a while, but Mr. White left them in 1792 and went to Virginia, where he became a Universalist preacher. The establishment was removed to Crocketford, where its last survivor, Andrew Innes, died in 1845.—Train, *The Buchanites from first to last* (Edinb. 1846, 18mo).

Buck, CHARLES, an English Independent minister, was born in 1771. He served the churches at Sheerness, Hackney, and London, and died in 1815. He is the author of *A Theological Dictionary* (Lond. 1802, 2 vols. 8vo), which has since been considerably enlarged by Dr. Henderson (Lond. 1847, 8vo), and has had a wide circulation both in England and America. Though too small to suffice as a book of reference, it

displays a remarkable talent for clearness of definition and description. It has been of much use in the preparation of this Cyclopædia. His *Anecdotes, Religious, Moral, and Entertaining* (Lond. 1799, 12mo; 10th ed. 1842), has likewise gained a great popularity.—Allibone, *Dictionary of Authors*, i, 276.

Buckeridge, JOHN, a Church of England divine and prelate, was born near Marlborough, date unknown. He was educated at Cambridge, and was made D.D. there in 1596. He was afterward rector of North Fambridge, and prebendary of Hereford; in 1604 he became archdeacon of Northampton, and vicar of St. Giles's, Cripplegate. Becoming chaplain to the king, he grew rapidly in favor; became president of St. John's College, 1605; canon of Windsor, 1606; bishop of Rochester, 1611, whence he was translated to Ely in 1626, and died May 23, 1631. He was a man of great learning and piety. His writings include *De potestate Papæ in rebus temporalibus sive in regibus deponendis usurpatâ*, etc. (Lond. 1614, 4to); a *Discourse on kneeling at the holy Communion;* and *Sermons* (1618). —Hook, *Eccles. Biography*, ii, 222; Allibone, *Dictionary of Authors*, i, 277.

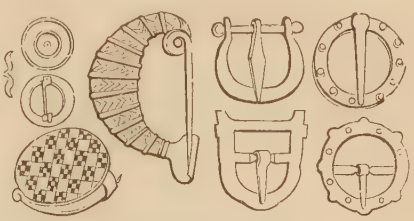
Bucket (דְּלִי, *deli'*, or דֶּלִי, *doli'*, from *hanging* down), a vessel to draw water with (Isa. xl, 15); so ἀντλήμα, in John iv, 11; spoken metaphorically of a numerous issue (Num. xxiv, 7). See WATER.



Ancient Assyrian Warrior cutting a Bucket from a Rope hanging from a Pulley in a Fortress.

Buckland, WILLIAM, D.D., an eminent English geologist. Dr. Buckland was born at Axminster, in Devon, in the year 1784. He received his early education at Winchester, and in 1801 obtained a scholarship in Corpus Christi College, Oxford. He took his degree of B.A. in 1803, and was elected a fellow of his college in 1808. At this time Oxford was the most unpromising school in the world for natural science. The tastes of young Buckland led him to the study of mineralogy, and in 1813 we find him appointed to the readership of mineralogy, and in 1818 to the readership of geology. In these positions he succeeded in attracting attention to the departments of physical science which he taught. But as he excited interest he also excited opposition, and every onward step that he made toward giving the science of geology a position in the University, raised an opponent to its claims. Through his long life he had to fight for his science in his Alma Mater But he gained the victory, and Strickland and Phillips, his successors, have obtained a universal recognition of the value and importance of their teachings. In 1820 Dr. Buckland delivered a lecture before the University of Oxford, which was afterward published under the title of *Vindiciæ Geologicæ; or, the Connection of Religion with Geology explained* (Lond. 1823). In this work he showed that there could be no opposition between the works and the word of God. In 1823 he published *Reliquiæ Diluvianæ; or, Observations on the Organic Remains attesting the Action of a universal Deluge.* His contributions to the *Proceedings of the Geological Society* were very numerous, and in the first volume of the "Bibliographia Geologiæ et Zoologiæ," published by the Ray Society in 1848, we find references to sixty-one distinct works and memoirs. In 1825 Dr. Buckland accepted from his college the living of Stoke Charity, near Whitchurch, Hants; in the same year he was promoted to a canonry in the cathedral of Christ Church, and married Miss Mary Morland, of Abingdon. In 1818 he had been elected a fellow of the Royal Society; and in 1829 he was chosen a member of the council of that body, and was re-elected on each successive occasion till his illness in 1849. In 1813 he became a fellow of the Geological Society, and was twice elected president of that body. He took an active interest in the foundation of the British Association for the advancement of science, and was one of those who took the bold step of inviting this body to hold its second meeting in the University of Oxford. On this occasion he was president of the association. From that time to 1848 he was constantly present at the meetings of the body, and read many of his papers before them. In 1847 Dr. Buckland was appointed a trustee of the British Museum, and took an active part in the development of that department more especially devoted to geology and palæontology. His only contribution to any branch of theology is his Bridgewater treatise on *Geology and Mineralogy considered with reference to Natural Theology* (Lond. 1837, 2d ed. 2 vols. 8vo; Philadel. 1 vol. 12mo; also in Bohn's Library, 12mo). His brain gave way from excessive labor in 1850, but he lingered till Aug. 14, 1856, when he died at Clapham.—*London Athenæum*, No. 1504.

Buckle (πόρπη), a clasp or *brooch*, in this instance of gold, sent by Alexander Balas to Jonathan Maccabæus as a present of honor, in conformity with customs of royal courtesy (1 Macc. x, 89; xi, 58; comp. xiv, 44; so Josephus, πόρπη, *Ant.* xiii, 4, 4; 5, 4). A similar usage is referred to by Trebellius Pollio (in *Claud.*), and the use of such ornaments is illustrated by Pliny (xxxiii, 3); comp. Schleusner, *Lex.* s. v.; Smith, *Dict. of Class. Ant.* s. v. Fibula.



Ancient Roman Brooches.

Buckler stands in the authorized version as the representative of the following Heb. words: 1. מָגֵן, *magen'* (*protecting*), a smaller and more portable shield (2 Sam. xxii, 31; 1 Chron. v, 18; Job xv, 26; Psa. xviii, 2, 30; Prov. ii, 7; Cant. iv, 4; Jer. xlvi, 3; elsewhere "shield"). 2. סֹחֵרָה, *socherah'* (from its *surrounding* the person), occurs but once figuratively

(Psa. xci, 4). 3. צִנָּה, *tsinnah'* (a *covering*), a large shield protecting the whole body ("buckler," Psa. xxxv, 2; Ezek. xxiii, 24; xxvi, 8; xxxviii, 4; xxxix, 9; elsewhere "shield" or "target," the ἀσπίς of Ecclus. xxxvii, 5). 4. רֹמַח, *ro'mach* (from its *piercing*), a lance or *spear* (as it is often rendered, improperly "buckler" in 1 Chron. xii, 8). See Armor.

The buckler or shield was a principal piece of protective armor with ancient warriors, being worn in connection both with the spear and the bow (2 Chron. xiv, 8; xvii, 17; Jer. vi, 23). Of the above names for this implement, the *socherah*, according to Jahn, designates the *targe* or round form (see Gesenius, *Thes.* p. 947). Two others of these terms (combined in Ezek. xxxix, 9; Jer. xlvi, 3) appear to denote respectively the small (*magen*) and the large (*tsinnah*) kind, the latter screening the entire person (Virg. *Æn.* ii, 227; Tyrtæi *Carm.* ii, 23 sq.), as is evident from 1 Kings x, 16, 17; 2 Chron. ix, 16. The Mishna (*Chelim*, xxiv, 1) names three species of shield, the large (תַּרִיס), the middle, used in discipline, and the small (הַכִּידוֹן). דוּכִיפַת הָעֲרָבִיִּים). The larger kind probably protected even the head (Josephus, *Ant.* vi, 5, 1; comp. Diod. Sic. v, 30). In like manner, among the Greeks and Romans a small shield was called θυρεός (σάκος in Homer), *scutum*, and a large one ἀσπίς, *clypeus* (comp. Josephus, *War*, iii, 5, 5). It is uncertain, however, whether the Heb. shields were of the same form; we only know that the later Jews in the time of the Romans carried *oval* shields (see Jahn, *Archäol.* II, ii, pl. 11, 6, 8; those of the Egyptians being rounded only at the top, Wilkinson, i, 298 sq.). The word שֶׁלֶט, *she'let*, which the old translators give very variously, designates probably the shield, and indeed those used on state occasions (Jer. li, 11; Ezek. xxvii, 11; Cant. iv, 4), rather than *quiver*. The (larger) shields were generally of wood (comp. Pliny, xvi, 77; Virg. *Æn.* vii, 632), and covered with thick leather (especially hippopotamus hide, Pliny, viii, 39; but the skins of other pachydermatous animals are still employed in Africa; see Rüppell, *Arab.* p. 34; Pallme, *Beschreib. von Kordofan*, p. 42) or metal. Leather shields (*Iliad*, v, 452; xii, 425) consisted either of simple undressed ox (or elephant) hide (Herod. vii, 91; Strabo, xvii, p. 820, 828), or of several thicknesses of leather, sometimes also embossed with metal (*Iliad*, vii, 219 sq.; xii, 294 sq.); hence those captured from foes might be *burnt* (Ezek. xxxix, 9). The leather of shields required oiling (2 Sam. i, 21; Isa. xxi, 5; comp. "læves clypei," Virg. *Æn.* vii, 626), so that they should not injure by moisture; hence they gleamed in the distance; sometimes they were even smeared with blood (Nah. ii, 4 [?]), so as to present a frightful appearance. Copper ("brazen") shields were, as it appears (1 Sam. xvii, 6; 1 Kings xiv, 27), also in use (comp. χαλκασπίδες for heavy-armed troops, in Polyb. iv, 69, 4; v, 91, 7); as even gold ones in the equipment of the general (1 Macc. vi, 39), i. e. probably studded with gold; although those named in 1 Kings x, 16 sq.; xiv, 26, as shields of parade (comp. the silver shields of Pliny, viii, 82), borne before the king in festive processions (1 Kings xiv, 28), may well have been of massive metal (comp. the golden shields of the Carthaginians, Pliny, xxxv, 3; on the overlaying of shields [with gold, ivory, etc.], see Athen. xii, 534; among the Romans every shield was inscribed with the soldier's name, Veget. *Milit.* ii, 18). The same custom appears also in the gold shields sent as gifts of honor to Rome (1 Macc. xiv, 24; xv, 18; comp. 1 Macc. vi, 2; Josephus, *Ant.* xiv, 8, 5; Sueton. *Calig.* 16). During a march the soldiers carried their shields (covered with a leather case, σάγμα or ἔλυτρον, *involucra*, as a protection from dust, Isa. xx, 6; comp. the *Schol.* ad Aristoph. *Acharn.* 574; Plutarch, *Lucull.* 26; Cæsar, *Bell. Gall.* ii, 21; Cicero, *Nat. Deor.* ii, 14) hanging on their shoulder (*Iliad*, xvi, 803); but in the camp by a strap on the left arm (*Iliad*, xvi, 802; Virg. *Æn.* ii, 671 sq.; Pliny, xxxiii, 4; Ælian, *Var. Hist.* xi, 9; hence the phrase ἐπ' ἀσπίδα, Xenoph. *Cyrop.* vii, 5, 6; Arrian, *Alex.* i, 6, 12, means on the shield side, or left, comp. *Anab.* iv, 3, 26). See generally Ortlob, *De scutis et clypeis Hebr.* (Lips. 1718); Caryophilus, *De clypeis vett.* (Lugd. Bat. 1751); Spanheim, *ad* Julian, p. 241; Jahn, *Archäol.* II, ii, 401 sq.; on the Homeric shield, Köpke, *Kriegswes. der Griech.* p. 108 sq. The decoration of the Jewish palaces (1 Kings x, 16; xiv, 26; Cant. iv, 4; comp. Philo, *Opp.* ii, 591) and Temple (1 Macc. iv, 57; vi, 2; comp. Strabo, xiii, 600; Arrian, *Alex.* vi, 9, 6; Pliny, xxxv, 3) with golden shields was a peculiar practice. In the Temple at Jerusalem the shields of David were suspended as mementoes (2 Kings x, 10); see Rexrath, *De clypeis in loco sacro suspensis* (Lips. 1737). The suspension of the shields of Tyre in Ezek. xxvii, 10, 11, is a military allusion, by way of ostentation, to the ensigns of foreign nations displayed as allies (see Henderson, *Comment.* in loc.). See Shield.

Buckley, Theodore William Alois, an English clergyman and writer, was born in 1825, and was educated at Christ Church, Oxford, where he became chaplain. Being inclined to literature rather than the pastoral work, he removed to London, where his life was chiefly spent in writing books, and in preparing editions of the classics for the booksellers, and in making translations. He also published a *History of the Council of Trent* (Lond. 1852, small 8vo—the best small manual on that subject extant); *the Canons and Decrees of the Council of Trent* (Lond. 1851, sm. 8vo). He died in 1856. See *Gentleman's Magazine*, March, 1856; Allibone, *Dictionary of Authors*, i, 278.

Buckminster, Joseph, D.D., an eminent Congregational minister, was born at Rutland, Mass., Oct. 14, 1751, and graduated at Yale in 1770. He spent three years in study, and was then chosen tutor in the college which position he filled for four years, and in 1779 he was ordained pastor of the "North Church," Portsmouth, N. H., which station he occupied until his death, June 10, 1812. He was made D.D. by the College of New Jersey, 1803. His publications consist of a memoir of Dr. M'Clintock and a number of occasional discourses. He had a noble spirit and a delicately organized nervous system, from disorder of which he suffered intensely at several periods of his life. His *Life* was written by his daughter, Mrs. Lee (Boston, 1851, 12mo).—Sprague, *Annals*, ii, 108.

Buckminster, Joseph S., D.D., son of Joseph, was born at Portsmouth, N. H., 1784. He was carefully educated, first by his father, afterward at Harvard, and studied for the ministry. In 1808 he became pastor of a Congregational Church at Boston; in 1811 he was appointed lecturer in Biblical Criticism at Harvard. His early death, June 8, 1812 (two days before his father's death), was deeply lamented throughout the country. In theology he was a Unitarian with evangelical proclivities; as a preacher, his eminent eloquence gave him great popularity; his gentle manners and faithful labors made him very useful and acceptable as a pastor. His *Sermons* (1826, 8vo) were reprinted in London; they were reprinted, with additions, in his *Works* (Boston, 1839, 2 vols. 12mo). His *Life* will be found in *Memoirs of the Buckminsters, Father and Son*, by his sister, Mrs. Lee (Boston, 1851, 12mo).

Budæus. See Budé.

Buddeus, Johann Franz, one of the most universally learned theologians of his time, was born at Anclam, Pomerania, June 25, 1667. After studying at Greifswald, he entered the University of Wittemberg, 1685, where he became assistant professor of philosophy in 1687. In 1689 he went to Jena, and 1692

to Coburg as professor of Greek and Latin. In 1693 he became professor of moral and political philosophy in the new University of Halle, and professor of theology at Jena in 1705. He died Nov. 19, 1729. His vast studies ranged over the fields of law and morals as well as of theology. His theology was Biblical, tending rather toward pietism than rationalism; his philosophy was eclectic and moderate. His principal works are, *Elementa philosophiæ practicæ* (Halle, 1679): —*Institut. Philosophiæ Eclecticæ* (Halle, 1705, 2 vols.): —*Historia ecclesiastica Vet. Test.* (Halle, 1726-29, 2 vols. 4to):—*Isagoge ad Theologiam* (Lips. 1730, 2 vols. 4to): —*Institutiones Theologiæ* (Lips. 1724, 4to):—*Institt. Theol. Moralis* (Lips. 1711, 4to):—*Miscellanea Sacra* (Jen. 1727, 2 vols. 4to):—*Theses de Atheismo et Superstitione* (Jena, 1716):—*Hist. Crit. theolog. dogm. et mor.* (Frkft. 1725, 4to):—*Compendium Historiæ Philosophicæ* (Halle, 1731, 8vo). He was a distinguished contributor to the *Acta Eruditorum* of Leipzig. His writings in the way of disputations, etc., are very voluminous, and may be counted by the hundred.—Hoefer, *Biog. Générale*, vii, 718; Brucker, *Hist. Phil.* vol. v; Herzog, *Real-Encyklopädie*, ii, 428.

Buddha, Buddhism. Buddha, the "sage," the "enlightened" (from the Sanscrit *buddh*, to know), is the title of honor given to the hermit Gotama (Gautama) or Sakyamuni (the "hermit of Sakya"), the founder of Buddhism, the prevailing form of religion in Eastern Asia.

I. His life, the system of his doctrines, and the history of their diffusion are still involved in great obscurity. Until recently the sources of information respecting both Buddha and the early history of Buddhism were almost exclusively of secondary rank, the original authentic documents which are written in Sanscrit not having been fully examined. Another cause of difficulty lies in the apparently insoluble differences between the statements of various Buddhist nations. A thorough investigation of some of the most important authentic documents has of late corrected many errors and shed much new light on the subject. Still greater results are expected from the future, especially respecting the evolution of the historic truth from the religious myths of a number of conflicting traditions. In India, Buddha was regarded as the ninth incorporation of Vishnu as a sage, or the continuation of his incarnation as Krishna. According to others, he was an emanation from Brahma, for the reformation of Brahmanism and the abolition of the differences of caste. He is regarded as the supreme ruler of the present period of the world, and receives as such divine honors under different names in India, Tibet, China, Japan, Burmah. Some Buddhas appeared before him; others will appear after him; the total number of Buddhas, until the dissolution of the world into nothing, being assumed by some as one thousand, by others as only twenty two. The founder of Buddhism is counted as the fourth. According to the traditions of the Tibetans, he left the divine residence Damba Togar, and came into the kingdom of Magadha, in Southern Behar, where, in the following year, he entered as a five-colored ray the womb of Maha-Maya, the virgin wife of Ssodadani, and was born in the grove of Lomba, through the right armpit of his mother. According to others he was from Ceylon, according to others from an unknown country. From his seventh (according to others, tenth) year he received instruction in all sorts of knowledge; at the age of sixteen (others say twenty) he married a noble virgin, by whom he had two children, a son, Raholi, and a daughter. In the twenty-ninth year of his life the four great spirit kings carried him off to the most holy temple, where he consecrated himself to a clerical life. Then he lived six years as a penitent hermit, and obtained, under the name of Sakyamuni (i. e. the devotee of the house of Sakya), as a full Buddha, the highest degree of sanctity. Henceforth he worked without interruption for the propagation of his doctrines. The name of the disciple who principally assisted him was Mahakadja. Buddha died in the eighty-fifth year of his age. The time of his life falls, according to the chronology of the Tibetans and Mongols, in the years B.C. 2214 to 2134; according to the Japanese, he was born B.C. 1027; according to other statements, he died B.C. 543. The last statement is the one now generally adopted.

The main facts which the recent investigations, after comparing the discrepant traditions, have established as highly probable, are the following: Sakyamuni was the son of an Indian king, in the 6th century B.C., educated in the luxury of an Oriental court. Yet he ignored the pleasures of life, and preferred to wander about as a beggar, in order to get the instruction of the Brahmins. He assumed the preaching of a new religion as the great task of his life, and carried it through with great perseverance, notwithstanding the incessant persecution of the Brahmins. He combated principally against the hierarchy and the dogmatic formulas of Brahmaism, in the place of which he made a simple ethical principle the central doctrine of his system, while at the same time he recognised the equal rights of all men, without distinction of birth, rank, and sex. He addressed the people in the language of the people, and taught that the suppression of passion was the only road to a union with the world-soul. The aim of life, according to him, is to remove from one's own life, as well as from the lives of others, the obstacles to a suppression of passions, and by love and meekness to assist others in the work of self-deliverance. When he died his bones were scattered all over India, and a religious worship rendered to them. His teachings and rules of wisdom were collected in writing at first in India (Nepaul), in Sanscrit, and afterward in Ceylon, in the Pali language. His disciples and successors have given to his teachings more and more of a dogmatic shape, in which the original simplicity is lost. Gotama, or the Buddha, is generally represented in statues as seated, with his legs crossed, as if in contemplation, as contemplative thought is one of the highest virtues in the system, and is one of the best means of obtaining nirvana (see below), the Buddhist heaven.

Colossal Gotama near Amarapura, Burmah.

II. *System of Buddhism.* (*a*) *Theology.*—Buddhism rejected Brahma as the ruling spirit of the world, and admits no Almighty creator. "It admits no beings with greater supernatural power than man can reach by virtue and knowledge; in fact, several of the Buddhist nations have no word in their languages to express the idea of God." Buddha takes the place of God, for all practical purposes, in the worship and life of the people. "In India, Buddhism is so mixed with Brahmaism that it is hard to discern the truth, but wherever it is pure it recognizes no God, no Supreme

Intelligence—the primary idea of Gotama being that to predicate any Self, any Ego, is an absurdity—no soul, no future life, except as one among a myriad stages of terminable existence. It is not revealed, but discovered by man, any human being who can so far conquer his natural self—his affections, desires, fears, and wants—as to attain to perfect calm, being capable of 'intuitions' which are absolute truth; wherefore Gotama, though he argued against other creeds, never proved his own by argument, simply asserting 'I know.' Its sole motors are *upadan*, the 'attachment to sensuous objects,' as Mr. Hardy calls it; or, as we should describe it, nature, and *karmma*, literally, work, the aggregate action which everything in existence must by virtue of its existence produce, and which *ex rerum naturâ* cannot die. For example: fruit comes because there is a tree; not because the tree wills it, but because its *karmma*, its inherent aggregate of qualities, necessitates fruit, and its fruit another tree in infinite continuity. There is a final cause, but it is not sentient. All existences are the result of some cause, but in no instance is this formative cause the working of a power inherent in any being that can be exercised at will. All beings are produced from the *upádána*, attachment to existence, of some previous being; the manner of its exercise, the character of its consequences, being controlled, directed, or apportioned by *karmma;* and all sentient existences are produced from the same causes, or from some cause dependent on the results of these causes; so that *upádána* and *karmma*, mediately or immediately, are the cause of all causes, and the source whence all beings have originated in their present form." Buddhism recognizes most of the lower gods of the Indian religions, especially the incarnation of Vishnu, without, however, rendering them a particular worship. (*b*) *Cosmology, Pneumatology, and Anthropology.*—The world-mass, Loga, has arisen from the empty space according to unchangeable natural laws. The precipitate of it forms matter, an evil, from which springs a constant change of birth, according to unalterable laws grounded in that evil. Thus the germs of good and evil were developed. Each found its reward or punishment in a circular course of innumerable births, which, according to the present state of development, are divided into six realms or degrees of birth, viz., those of the pure spirits (whose head is *Khormoorda*), of impure (the greatest of which is *Beematchee Dahree*), of men, animals, limbo-monsters, and hellish creatures. Each of these six divisions has again subdivisions, through which all beings have to wander until their reunion with the divine essence (migration of souls). The seventh highest degree is the dignity of a Buddha, who is above all change of birth. The aim of the appearance of Buddha is to restore the unity of the empty space which has been disturbed by this development, and gradually to raise the beings of all classes to the Buddha degree. Then all that is now separate will be united, and even Buddha be dissolved in the great unity, which, however, will only take place after many millions of years. Those who are elevated above the earth are called *Nat*, in three divisions: 1. *Jama*, who have coarse bodies, with sexual distinction and propagation; 2. *Rupa*, with finer bodies, without sexual distinction and propagation; and, 3. *Arupa*, bodiless beings. Above the earth are twenty-six heavens, corresponding to the orb of the earth and of equal size. Six of these heavens belong to Jama. The lowest of them is inhabited by the Nat Zatamaharit, the duration of whose lives is nine millions of years. Their heaven is divided into four realms, each of which has a king. These four kings are the tutelary gods of the world. The life of the inhabitants of each of the succeeding heavens is as long again and as happy again as that of the preceding. The Rupa have sixteen, the Arupa four heavens. Men who observe the moral law are received into the lowest heaven, and can continue to ascend until they attain the final goal of Buddhistic salvation, i. e. until they pass into *nirvana*. The signification of this term became early a source of hot controversy among the various schools of Buddhists. It comes from the Sanscrit root *vâ'* (*to blow*), and *nir* (*out, away from*); and all agree that it means the highest enfranchisement from evil; but the schools disagree whether this liberation of the soul takes place by absorption into God or into naught. The prevalent view seems to be that nirvana is not only an emancipation from suffering, but also cessation of existence. "Penetrated with the idea that existence, though a natural consequence of a natural law, is mere misery—that the natural man is wretched as well as evil—Gotama declared that if man, by subduing all the natural affections, could, as it were, break the chain, kill the *upádána*, or attachment to sensuous things, he would, as a reward, pass out of existence—would either cease to be, or—for this is doubtful—cease to be conscious of being. The popular notion that *nirvana* is absorption is incorrect, for there is nothing to be absorbed into, no supreme spirit, no supreme universe, nothing, and into this nothing the man who has attained *nirvana* necessarily passes. To attain it he may have to pass through a myriad states or forms, each less attached to sense than the last, hence transmigration; but when it is reached the perfect result is simply annihilation, or, rather, the loss of being, for the components of being, if we understand Buddha, could not die. A drearier system of thought was never devised, and we can account for its rapid spread only by assuming what we believe to be the fact, that the Asiatic who was below philosophy understood by *nirvana* not annihilation, but that state of suspended being in which one exists, but neither hopes, fears, thinks, nor feels" (*Spectator*, March 10, 1866). (*c*) *Ethics.*—The prominent characteristic which distinguished primitive Buddhism from Brahmaism was the importance attributed to morality. The main object of a Buddhist was to acquire merit. For the great germinating power (*karmma*), which determines whether the new being to be produced shall be an insect or a worm, a fowl, a beast, a man, or a deva (the highest of sentient beings), is the sum of merit and demerit. Each soul inherits the fruits of the *karmma*, and the office of liberating and purifying its predecessors. As evil was considered to be connected with all passing phenomena, asceticism (celibacy, poverty, mortification of the senses) was inculcated as indispensable for salvation. *The Five Commandments* of Buddhism are, not to kill any living being; not to steal; not to commit adultery; not to lie, slander, or swear; to avoid drunkenness. These five commandments are obligatory upon all men; there are other five, specially binding upon *sramanas* (i. e. upon persons who give themselves up to a religious life in order to a direct attainment of *nirvana*), viz., "to abstain from food out of season—that is, after midday; to abstain from dances, theatrical representations, songs, and music; to abstain from personal ornaments and perfumes; to abstain from a lofty and luxurious couch; to abstain from taking gold and silver. For the regular ascetics or monks there are a number of special observances of a very severe kind. They are to dress only in rags, sewed together with their own hands, and to have a yellow cloak thrown over the rags. They are to eat only the simplest food, and to possess nothing except what they get by collecting alms from door to door in their wooden bowl. They are allowed only one meal, and that must be eaten before midday. For a part of the year they are to live in forests, with no other shelter except the shadow of a tree, and there they must sit on their carpet even during sleep, to lie down being forbidden. They are allowed to enter the nearest village or town to beg food, but they must return to their forests before night." (Chambers's *Encyclopædia*, s. v.) As to the

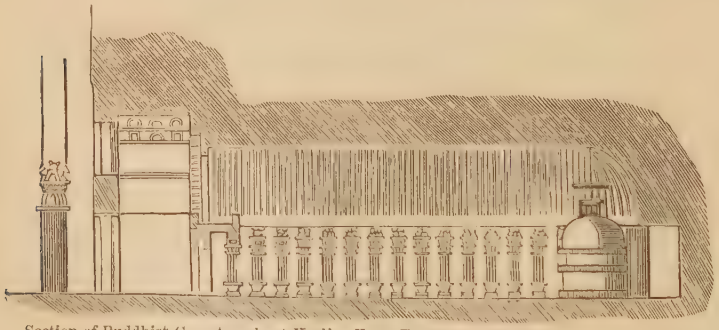
nature and tendency of the Buddhist system of ethics, the *Spectator* (March 10, 1866) has the following just remarks: "Strictly speaking, the Buddhist creed, by reducing every thing to the natural law of cause and effect, should kill morals, but it does not. Of sin, in the sense in which the Scriptures speak of it, the Buddhist knows nothing. There is no authoritative lawgiver, nor can there possibly be one; so that the transgression of the precepts is not an iniquity, and brings no guilt. It is right that we should try to get free from its consequences, in the same way in which it is right for us to appease hunger or overcome disease, but no repentance is required; and if we are taught the necessity of being tranquil, subdued, and humble, it is that our minds may go out with the less eagerness after those things that unsettle their tranquillity. If we injure no one by our acts, no wrong has been done; and if they are an inconvenience to ourselves only, no one else has any right to regard us as transgressors. Nevertheless self-denial is the sum of practical ethics, and Gotama, having set up the killing of attachment to sense as the object, and self-denial as the means, has produced a noble theoretic system of ethics. No act is in the Buddhist system sin—the very idea is unknown—but then a bad act produces a bad consequence, just as a rotten substance will produce stench, and bad acts are therefore to be avoided. As to what is good, everything is good, because *in se* everything is indifferent; but, nevertheless, that is bad relatively to its consequence which produces injury to another. If it produces injury to one's self, no matter, because each existence is its own irresponsible lord; but if to another, then *nirvana* is by that injurious act postponed, and he who commits it is lower than he who does not. There is no sin, but there is unkindness, and unkindness produces fruit just as a tamarind produces fruit. It would be a crime to hurt any living thing, and strict Buddhists still refuse to swallow animalculæ; but it would not be a crime to commit adultery if the husband consented, a deduction formally drawn and acted on in Ceylon, because no one is injured. In practice the idea works in two ways: the really devout pass lives of the monastic kind, absorbed in themselves, and apart from the world; and the worldly follow their own inclinations, thinking the reward of virtue a great deal too distant and too shadowy—a hunt after nothing. So keenly, indeed, is this felt, that in most Buddhist countries there is a sub-creed, not supposed to be at variance with the Established Church, but to work in a less refined but quicker way. When a Singhalese, for example, feels the need of supernatural help, he worships a devil to get it, not as disbelieving Buddhism, but as supposing that devils may exist as well as any thing else, and may, if kindly treated, be as useful as any other allies. Of course the race which holds such a system has, as a race, rather a better chance of being decent than a really pagan one, for it only half understands its own creed, and the stock texts being all very benevolent and philosophical, it takes them for a theoretic rule of life, and, though it does not fully obey the rule, it is decidedly better than if the rule were a bad one. The Burmese, for example, are on the whole distinctly a better people than the Hindoos, more especially because, as human affairs must go on, they make rules for holding society together, which are quite independent of any divine rule at all, and which happen in Burmah to be decently wise." The commandments enjoin upon man to refrain from ten deadly sins, which are again divided into three classes. Five deadly sins (patricide, matricide, the murder of an *arhat* ["venerable priest"], wounding the person of Buddha, and causing a schism among the priesthood) shut a man forever out of nirvana. Charity or self-sacrifice for the good of others is specially inculcated.

III. *Worship.*—The Buddhists retain many of the ceremonies of Brahmaism, but do not recognise the precepts of the Vedas. The sanctuary in their temples, which contains the relic of a saint, is called *dagop*. Prayers are directed to Buddha, to the hermit Gotama, and, in general, to those who have attained the dignity of a Buddha. Sacrifices, consisting of flowers, fruits, and slaughtered animals, are offered to the Buddhas and the lower gods. "The adoration of the statues of the Buddha and of his relics is the chief external ceremony of the religion. The centres of the worship are the temples containing statues, and the topes or tumuli erected over the relics of the Buddha or of his distinguished apostles, or on spots consecrated as the scenes of the Buddha's acts. The central object in a Buddhist temple, corresponding to the altar in a Roman Catholic church, is an image of the Buddha, or a dagoba or shrine containing his relics." Sacred is the mystic word *Om*. The priests are called lamas among the Mongols, bonzes in China and Japan, rahans in Burmah, talapoins in Siam. They wear the tonsure, live in celibacy, and frequently in monastic communities. The visible head of Buddhism lived formerly in China, but since the fourteenth century in Tibet, where he is called Dalai Lama (see LAMAISM). The sacred books of Buddhism treat of cosmogony, dogmatics, ethics, asceticism, and liturgy, and are very numerous. (Buddha is said to have preached 84,000 sermons.) The Ganjour (tradition) consists of 116 volumes, and with the commentaries (Dandsour), of 238 volumes. They were originally composed in Sanscrit, but were later translated into the languages of the other Buddhist nations. (The form of religious worship contains many points (veneration of relics, auricular confession, beads, processions, etc.) which bear a striking resemblance to practices of the Roman Church, acknowledged by all, but explained differently.) The fullest information on these points will be found in Hardy, *Eastern Monachism* (London, 1850).

IV. *History.*—St. Hilaire (*Du Bouddhisme*, Paris, 1855, 8vo), following principally M. Eugène Burnouf, fixes a minimum date for the birth of the Buddha in the 7th century B.C. It is true that the contents of the Buddhist works themselves supply no dates, and the inferences are uncertain by which any date of the lifetime of Sakyamuni himself can be deduced. If the indications of the Singhalese documents be followed, the death of the Buddha is placed in B.C. 543. According to deductions from Chinese authorities, it might have taken place much earlier; and if the Buddhist character of the rock inscriptions at Guirnar, Delhi, and Bhabra be acknowledged, the spread of the religion in those countries from 200 to 400 years before the Christian era is established. Megasthenes met with Buddhists on the banks of the Ganges; and time must be allowed for the rise of Buddhism in its original seat in Central India, for its expulsion as a heresy from the bosom of Brahmaism, its development as a specific religion, and its distribution, not in a line, but on an immense arc of countries conterminous with India proper. The creed of Buddhism was fixed and developed by œcumenical councils, the first of which was held by Casyapa, a disciple of Buddha, and largely attended. "The Buddha had written nothing himself; but his chief followers, assembled in council immediately after his death, proceeded to reduce his teaching to writing. These canonical writings are divided into three classes, forming the Tripitaka, or 'triple basket.' The first class consist of the *Soutras*, or discourses of the Buddha; the second contains the *Vinaya*, or discipline; and the third the *Abhidharma*, or metaphysics. The first is evidently the fundamental text out of which all the subsequent writings have been elaborated. The other two councils probably revised and expanded the writings agreed upon at the first, adding voluminous commentaries. As to the dates of the other two councils there are irreconcilable discrepancies in the accounts; but, at all events, the third was not later than 240 B.C., so that

the Buddhist canonical Scriptures, as they now exist, were fixed two centuries and a half before the Christian era. The Buddhist religion early manifested a zealous missionary spirit, and princes and even princesses became devoted propagandists." It also established foreign missions, most of which were highly successful. In consequence of its great extension, Buddhism split into a northern and a southern branch, the former of which, embracing the Buddhist churches of Nepaul, China, Corea, Japan, Tartary, Mongolia, and Tibet, admitted much of the former mythologies of these countries into their creed; the southern Church extended from Ceylon over the whole of Farther India. In the land of its birth, India, Buddhism had to endure a long-continued persecution, and was at last entirely driven out, after it had flourished there about twelve hundred years. The time of its introduction into the other countries is as uncertain as its early history in general. It is said to have made its first appearance in China about B.C. 217, but it was not actually established before about A.D. 60. It suffered several persecutions, in the third of which, in 845, 4600 monasteries were destroyed, together with 40,000 smaller edifices. A census, taken in the thirteenth century, stated the number of temples at 42,318, of priests and monks at 213,418. In Japan it spread in the fifth or sixth century after Christ. Into Tibet it was introduced in the fifth century, and, after several persecutions, re-established in the tenth. Among the Mongols it gained a firm footing in the thirteenth century. It was also adopted by several tribes in Asiatic Russia. It has for many centuries become stationary in most countries, only in Russia it is visibly on the decline. It still counts about 300,000,000 of adherents.

V. *Monuments and Remains.*—Scattered through India are numerous remains of caves, funereal monuments, and *Topes*, or religious edifices, none of which last are believed to be of later date than the third century B.C. The cave temples were probably constructed during the persecutions of the first eight centuries of our era. These remains are found in Afghanistan, near the Indus and the Ganges, and around Bhilsa, in Central India. These last are described in *The Bhilsa Topes*, or *Buddhist Monuments of Central India*, by Major Cunningham (Lond. 1853).



Section of Buddhist Cave-temple at Karli. From Fergusson's *Handbook of Architecture.*

A general idea of one of these singular monuments may be gained from the following extract from Cunningham: "The great Sánchi Tope is situated on the western edge of the hill. The ground has once been carefully leveled by cutting away the surface rock on the east, and by building up a retaining wall on the west. The court (as it now exists) averages one hundred and fifty yards in length, and is exactly one hundred yards in breadth. In the midst stands the Great Chaitya, surrounded by a massive colonnade. The bald appearance of the solid dome is relieved by the lightness and elegance of the highly picturesque gateways. On all sides are ruined temples, fallen columns, and broken sculptures; and even the tope itself, which had withstood the destructive rancor of the fiery Saivas and the bigoted Mussulmans, has been half ruined by the blundering excavations of amateur antiquaries. . . . The great tope itself is a solid dome of stone and brick, 106 feet in diameter, and 42 feet in height, springing from a plinth of 14 feet, with a projection of 5½ feet from the base of the building, and a slope of 2½ feet. The plinth or basement formed a terrace for the perambulation of worshippers of the enshrined relic; for, on the right pillar of the north gateway there is a representation of a tope and of two worshippers walking round it; with garlands in their hands. The terrace was reached by a double flight of steps to the south, connected by a landing 10 feet square. The apex of the dome was flattened into a terrace 34 feet in diameter, surrounded by a stone railing of that style so peculiar to Buddha monuments that I will venture to call it the 'Buddhist Railing.' . . . Many of the pillars of this colonnade are now lying at the base of the monument, and several portions of the coping or architrave prove that the enclosure was a circular one. . . . Within the upper enclosure there was a square altar or pedestal, surrounded by pillars of the same description, but much taller, some of which are still lying on the top of the dome. . . . The total height of the building, including the cupolas, must have been upward of 100 feet. The base of the tope is surrounded by a massive colonnade, 144½ feet in diameter from west to east, and 151½ feet in diameter from north to south. This enclosure is therefore elliptical, the greater diameter exceeding the lesser by 7 feet. By this arrangement a free passage is obtained round the southern staircase, and a greater breadth at the foot of the ascent. The breadth of the cloister on the north-west and north-east sides averages 9 feet 7 inches, the several measurements only differing by a few inches. From east to south the cloister increases rapidly in width; the breadth at the east being only 9 feet 11 inches, and at the foot of the staircase 13 feet 8 inches."

VI. *Sources of Information.*—From reasons stated above, the former works on Buddhism have lost much of their worth by the more thorough and comprehensive study of the Buddhist literature during the last few years. The best among the older works are Bohlen (Professor at Königsberg), *De Buddaismi origine et ætate* (1827); Hodgson, *Sketch of Buddhism* (in the Trans. of the Royal Asiatic Society, ii, 1); E. Burnouf, *Introduction à l'histoire du Buddhisme Indien* (Paris, 1844). The fullest account of the doctrines and worship of Buddhism, in the English language, is given by the Rev. R. Spence Hardy (for more than 20 years Wesleyan missionary in Ceylon) in his *Eastern Monachism* (London, 1850), his *A Manual of Buddhism* (Lond. 1853), and his *Legends and Theories of the Buddhists* (Lond. 1865). Among the recent works, based on a more comprehensive knowledge of the sources, are Nève, *Le Boudhisme, son Fondateur et ses Ecritures* (Paris, 1854); Köppen, *Die Religion des Buddha* (1st vol. Berlin, 1857, 2d vol. [on Lamaism] 1859); Barthelemy St. Hilaire, *Le Bouddah et sa Religion* (Paris, 1859); and a Russian work by Wassiljew, on *Buddhism: its Doctrines, History, and Literature* (St. Petersburg, 1859 sq.; German transl. *Der Buddhismus*, etc., Leipz. 1860 sq.). A copious list of books on Buddhist literature is given by Schlagintweit, *Buddhism in Tibet* (Leips. and Lond. 1863). See also *Mercersburg Review*, x, 294; *Edinburgh Review*, April, 1862; Pierer, *Universal-Lexikon*, s. v.; Chambers, *En-*

cyclopædia, s. v.; and the articles GOTAMA; INDIA; CHINA; JAPAN.

Buddicom, ROBERT PEDDER, a learned clergyman of the Church of England, studied at Cambridge, where he graduated as eighth wrangler, 1806. After passing some time as fellow of Queen's College, he became incumbent of St. George's, Everton, 1814, and principal of St. Bee's College, 1840. He died in 1846. His writings include *Friendship with God illustrated in the Life of Abraham* (Lond. 1839, 2 vols. 12mo):—*The Christian Exodus* (2d ed. Liverpool, 1839, 2 vols. 12mo):—*Sermons, chiefly practical* (Lond. 2 vols. 12mo, n. d.):—*The Atonement* (Liverpool, 1839, 8vo).

Budnæus, or **Budny**, SIMON, a Polish theologian in the second half of the 16th century, was minister at Klécénie, and afterward at Lost. Becoming a disciple of Servetus, he denied the divinity of Christ and his miraculous conception, and anticipated in many respects the later rationalism. Being a man of talents, he made many disciples, especially in Lithuania. In 1582 he was excommunicated by the Synod of Luclau; and this, with other causes, led him to greater moderation of language, if not of sentiment, and he united with the Pinczovians, a Socinian sect. He published a Polish translation of the Bible; also *Libellus de duabus naturis in Christo; Apologia Polonica.* See Bock, *Historia Antitrinitariorum;* Hoefer, *Nouv. Biog. Générale*, vii, 729.

Buell, SAMUEL, D.D., a Presbyterian minister, was born at Coventry, Conn., Sept. 1, 1716, entered Yale College in 1737, and graduated in 1741. He was ordained in 1743, and, after laboring for some time as an evangelist, received a call from the church at East Hampton, L. I., and was installed there as pastor September 19, 1746. He was made D.D. by Dartmouth College in 1791, and died on the 19th of July, 1798. The great characteristic of his preaching was fervor. There were three periods of great religious awakening in his congregation—in 1764, 1785, and 1791. As a theologian, he belonged to the school of Edwards and Bellamy. During the Revolutionary War his urbanity and discretion gained him influence with some of the British officers, and operated to the advantage of the town and neighborhood. A few years before his death he was instrumental in establishing Clinton Academy, East Hampton, which is still considered there as a monument of his public spirit and philanthropy. Dr. Buell published a number of occasional sermons.—Sprague, *Annals*, iii, 102.

Buffalo (*Bos bubalus*), an animal of the ox kind, but different from the American *bison*, usually termed "buffalo," being distinguished by the shape of the horns and of the head, as well as of the body generally, and being also found in very different situations. (See Brande, *Cyclop.* s. v.) This animal is often regarded as the same with the *wild bull* (רְאֵם, *reëm´*, or רֵים, *reym*) of Scripture (Num. xxiii, 22; Psa. xcii, 11; Job xxxix, 9; Isa. xxxiv, 7, etc.). See UNICORN. This opinion is lately advocated in extenso by Dr. Conant (*Book of Job*, in loc.); while Dr. Thomson (*Land and Book*, i, 384 sq.) prefers to identify the Oriental buffalo with the BEHEMOTH (q. v.) of Job (xl, 15), on account of his wallowing in the mire and reeds of Jordan. See OX; BULL.

Male Buffalo of Palestine.

Buffet (κολαφίζω), to box about or *slap* with the hand or fist, whether in derision (Matt. xxvi, 67; Mark xiv, 64), opposition (2 Cor. xii, 7), affliction (1 Cor. iv, 11), or punishment (1 Pet. ii, 20).

Buffier, CLAUDE, a Jesuit philosopher and voluminous writer, was born of French parents in Poland May 25, 1661, but brought up at Rouen. He died at Paris May 17, 1737. He was associated with the writers of the *Mémoires de Trévoux*, and left an immense number of other works on a variety of subjects, of which the most important is *Cours des Sciences* (Par. 1732, fol.), a work of vast learning, and showing a luminous power of philosophical analysis. Sir James Mackintosh (*Progress of Ethical Philosophy*, § 5) speaks of the just reputation of Buffier's *Treatise on First Truths* (contained in the *Cours des Sciences*), and adds that his philosophical writings are remarkable for perfect clearness of expression.—Hoefer, *Biog. Générale*, vii, 733.

Bugenhagen (BUGENHAGIUS), JOHANN (called also *Dr. Pomeranus*), was, perhaps, next to Melancthon, the most active and useful coadjutor of Luther in spreading the principles of the Reformation. He was born at Wollin, in Pomerania, June 24, 1485. His education in theology and classics was obtained at Greifswald, and his proficiency in classical studies was so great that at twenty he was appointed master of the school at Treptow, which he taught with great reputation. The writings of Erasmus, to which, as a classical student, he was naturally drawn, led him to see the need of a reformation in the Church. He lectured, in his school, on the Psalms, Matthew, Timothy, and the Creed; and in 1519 he was invited by the neighboring abbot of Belbuck to teach the monks in a *Collegium Presbyterorum* which he had established for their culture; and here he compiled a Gospel Harmony. Called by prince Bogislas X to prepare an account of Pomerania, he wrote *Pomerania in IV lib. divisa* (Greifswald, 1728, 4to), full of learning, and showing a zeal for religion. In 1520, Luther's book on the "Babylonish Captivity" reached Treptow. Having looked over a few leaves, he said, "There never was a more pestilent heretic than the author of that book." But a few days after, having read it with great diligence and attention, his mind was changed, and he made this recantation: "What shall I say of Luther? All the world hath been blind and in darkness; only this one man has found out the truth." The new views of Bugenhagen respecting the law and gospel, justification by faith, etc., being publicly preached with great success, the prince and the bishop stirred up a persecution. Upon this Bugenhagen went to Wittenberg, and formed a personal acquaintance with Luther in 1521. Here he was soon employed to lecture on the Psalms, and the course was afterward printed (Basel, 1524). In the dispute with Carlstadt (q. v.), Bugenhagen sustained Luther and Melancthon. In 1523 he was chosen pastor of the church in Wittenberg, and held this post, through many vicissitudes, for 36 years. He aided Luther in translating the Bible, and himself translated it into the Low Saxon dialect (Lübeck, 1533). But perhaps his chief service to the Reformation was that of organizing churches, for which he had a special talent. He organized Protestantism in Brunswick, Hamburg, Lübeck, and in many parts of Pomerania and Denmark. He reorganized the University of Denmark

in 1538, and served a while as its rector. The death of Luther and the disputes of the *Interim* (q. v.) saddened his later years, and he died April 20, 1558. Besides the numerous practical writings of Bugenhagen, and his many directories for worship, Christian life, etc., he wrote *Historie des Leidens und der Auferstehung J. C.* (1530; often reprinted):—*Vorn dem Christen Gloven und rechten guten Wercken* (Wittenb. 1526):—*Anmerk. zu den Büch. Hist. Deut., Sam.*, etc.; *Annot. in Epist. ad Gal., Eph., Philipp.*, etc. (Strasburg, 1524):—*Erpl. Psalmorum* (Basel, 1524), with regard to which, Luther declared that Bugenhagen was the first that deserved the name of "commentator on the Psalms." On the influence of Bugenhagen on the development of the Church constitutions of Germany, see Richter, *Die evang. Kirchenordnungen des* 16. *Jahrhunderts* (2 vols. Weimar, 1845); *Geschichte d. evang. Kirchenverfassung* (Leipzig, 1851, and Jäger, *Bedeutung der älteren Bugenhagen'schen Kirchenordnungen* (in *Theol. Studien*, 1853.) A sketch of him by Melancthon is given in the *Corpus Reformatorum*, xii, 295. See also Adami, *Vitæ Germ. Theol.*; Mosheim, *Ch. Hist.* iii, 46, 137; Engelken, *Bugenhagen Pomeranus* (Berlin. 1817, 8vo); Zietz, *Bugenhagen, zweiter Apostel des Nordens* (Leipz. 1834, 8vo); Bellermann, *Leben des J. Bugenhagen* (Berlin, 1860).

Bugg, Francis, a member of the Society of Friends, which he left in later life, and whose principles he then combated in a number of treatises. Among them are, *New Rome arraigned* (Lond. 1694):—*Picture of Quakerism* (Lond. 1697, 12mo):—*Quakerism Withering and Christianity Reviving* (Lond. 1694):—*Quakers set in their true Light* (Lond. 1696):—*The Pilgrim's Progress from Quakerism to Christianity* (Lond. 1698), etc.—Allibone, *Dictionary of Authors*, i, 279.

Building (properly some form of the verbs בָּנָה, *banah'*, οἰκοδομέω). Historical and monumental data do not exist to enable us to trace accurately the gradual improvement and peculiar character of Jewish architecture. (See Bardwell, *Temples Ancient and Modern*, Lond. 1837.) Its style was probably borrowed in the first instance from the Egyptians, next from the Phœnicians (comp. Michaelis in the *Comment. nov. Soc. Goetting.* i, 1771; Stieglitz, *Gesch. der Baukunst bei den Alten*, Leipz. 1792; Müller, *Archäol.* p. 289 sq.; Schnaase, *Gesch. der bild. Künste*, i, 248 sq.), and finally from the Greeks. See Architecture.

Of building tools, besides common implements such as the axe, saw, etc., there are mentioned the compass (מְחוּגָה) and plumb-line (אֲנָךְ), Amos vii, 7 sq., the rule or measuring-line (קָו), the awl (שֶׁרֶד), etc. (see the Mishna, *Chel'm*, xiv, 3). See these instruments in their place. (See Schmidt, *Bibl. Mathematicus*, p. 217 sq.; Bellermann, *Handbuch*, i, 189 sq.) See House.

Besides its proper and literal signification, the word "build" is used with reference to children and a numerous posterity (Exod. i, 21; Ruth iv, 11). The prophet Nathan told David that God would build his house, that is, give him children and successors (2 Sam. vii, 27). Any kind of building implies the settlement of a family, or the acquisition of some new honor, kingdom, or power, and its peaceful enjoyment (Psa. cvii, 4, 7; Mic. v, 4). God's Church is called a building, and the architect is the master-builder (1 Cor. iii, 9-17). So also the heavenly home of Christians is compared to a building in contrast with the temporary tabernacle of the earthly body (2 Cor. v, 1).

Buk'ki (Heb. *Bukki'*, בֻּקִּי, *waster*, otherwise a contracted form of *Bukkiah*), the name of two men.

1. (Sept. Βοκκί v. r. Βακχίρ.) Son of Jogli and "prince" of the tribe of Dan, appointed by Moses as one of the commissioners to partition the land of Palestine (Num. xxxiv, 22). B.C. 1618.

2. (Sept. Βωκαί v. r. Βοκκί.) Son of Abishua and father of Uzzi, being great-great-grandson of Aaron (1 Chron. vi, 5, 51). B.C. cir. 1450. Compare the genealogy of Ezra (vii, 4, Sept. Βοκκί) and the apocryphal *Boccas* (1 Esdr. viii, 2) or *Borith* (2 Esdr. i, 2). Epiphanius, in his list of the ancestors of Jehoiada, whom he fancifully supposes to be brother of Elijah the Tishbite, omits both Bukki and Abishua (*Advers. Melchizedec*, iii). Josephus (*Ant.* viii, 1, 3) expressly says that all of Aaron's line between Joseph (Abishua) the high-priest, and Zadok, who was made high-priest in the reign of David, were private persons (ἰδιωτεύσαντες), i. e. not high-priests, and mentions by name "Bukki (Βοκκίας), the son of Joseph the high-priest," as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar. But elsewhere (*Ant.* v, 11, 5) he says as expressly that Abishua (there called Abiezer), having received the high-priesthood from his father Phinehas, transmitted it to his own son Bukki (Βοκκί), who was succeeded by Uzzi, after whom it passed to Eli. We may conclude therefore that Josephus had no more means of knowing for certain who were high-priests between Phinehas and Eli than we have, and may adopt the opinion that those named in the scriptural lists are given as making up the succession during this interval. For an account of the absurd fancies of the Jews, and the statements of Christian writers relative to the succession of the high-priests at this period, see Selden, *De Success. in Pontif. Hebr.*; Hervey, *Genealog. of our Lord*, ch. x.—Smith, s. v. See High-priest.

Bukki'ah (Heb. *Bukkiya'hu*, בֻּקִּיָּהוּ, *wasted by Jehovah*; Sept. Βοκκίας v. r. Βοκκίας), a Kohathite Levite, of the sons of Heman, one of the musicians in the Temple, being appointed by David the leader of the sixth band or course in the service, consisting of himself and eleven of his kindred (1 Chron. xxv, 4, 13). B.C. 1014.

Bul (Heb. id. בּוּל, for יְבוּל, *rain*, from the season of the year; Sept. Βαάλ), the eighth ecclesiastical month of the Jewish year (1 Kings vi, 38), answering in general to October [see Calendar (*Jewish*)], and corresponding, according to the rabbins (*Rosh Hashana*, c. 2; *Tanchum Hieros.* in loc.), to Marchesvan (q. v.). According to Benfey (*Ueb. die Monatsnamen einiger alten Völker*, p. 18), it may have derived its name from the worship of *Baal* (comp. the Sept. rendering), as other months appear to have been in like manner consecrated to special deities. See Month.

Bulgaria, a country of European Turkey, named from the Bulgarians, who, in the fifth century, quitting Asiatic Sarmatia, crossed the Danube and settled here, subjugating the Slavic (q. v.) inhabitants, and in process of time adopting their language. Later Slavic writers claim that the Bulgarians originally belonged to the Slavic family, and the modern Bulgarians claim to be Slavonians. Through the missionary labors of Methodius, brother of Cyril (q. v.), a prince of the country named Bogoris, or Boris, was baptized about A.D. 861, and took the name of Michael; upon this many of the Bulgarians received the faith. This Michael sent to pope Nicholas I legates, who propounded to the Holy See certain interesting questions (see *Responsa ad Consulta Bulgarorum*, ed. Hardouin, Acta Conciliorum, v, 353-386), and asked to be supplied with bishops and priests. The pope sent Paul, bishop of Populonia, and Formosus, bishop of Porto, about 866. Upon the ground that the Bulgarians had received the episcopal succession from Rome, the popes claimed jurisdiction over the country, but were resisted by the patriarchs of Constantinople. King Michael sent ambassadors to Constantinople in 869 to lay the case before the council then sitting for the restoration of Ignatius. The council decided that Bulgaria by right belonged to the patriarchal see of Constantinople. Modern Bulgarian writers claim that the Bulgarian dioceses were only nominally subject to Constantinople, and the author of the book called "Tsarstvennik" gives a complete list of a succession of independent Bulgarian patriarchs.

When the schism between East and West was confirmed, the Bulgarians remained in communion with Constantinople. They were finally subjugated by the Turks in 1491. In 1767 the sultan, Bajazet II, instigated, it is said, by the Greek patriarch, put to death many Bulgarian nobles, and placed the Bulgarian churches under the exclusive control of the Greek patriarch. The persistent policy of the Greek clergy in attempting to denationalize the Bulgarian people, suppressing their language and literature, etc., finally brought about a concerted action for the restoration of the Bulgarian hierarchy. The contest has not yet been settled. The Bulgarians have repeatedly complained of the extortions of the Greek clergy, and prayed for the appointment of a national patriarch independent of Constantinople. The Ottoman government, refusing to admit national distinctions among its subject races, refused to grant the request; and when, in 1860, the Greek patriarch excommunicated Ilarion (Hilary), the Bulgarian bishop of Balat, Constantinople, for insubordination, the Turkish government sent the bishop into exile. Strenuous exertions have been made by the Church of Rome to induce the Bulgarians to unite with them, and in 1861 an organization was effected, styled "The United Bulgarian Church," acknowledging the supremacy of the pope, but retaining the Slavic liturgy, and Bulgarian usages as to divine service, married priests, etc. A Bulgarian monk, named Joseph Sokolsky, was consecrated by the pope as the patriarch of the new organization. After a few months he deserted them, followed by several priests, and the movement was thereby retarded.

Protestant missions to the Bulgarians were commenced in 1857 by the Methodist Episcopal Church and by the American Board. In 1888 the former had four missionaries at Constantinople and Tultcha; the latter had five, at Constantinople, Sophia, Eski Zagra, and Philippopolis, in the last two places having schools. Several editions of the New Testament in Bulgarian have been published by the British and Foreign Bible Society, and at least fifteen thousand copies have been sold within a few years. A new version, prepared by the missionaries of both Boards at the expense of the British and Foreign Bible Society, was published at Constantinople in 1866, and was electrotyped in parallel pages with the Slavic version at the Bible House in New York by the American Bible Society in 1867.

Danubian Bulgaria in 1865 was formed into one province called Tuna Eyaleti, under the jurisdiction of a governor general, who resides at Rustchuk. The Bulgarians are estimated to number about 6,000,000, of whom about 4,500,000 live in European Turkey.—Schem's *Year-book*, 1868; *Reports of A. B. C. F. M.*; *Reports of the Miss. Soc. of the Meth. Epis. Church*; Hilferding, *Geschichte der Serben und Bulgaren*; Schafarik, *Slavische Alterthümer*.

Bulgarians, a name given to the Cathari, Albigenses, Petrobrussians, and other sects of the Middle Ages, because their origin was supposed traceable to Bulgaria. See the several titles.

Bulgaris, Eugen, a Russian archbishop, was born in Corfu 1716. He entered in early life the priesthood of the Greek Church, and subsequently continued his studies in Italy. On his return he assumed in 1742 the direction of a school at Janina; later he taught successively at Kohani, on Mount Athos, and in Constantinople. The encouragement which he gave to philosophy found many enemies and led to charges of heterodoxy, on account of which he had to quit his position both at Janina and on Mount Athos. He left Constantinople in 1768, in consequence of the war of Russia against Turkey, and went to Russia, where Catharine II appointed him archbishop of Kherson. This position he only retained a few years, and the last years of his life he spent in St. Petersburg, occupied with literary labors. He died in that city in 1806.

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Bulgaris is one of the most prominent scholars of the modern Greek Church, and has exercised a lasting influence upon the progress of Eastern Europe in both secular and religious literature. His works, mostly in the ancient Greek language, are numerous. His Manual of Logics has ever since remained a favorite text-book in the Greek schools. Among his theological writings are several volumes of funeral sermons and eulogies on saints. He also published a translation of the work of Adam Sernicavius on the Procession of the Holy Ghost. The latter work is one of the standard works of the Greek Church on the much disputed doctrine, and the Roman Congregation for the Union of the Eastern churches with the Church of Rome (*Sacra Congregatio de Propaganda Fide pro negotiis ritus Orientalis*) specially instructed one of its consultors, Dr. Laemmer (subsequently appointed professor at Breslau) to refute it. Dr. Laemmer consequently undertook the publication of the *Scriptorum Græciæ orthodoxæ bibliotheca selecta* (Freiburg, vol. i, 1865: contains *Prolegomena*; two sermons by Nicephorus Blemmida; the work of the Patriarch Johannes Veccus, of Constantinople, *De unione Ecclesiarum*, as well as the *Sententia synodalis* and the *Apologia* of the same author).—See Pierer, iii, 445; Laemmer, *Script. Græc. orth. bibl. sel.* vol. i.

Bulkley, Charles, a Dissenting minister, was born in London 1719, and educated under Doddridge at Northampton. His first pastoral service was among the Presbyterians, but he finally joined the General Baptists, and became pastor of a congregation in London, where he died 1797. He published *Discourses* (Lond. 1752, 8vo):—*Notes on Bolingbroke's Writings* (Lond. 1755, 8vo):—*The Economy of the Gospel* (Lond. 1764, 4to):—*Discourses on the Parables and Miracles* (Lond. 1771, 4 vols. 8vo):—*Notes on the Bible* (Lond. 1802, 3 vols. 8vo).—Darling, *Cyc. Bib.* i, 476.

Bulkley, Peter, a Congregational minister, born at Woodhill, Bedfordshire, Eng., Jan. 31, 1582. He was educated at St. John's College, Cambridge, and entered the ministry of the Established Church, in which he remained twenty-one years, and was silenced by Archbishop Laud for non-conformity. In 1635 he came to New England, and in July, 1636, collected a church at Concord, where he died March 9, 1659. He published *The Gospel Covenant, or the Covenant of Grace Opened*, etc. (Lond. 1646).—Sprague, *Annals*, i, 52.

Bull, as distinguished from "Ox," occurs but once in the Bible (Job xxi, 10), as the translation of שׁוֹר (*shor*, from his *strength*), which elsewhere denotes any animal of the ox species, and is variously translated accordingly. See Bullock, etc. Other terms occasionally thus rendered are אַבִּיר (*abbir'*, *mighty*), Psa. l, 13; lxviii, 30; Isa. xxxiv, 7; Jer. l, 11; בָּקָר (*bakar'*, a *beeve*), Jer. lii, 20; פַּר or פָּר (*par*, a *bullock*), Gen. xxxii, 15; Psa. xxii, 12; and in the New Test. *ταῦρος*, Heb. ix, 13; x, 4; "ox" in Matt. xxii, 4; Acts xiv, 13. See Beeve; Beast. The תּוֹא (*to*), or "wild bull" of Isa. li, 20, is but another form of תְּאוֹ (*teō'*, "wild ox," Deut. xiv, 5), a large species of *oryx* or ox-deer. See Antelope.

The rearing of horned cattle was encouraged by the people of Israel. These animals were protected in some cases by express provisions of the law; they were held clean, being the usual sacrifice of consideration, and the chief article of flesh diet of the population. See Food. It is contended that the castration of no animal was practised among the Hebrews (Josephus, *Ant.* iv, 8, 40). If that was the case, other methods than those generally alluded to must have been adopted to break oxen to labor; for the mere application of a metal ring through the cartilage of the nostrils, although it might have greatly restrained the ferocity of the beasts, would not assuredly have rendered them sufficiently docile to the yoke and goad of a

people whose chief dependence for food was in the produce of the plough. See Ox.

Judging from Egyptian remains, there were two great breeds of straight-backed cattle, the long-horned and the short-horned; and in Upper Egypt at least, there was one without horns. Another hunched species existed, which served to draw chariots, yoked in the same manner as the Brahminee bulls of India are at present. It is still abundant in Nubia, and, under the name of Bos sacer, or Indicus, notwithstanding it breeds with the common species, is yet considered distinct. Its calf is born with teeth; and, although in Central Africa, India, and China it is mixed with the other species, and when low in flesh is almost deprived of its hunch, the natural characteristics nevertheless continue; and from the evidence of ancient Egyptian pictures and written documents it must have been propagated for above 3000 years. In Egypt the straight-backed or common cattle appear, from the same evidence, to have formed a very handsome breed with lunate horns. They were generally spotted black or red upon a white ground, and there were, besides, others white, red, or black. They all served for common use, but those without red were selected when new sacred bulls, Apis or Mnevis, were to be supplied; for they alone had the colors which could show the marks made by chance or by art, and required to fit the animal for the purpose intended. See Apis. In Palestine the breed of cattle was most likely in ancient times, as it still is, inferior in size to the Egyptian; and provender must have been abundant indeed if the number of beasts sacrificed at the great Jewish festivals, mentioned in Josephus, be correct, and could be sustained for a succession of years. See Sacrifice.

Unless the name be taken synonymously with that of other species, there is not in the Bible any clear indication of the buffalo. See Unicorn. The Asiatic species was not known in Greece till the time of Aristotle, who first speaks of it by the name of the Arachosian ox. No species of *Bos Bubalus* is known even at this day in Arabia, although travellers speak of meeting them in Palestine in a domesticated state [see Buffalo]; but in Egypt the Asiatic species has been introduced in consequence of the Mohammedan conquests in the East. The indigenous buffaloes of Africa, amounting, at least, to two very distinct species, appear to have belonged to the south and west of that continent, and only at a later period to have approached Egypt as far as the present Bornou; for none are figured on any known monument in either Upper or Lower Egypt. With regard, however, to wild oxen of the true Taurine genus, some may, at a very remote period, have been found in Bashan, evidently the origin of the name, a region where mountain, wood, and water, all connecting the Syrian Libanus with Taurus, were favorable to their existence; but the wild bulls of the district, mentioned in Psa. xxii, 12, and in various other passages, appear, nevertheless, to refer to domestic species, probably left to propagate without much human superintendence, except annually marking the increase and selecting a portion for consumption, in the same manner as is still practised in some parts of Europe. For although the words "fat bulls of Bashan close me in on every side" are an indication of wild manners, the word "fat" somewhat weakens the impression; and we know that the half-wild white breed of Scotland likewise retains the character of encompassing objects that excite their distrust. It was therefore natural that in Palestine wild gregarious instincts should have still remained in operation, where real dangers beset herds, which in the time of David were still exposed to lions in the hills around them. See Calf. Baal (q. v.) is said to have been worshipped in the form of a beeve, and Moloch to have had a calf's or steer's head.

Bull, in a figurative sense, is taken for powerful, fierce, insolent enemies. "Fat bulls (bulls of Bashan) surrounded me on every side," says the Psalmist (Psa. xxii, 12, and lxviii, 30). "Rebuke the beast of the reeds (Auth. Vers. "spearmen"), the multitude of the bulls;" Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls (Psa. lxiii, 30). Isaiah says (xxxiv, 7), "The Lord shall cause his victims to be slain in the land of Edom; a terrible slaughter will he make; he will kill the unicorns and the bulls," meaning those proud and cruel princes who oppressed the weak. See Cattle.

Bull, George, D.D., bishop of St. David's, was born in Wells, Somersetshire, March 25, 1634, and entered at Exeter College, Oxford, 1648. His first living was that of St. George's, near Bristol, and in 1658 he was presented to Suddington. In 1669 he published his *Harmonia Apostolica*. The object of this book was to explain and defend, in Part I, the doctrine of St. James, and in Part II, to demonstrate the agreement with him of St. Paul, it being more particularly the aim of the first dissertation to show "that good works, which proceed from faith, and are conjoined with faith, are a necessary condition required from us by God, to the end that by the New Evangelical Covenant, obtained by and sealed in the blood of Christ, the mediator of it, we may be justified according to his free and unmerited grace." In the second, "having, in the first place, established this one point for his foundation, 'That St. Paul is to be interpreted by St. James, and not St. James by St. Paul,' in consent with many of the ancients (and particularly of St. Augustine himself), who are of the opinion that the General Epistle of St. James, the first of St. John, and the second of St. Peter, with that of St. Jude, were written against those who, by misinterpreting St. Paul's epistles, had imbibed a fond notion, as if faith 'without works' were sufficient to save them, he showeth whence this obscurity and ambiguity in the terms of St. Paul might probably arise, which was the occasion that persons not well-grounded came to mistake or pervert the same." Bull attempts to prove that where St. Paul speaks of justification by faith, he intends the whole condition of the Gospel covenant; that the faith required implies obedience; that it cannot be separated from obedience; and that obedience is made necessary to justification. The publication raised much dispute among divines. The first open antagonist was Mr. John Truman, a Non-conformist minister. Dr. Morley, bishop of Winchester, and Dr. Barker, the one from the divinity chair at Oxford, and the other in a charge to his clergy, forbade the reading of the book as a rash intrusion into things too high for such discussion. In 1675 Bull issued his *Examen censuræ* and *Apologia pro Harmonia;* and in 1680, at Oxford, his *Defensio fidei Nicænæ* (also at Pavia, 1784, with notes by Zola). Preferment flowed in upon Bull after 1684; and the University of Oxford conferred on him the degree of D.D., although he had never taken any other academical degree. In 1694 appeared his *Judicium Ecclesiæ Catholicæ*, in defence of the anathema decreed by the Council of Nicæa, for which he received the thanks of the assembly of the Gallican clergy at St. Germain's. His last treatise was his *Primitiva et Apostolica Traditio*, against David Zuicker, Leclerc, and others, who held that the apostles and their immediate successors taught that our blessed Lord was merely a man. In theology he was an Arminian. His defence of the Trinity is one of the great works of theology not likely to be superseded. Grabe collected all his Latin works (Lond. 1703, fol.). His *Sermons* were edited, with a *Life*, by Nelson (Lond. 1703, 3 vols. 8vo). He was seventy-one years of age when the see of St. David's was offered to him. He at first refused it, but was at length persuaded to consent, and was consecrated at Lambeth April 29, 1705. He died Feb. 17, 1710. A new translation of the *Defensio* appeared in the "Library of Anglo-Catholic Theology" (Oxford, 1851, 2 vols. 8vo). Bull's *Works* have been collected anew

by Burton (Oxford, 1827, 8 vols. 8vo, and again in 1846). — Hook, *Ecclesiastical Biography*, iii, 229–258; *Bibliotheca Sacra*, vi, 162; Dorner, *Person of Christ*, v, 342 sq.

Bull (Papal). Bulls are pontifical letters from the Pope of Rome, written in old Gothic characters upon stout and coarse skins, and issued from the apostolic chancery, under a seal (*bulla*) of lead, which seal gives validity to the document, and is attached, if it be a "*Bull of Grace*," by a cord of silk, and if it be a "*Bull of Justice*," by a cord of hemp. The word is from Lat. *bulla*, a drop or bubble, used in later Latin to signify a pendent metallic seal. It is properly the pendent seal which is the bull: it is impressed on one side with the heads of St. Peter and St. Paul, and on the other with the name of the pope and the year of his pontificate. The bull is divided into five parts: the narrative of the fact, the conception, the clause, the date, and the salutation, in which the pope styles himself *servus servorum*, servant of servants. All bulls bear the name and title of the pope—for example: *Gregorius Episcopus Servus Servorum Dei*, etc., is prefixed; then follows a general introduction, of which the initial words are used to give a distinct name to the bull, as in the examples: the bull *Exsurge Domine*, issued by Pope Leo X against Luther in 1520; the bull *In Cœna Domini*, the celebrated bull against heretics, often reissued since 1536; the famous *Unigenitus*, or bull against Quesnel's writings, 1713; the *Dominus ac Redemptor Noster*, or bull for the abolition of the order of Jesuits; the *Ecclesia Christi*, or the bull which completed the *Concordat* with France in 1801; the *De Salute Animarum*, or the bull for the regulation of the Catholic Church in Prussia." The instruments, besides the lead hanging to them, have a cross with some text of Scripture or religious motto around them. Those issued by Lucius III have this device, *Adjuva nos, Deus salutaris noster;* the device of Urban III was, *Ad te, Domine, levavi animam meam;* and that of Alexander III, *Vias tuas, Domine, demonstra mihi.* Bulls are granted for the consecration of bishops, the promotion to benefices, the celebration of jubilees, etc. *Bullarium* is a collection of papal bulls. The bull is dated from "the day of incarnation," but briefs are dated from "the nativity."—Farrar, *Eccles. Dict.* s. v.; Chambers, *Encyclopædia*, s. v. See Brief; Bullarium.

BULL IN CŒNA DOMINI, the name given to a bull in the Church of Rome which is publicly read on the day of the Lord's Supper, viz., Thursday, by a cardinal deacon in the pope's presence, accompanied with the other cardinals and the bishops. It excommunicates all that are called, by that apostate Church, heretics, stubborn and disobedient to the holy see. After the reading of this bull the pope throws a burning torch into the public place, to denote the thunder of this anathema. It is declared expressly, in the beginning of the bull of Pope Paul III of the year 1536, that it is the ancient custom of the sovereign pontiffs to publish this excommunication on Holy Thursday, to preserve the purity of the Christian religion, and to keep the union of the faithful; but the origin of this ceremony is not stated in it. The principal heads of this bull concern heretics and their upholders; pirates, imposers of new customs; those who falsify the bulls and other apostolic letters; those who abuse the prelates of the Church; those that trouble or would restrain ecclesiastical jurisdiction, even under pretence of preventing some violence, though they might be counsellors or advocates, generals to secular princes, whether emperors, kings, or dukes; those who usurp the goods of the Church, etc. The contents of the bull have been inserted by degrees. Luther's name was inserted 1521. For a fuller statement, see In Cœna Domini.

BULL UNIGENITUS. See Unigenitus.

Bull, William, an English Independent minister, was born Dec. 22, 1738, in Irthlingborough, Northamptonshire, and was educated at the Dissenting academy at Daventry. In 1764 he became pastor of the Independent church at Newport-Pagnel, where he was the intimate of Cowper and of John Newton. A training academy for ministers was founded at Newport through Mr. Bull's activity, and he superintended it for years. He died in 1814. "He was an excellent preacher, his sermons being at once original, fervid, and impressive."—*Memorials of the Rev. W. Bull* (Lond. 1864).

Bullard, Artemas, D.D., a Presbyterian minister, was born at Northbridge, Mass., June 3, 1802, studied at Amherst College, where he graduated in 1826, and thence went to the Theological Seminary at Andover. He was licensed in May, 1828, and ordained April 20, 1831. In 1830 he visited the West in the employ of the Massachusetts Sabbath School Union, going as far as Illinois, and while there was appointed secretary of the "American Board" for the Valley of the Mississippi. He removed to Cincinnati in October, 1832. In 1838 he became pastor of the Presbyterian church at St. Louis. He was made D.D. in 1841 by Marion College. He attempted in 1845, with the concurrence of the Synod, to raise a fund of $10,000 for the erection of churches in Missouri. His health having become enfeebled, he was chosen by his fellow-citizens as their representative at the World's Peace Convention, and spent six months travelling in Europe in 1850. After his return he was the chief promoter of the institution of Webster College at St. Louis. Dr. Bullard was killed in the accident which occurred at the inauguration of the Pacific Railroad, Nov. 1, 1855. He published three or four occasional sermons. He was a preacher of great power, and was very useful and influential in St. Louis.—Sprague, *Annals*, iv, 748.

Bullarium Romanum Magnum, a collection of papal bulls from the time of Leo the Great, begun (1586) by Cherubini, and continued by various editors. The *Bullarium Magnum* of Maynardus (Luxemb. 1739 to 1768, 19 vols. fol.) contains the bulls from Leo the Great to Benedict XIV. Simultaneously with it appeared the collection of Cocquelines (Rom. 1737 sq., 14 vols. fol.). A continuation of these collections is *Benedicti XIV Bullarium* (Rom. 1754 sq., 4 tom. fol.; new ed. Mechlin, 1826, 13 vols.). The most recent continuation, which is to comprise the bulls of Clement XIII and the following popes, was commenced by Barberi (Rome, 1835); of it 15 vols. fol. have appeared, bringing the work down to the year 1821. A new complete collection of all the bulls from Leo the Great to the present time has been commenced by Tomassetti (Turin, vol. i, 1857).—Landon, *Ecclesiastical Dictionary*, s. v.

Bullinger, Heinrich, one of the most important of the Swiss reformers, was born at Bremgarten, near Zurich, where his father was parish priest, July 18, 1504. In 1516 he was sent to school at Emmerich, in Cleves, where Mosellanus was one of the masters. In order to train the boy to careful habits, his father gave him no money, and he was compelled to sing in the streets for bread like Luther. He was inclined, while at Emmerich, to enter the order of Carthusians; but his brother kept him from doing so, and in 1519 he went to Cologne, where he became bachelor of arts in 1520. He began to study the scholastic theology, but was soon disgusted, and even wrote against the scholastics. He then took up the fathers, especially Chrysostom and St. Augustine, and finding that they drew their premises from Scripture, he set himself earnestly to study the N. T. The writings of Erasmus led him to the study of the classics. He was thus quite ready to be impressed by Luther's writings when they fell in his way; and the *De Captivitate Babylonica* and *De Bonis Operibus* of Luther, with the *Loci Communes* of Melanc-

thon, satisfied him that the Roman Church needed reformation. In 1522, after taking his master's degree, he returned to Switzerland, and was called by Wolfgang Rüpli, abbot of Cappel, to teach in the cloister school of his abbey. Here he lectured on the N. T. and on the *Loci Communes* of Melancthon. In 1527 he was sent by his abbot to Zurich, and there he attended for five months the preaching and lectures of the celebrated Zuinglius, while he perfected his knowledge of Greek, and commenced the study of Hebrew under Pellicanus. On his return to Cappel, the abbot and his monks adopted fully the reformation, to which they had been before inclined. In 1528 he went with Zuinglius to the disputation at Berne. In 1529 he was made pastor at Bremgarten, his native place, and married Ann Adlischweiter, a nun retired from the convent at Zurich. At Bremgarten he engaged in controversy with the Anabaptists, against whom he wrote six books. In 1531, after the battle of Cappel, where Zuinglius fell, and with him, for a time, the cause of reform, Bullinger was compelled to leave Bremgarten, and was elected successor to Zuinglius at Zurich as *antistes*, or chief pastor. He began his work with a conflict. The Council of Berne, on the very day of his election, demanded a pledge that the clergy of Berne should refrain from all political discussions. Bullinger defended the freedom of the pulpit with so much energy that the council yielded. His supremacy as a leader of the reform was soon acknowledged. Luther attacked Zuinglius and his doctrine of the sacraments with great bitterness; Bullinger defended both with calm but earnest arguments, in a series of writings on the sacraments extending over many years. Bucer's (q. v.) attempts to reconcile Luther's views with those of the reformed at first met with Bullinger's sympathy and approval; but he came at last to doubt Bucer's sincerity, or, at least, his thoroughness of conviction. In the midst of all his controversies he continued his faithful pastoral labors, and by these, with his powerful and popular preaching, he established the Reformation firmly in Zurich. His theology was Augustinian, but of a milder type than Calvin's. When division was threatened (1547) between the Reformed churches of Zurich and Geneva on the sacramental question, Bullinger and Calvin, by correspondence and personal conference, came to an agreement of views, which was expressed in the *Consensus Tigurinus* (1549), in which the corporal presence is denied, but a real and spiritual communication in the Supper of Christ to the believer is admitted. Bullinger was long in close correspondence with many men of note in the English Church, with whom he became acquainted during their sojourn abroad while the Marian persecution lasted, and his influence contributed greatly toward settling the doctrines of the English reformers. Many of their letters and of his own are preserved in the library of the city of Zurich. One of the most important labors of his later life was the preparation of the *Confessio et Expositio brevis*, etc. (the Second Helvetic Confession), adopted as authoritative in 1566. (See CONFESSIONS.) After severe suffering from calculus, he died Sept. 17, 1575, repeating the Creed, the Lord's Prayer, and several of the Psalms just before his departure. His son-in-law, Simler, preached his funeral sermon, afterward printed (*De Vita et Obita Bullingeri*). Many of his works have been translated into English, viz., *One hundred Sermons on the Apocalypse* (1561. 4to):—*Twenty-six Sermons on Jeremiah* (1583, 4to):—*Exhortation to Ministers* (1575, 4to):—*Commonplaces of Christian Religion* (1572, 4to):—*The Sum of the Four Evangelists; Fifty godly and learned Sermons* (1577, 4to). His works as collected and published amount to ten folio vols. (Zurich). Such was the reputation of his writings in England that Archbishop Whitgift obtained an order in convocation that every clergyman should procure a copy of his sermons and read one of them once a week. A new edition of his *Decades*, from the edition of 1787, was printed for the Parker Society in 1849 (Camb. 4 vols. 8vo). There is also a reprint of the *Sermons on the Sacrament* (Camb. 1840, 8vo). See also Bullinger's *Leben u. ausgewählte Schriften, nach handschrift. u. gleichzeitigen Quellen* von C. Pestalozzi (Elberfeld, 1857, 8vo); Hess, *Lebensgeschichte Bullinger's;* Franz, *Züge aus dem Leben Bullinger's* (1828); Mosheim, *Ch. History*, iii, 192; Burnet, *Hist. of Reformation*, iii, 302, *et al.*; Herzog, *Real-Encyklopädie*, ii, 452.

Bullions, Peter, D.D., a Presbyterian minister and classical scholar, was born at Moss-side, near Perth, Scotland, in December, 1791. He was bred to farm labor, but in 1810 he entered the University of Edinburgh, supporting himself partly by his previous savings and partly by teaching. In the same way he supported himself during his theological studies under Professor Paxton from 1813 to 1817, when he was licensed to preach by the Presbytery of Edinburgh, and sailed to America. In 1818 he became pastor of the Presbyterian church at Argyle, N. Y., and in 1824 Professor of Languages at the Albany Academy. He held this place till 1848, when he gave himself wholly to the pastoral charge. His literary activity was chiefly devoted to the preparation of elementary classical works, in which he was eminently successful. In addition, he published a memoir of his relative, Dr. Alexander Bullions, besides contributing to several periodicals. "His pupils, who are widely scattered through the land, bear a grateful testimony to his ability and fidelity. His exact and critical knowledge of the classics made him not only a most competent but most successful teacher. He died February 13, 1864. —Wilson, *Presbyterian Almanac*, 1865.

Bullock is a frequent translation of the following Heb. words: properly פַּר or פָּר, *par*, strictly a *steer*, often with the addition (in the original) of the qualifying clause, בֶּן בָּקָר, *son of a beeve*, rendered "young" in our version; שׁוֹר, *shor*, Chaldee תּוֹר, *tor* (Gr. *ταῦρος*), usually rendered "ox;" and עֵגֶל, *e'gel*, Jer. xxi, 18; xlvi, 21; elsewhere "calf." See BULL. The word "bullock," indeed, seems to be used almost changeably in the Auth. Vers. with the term "ox," to designate a male of the beeve kind; but the following distinctions of the Heb. terms may properly be indicated. See CATTLE.

1. BAKAR', בָּקָר, is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly, it is variously rendered "bullock" (Isa. lxiv, 25), "cow" (Ezek. iv, 15), "oxen" (Gen. xii, 16). Hence, in Deut. xxi, 3, the female young (עֶגְלַת בָּקָר) is *a heifer;* in Exod. xxix, 1, the male young (פַּר בֶּן־בָּקָר, or in Gen. xviii, 7, simply בֶּן־בָּקָר, rendered "calf" in the A. V.) is a young bullock. This word is derived from an unused root, בָּקַר, *bakar'*, *to cleave*, hence *to plough*, as in Latin *armentum* is for *aramentum*.

2. SHOR, שׁוֹר, differs from the foregoing term in the same way as שֶׂה, a *sheep*, from צֹאן, a *flock* of sheep. It is a generic name, but almost always signifies *one head of horned cattle*, without distinction of age or sex. It is very seldom used collectively. The Chaldee form of the word *tor*, תּוֹר, occurs in Ezra vi, 9, 17; vii, 17; Dan. iv, 25, etc. (Plutarch, *Sull.* c. 17, says Θῶρ οἱ Φοίνικες τὴν βοῦν καλοῦσι). It is probably the same word as *ταῦρος*, *taurus*, Germ. *stier;* Engl. *steer*. The root in Heb. is not used, but in Arabic signifies to *paw up the dust*, a very natural derivation of the word.

3. E'GEL, עֵגֶל (fem. עֶגְלָה), *a calf*, properly of the first year, derived, as Gesenius thinks, from an Æthiopic word signifying *embryo*, while others derive it

from עָגַל, *agal'*, to *roll*. The (fem.) word is used of a trained heifer (Hos. x, 11), of one giving milk (Isa. vii, 21, 22), of one used in ploughing (Judg. xiv, 18), and of one three years old (Gen. xv, 9).

4. Par, פַּר, almost synonymous with the last, and signifying generally a young bull of two years old, though in one instance (Judg. vi. 25) possibly a bull of seven years old. It is the customary term for bulls offered in sacrifice, and hence is used metaphorically in Hos. xiv, 3, "so will we render, 'as bullocks,' our lips." See Ox.

Bulrush is used synonymously with "Rush" in the A. V. as the rendering of two Heb. words. See Reed.

1. Agmon', אַגְמוֹן, in Isa. ix, 13; xix, 15, in the proverbial expression "branch and rush," equivalent to *high and low* alike (the Sept. has *μέγαν καὶ μικρόν* in one passage, *ἀρχὴν καὶ τέλος* in the other), and in Isa. lviii, 6, the Heb. term is rendered "bulrush." The word is derived from אָגַם, *agam'*, a *marsh*, because the bulrush grows in marshy ground. The bulrush was platted into ropes (A. V. "hook"), as appears from Job xli, 2 (see Bochart, *Hieroz.* ii, 772; comp. Plin. *Nat. Hist.* xix, 2). The Sept. has *κρίκος* in the latter passages. See Rush.

2. Gomè, גֹּמֶא (from גָּמָא, to *drink up*, referring to the porous nature of the plant, as *absorbing* moisture: hence the Latin name *biblus;* comp. "*bibula* papyrus" in Lucan, iv, 136), occurs Exod. ii, 3 (where Sept. omits); Isa. xviii, 2 (Sept. *βίβλος*); xxxv, 7 (Sept. ἕλος); Job viii, 11 (Sept. *πάπυρος*); in the first two of which passages it is translated in our version by "bulrush," and in the last two by "rush," and is undoubtedly the Egyptian papyrus (*papyrus Nilotica*), so famous in the history of writing, and from which the word *paper* is derived. It is the *Cyperus p pyrus* of modern botany. It was anciently very abundant in Egypt, but is now very scarce there. It is found in great abundance, however, in Syria and Abyssinia. The Egyptians used this plant for garments, shoes, baskets, various kinds of utensils, and especially for boats. It was the material of the ark (q. v.) in which Moses was exposed, and of it the vessels mentioned in Isa. xviii, 2 were formed. This practice is referred to by Lucan (iv, 136) and by Pliny (xiii, 11, s. 22). (Comp. Celsius, *Hierob.* ii, 137–152.) See Papyrus.

Bulwark is the representative in the Auth. Vers. of several Heb. words: חֵיל, *cheyl* (lit. *strength*, or an *army*, as in 2 Kings xviii, 17), an intrenchment, especially the *breastwork* which protects the trench (Isa. xxvi, 1; elsewhere "trench," "rampart," "wall," etc.); also חֵילָה, *cheylah'*, the same (Psa. xlviii, 14); מָצוֹר, *matsor'* (once מָצוֹד, *matsod'*, prob. by an error of transcription, Eccles. ix. 14), lit. *straitness*, hence a mound erected by the besiegers (Deut. xx, 20; elsewhere "siege," etc.); פִּנָּה, *pinnah'*, a pinnacle or *turret* (2 Chron. xxvi, 15; elsewhere "corner"). The "bulwarks" spoken of in Scripture appear to have been mural towers, which answered the purposes of the modern *bastion*. Bulwarks were erected at certain distances along the walls, usually at the *corners*, and upon them were placed the military engines. The wall between the bulwarks, instead of running in a straight line, curved inward, thus giving the greatest possible extent in flanking the enemy from the projections. They are said to have been introduced by King Uzziah (2 Chron. xxvi, 15; Zeph. i, 16; Psa. xlviii, 13; Isa. xxvi, 1). See Fortification.

Bu'nah (Heb. *Bunah'*, בּוּנָה, *discretion;* Sept. Βαανά v. r. Βαναά), the second son of Jerahmeel, the grandson of Pharez the son of Judah (1 Chron. ii, 25). B.C. ante 1658.

Bunch, אֲגֻדָּה, *agudd.h'*, a *bundle* of hyssop (Exod. xii, 22, elsewhere "burden" or *yoke*, Isa. lviii, 6; "*troop*" of men, 2 Sam. ii, 25), צִמּוּק, *tsimmuk'*, a *bunch of dried raisins* (2 Sam. xvi, 1; 1 Chron. xii, 40; elsewhere "cluster of raisins"); דַּבֶּשֶׁת, *dabbe'sheth*, the *hump* of a camel (Isa. xxx, 6), so called from the *softness* of the flesh, being a mere lump of fat (see Burckhardt, *Notes on the Bedouins*, ii, 82 sq.).

Bundle (צְרֹר, *tseror'*; δέσμη), signifies any thing bound together and tied up for future disposal (Cant. i, 13; Matt. xiii, 30; Job xiv, 17). It is also used of a sum of money in a *purse* (Gen. xlii, 35; Prov. vii, 20). See Bag. The speech of Abigail to David (1 Sam. xxv, 29) may be thus rendered: "The life of my master is bound up in the bundle of the living by Jehovah," or written in the book of the living. In Acts xxviii, 3, the original word is *πλῆθος*, an *armful*, literally a "multitude," as elsewhere rendered.

Bunn, Seely, one of the most notable of the pioneer Methodist preachers in America, was born in Poughkeepsie, N. Y., in 1765. His parents removed to Berkely Co., Va., where he was converted and became a Methodist in 1789. He entered the ministry in 1792, and for 20 years labored incessantly, enduring the great fatigues and perils of frontier work with equanimity and patience; risking his life by exposure to the savages and by night-sleeping in the forests. In 1814 he became superannuated. His death was occasioned by a fall from his gig in the year 1833.—*Minutes of Conferences*, ii, 279.

Bunney, Edmund, a divine of the Church of England, was born in 1540, educated at Oxford, became probationer fellow of Magdalen College, and later chaplain to Archbishop Grindall. He died in 1617. Among his works are, *The whole Sum of the Christian Religion* (Lond. 1576, 8vo):—*An Abridgment of Calvin's Institutions* (Lond. 1580, 8vo), and several controversial pamphlets against the Jesuit Parsons.

Bun'ni, the name of two Levites.

1. (Heb. בִּנֻּי, *Bunni'*, either *considerate*, or the same name as Binnui; Sept. Βοννά.) The great-great-grandfather of one Shemaiah, which latter was appointed an overseer of the Temple after the captivity (Neh. xi, 15). B.C. long ante 536.

2. (Heb. בְּנִי, *Bunni'*, *built*; Sept. translates *υἱάς*, *vioi.*) One of those who pronounced the public prayer and thanksgiving, and sealed the covenant on the return from Babylon (Neh. ix, 4; x, 15). B.C. 410.

3. Bunni is said to have been the Jewish name of Nicodemus (Lightfoot on John iii, 1; Ewald, *Isr. Gesch.* v, 233). See Nicodemus.

Bunsen, Christian Karl Josias, was born at Korbach, in the German principality of Waldeck, Aug. 25, 1792, and studied at Marburg and Göttingen. In the latter university he came especially under the influence of the great philologist Heyne, whose instructions and example gave a bent to the youthful studies of Bunsen, and affected his career through life. At twenty he had so distinguished himself that he obtained a professorship in the gymnasium of Göttingen. In 1813 he published a dissertation, *De Jure Atheniensium hæreditario*, which made his name known widely among the savans of Germany. Soon after he undertook a journey to Holland and Denmark, in which latter country he made the acquaintance of a disciple, if not a descendant, of Magnussen, who taught him the Icelandic tongue. After a while Bunsen made his way to Berlin, and there commenced his first acquaintance with Niebuhr, who was afterward to be his best patron and friend. Niebuhr suggested to the young man to visit Paris, where he studied, under the celebrated Orientalist De Sacy, Arabic, Persian, and Sanscrit. In 1817 he went to Rome, where Niebuhr was Prussian ambassador. Niebuhr in 1818 appointed him his private secretary, and speedily procured him the

place of secretary of embassy. A couple of years after his appointment, King Frederick William III arrived at Rome, and Bunsen became his cicerone. The king was struck with the erudition of his young official, and marked him out for promotion. In 1824 he made him his chargé d'affaires at Rome, and in 1827 his minister resident. While enjoying this almost sinecure, Bunsen devoted himself to philological and antiquarian studies, and formed an enduring friendship with Champollion and his own countrymen Lepsius and Gerhard. He devoted himself alternately to Egyptian hieroglyphics, to the topography of ancient Rome, and to ancient Greek literature, more especially to the study of Plato. He also took a great interest in the Protestant Church and worship at Rome. In 1838 he was recalled, on account of a difficulty between the papal court and that of Prussia about certain extravagances of the Archbishop of Cologne. In 1841 Bunsen was appointed ambassador to England, and remained in that post until 1854. His political ideas being too liberal for the times, he was recalled home in that year, and spent the remainder of his life in his favorite studies, chiefly at Heidelberg, where he had a charming home, in which all visitors, and especially English and American travellers, were received with a free and cordial hospitality. He died at Bonn on Nov. 28, 1860. As a fruit of his residence in Italy, he furnished a large part of the material for Cotta's *Beschreibung von Rom*, and in 1843 he published, under his own name, *Die Basiliken des Christlichen Roms* (Munich, 8vo). His *Verfassung der Kirche der Zukunft* (Hamb. 1845) was translated into English, and published, both in London and New York, under the title of *The Church of the Future* (12mo). In 1845 he commenced the publication of his *Ægyptens Stelle in der Weltgeschichte*, the fifth and last volume of which appeared in 1857. Part of this work has been translated into English, under the title *Egypt's Place in Universal History*. It is a vast repertory of facts and fancies, not a thoroughly digested book of science. He issued his *Ignatius von Antiochien u. seine Zeit* in 1847, and his *Briefe des Ignatius* in the same year. His *Zeichen der Zeit* appeared in 1855-6, and was translated into English as *The Signs of the Times* (London and New York). This work is a powerful plea in behalf of the principle of religious liberty, and was principally directed against the intolerant views of Stahl and Hengstenberg. It led to a very violent controversy with Stahl, in which a number of the leading theologians of Germany took part on both sides. His *Gott in der Geschichte* (1857) has not, we think, been translated. His most important work of late years is his *Hippolytus* (Lond. 1851, 4 vols. 8vo), afterward republished in 1854 in a fuller form, as *Christianity and Mankind: their Beginnings and Prospects* (Lond. 7 vols. 8vo), which contains, indeed, a vast deal of learned lumber, and of vague and conjectural dissertation, but is yet a very valuable contribution to our knowledge of early Church history. At the time of his death he was engaged upon his *Vollständiges Bibelwerk für die Gemeinde*, of which the first half volume appeared in 1858. The preface shows the character of the work fully. It was to be completed in eight volumes, four of which were to consist of his new *version* of the Bible in German, three of *Bible Documents*, and one of *Bible History*. It abounds in proofs of learning, but, like the other theological writings of Bunsen, it is entirely wanting in sobriety and discrimination, and has called forth very decided remonstrances on the part of the evangelical theologians of Germany as well as of other countries. M. Pressensé, in the *Revue Chrétienne*, Dec. 1860, gives a touching description of the last days and the death of Bunsen, which has been translated in many English and American journals. See also Getzer, *Bunsen als Staatsmann und Schriftsteller* (Gotha, 1861).

Bunting, Jabez, D.D., the most eminent of modern English Wesleyans, was born at Manchester, May 13th, 1779. His parents early resolved that he should have the best education they were able to procure. At the excellent school where he was consequently placed, he was for a time exposed to annoyance as a Methodist; but his talents and manliness speedily won the respect of his schoolfellows, especially of a son of Dr. Percival, of Manchester, into whose family he was received without premium as a student of medicine. His parents made it an essential condition that his nights and Sundays should be spent at home. Dr. Percival was an anti-Trinitarian, and they felt bound to guard their son from influences which might have weakened his attachment to evangelical truth. He had thus a twofold education, adapted to prepare him for a great career. In his Christian home he received a training of the conscience and the heart, which by grace had an abiding influence on his religious course; while, by liberal studies and good society, his intellect was exercised, and his social habits were formed in a way which fitted him for the high position to which he was early raised by his talents and virtues. His faith in the great truths of the Gospel was determined by his conversion when he was about sixteen. At nineteen he was licensed to preach, and in 1799 received his first appointment from the Conference (Oldham). He was not long in gaining a power and influence among his brethren which he maintained through life. He regarded Methodism as a great work of God, formed to be of signal benefit to the world, and he gave himself, with all his powers, to promote its efficiency. He well understood its principles, and saw to what beneficial results those principles would lead if vigorously carried out; and his youthful mind very early set itself to clear away obstructions, and create new facilities for its successful action. To Bunting's practical wisdom mainly is due the organization of the Wesleyan Missionary Society, and his powerful eloquence aroused and sustained the ardor with which it was supported. For some eighteen years he was one of the secretaries of the society. He was four times chosen president of the Conference, and from the foundation of the Wesleyan Theological Institution in 1834 till his death he was president of that seminary. For many years his word was law in the Wesleyan Conference, and he achieved this distinction by purity of character, devotion to Christ's work, and pre-eminent organizing and administrative talent. Though Dr. Bunting gave himself devotedly to Methodism, he did not restrict his affectionate regards nor his services to his own community. He was ever ready to unite with Christian men of other names to advance objects of Christian philanthropy, and promote the conversion of the world to Christ. How those of other denominations generally regarded him may be gathered from an entry in one of the journal-letters of Dr. Chalmers, written when on his last visit to London, not quite a month before his death. Dr. Bunting heard Dr. Chalmers preach on Sunday morning, May 9th, 1847, and called to see him in the afternoon. Dr. Chalmers writes: "Delighted with a call after dinner from Dr. Bunting, with whom I and Mr. Mackenzie were left alone for an hour at least. Most exquisite intercourse with one of the best and wisest of men. Mr. M. and I both love him to the uttermost." A considerable part of the last year of his life was passed in weakness and pain. His mind retained its clearness, and his spirit was humbly resigned, but the flesh was weak. His feelings were depressed, but his faith prevailed. As death approached, his consolations through Christ became rich and satisfying. When the power of speech was almost gone, he was heard to say, "Perfect peace." His last words were, "Victory, victory, through the blood of the Lamb!" He died June 16, 1858. The first vol. of his *Life*, by his son, T. P. Bunting, Esq., appeared in 1859; his posthumous *Sermons* (2 vols. 12mo) in 1861.—*London Rev.* July, 1859, p. 447; *Wesl. Minutes* (Lond. 1858); *Meth. Qu. Rev.* 1860, p. 20; 1862, p. 526

Bunyan, John, "the immortal tinker," was born in 1628, at Elstow, near Bedford. His early education was neglected. In his youth he was dissolute and profligate, and he joined the Parliamentary army. He was converted from his evil ways in 1653, and in 1655 became a Baptist. For preaching to the Baptist congregation at Bedford he was thrown into prison, where he "tagged laces" twelve years and a half (1660–1672), and composed the *Pilgrim's Progress*, a work which has already gone through more than fifty editions, and has been translated into many foreign languages. Before he was taken to jail he had begun to use his pen, chiefly in controversy with the Quakers; and writing proved an ample solace to him in his cell. Several works, including his *Grace Abounding*, and what is, next to the "Pilgrim," his best-known work, *The Holy War*, which were eagerly read then and long afterward, were the fruit of his imprisonment. During the later years of his confinement he was allowed much freedom: could go into town at pleasure, and once was permitted to visit London, though for permitting that the jailer received a severe censure. During these years Bunyan appears to have preached and exhorted pretty nearly as freely as though he had not been a prisoner. In the last year of his imprisonment he was elected pastor of the Baptist church in Bedford (Mr. Gifford's), and he was able to attend regularly to his ministerial duties. At length, on the 13th of September, 1672, he was set at liberty. After his release Bunyan set about putting his private affairs and those of his church in order. The chapel in which he preached was greatly enlarged in order to accommodate the increasing congregation. He commenced the organization of branch meetings and what might be called preaching circuits, and soon acquired such extended authority and influence that he came to be commonly known as Bishop Bunyan. He used to make frequent visits to London, where the announcement of a sermon by him was certain to collect an immense congregation. The close of his life is thus related by Southey: "Reading was a place where he was well known. . . . In a visit to that place he contracted the disease which brought him to the grave. A friend of his who resided there had resolved to disinherit his son; the young man requested Bunyan to interfere in his behalf; he did so with good success, and it was his last labor of love; for, returning to London on horseback through heavy rain, a fever ensued, which after ten days proved fatal. He died at the house of his friend Mr. Stradwick, a grocer, at the sign of the Star on Snow Hill, and was buried in that friend's vault in Bunhill Fields' burial-ground." His tomb-stone states his death to have occurred on the 12th of August, 1688, but the correct date appears to be August the 31st. The first collected edition of Bunyan's *Works* was published in 1692 (Bedford, 1 vol. fol.); the last and most carefully collated edition of *The Works of John Bunyan, with an Introduction, Notes, and Sketch of his Life and Contemporaries*, by George Offor, appeared in London in 1853 (3 vols. imp. 8vo). The "Pilgrim's Progress" attained quick popularity. "The first edition was 'printed for Nath. Ponder, at the Peacock in the Poultry, 1678,' and before the year closed a second edition was called for. In the four following years it was reprinted six times. The eighth edition, which contains the last improvements made by the author, was published in 1682, the ninth in 1684, and the tenth in 1685. In Scotland and the colonies it was even more popular than in England. Bunyan tells that in New England his dream was the daily subject of conversation of thousands, and was thought worthy to appear in the most superb binding. It had numerous admirers, too, in Holland, and among the Huguenots in France. Yet the favor and the enormous circulation of the 'Pilgrim's Progress' were limited to those who read for religious edification and made no pretence to critical taste. When the *literati* spoke of the book, it was usually with contempt. Swift observes in his 'Letter to a young Divine,' 'I have been entertained and more informed by a few pages in the "Pilgrim's Progress" than by a long discourse upon the will and intellect, and simple and complex ideas;' but we apprehend the remark was designed rather to depreciate metaphysics than to exalt Bunyan. Young, of the 'Night Thoughts,' coupled Bunyan's prose with D'Urfé's doggerel, and in the 'Spiritual Quixote' the adventures of Christian are classed with those of Jack the Giant-killer and John Hickathrift. But the most curious evidence of the rank assigned to Bunyan in the eighteenth century appears in Cowper's couplet, written so late as 1782:

> "'I name thee not, lest so despised a name
> Should move a sneer at thy deserved fame.'

It was only with the growth of purer and more catholic principles of criticism toward the close of the last century and the beginning of the present that the popular verdict was affirmed, and the 'Pilgrim's Progress' registered among the choicest of English classics. With almost every Christmas there now appears one or more editions of the Pilgrim, sumptuous in typography, paper, and binding, and illustrated by favorite artists. Ancient editions are sought for by collectors; but, strange to say, only one perfect copy of 1678 is known to be extant. Originally published for one shilling, it was bought a few years ago, in its old sheepskin cover, for twenty guineas. It is probable that, if offered again for sale, it would fetch twice or thrice that sum."—*Book of Days*. Of recent editions, perhaps that by Southey, with his gracefully written *Life of Bunyan* prefixed, is one of the best. The "Pilgrim's Progress" has been translated into every language and almost every dialect of civilized Europe, and it has been a favorite exercise of missionaries to translate it into the languages of the people to whom they have been sent; hence the "Pilgrim" of the Elstow tinker has been rendered into more languages than any other uninspired writer. And it deserves all the labor that has been expended upon it. Beyond dispute it is the first in rank of its class. Written by a plain, uneducated man for plain, uneducated people, it has ever found its way straight home to their hearts and imaginations. But it has not less delighted and instructed the most highly educated and intellectual. Macaulay, in his "Essay on Southey's Bunyan" (written in 1831, *Edinb. Rev.* liv, 450), affirmed that he "was not afraid to say that, though there were many clever men in England during the latter half of the 17th century, there were only two great creative minds: one of these minds produced the 'Paradise Lost,' the other the 'Pilgrim's Progress.'" This is high, it might almost seem extravagant praise; yet twenty years later the same great authority reiterates in his "History" (ch. vii) the eulogy which he might be thought to have carelessly thrown out in the pages of a review: "Bunyan is as decidedly the first of allegorists as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown great ingenuity, but no other allegorist has ever been able so to touch the heart, and to make abstractions objects of terror, of pity, and of love." There are many lives of Bunyan. Besides Southey's, see Philip's *Life and Times of Bunyan* (Lond. 1839, 8vo); *Eng. Cyclopædia*; Cheever, *Lectures on Pilgrim's Progress*; *North Amer. Rev.* xxxvi, 449; *Christian Review*, iv, 294; *Meth. Qu. Review*, ix, 466; *Lond. Quart. Review*, xliii, 469; *Presbyterian Quarterly*, Jan. 1862, art. 4.

Burch, Robert, a Methodist Episcopal minister, was born in Tyrone county, Ireland, about 1777, and emigrated to America with his brother Thomas while very young. He entered the itinerant ministry in the Baltimore Conference in 1804; from 1811 to 1815 he was presiding elder on Carlisle District, and in 1816 was transferred to the Philadelphia Conference, and stationed in Philadelphia. While in the Baltimore Conference he was repeatedly stationed in that city.

and was for some time the travelling companion of Bishop Asbury. After filling the most important appointments in the Philadelphia Conference, he was set off with the new Genesee Conference, where he filled the principal districts and stations until 1837, when he took the superannuated relation. He died at Canandaigua, N. Y., July, 1855. He was a man of commanding powers and devoted piety, and one of the most laborious and efficient pioneers of American Methodism. —*Minutes of Conferences*, v, 594.

Burch, Thomas, one of the earlier Methodist preachers in America, was born in Tyrone county, Ireland, August 30, 1778. In 1801 he was awakened and converted under the preaching of Gideon Ouseley, the great Irish missionary. In 1803 he emigrated to the United States, and about a year after was licensed to preach, and in 1805 was admitted on trial in the Philadelphia Conference. He regularly graduated in the office of deacon and elder, and soon became eminent as a preacher. He was elected a member of the first delegated General Conference of 1812, held in New York. He was afterward stationed in Montreal, Lower Canada, and continued there, occasionally visiting Quebec, during the war with Great Britain. At the close of the war he returned to the United States, and continued in the itinerant ranks, filling some of the most important appointments, until disease prevented him from laboring efficiently, when, in 1835, he took a supernumerary relation in the New York Conference. In this relation he continued until 1840, when he resumed his efficient service, but was able to continue in it only four years, when he was again returned supernumerary. Mr. Burch died suddenly Aug. 22, 1849.—*Minutes of Conferences*, iv, 444; Sprague, *Annals*, vii, 421.

Burchard (Burchardus), St., first bishop of Würtzburg (*Herbipolis*), in Franconia, was born in England, and about 732, together with Lullus, went over from England to assist Bonifacius, archbishop of Mayence, upon his invitation to labor for the conversion of the Germans. He was sent to Rome by Pepin, king of France, to plead his cause before the pope; and, in consequence of his success, Pepin gave him the new see of Würtzburg, in Franconia, where St. Kilian had preached about fifty years previously. Having at the expiration of ten years entirely exhausted his strength by his labors, he resigned his see in 752, and retired to Hoymburg, on the Mayne, where he died shortly after. He was afterward canonized, and is celebrated in the Romish Church on the 14th of October.—Butler, *Lives of Saints*, Oct. 14; Baillet, *Vies des Saints*, Oct. 16.

Burckhardt, John Lewis, an enterprising African traveller, is mentioned here because of the value of his travels to Biblical geography. The following account is taken from Chambers's *Encyclopædia*. He was born at Lausanne, in Switzerland, Nov. 24, 1784. In 1806 he came to London, and was introduced by Sir Joseph Banks to the African Association, which accepted his services to explore the route of Hornemann into the interior of Africa, and he embarked for Malta, Feb. 14, 1809. He had previously qualified himself for the undertaking by a study of Arabic, and also by inuring himself to hunger, thirst, and exposure. From Malta he proceeded, under the disguise of an Oriental dress and name, to Aleppo, where he studied about two years, at the end of which time he had become so proficient in the vulgar Arabic that he could safely travel in the disguise of an Oriental merchant. He visited Palmyra, Damascus, Lebanon, and other remarkable places, and then went to Cairo, his object being to proceed from thence to Fezzan, and then across the Sahara to Sudan. No opportunity offering itself at the time for that journey, he went into Nubia. No European traveller had before passed the Derr. In 1814 he travelled through the Nubian desert to the shore of the Red Sea and to Jeddah, whence he proceeded to Mecca, to study Islamism at its source. After staying four months in Mecca, he departed on a pilgrimage to Mount Arafat. So completely had he acquired the language and ideas of his fellow-pilgrims that, when some doubt arose respecting his Mohammedan orthodoxy, he was thoroughly examined in the Koran, and was not only accepted as a true believer, but also highly commended as a great Moslem scholar. In 1815 he returned to Cairo, and in the following year ascended Mount Sinai. The Fezzan caravan, for which he had waited so long, was at last about to depart, and Burckhardt had made all his preparations for accompanying it, when he was seized with dysentery at Cairo, which terminated his life in a few days, Oct. 15, 1817, at the early age of 33. As a holy *sheik*, he was interred with all funereal honors by the Turks in the Moslem burial-ground. His collection of Oriental MSS., in 350 volumes, was left to the University of Cambridge. His journals of travel, remarkable alike for their interest and evident truthfulness, were published by the African Association. Burckhardt was a man born to be a traveller and discoverer; his inherent love of adventure was accompanied by an observant power of the highest order. His personal character recommended him to all with whom he came in contact, and his loss was greatly deplored, not only in England, but in Europe. His works are: *Travels in Nubia*, 1819:—*Travels in Syria and the Holy Land*, 1822:—*Travels in Arabia*, 1829:—*Notes on the Bedouins and Wahabis*, 1850:—and *Manners and Customs of the Modern Egyptians*, 1830.

Burden (מַשָּׂא, *massa'*, a *lifting up*, i. e. of the voice; Sept. usually Λῆμμα). This term, besides its common meaning of a *load* (for which several other terms were also used), frequently occurs in the prophetical writings in the special signification of an *oracle* from God. It was sometimes understood in the sense of a denunciation of evil (Isa. xiii, 1; Nah. i, 1); yet it did not exclusively imply a grievous and heavy burden, but a message, whether its import were joyous or afflictive (Zech. ix, 1; xii, 1; Mal. i, 1).

Burder, George, was born in London May 25 (O. S.), 1752. About 1773 Mr. Burder became a student in the Royal Academy; but shortly afterward he began to preach, and at length determined to relinquish his profession of artist, and to devote himself to the Christian ministry. In 1778 he became pastor of an Independent Church at Lancaster; in 1783 he removed to Coventry, during his residence in which city he took an active part in the formation of the London Missionary Society; and in 1803 he accepted a call to the pastorship of the Congregational Church in Fetter Lane, London, and also to undertake the office of secretary to the London Missionary Society and editor of the *Evangelical Magazine*. The duties of these offices were performed by Burder with much zeal and talent, until increasing years and infirmities compelled him to resign them. He died May 29, 1832. His numerous publications consisted chiefly of essays and sermons. Of these, the *Village Sermons*, of which six volumes appeared at various times between 1799 and 1812 (new ed. Lond. 1838, 8 vols.), and which have been repeatedly reprinted and translated into several European languages, are perhaps the best known. Of forty-eight *Cottage Sermons*, *Sea Sermons*, and *Sermons to the Aged*, written for the Religious Tract Society for gratuitous distribution or sale at a very cheap rate, the aggregate circulation during his life amounted to little short of a million copies. Among his other publications were *Evangelical Truth defended* (1788, 8vo):—*The Welsh Indians, or a Collection of Papers respecting a People whose Ancestors emigrated from Wales to America in* 1710 *with Prince Madoc, and who are said now to inhabit a beautiful Country on the west Side of the Mississippi* (8vo, 1799):—*Missionary Anecdotes* (1811, 12mo); see the *Memoir by Henry For-*

ster Burder, D.D. (Lond. 1833). See Morison, *Missionary Fathers*, 268; *English Cyclopædia*, s. v.

Burgess, Anthony, a Nonconformist divine, who held the living of Sutton, in Warwickshire, from which he was ejected at the Restoration. His writings are much valued, and have become very scarce. The most important are *Vindiciæ Legis* (Lond. 1646, 4to):—*True Doctrine of Justification* (Lond. 1655, 4to):—*Doctrine of Original Sin* (Lond. 1659, fol.):—*Expository Sermons on John* xvii (Lond. 1656, fol.):—*Spiritual Refinings*, 161 *Sermons* (Lond. 1658, fol. 2d ed.).

Burgess, Daniel, an Independent divine, was born at Staines, Middlesex, 1645; was educated at Oxford; from 1667 to 1674 he lived in Ireland as chaplain and schoolmaster, and afterward was an exceedingly popular minister for many years in London. He died in 1713. "His piety and learning were alloyed by too much of humor and drollery. In one sermon he declared that the reason why the descendants of Jacob were named Israelites was that God would not have his chosen people called *Jacobites*. In another he exclaimed, if you want a cheap suit, you will go to Monmouth Street; if a suit for life, you will go to the Court of Chancery; but for an eternally durable suit you must go to the Lord Jesus and put on his robe of righteousness."—Darling, *Cyclop. Bibliog.* s. v.; Allibone, *Dict. of Authors*, s. v.

Burgess, George, D.D., Protestant Episcopal bishop of Maine, was born at Providence, Rhode Island, Oct. 31, 1809; graduated at Brown University, and studied afterward for two years in the Universities of Göttingen, Bonn, and Berlin. He was rector of Christ Church, in Hartford, from 1834 to 1847, when he was consecrated bishop of the diocese of Maine. He published *The Book of Psalms in Eng. Verse* (N.Y. 12mo); *Pages from the Ecclesiastical History of New England* (Boston, 1847, 12mo); *The last Enemy conquering and conquered* (Philad. 1850, 12mo); and *Sermons on the Christian Life* (Philad. 1857, 12mo). In certain departments of literature Bishop Burgess was second to no other man in his Church. In his later years his health declined. He died while on a voyage to the West Indies, undertaken in hopes of its restoration, on board the brig Jane, April 23, 1866.—*Amer. Church Review*, July, 1866.

Burgess, Thomas, D.D., bishop of Salisbury, was born at Oldham, Hampshire, 1756, and educated at Corpus Christi, Oxford, of which he became fellow 1783. After various preferments, he was made bishop of St. David's 1803, and transferred to Salisbury 1825. He died 1837. Diligent as pastor and bishop, he was also very industrious as a writer. His publications number over a hundred, most of them sermons and small tractates. See Harford, *Life of Bishop Burgess* (Lond. 1841).

Burgh, James, was born at Madderty, Perth, in 1714, and was educated at St. Andrew's. After an unsuccessful attempt at the linen trade, he went up to London, and became corrector of the press. In 1746 he became assistant in a grammar-school at Marlow, and in 1747 set up a school at Stoke Newington. In 1771 he retired to Islington, where he died in 1775. He published *An Essay on the Dignity of Human Nature* (Lond. 1754, 4to; 1767, 2 vols. 8vo); *Britain's Remembrancer* (Lond. 1745, often reprinted); *Thoughts on Education* (Lond. 1747, 8vo); *A Hymn to the Creator* (Lond. 1750, 2d ed.); *Political Disquisitions* (Lond. 1775, 3 vols. 8vo); *Crito, or Essays* (Lond. 1766, 12mo); *Warning to Dram-drinkers* (1751, 12mo), with other tracts, etc.—Darling, *Cyclop. Bibl.* i, 498; Allibone, *Dict. of Authors*, i, 287.

Burgh, William, LL.D., was born in Scotland in 1741, and became a member of Parliament. He died in 1808; having published *A Scriptural Confutation of Lindsay's Arguments against the one Godhead of Father, Son, and Holy Ghost* (York, 1779, 3d ed. 8vo); *An Inquiry into the Belief of the Christians of the three first Centuries respecting the Godhead of the Father, Son, and Holy Ghost* (York, 1778, 8vo), a work which procured the author the degree of LL.D. from Oxford.—Darling, *Cyclop. Bibliog.* i, 498.

Burghers. See Anti-burghers.

Burgundians, their conversion to Christianity.—The Burgundians were one of the warlike tribes of Vandal origin which, in the early part of the fifth century, left their abode in Germany and invaded Gaul. They were heathen; their religious system being governed by a high-priest elected for life, and bearing the title of *Sinist*. They settled in the country extending upward from Mayence as far as the territory of the Alemanni. They soon became converts to Christianity. Orosius mentions them as all Christians A.D. 417 (Ammian. Marcell. l. 7, c. 32). Socrates (*Hist. Eccl.* l. 7, c. 30) dates their conversion about 430. After the death of their king Gundeuch about 473, Gundobald, one of his sons, having defeated and killed his three brothers, became sole king. He was an Arian, but did not persecute the Catholics. Several conferences took place between the two parties, one of which meetings, held at Lyons A.D. 500, resulted in the conversion of a large number of Arians. The king himself offered *secretly* to join the Catholic party, but Avitus objecting to this condition, the matter was dropped. Gundobald's son and successor, Sigismund, however, embraced openly the Catholic tenets. A synod was held by his order at Epaone (q. v.) in 517. He died in 524, and Burgundy was shortly afterward annexed to France.—Wetzer und Welte. See Germany.

Burial (קְבוּרָה, *keburah'*, Eccles. vi, 3; Jer. xxii, 19; elsewhere "grave;" ἐνταφιασμός, Mark xiv, 8; John xii, 7). See Funeral.

I. Jewish.—Abraham, in his treaty for the cave of Machpelah, expressed his anxiety to obtain a secure place in which "to bury his dead out of his sight;" and almost every people has naturally regarded this as the most proper mode of disposing of the dead. Two instances, indeed, we meet with in sacred history of the barbarous practice of burning them to ashes: the one in the case of Saul and his sons, whose bodies were probably so much mangled as to preclude their receiving the royal honors of embalmment (1 Sam. xxxi, 12); the other, mentioned by Amos (vi, 10), appears to refer to a season of prevailing pestilence, and the burning of those who died of plague was probably one of the sanatory measures adopted to prevent the spread of contagion. Among the ancient Romans this was the usual method of disposing of dead bodies. But throughout the whole of their national history the people of God observed the practice of burial. It was deemed not only an act of humanity, but a sacred duty of religion to pay the last honors to the departed; while to be deprived of these, as was frequently the fate of enemies at the hands of ruthless conquerors (2 Sam. xxi, 9 14; 2 Kings xi, 11–16; Psa. lxxix, 2; Eccles. vi, 3), was considered the greatest calamity and disgrace which a person could suffer. By the ancient Greeks and Romans this was held to be essential even to the peace of the departed spirits (see Smith's *Dict. of Class. Antiq.* s. v. Funus). On the death of any member of a family, preparations were forthwith made for the burial, which, among the Jews, were in many respects similar to those which are common in the East at the present day, and were more or less expensive according to circumstances. After the solemn ceremony of the last kiss and closing the eyes, the corpse, which was perfumed by the nearest relative, having been laid out and the head covered by a napkin, was subjected to entire ablution in warm water (Acts ix, 37), a precaution probably adopted to guard against premature interment. But, besides this first and indispensable attention, other cares of a more elaborate and costly description were among certain classes bestowed on the remains of deceased friends, the origin of which is to be traced to a fond and natu-

Ancient Jewish Funeral Procession: Costume, Modern Syrian.

ral, though foolish anxiety to retard or defy the process of decomposition, and all of which may be included under the general head of embalming. Nowhere was this operation performed with so religious care and in so scientific a manner as in ancient Egypt, which could boast of a class of professional men trained to the business; and such adepts had these "physicians" become in the art of preserving dead bodies, that there are *mummies* still found which must have existed for many thousand years, and are probably the remains of subjects of the early Pharaohs. The bodies of Jacob and Joseph underwent this eminently Egyptian preparation for burial, which on both occasions was doubtless executed in a style of the greatest magnificence (Gen. l, 2, 26). Whether this expensive method of embalming was imitated by the earlier Hebrews, we have no distinct accounts; but we learn from their practice in later ages that they had some observance of the kind, only they substituted a simpler and more expeditious, though it must have been a less efficient process, which consisted in merely swathing the corpse round with numerous folds of linen, and sometimes a variety of stuffs, and anointing it with a mixture of aromatic substances, of which aloes and myrrh were the chief ingredients. A sparing use of spices on such occasions was reckoned a misplaced and discreditable economy; and few higher tokens of respect could be paid to the remains of a departed friend than a profuse application of costly perfumes. Thus we are told by the writers of the Talmud (*Massecheth Semacoth*, viii) that not less than eighty pounds weight of spices were used at the funeral of Rabbi Gamaliel, an elder; and by Josephus (*Ant.* xvii, 8, 3) that, in the splendid funeral procession of Herod, 500 of his servants attended as spice-bearers. Thus, too, after the crucifixion, Nicodemus and Joseph of Arimathæa, two men of wealth, testified their regard for the sacred body of the Saviour by "bringing a mixture of myrrh and aloes, about a hundred pounds weight" (John xix, 39, 40); while, unknown to them, the two Marys, together with their associates, were prepared to render the same office of friendship on the dawn of the first day of the week. Whatever cavils the Jewish doctors have made at their extravagance and unnecessary waste in lavishing such a quantity of costly perfumes on a person in the circumstances of Jesus, the liberality of those pious disciples in the performance of the rites of their country was unquestionably dictated by the profound veneration which they cherished for the memory of their Lord. Nor can we be certain but they intended to use the great abundance of perfumes they provided, not in the common way of anointing the corpse, but, as was done in the case of princes and very eminent personages, of preparing "a bed of spices," in which, after burning them, they might deposit the body (2 Chron. xvi, 14; Jer. xxxiv, 5). For unpatriotic and wicked princes, however, the people made no such burnings, and hence the honor was denied to Jehoram (2 Chron xxi, 19). See EMBALMING.

Modern Oriental Grave-clothes.

The corpse, after receiving the preliminary attentions, was enveloped in the grave-clothes, which were sometimes nothing more than the ordinary dress, or folds of linen cloth wrapped round the body, and a napkin about the head; though in other cases a shroud was used, which had long before been prepared by the individual for the purpose, and was plain or ornamental, according to taste or other circumstances. The body, thus dressed, was deposited in an upper chamber in solemn state, open to the view of all visitors (Acts ix, 37).

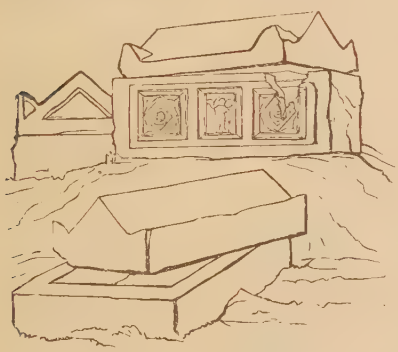
Interior of an Egyptian Mummy-pit. A Woman searching for Ornaments.

From the moment the vital spark was extinguished, the members of the family, especially the females, in the violent style of Oriental grief, burst out into shrill, loud, and doleful lamentations, and were soon joined by their friends and neighbors, who, on hearing of the event, crowded to the house in such numbers that Mark describes it by the term θόρυβος, a tumult (v, 38). By the better classes, among whom such liberties were not allowed, this duty of sympathizing with the bereaved family was, and still is, performed by a class of females who engaged themselves as professional mourners, and who, seated amid the mourning circle, studied, by vehement sobs and gesticulations, and by singing dirges in which they eulogized the personal qualities or virtuous and benevolent actions of the deceased (Acts ix, 39), to stir the source of tears, and give fresh impulse to the grief of the afflicted relatives. Numbers of these singing men and women lamented the death of Josiah (2 Chron. xxxv, 25). The effect of their melancholy ditties was sometimes heightened by the attendance of minstrels (αὐλητραί, properly *pipers*); and thus in solemn silence, broken only at intervals by vocal and instrumental strains suited to the mournful occasion, the time was passed till the corpse was carried forth to the grave. See MOURNING.

The period between the death and the burial was much shorter than custom sanctions in our country;

for a long delay in the removal of a corpse would have been attended with much inconvenience, from the heat of the climate generally, and, among the Jews in particular, from the circumstance that every one that came near the chamber was unclean for a week. Interment, therefore, where there was no embalming, was never postponed beyond twenty-four hours after death, and generally it took place much earlier. It is still the practice in the East to have burials soon over; and there are two instances in sacred history where consignment to the grave followed immediately after decease (Acts v, 6, 10).

Persons of distinction were deposited in coffins. Among the Egyptians, who were the inventors of them, these chests were formed most commonly of several layers of pasteboard glued together, sometimes of stone, more rarely of sycamore wood, which was reserved for the great, and furnished, it is probable, the materials of the coffin which received the honored remains of the vizier of Egypt. There is good reason to believe also that the kings and other exalted personages in ancient Palestine were buried in coffins of wood or stone, on which, as additional marks of honor, were placed their insignia when they were carried to their tombs: if a prince, his crown and sceptre; if a warrior, his armor; and if a rabbi, his books. See COFFIN.



Ancient Sarcophagi in Palestine.

But the most common mode of carrying a corpse to the grave was on a bier or *bed* (2 Sam. iii, 31), which in some cases must have been furnished in a costly and elegant style, if, as many learned men conclude from the history of Asa (2 Chron. xvi, 14) and of Herod (Josephus, *Ant.* xvii, 8, 3), these royal personages were conveyed to their tombs on their own beds. The bier, however, in use among the common and meaner sort of people was nothing but a plain wooden board, on which, supported by two poles, the body lay concealed only by a slight coverlet from the view of the attendants (Hackett's *Illustr. of Script.* p. 112). On such an humble vehicle was the widow's son of Nain carried (Luke vii, 14), and "this mode of performing funeral obsequies," says an intelligent traveller, "obtains equally in the present day among the Jews, Mehammedans, and Christians of the East." The nearest relatives kept close by the bier, and performed the office of bearers, in which, however, they were assisted by the company in succession. For if the deceased was a public character, or, though in humble life, had been much esteemed, the friends and neighbors show-

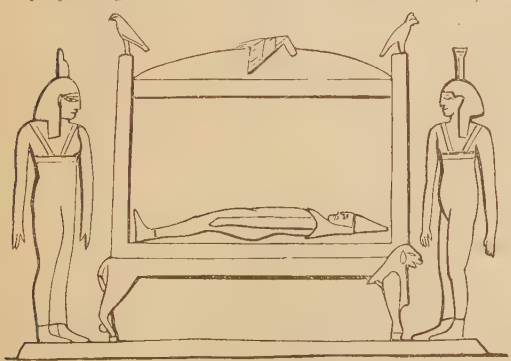
Ancient Egyptian Females casting Dust on their Heads in token of Grief.

ed their respect by volunteering attendance in great numbers; and hence, in the story of the affecting incident at Nain, it is related that "much people of the city were with the widow." In cases where the expense could be afforded, hired mourners accompanied the procession, and by every now and then lifting the covering and exposing the corpse, gave the signal to the company to renew their shouts of lamentation. A remarkable instance occurs in the splendid funeral cavalcade of Jacob. Those mercenaries broke out at intervals into the most passionate expressions of grief, but especially on approaching the boundaries of Canaan

Modern Oriental Women at a Tomb.

and the site of the sepulchre; the immense company halted for seven days, and, under the guidance of the mourning attendants, indulged in the most violent paroxysms of sorrow. See GRIEF.

Sepulchres were, as they still are in the East—by a prudential arrangement sadly neglected in our country—situated without the precincts of cities. Among the Jews, in the case of Levitical cities, the distance required was 2000 cubits, and in all it was considerable. Nobody was allowed to be buried within the walls, Jerusalem forming the only exception, and even there the privilege was reserved for the royal family of David and a few persons of exalted character (1 Kings ii, 10; 2 Kings xiv, 20). In the vicinity of this capital were public cemeteries for the general accommodation of the inhabitants, besides a field appropriated to the *burial of strangers*. See ACELDAMA.



Ancient Egyptian Bier.

It remains only to notice that, during the first few weeks after a burial, members of a family, especially the females, paid frequent visits to the tomb. This affecting custom still continues in the East, as groups of women may be seen daily at the graves of their deceased relatives, strewing them with flowers, or pouring over them the tears of fond regret. And hence, in the interesting narrative of the raising of Lazarus, when Mary rose abruptly to meet Jesus, whose approach had been privately announced to her, it was natural for her assembled friends, who were ignorant of her motives, to suppose "she was going to the grave to weep there" (John xi, 31; see Hackett's *Illustra. of Script.* p. 111). See SEPULCHRE.

II. CHRISTIAN.—(I.) *Ancient Usages.* Among the ceremonies of the early Christians we observe invariably a remarkable care for the dead, and a becoming gravity and sorrow in conducting the funeral solemnities. The Christian Church manifested from the first a decided preference for the custom of *burying* the dead, though the practice of burning the dead prevailed throughout the Roman empire. The Romans used to conduct their funeral solemnities in the night; but the Christians, on the contrary, preferred the daytime, retaining, however, the custom of carrying lighted tapers in the funeral procession. In times of persecution they were often compelled to bury their dead in the night, for the sake of security (Euseb. *Ch. Hist.* vii, 22). It was usual for friends or relatives to close the eyes and mouth of the dying, and to dress them in proper grave-clothes (usually made of fine linen). Eusebius tells us that Constantine was wrapped in a purple robe, with other magnificence (*Vit. Const.* iv, 66). Jerome alludes, with indignation, to the custom of burying the rich in costly clothes, as gold and silk (*Vita Paul.*). Augustine, in several passages, commends the practice of decently and reverently burying the bodies of the dead, especially of the righteous, of whose bodies he says, "the Holy Spirit hath made use, as instruments and vessels, for all good works" (*De Civit. Dei*, lib. i, cap. 13). He says further, in another passage, that we are not to infer from the authorities given in Holy Scripture for this sacred duty that there is any sense or feeling in the corpse itself, but that even the bodies of the dead are under the providence of God, to whom such pious offices are pleasing, through faith in the Resurrection. The body was watched and attended till the time fixed for the funeral, when it was carried to the grave by the nearest relatives of the deceased, or by persons of rank or distinction, or by individuals appointed for that purpose. Appropriate hymns were sung; and the practice of singing on such occasions was explained and defended by Chrysostom, who says (*Hom.* iv *in Hebr.*), "What mean our hymns? Do we not glorify God, and give him thanks that he hath crowned him that is departed, that he hath delivered him from trouble, and hath set him free from all fear? Consider what thou singest at that time: 'Turn again unto thy rest, O my soul, for the Lord hath rewarded thee.' And again, 'I will fear no evil; for thou art with me.' And again, 'Thou art my refuge from the affliction that encompasseth me.' Consider what these psalms mean. If thou believest the things that thou sayest to be true, why dost thou weep and lament, and make a mere mock and pageantry of thy singing? If thou believest them not to be true, why dost thou play the hypocrite so much as to sing?" Notice of the moving of the funeral procession was sometimes given by the *tuba;* or boards, used before the introduction of bells, were struck together; and in later times bells were tolled. As early as the fourth century it was usual to carry in the procession palm and olive branches, as symbols of victory and joy, and to burn incense. Rosemary was not used till a later period; laurel and ivy leaves were sometimes put into the coffin; but cypress was rejected, as being symbolical of sorrow and mourning. It was also customary to strew flowers on the grave. Funeral orations, in praise of those who had been distinguished during life by their virtues and merits, were delivered. Several of these orations are extant. In the early Church it was not uncommon to celebrate the Lord's Supper at the grave, by which it was intended to intimate the communion between the living and the dead, as members of one and the same mystical body, while a testimony was given by the fact that the deceased had departed in the faith. Prayers for the dead were offered when it became customary to commend the souls of the deceased to God at the grave, and into this serious error some eminent men fell. Chrysostom and Jerome have both been quoted as adopting this unscriptural practice (Bingham, *Orig. Eccl.* xv, iii, 17). See DEAD, PRAYERS FOR THE. "In England, burial in some part of the parish church-yard is a common law right, without even paying for breaking the soil, and that right will be enforced by mandamus. But the body of a parishioner cannot be interred in an iron coffin or vault, or even in any particular part of a church-yard, as, for instance, the family vault, without the sanction of the incumbent. To acquire a *right* to be buried in a particular vault or place, a faculty must be obtained from the ordinary, as in the case of a pew in the church. But this right is at an end when the family cease to be parishioners. By the canons of the Church of England, clergymen cannot refuse to delay or bury any corpse that is brought to the church or church-yard; on the other hand, a conspiracy to prevent a burial is an indictable offence, and so is the wilfully obstructing a clergyman in reading the burial service in a parish church. It is a popular error that a creditor can arrest or detain the body of a deceased debtor, and the doing such an act is indictable as a misdemeanor. It is also an error that permitting a funeral procession to pass over private grounds creates a public right of way. By the 3 Geo. IV, c. 126, § 32, the inhabitants of any parish, township, or place, when going to or returning from attending funerals of persons in England who have died and are to be buried there, are exempted from any toll within these limits. And by the 4 Geo. IV, c. 49, § 56, the same regulation is extended to Scotland; the only difference being that in the latter case the limitation of the district is described by the word *parish* alone. The 6 and 7 Will. IV, c. 86, regulates the registry of deaths. The 4 Geo. IV, c. 52, abolished the barbarous mode of burying persons found *felo de se*, and directs that their burial shall take place, without any marks of ignominy, privately in the parish church-yard, between the hours of nine and twelve at night, under the direction of the coroner. The burial of dead bodies cast on shore is enforced by 48 Geo. III, c. 75 (see Wharton's *Law Lexicon*). In Scotland, the right of burial in a church-yard is an incident of property in the parish; but it is a mere right of burial, and there is not necessarily any corresponding ownership in the *solum* or ground of the church-yard. In Edinburgh, however, the right to special burial places in church-yards is recognized (Chambers, *Encyclopædia*).

As to *the place of burial:* for the first three centuries it was without the cities, generally in vaults or catacombs, made before the city gates. The Emperor Theodosius, by an edict, expressly forbade to bury within a church or even within a town. Chrysostom (*Hom.* 37 [al. 74], *in Matt.*) confirms this view. In cases where the Donatists had buried their martyrs (*circumcelliones*) in churches, we find that the bodies were afterward removed. This is the first instance we find of burials within the church, and it was, as we see, declared to be irregular and unlawful. The first thing which seems to have given rise to burying in churches, was the practice which sprung up in the fourth century of building oratories or chapels, called *Martyria, Prophetia, Apostolæa*, over the remains of the apostles, prophets, or martyrs. Still, however,

the civil canon law forbade any to be buried within the walls of a church; and, although kings and emperors latterly had the privilege given them of burial in the *atrium*, or in the church-yard, it was not until the beginning of the sixth century that the people seem to have been admitted to the same privilege; and even as late as the time of Charlemagne, canons were enacted (as at Mentz, 813, chap. 52), which forbade the burial of any persons within the church except on special occasions, as in the case of bishops, abbots, priests, and lay persons distinguished for sanctity. Thus, also, in the canons which accompany the Ecclesiastical Canons of King Edgar, and which were probably made about 960, we find, Can. 29, that no man might be buried in a church unless he had lived a life pleasing in the sight of God. (See Spelman, *Conc.* i, 451.) Eventually, it seems to have been left to the discretion of the bishops and priests (Council of Meaux, 845, Can. 72). By the ecclesiastical laws of England no one can be buried within the church without the license of the incumbent, whose consent alone is required. See CATACOMBS.

(II.) *Modern Usages.* 1. *Roman.*—The ceremonies of the Roman Church at burials are the following: When the time is come, the bell tolls, and the priest, stoled, with the exorcist and cross-bearer, proceed to the house of the deceased, where the corpse is laid out with its feet toward the street, and, when it can be, surrounded by four or six wax tapers. The officiating priest then sprinkles the body thrice in silence, after which the psalm *De Profundis* is chanted, and a prayer for the rest of the soul pronounced; this is followed by an anthem, and then the *Miserere* is commenced, after which they proceed with the body to the burial-ground, with the tapers carried. When the body is arrived at the church door, the *Requiem* is sung and the anthem *Exultabant Domino ossa.* In the church, the body of a clerk is placed in the chancel, that of a layman in the nave, and the clergy range themselves on either side; then the office for the dead and mass are said. After farther prayers and chanting, the body, having been thrice sprinkled with holy water, and thrice incensed, is carried to the grave, the officiating clerks chanting psalms. The priest blesses the grave, sprinkles and incenses both it and the body, sings the anthem *Ego sum Resurrectio*, and concludes with the *Requiem.* Some other minor ceremonies conclude the service. The poor are exempted from every charge, and the priest of the parish is bound to furnish the tapers for their burial. All ecclesiastical persons are buried in the vestments of their order (*Rituale Romanum*, p. 178, de Exequiis).

2. In the *Greek Church*, the priest, having come to the house, puts on his *epitrachelion* or stole, and incenses the dead body and all present. After this, a brief litany having been sung for the repose of the soul of the deceased, the priest again begins the benediction "Blessed be our God;" and the *Trisagion* having been said, the body is taken up and carried to the church, the priest going before with a taper, and the deacon with the censer. The body is then set down in the *narthex* or porch (in Russia it is carried into the church), and the ninety-first psalm chanted, which is followed by a succession of prayers and hymns, the Beatitudes, and the epistle and gospel (1 Thess. iv, 13–18, and John v, 24 31). Then follows the ἀσπασμός or kiss, the priests first, and afterward the relatives and friends, kissing either the body or the coffin, as their last farewell, during which are sung various hymns, divided into stanzas, relating to the vanity of human life. Then follows the absolution of the deceased by the priest; after which the body is carried to the grave, the priests singing the *Trisagion*, Lord's Prayer, etc. When the body is laid in the grave, the priest casts gravel cross-wise upon it, saying, "The earth is the Lord's, and the fulness thereof," etc. He then pours out some oil from a lamp, and scatters some incense upon it; after which *troparia* for the rest of the soul are sung, and the grave is filled up.

3. In *Protestant* lands the forms of burial are generally simple. The order of the Church of England is observed by the Methodist Episcopal and Protestant Episcopal churches in America, in the former somewhat abridged. The forms used by the various churches may be found in their books of order and discipline. —Bingham, *Orig. Eccles.* bk. xxiii, ch. ii, iii; Durandus, *De Rit. Eccl. Cath.* i, 23; Landon, *Eccl. Dict.* i, 448.

Burkitt, WILLIAM, M.A., a pious and learned divine of the Church of England, was born at Hitcham, in Suffolk, July 25, 1650, and was admitted at Pembroke Hall, Cambridge, in 1664. From the college he came to Bilston Hall, in Suffolk, and was chaplain there. In 1671 he was settled in Milden, in Suffolk, where he remained twenty-one years, as curate and rector, eminently acceptable and useful. In 1692 he became vicar of Dedham, in Essex, where he died 1703. His most important work is *Expository Notes on N. T.*, which has passed through many editions, and is still constantly reprinted (N. Y. 2 vols. 8vo). His *Life*, by Parkhurst, was published in London (1704, 8vo).

Burmah, a kingdom (formerly called an empire) of Farther India. Before the English conquests in 1826, it included Burmah Proper, Cathay, Arracan, Pegu, Tenasserim, and the extensive country of the Shan tribes. By those conquests and the subsequent war of 1853 Arracan, Pegu, and Tenasserim, with the entire sea-coast of the country, have been incorporated into the British territory. The population of the entire country probably amounts to 9,250,000, and belongs to various tribes, among which the Burmans, the Karens, the Peguans or Talaings, and Shans are the principal.

I. *Religion.*—"Buddhism (q.v.) is the prevailing religion of Burmah, where it has been preserved in great purity. Its monuments, temples, pagodas, and monasteries are innumerable; its festivals are carefully observed, and its monastic system is fully established in every part of the kingdom. While directing the reader to the special article on BUDDHISM for an account of its doctrines, history, etc., we may here glance at its development, institutions, and edifices among the Burmans. The members of the monastic fraternity are known in Burmah as *pon-gyees*, meaning 'great glory;' but the Pali word is *rahan*, or holy man. The pon-gyees are not priests, in the usual acceptation of the term, but rather monks. Their religious ministrations are confined to sermons, and they do not interfere with the worship of the people. They are a very numerous class, living in monasteries, or *kyoungs*, and may at once be known by their yellow robes (the color of mourning), shaven heads, and bare feet. They subsist wholly by the charity of the people, which, however, they well repay by instructing the boys of the country. The kyoungs are thus converted into national schools. The vows of a pon-gyee include celibacy, poverty, and the renunciation of the world; but from these he may at any time be released and return to a secular life. Hence nearly every youth assumes the yellow robe for a time, as a meritorious act or for the purpose of study, and the ceremony of making a pon-gyee is one of great importance. The ostensible object of the brotherhood is the more perfect observance of the laws of Buddha. The order is composed of five classes—viz., young men who wear the yellow robe and live in the kyoungs, but are not professed members; those on whom the title and character of pon-gyees have been solemnly conferred with the usual ceremonies; the heads or governors of the several communities; provincials, whose jurisdiction extends over their respective provinces; and, lastly, a superior general, or great master, who directs the affairs of the order throughout the empire. No provision is made for religion by the government, but it

meets with liberal support from the people. A pongyee is held in profound veneration; his person is sacred, and he is addressed by the lordly title of *pra* or *phra;* nor does this reverence terminate with his death. On the decease of a distinguished member his body is embalmed, while his limbs are swathed in linen, varnished, and even gilded. The mummy is then placed on a highly-decorated cenotaph, and preserved, sometimes for months, until the grand day of funeral. The Burman rites of cremation are very remarkable, but we cannot here enlarge upon them. On the whole, a favorable opinion may be passed on the monastic fraternity of Burmah; although abuses have crept in, discipline is more lax than formerly, and many doubtless assume the yellow robe from unworthy motives. In Burmah, the last Buddha is worshipped under the name of Gotama. His images crowd the temples, and many are of a gigantic size. The days of worship are at the new and full moon, and seven days after each; but the whole time, from the full moon of July to the full moon of October, is devoted by the Burmans to a stricter observance of the ceremonies of their religion. During the latter month several religious festivals take place, which are so many social gatherings and occasions for grand displays of dress, dancing, music, and feasting. At such times barges full of gayly-dressed people, the women dancing to the monotonous dissonance of a Burman band, may be seen gliding along the rivers to some shrine of peculiar sanctity. The worship on these occasions has been described by an eye-witness, in 1857, as follows: 'Arrived at the pagodas and temples, the people suddenly turn from pleasure to devotion. Men bearing ornamental paper umbrellas, fruits, flowers, and other offerings, crowd the image-houses, present their gifts to the favorite idol, make their *shek-ho*, and say their prayers with all dispatch. Others are gluing more gold-leaf on the face of the image, or saluting him with crackers, the explosion of which in nowise interferes with the serenity of the worshippers. The women for the most part remain outside, kneeling on the sward, just at the entrance of the temple, where a view can be obtained of the image within.' On another occasion we read: 'The principal temple, being under repair, was much crowded by bamboo scaffolding, and new pillars were being put up, each bearing an inscription with the name of the donor. . . . The umbrellas brought as offerings were so numerous that one could with difficulty thread a passage through them. Some were pure white, others white and gold, while many boasted all the colors of the rainbow. They were made of paper, beautifully cut into various patterns. There were numerous altars and images, and numberless little Gotamas; but a deep niche or cave, at the far end of which was a fat idol, with a yellow cloth wrapped round him, seemed a place of peculiar sanctity. This recess would have been quite dark had it not been for the numberless tapers of yellow wax that were burning before the image. The closeness of the place, the smoke from the candles, and the fumes from the quantity of crackers constantly being let off, rendered respiration almost impossible. An old pon-gyee, however, the only one I ever saw in a temple, seemed quite in his element, his shaven bristly head and coarse features looking ugly enough to serve for some favorite idol, and he seemed a fitting embodiment of so senseless and degrading a worship. Offerings of flowers, paper ornaments, flags, and candles were scattered about in profusion. The beating a bell with a deer's horn, the explosion of crackers, and the rapid muttering of prayers, made up a din of sounds, the suitable accompaniment of so misdirected a devotion.' The rosary is in general use, and the Pali words *Aneitya! doka! anatta!* expressing the transitory nature of all sublunary things, are very often repeated. The Burman is singularly free from fanaticism in the exercise of his religion, and his most sacred temples may be freely entered by the stranger without offence; indeed, the impartial observer will hardly fail to admit that Buddhism, in the absence of a purer creed, possesses considerable influence for good in the country under consideration. Reciprocal kindnesses are promoted, and even the system of merit and demerit—the one leading to the perfect state of nirvana, the other punishing by a degrading metempsychosis—has no doubt some moral effect. The religious edifices are of three kinds: 1. The *pagoda* (*Zadee* or *Tsa-dee*), a monument erected to the last Buddha, is a solid, bell-shaped mass of plastered brickwork, tapering to the summit, which is crowned by the *tee*, or umbrella, of open iron-work. 2. The *temple*, in which are many images of Gotama. The most remarkable specimen of Burman temple-architecture is the *Ananda* of Pagan. The ground-plan takes the form of a perfect Greek cross, and a tapering spire, with a gilded tee at the height of 168 feet from the foundation, crowns the whole. 3. The *kyoung* is generally constructed with a roof of several diminishing stages, and is often adorned with elaborate carved work and gilding. Burman architecture 'differs essentially from that of India in the frequent use of the pointed arch, not only for doors and windows, but also in the vaulted coverings of passages.' The *civilization* of Burmah, if not retrograde—which the ruins of Pagan would almost seem to indicate—is stationary and stereotyped, like that of China. All the wealth of the country is lavished on religious edifices, £10,000 sterling being sometimes expended on the gilding and beautifying of a single pagoda or temple, while roads, bridges, and works of public utility are neglected. The *vernacular tongue* of Burmah belongs to the monosyllabic class of languages, and is without inflection; the character is formed of circles and segments of circles. It is engraved on prepared strips of palm-leaf, and a number of these form a book. Printing is unknown, except where introduced by missionaries. *Pali* is the language of the religious literature" (Chambers, *Encyclopædia*, s. v.).

II. *Missions.*—Burmah has become in the nineteenth century the seat of one of the most flourishing Protestant missions. In 1813 the Rev. Adoniram Judson (q. v.), an American Baptist missionary at Rangoon, published a tract and a catechism in the Burman language, and translated the Gospel of Matthew. In 1819 he baptized and received into the mission church the first Burman convert, Moung Nan. In the winter of the same year he went to Amarapura (or Ummerapoora), the seat of the imperial government, to obtain, if possible, toleration for the Christian religion, but his petition was contemptuously rejected. The arrival of Dr. Price, a physician as well as a minister, procured to him and Dr. Price an invitation from the king to reside at Ava. The war between Burmah and England (1824 to 1826) led to the conquest of a considerable part of Burmah by England. This part became the centre of the Burman mission, though a little church was maintained at Rangoon. In 1828 the first convert from the tribe of the *Karens*, who are found in great numbers in all parts of Burmah and the neighboring kingdom of Siam, was baptized. A Karen mission was thus founded, which has outgrown in extent the mission to the Burman tribe, and whose success has scarcely been equalled by any other of modern times. The Karen language at this time had not been reduced to writing, and one of the missionaries, Mr. Wade, undertook in 1832 to make an alphabet of its elemental sounds, to compile a spelling-book, and to translate two or three of the tracts already printed in Burman into the Karen language. In 1852 there were fourteen American missionaries in Burmah, and the reception of two additional printing-presses, with a large font of types and the materials for a type foundry, enabled them to print tracts and portions of the Scriptures in the Burman, the Karen, and the Talaing or Peguan

languages. In 1834 Mr. Judson completed his Burman translation of the Bible, which was carefully revised by him, and published as revised in 1840. The successful attempt to unite the scattered Karens into compact villages greatly advanced the prosperity of the mission. In Burmah Proper a new persecution broke out against the Christian Karens in 1843, and many of them sought refuge in the British possessions. Attempts have been repeatedly made by the missionaries to obtain a permanent footing in Burmah Proper, or at least to secure toleration, but without success. In the British part of Burmah the work was very prosperous. Mr. Abbott, on his return from the United States in 1847, was met by thirty-three native preachers, who reported not less than 1200 converts in their several districts. In 1851 the missionaries received marks of the royal favor, and were allowed to commence a mission at Ava, which was interrupted by the war between Burmah and Great Britain in 1852. On December 20, 1852, the entire southern portion of Burmah, including the ancient province of Pegu, was incorporated with British India, and thus laid open to the free influence of Christianity. The missions in Burmah, till recently, were maintained by the American Baptist Missionary Union. In 1853 a deputation from the Union visited Burmah, and eventually some differences arose respecting the measures then adopted, and the reports subsequently made in America, the result of which was that some missionaries broke off their connection with the Baptist Union. They were, in 1866, in connection with the "American Baptist Free Mission Society." In 1859 the American missionaries were again invited by the king to come and live with him. Commissioner Phayre, of Pegu, in the same year stated in a report to the government of India that of the Karens, whose number he estimates at about 50,000, over 20,000 souls are either professed Christians, or under Christian instruction and influence. At the 50th annual meeting of the Missionary Union, held in 1864 in Philadelphia, a paper was read on the "Retrospective and Prospective Aspects of the Missions," in which was suggested as among the agencies of the future the formation of a general convention for Burmah, corresponding with similar associations in the United States, the body to be without disciplinary power, purely missionary in its character, to which should at once be transferred the responsibility and care of many details hitherto devolved on the executive committee; the membership to be made up of the missionaries and delegates from native churches and local associations, the latter being much more numerous than the former, and occupying a prominent place in its transactions, the avowed object and aim being to form on the field an agency that should in time assume the sole responsibility of evangelizing the country. The proposal received the cordial indorsement of the Missionary Union, and the executive committee accordingly addressed a circular to the missionaries, recommending the formation of a Burmah Association. Circumstances occurred which delayed the meeting of the missionaries and native helpers until Oct. 15, 1865, when it assembled in Rangoon. Nearly all the American missionaries (including three not connected with the Missionary Union) were present, together with seventy native preachers and "elders." The Constitution adopted for permanent organization is as follows:

PREAMBLE.—We, Christians of various races residing in British Burmah and now assembled in Rangoon, in gratitude to our Redeemer for his saving grace, in obedience to his last commission to his Church to preach the Gospel to every creature, and with unfeigned love and compassion to our fellowmen, yet ignorant of the Gospel, do now, in humble reliance upon the promised grace of Christ, form ourselves into a society for the more effectual advancement of his kingdom in this land; and for this purpose we unite in adopting the following Constitution:

Art. I. This society shall be called the Burmah Baptist Missionary Convention.

Art. II. All missionaries, ordained ministers, and authorized preachers of the Gospel, who are in the fellowship of our denomination, and who agree to this Constitution, shall be members of the Convention, together with such lay delegates as may be appointed by the churches, in the ratio of one delegate to each church, with an additional delegate for every fifty members.

Art. III. The object of this Convention shall be to strengthen and unite the Baptist churches of Burmah in mutual love and the Christian faith, and to extend the work of evangelization to all regions within our reach which do not receive the Gospel from other agencies.

Art. IV. The attainment of this twofold object shall be sought by the personal intercourse of Christians representing our churches; by the collection of reports and statistics setting forth the state of the churches and the results of Christian labor in Burmah; by united representations to Christians in this and other lands of the religious and educational wants of the various races and sections of Burmah; and, lastly, by calling forth and combining the prayers and efforts of all the native Christians in the common object of saving their brethren, the heathen, from sin and everlasting death by the Gospel.

Art. V. This Convention shall assume no ecclesiastical or disciplinary power.

Art. VI. Moneys which may at any time be confided to the disposal of this Convention shall be faithfully applied in accordance with the objects of the Convention and the expressed wishes of the donors.

Art. VII. The officers of this Convention shall be a president, four vice-presidents, recording and corresponding secretaries, and a treasurer, who, together with twelve other members, shall be a committee of management to conduct the affairs of the Convention in the intervals of its regular meetings. Seven members of the Convention present at any meeting regularly called by the chairman and one of the secretaries shall be a quorum for the transaction of business.

Art VIII. This Convention shall meet annually, at such time and place as it shall appoint, for prayer, conference, and preaching, with special reference to the objects of the Convention, and for the transaction of its business. At these meetings the committee of management shall present a faithful report of their doings during the previous year, and officers shall be elected and all needful arrangements made for the year ensuing.

Art. IX. The recording secretaries shall keep a faithful record of the proceedings at the annual meeting. The corresponding secretaries shall record the doings of the committee at their meetings, conduct the correspondence of the committee, and preserve copies of important letters.

Art. X. This Constitution may be amended by a vote of two thirds of the members present at any annual meeting of the Convention, notice of the proposed change having been given at a previous annual meeting.

President, Rev. C. Bennett; Vice-presidents, Rev. J. S. Beecher, Syah Ko En, Thrah Quala, Thrah Po Kway; Recording Secretaries, *English*, Rev. C. H. Carpenter; *Burmese*, Ko Yacob; *Karen*, Thrah Tay; Corresponding Secretary, Rev. A. T. Rose; Treasurer, Rev. D. L. Brayton; Committee, Rev. E. A. Stevens, D.D., Rev. D. A. W. Smith, Thrah Sah Mai, Rev. J. L. Douglass, Rev. B. C. Thomas, Thrah Thah Oo, Thrah Pah Poo, Ko Too, Syah Ko Shway A, Ko Aing, Shway Noo, Moung O.

III. *Statistics:* (*a.*) *Missionary.*—In that part of Burmah now under British rule there were formerly nine different missions. They have now been consolidated into five.

1. *The Maulmain Burman Mission* had, in 1889, 50 missionaries, 18 men and 32 women (including wives of missionaries; 14 ordained and 44 unordained native preachers, 23 churches, 1977 members; 287 were baptized in 1888.

2. *The Maulmain Karen Mission* had, in 1889, 54 missionaries, 17 men and 37 women; 110 ordained and 335 unordained native preachers, 487 churches, 27,627 members; 1584 baptized in 1888.

3. *The Shan Mission*, begun in 1861, had, in 1889, 7 missionaries, 2 men and 5 women; 7 unordained native preachers, 2 churches, 53 members; 4 baptized in 1888.

4. *The Kachin Mission* had 6 missionaries, 2 men and 4 women; 1 ordained and 3 unordained native preachers, 1 church, 44 members; 5 baptized in 1888.

5. *The Chin Mission* had 6 missionaries, 2 men and 4 women; 2 ordained and 11 unordained native preachers, 8 churches, 251 members; 32 were baptized in 1888.

(*b.*) *Educational.*—1. There is at Rangoon a Karen Theological Seminary; also the Rangoon Baptist College is located here. The Women's Baptist Foreign Missionary Society has here a girls' boarding-school with 160 pupils, and 3 day schools with 158 pupils. At Maulmain they have a girls' school with 110 pupils, and a boys' school with 170 pupils. At Thongze there

is a girls' school with 74 pupils; at Prome there are 3 schools with 225 pupils; at Zigon 3 schools with 112 pupils; at Henthada 1 school with 30 pupils; at Waukema 40 pupils; at Mandalay 1 boarding and day school with 85 pupils; at Pegu 1 school with 25 pupils; at Myingyan 1 school with 45 pupils; at Sagaing 2 schools with 17 pupils.

2. Among the *Karens* there is a boarding-school at Bassein, Sgau Karen, with 351 pupils; at Tavoy one with 102 pupils; at Rangoon a boarding-school with 173 pupils; at Maubin, Pwo Karen, a boarding and day school with 81 pupils; at Toungoo, Red Karen, 1 school with 5 pupils; at Thatone 2 schools and 57 pupils.

3. Among the *Shans* there is a school at Toungoo with 51 pupils, and another at Thatone with 30 pupils.

4. Among the *Chins* there is a school at Sandoway with 50 pupils; another at Bhamo, Kachin, with 28 pupils.

There is also a girls' boarding and day school for Eurasians at Maulmain, with 42 pupils; another is located at Rangoon and has 65 pupils.

The census of 1881 showed that 61 per cent. of the males in Lower Burmah above the age of twelve could read and write. Later statistics show that there are 16 training and technical schools, 1 college, 70 secondary schools, and 5325 primary schools, chiefly monastic, with a total enrollment of 158,932.

(*c.*) *Special.*—In the earlier history of these missions a great confusion was caused by the peculiar teachings of one of the American missionaries, Mrs. Mason, which were supported by her husband, Rev. Dr. Mason, but emphatically repudiated by the Missionary Union. The result was a division in many, if not most of the churches, the majority in some instances taking sides with one party, and in other instances with the other.

In 1886 Burmah was entered by the Methodist Episcopal Church. There is now at Rangoon (1888) an English Church with 35 members, and a native church with 40 members, and property valued at $16,333.

Burmah was entered by the Wesleyan Missionary Society in 1887, Mandalay being chosen as the centre of operations. A vernacular and English school has been established.

The Leipsic Evangelical Lutheran Missionary Society has a mission at Rangoon.

The Society for the Propagation of the Gospel entered Burmah in 1868. It now has a bishop at Rangoon, for which the society contributed toward the endowment of the see £2000. The work is largely educational.

In 1874 Mr. W. C. Baily, together with friends in Dublin, organized a mission to the lepers of India. Its work extends into Burmah also.

A Danish Lutheran Mission to the Karens of Burmah was commenced in 1884 by Hans Poulsen and H. J. Jensen. At first they opened a station at Yaddu, near Taung-ngu; but, wishing to go to those not yet evangelized, they went among the Red Karens, beginning work at Pobja, the residence of the chief. Here Mr. Poulsen died in 1886; the sister of Mr. Jensen in 1887; Mr. Jensen himself in 1888. Mr. Knudsen, who had joined the mission in 1886, has been compelled by ill-health to return to Taung-ngu, where Miss A. Gehlert, who went out in 1887, is laboring among the women and children.

The Hudson Taylor's China Inland Mission has a station at Bhamo, in Upper Burmah.

A new Burman Bible has been printed (1888), a revision of the translation of Dr. Judson. There is also a version of the Bible in the Karen and Shan languages.

See Mrs. Wylie, *The Gospel in Burmah* (N. Y. 1860, 8vo); *Reports of Baptist Missionary Union; Missionary Year-book* for 1889; Fytche, *Burma, Past and Present* (1878); Scott, *The Burman, His Life and Notions* (1882); *Burma as it Was, Is, and Will Be* (1886). Comp. India.

Burmann, Franciscus, son of a Protestant minister, was born in 1632 at Leyden, where he received his education. Having officiated to a Dutch congregation at Hanau, in Hessen, he returned to his native city, and was nominated regent of the college in which he had before studied. Not long afterward he was elevated to the professorship of divinity at Utrecht, where he died November 10, 1679, having established considerable reputation as a linguist, a preacher, and a philosopher. His works include (in Dutch) *Commentaries on the Pentateuch* (Utrecht, 1660, 8vo, and 1668, 4to): *Commentaries on Joshua, Ruth, and Judges* (Ibid. 1675, 4to):—*Commentaries on Kings, Chronicles, Ezra, Nehemiah, and Esther* (Amst. 1683, 4to):—*Commentary on the Book of Samuel* (Utrecht, 1678, 4to). He also wrote, in Latin, *Synopsis Theologica* (Amst. 1699, 2 vols. 4to), and other works.—*Biog. Univ.* vi, 327; Landon, *Eccl. Dict.* s. v.

Burmann, Franciscus, Jr., son of the preceding, born at Utrecht in 1671, where he taught theology until his death in 1719. He wrote, among other works, *Theologus, sive de iis quæ ad verum et consummatum Theologum requiruntur* (Utrecht, 1715, 4to):—*De persecutione Diocletiani* (Ibid. 1719, 4to).

Burn, Richard, LL.D., a distinguished English writer on ecclesiastical law, was born in 1720 at Winton, Westmoreland, and educated at Queen's College, Oxford. He was for forty-nine years rector at Orton, where he died, Nov. 20, 1785. He was also chancellor of the diocese of Carlisle. His *Ecclesiastical Law* (Lond. 1760, 2 vols. 4to; 9th ed. enlarged by R. Phillimore, Lond. 1842, 4 vols. 8vo) is recommended by Blackstone as one of the "very few publications on the subject of ecclesiastical law on which the reader can rely with certainty." Equally celebrated is his work, *Justice of the Peace and Parish Officer* (Lond. 1755, 2 vols. 8vo; 29th ed. by Bere and Chitty, Lond. 1845, 6 vols.; suppl. by Wise, 1852).—Hook, *Eccl. Biog.* iii, 279.

Burnaby, Andrew, an English clergyman and traveller, was born at Ashfordly, 1732, and was educated at Queen's College, Cambridge, where he passed M.A. in 1757. In 1759 and 1760 he travelled in North America, and afterward published *Travels through the Middle Settlements of North America* (Lond. 1775, 4to). He then became British chaplain at Leghorn, and travelled in Corsica, of which he wrote an account in *Journal of a Tour in Corsica* in 1766 (Lond. 1804). In 1760 he became vicar of Greenwich, and archdeacon of Leicester in 1786. He died in 1812. Besides the works above named, he published *Occasional Sermons and Charges* (Deptford, 1805, 8vo).—Rose, *New Biog. Dictionary*; Allibone, *Dictionary of Authors*, i, 296.

Burnap, George Washington, a Unitarian divine and writer, was born in Merrimac, New Hampshire, Nov. 30, 1802, graduated at Harvard College in 1824, was ordained pastor of the Unitarian church in Baltimore April 23, 1828, and continued its pastor until his death, Sept. 8, 1859. In 1849 he received the degree of D.D. from Harvard College. He was a frequent contributor to various periodicals, and the author of a large number of books, among which the following are the most important: 1. *Lectures on the Doctrines of Controversy between Unitarians and other Denominations of Christians* (1835):—2. *Lectures to Young Men on the Cultivation of the Mind* (Baltimore, 1840, 12mo):—3. *Expository Lectures on the principal Texts of the Bible which relate to the Doctrine of the Trinity* (Boston, 1845):—4. *Popular Objections to Unitarian Christianity considered and answered* (1848):—5. *Christianity, its Essence and Evidence* (1855).

Burnet, Gilbert, bishop of Salisbury, was born in Edinburgh, Sept. 18, 1643, his father being an Episcopalian, and his mother a Presbyterian. He was educated at Aberdeen, and was licensed to preach in the Scotch Church 1661. After travelling in England, Holland, and France, he returned to Scotland in 1665, and was ordained priest by Wishart, bishop of Edinburgh, and appointed to the parish of Saltoun, where he soon gained the good-will of the people by his

faithful labors both as pastor and preacher. Here he published an attack upon the remissness and wrongdoings of the bishops of the Scotch Church, which brought him the ill-will of Archbishop Sharp. In 1669 he was made professor of divinity at Glasgow, and in that year he published his *Modest and Free Conference between a Conformist and a Non-conformist.* In 1673 Charles II made him his chaplain; but he soon afterward, through the misrepresentations of Lauderdale, fell into disgrace, and his appointment was cancelled, whereupon he resigned his professorship at Glasgow and settled in London, where he was made preacher at the Rolls and lecturer at St. Clement's. In 1675 he published vol. i of his *History of the Reformation of the Church of England,* which was received with much favor, and had the extraordinary honor of the thanks of both houses of Parliament. In 1680 appeared the most carefully prepared of all his writings, entitled *Some Passages in the Life and Death of the Earl of Rochester,* being an account of his conversation with that nobleman in his last illness. In 1681 he published vol. ii of his *History of the Reformation,* and in 1682 his *Life of Sir Matthew Hale.* Overtures were now again made to him by the court, and he was offered the bishopric of Chichester by the king "if he would entirely come into his interests." He still, however, remained steady to his principles. About this time also he wrote a celebrated letter to Charles, reproving him in the severest style both for his public misconduct and his private vices. His majesty read it twice over, and then threw it into the fire. At the execution of Lord Russell in 1683, Burnet attended him on the scaffold, immediately after which he was dismissed both from his preachership at the Rolls and his lecture at St. Clement's by order of the king. In 1685 he published his *Life of Dr. William Bedell,* bishop of Kilmore, in Ireland. In 1685, upon the accession of James II, he passed through France to Rome, where he was at first favorably received by Pope Innocent XI, but was soon afterward ordered to quit the city. Invited by the Prince of Orange, he settled down at the Hague, where he devoted his time chiefly to English politics, and was entirely in the confidence of the Protestant party. In 1688 he accompanied the Prince of Orange to England, and upon his accession to the throne as William I, Burnet was appointed to the bishopric of Salisbury; an appointment which appeared so objectionable to Sancroft, the archbishop of Canterbury, that he refused to consecrate him in person, but authorized his ordination by a commission of bishops, March 31, 1689. In his diocese he was zealous and painstaking; he tended his flock with a diligence and disinterestedness worthy of the purest ages of the Church. Finding the general character of his clergy to be not such as became their high office, he devised the plan of forming a community of young clergymen, whom he clothed and kept at his own expense, and instructed them and prepared them for the exercise of the sacerdotal office. Unhappily, the University of Oxford took offence at this institution, and he was compelled to break it up. He died March 17, 1715. He was a man of great learning, and even violent in his zeal against Romanism. Lowth, who opposed him, accused him of maintaining that bishops and priests hold their jurisdiction from the sovereign as supreme head; that these two orders were originally one; that ordination is simply an edifying ceremony; and that the submission of the first Christians to the apostles was altogether voluntary. The truth and exactness of his great work, the *History of the Reformation,* has been the subject of many criticisms; but it now stands in higher credit than ever. It was translated into Latin (by Mittelhorzer, fol. Geneva, 1686) and into other languages. His *Exposition of the Thirty-nine Articles* was published in 1699, in folio, and was condemned by the Lower House of Convocation (best ed. *Page's,* Lond. 1843, 8vo). He also published, among other works, *History of the Death of Persecutors* (translated from Lactantius):—*Memoirs of the Dukes of Hamilton* (Lond. 1673, fol.):—*Pastoral Care* (1692):—*Four Discourses to his Clergy* (1693):—*Sermons* (1706 3 vols. 4to):—*Exposition of the Church Catechism:*—*Sermons, and an Essay toward a new book of Homilies* (1713). The most remarkable of his works appeared soon after his death, viz. *History of his Own Time, from the Restoration of King Charles II to the Conclusion of the Treaty of Peace at Utrecht* (2 vols. fol.). It was published by his son Thomas, who prefixed to it an account of his father's life. At the end of subsequent editions there is given "A Chronological and particular Account of Burnet's Works." This list contains 58 published sermons, 13 discourses and tracts in divinity, 18 tracts against popery, 26 tracts polemical, political, and miscellaneous, and 25 historical works and tracts. Burnet's works in general do honor both to his head and heart. He was not, in general, a good writer; but, besides his want of taste, he rarely allowed himself sufficient time either for the collection and examination of his materials, or for their effective arrangement and exposition. Yet, with rarely any thing like elegance, there is a fluency and sometimes a rude strength in his style which make his works, upon the whole, readable enough. Dryden has introduced him in his "Hind and Panther" in the character of King Buzzard, and sketched him personally, morally, and intellectually in some strong lines. The delineation, however, is that of a personal as well as a political enemy. The best editions of the *History of the Reformation* are those published at Oxford, in 7 vols. 8vo (the index forming the last), in 1829, with a valuable preface by Dr. E. Nares (reprinted, Lond. 1839, 4 vols. 8vo); in 1852 by Dr. Routh, and in 1865 (7 vols.) by Pocock, who has verified the references throughout, and collated the records with their originals. Of the *History of his Own Time* there is a new ed. (Oxf. 1833, 6 vols. 8vo). Cheap editions: *History of the Reformation* (N. Y. 3 vols. 8vo):—*Exposition of the 39 Articles* (N. Y. 8vo). See Macaulay, *Hist. of England,* iii, 60, 61; *English Cyclopædia.*

Burnet, Matthias, D.D., a Congregational minister, was born at Bottle Hill, N. J., Jan. 24, 1749, and graduated 1769 at the College of New Jersey. In April, 1775, he was ordained pastor of the Presbyterian Church, Jamaica, L. I. His sympathy with England during the Revolutionary War rendered him unpopular, and he resigned May, 1785. On the 2d of November he was made pastor of the church in Norwalk, Conn., where he labored until his death, June 30, 1806. He was made D.D. by Yale College 1785. He published a few sermons in the *American Preacher,* 1791. —Sprague, *Annals,* ii, 92.

Burnet, Thomas, LL.D., was born at Croft, Yorkshire, 1635, and educated at Cambridge, where he became fellow of Christ's, 1657. In 1680 he published the first part of his *Telluris Theoria Sacra* (4to; best ed. 1699), treating of the physical changes the earth has gone through, etc. Burnet himself translated it into English, and in 1726 this translation had gone through six editions. The work was attacked by Herbert in 1685, Warren in 1690, and by Dr. Keill, Savilian professor, in 1698. Archbishop Tillotson, who was a great patron of Burnet, procured for him the office of chaplain to the king; but the general dissatisfaction occasioned by the publication of his *Archæologia philosophica, sive doctrina antiqua de rerum originibus,* in 1692, in which the Mosaic account of the Fall was treated with at least apparent levity, and which was not only censured by the clergy, but applauded by Charles Blount, compelled him to resign his place and retire from court. He also wrote *De fide et officiis Christianorum,* and *De statu mortuorum et resurgentium,* two posthumous publications (Lond. 1723, 8vo). He died Sept. 27, 1715. "Few works have called forth higher contemporary eulogy than *The Sacred Theory*

of the Earth. It will not indeed stand the test of being confronted with the known facts of the history of the earth; and Flamstead observed of it that he 'could overthrow its doctrine on one sheet of paper, and that there went more to the making of the world than a fine-turned period.' Its mistakes arise from too close adherence to the philosophy of Des Cartes, and an ignorance of those facts without a knowledge of which such an attempt, however ingenious, can only be considered as a visionary system of cosmogony; but, whatever may be its failure as a work of science, it has rarely been exceeded in splendor of imagination or in high poetical conception" (*Eng. Cyclopædia*). Addison wrote a Latin ode in praise of the book (1699), which is prefixed to most editions of it. Warton, in his *Essay on Pope,* classes Burnet with the very few in whom the three great faculties, viz. judgment, imagination, and memory, have been found united. As a theologian, Burnet is not distinguished. In his treatise *De Statu Mortuorum* he advocates Millenarian doctrines, and also the limited duration of future punishment.—Hook, *Eccles. Biography,* iii, 300; *Retrospective Review,* vi, 133; Allibone, *Dict. of Authors,* i, 298.

Burnett Prizes, The, are two theological premiums, founded by Mr. Burnett, of Dens, Aberdeenshire. This gentleman (born 1729, died 1784) was a general merchant in Aberdeen, and for many years during his lifetime spent £300 annually on the poor. On his death he bequeathed the fortune he had made to found the above prizes, as well as for the establishment of funds to relieve poor persons and pauper lunatics, and to support a jail-chaplain in Aberdeen. He directed the prize-fund to be accumulated for 40 years at a time, and the prizes (not less than £1200 and £400) to be awarded to the authors of the two best treatises on the evidence that there is a Being all-powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity, and this independent of written revelation and of the revelation of the Lord Jesus, and from the whole to point out the inferences most necessary and useful to mankind. The competition is open to the whole world, and the prizes are adjudicated by three persons appointed by the trustees of the testator, together with the ministers of the Established Church of Aberdeen, and the principals and professors of King's and Marischal Colleges, Aberdeen. On the first competition, in 1815, 50 essays were given in; and the judges awarded the first prize, £1200, to Dr. William Lawrence Brown, principal of Marischal College and University of Aberdeen, for an essay entitled *The Existence of a Supreme Creator;* and the second prize, £400, to the Rev. John Bird Sumner, afterward archbishop of Canterbury, for an essay entitled *Records of Creation.* On the second competition, in 1855, 208 essays were given in; and the judges, Rev. Baden Powell, Mr. Henry Rogers, and Mr. Isaac Taylor, awarded the first prize, £1800, to the Rev. Robert Anchor Thompson, Lincolnshire, for an essay entitled *Christian Theism;* and the second prize, £600, to the Rev. Dr. John Tulloch, principal of St. Mary's College, St. Andrew's, for an essay on *Theism.* The above four essays have been published in accordance with Mr. Burnett's deed.—Chambers, *Encyclopædia;* Thompson, *Christian Theism* (preface).

Burnham, Abraham, D.D., a Congregational minister, was born at Dumbarton, N. H., Nov. 18, 1775, and graduated at Dartmouth, 1804. He became pastor at Pembroke, N. H., in 1808, and remained in the same charge until 1850, when he resigned on account of feeble health. He died Sept. 24, 1852. He was for sixteen years secretary of the New Hampshire Missionary Society.—Sprague, *Annals,* ii, 514.

Burning (the representative of many Heb. words). Burning alive is a punishment of ancient date, which was not originated, though retained by Moses. Thus, when Judah was informed that his daughter-in-law Tamar was pregnant, he condemned her to be burnt (Gen. xxxviii, 24), although the sentence was not executed. Burning was commanded to be inflicted on the daughters of priests who should prove unchaste (Lev. xxi, 9), and upon a man who should marry both the mother and the daughter (Lev. xx, 14). The rabbins suppose that this burning consisted in pouring melted lead down the throat, a notion which may be considered as merely one of their dreams. Many ages afterward we find the Babylonians or Chaldæans burning certain offenders alive (Jer. xxix, 22; Dan. iii, 6), and this mode of punishment was not uncommon in the East, even in the seventeenth century. Sir J. Chardin says, "During the dearth in 1688, I saw ovens heated on the royal square in Ispahan to terrify the bakers, and deter them from deriving advantage from the general distress." See Punishment.

Burning at the stake has in all ages been the frequent fate of Christian martyrs (q. v.). See Auto-da-Fe.

BURNING-BUSH was that in which Jehovah appeared to Moses at the foot of Mount Horeb (Exod. iii, 2). Such was the splendor of the Divine Majesty that its effulgence dazzled his sight, and he was unable to behold it, and, in token of humility, submission, and reverence, "Moses hid his face." When the Hebrew lawgiver, just before his death, pronounced his blessing upon the chosen tribes, he called to mind this remarkable event, and supplicated in behalf of the posterity of Joseph "the good-will of Him that dwelt in the bush" (Deut. xxxiii, 16); words which seem to indicate in this transaction something of an allegorical or mystical import, though there are various opinions as to the particular thing it was destined to shadow forth. "This fire," says Bishop Patrick, "might be intended to show that God would there meet with the Israelites, and give them his law in fire and lightning, and yet not consume them." (See Kichmayer, *De rubro ardente,* Rot. 1692; Schröder, *id.* Amst. 1714.) See Bush.

Burns, Francis, D.D., a colored bishop of the Methodist Episcopal Church in Africa, was born in Albany, N. Y., December 5, 1809. His parents were so poor that at five years of age he was indentured as a servant. At fifteen he was converted, and soon after entered the Lexington Heights Academy to obtain the education necessary to fit him for the ministry. After serving as an exhorter and local preacher, he was appointed to the Mission in Liberia, Africa, in 1834, and landed in Monrovia October 18th. The first post assigned him was as a teacher at Cape Palmas, under Rev. A. D. Williams. In 1838 he joined the Liberia Mission Conference; from 1840 to 1842 was stationed as assistant on the Bassa Circuit; in 1843, '44, in Monrovia; was ordained deacon at Brooklyn, New York, in the morning, and elder at New York in the afternoon, in the Mulberry Street church, on the 16th of June, 1844, by Bishop E. S. Janes; returned to Liberia the same year, and at the next session of the Conference was appointed presiding elder of the Cape Palmas District; in 1851, by the direct order of the Board in New York, he was removed to Monrovia to open the Monrovia Academy and act as superintendent of the Mission. On the 14th of October, 1858, he was ordained at Perry, Wyoming county, New York, by the Rev. Bishops Janes and Baker, at the session of the Genesee Conference, according to the provision made by the General Conference of the Methodist Episcopal Church in the United States held in 1856, to the office and work of a missionary bishop. He returned to Liberia during that year, and for nearly five years Bishop Burns devoted himself unceasingly in behalf of the Church, until advised by his physician to return to America. The voyage did not benefit him; and he died in Baltimore, Md., April 19, 1863. See *Minutes of Conferences,* 1863, p. 237; *Report of Miss. Soc. of M. E. Church,* 1864.

Burnt-offering (עֹלָה, *olah'*, from עָלָה, *alah'*, *to ascend;* Chald. עַלְתָּא), a sacrifice which owed its Hebrew name to the circumstance that the whole of the offering was to be consumed by fire upon the altar, and to *rise*, as it were, in smoke toward heaven. There was in use also the poetical term כָּלִיל, *kalil'*, *perfect* (Deut. xxxiii, 10; 1 Sam. vii, 9; Psa. li, 21; comp. Judg. xx, 40); Chald. גְּמִירָא; Gr. ὁλοκαύτωμα (Mark xii, 33; Heb. x, 6; also ὁλοκαύτωσις, seldom ὁλοκάρπωσις or ὁλοκάρπωμα, in Philo ὁλόκαυστον, *holocaust*), *entire burnt-offering*, alluding to the fact that, with the exception of the skin, nothing of the sacrifice came to the share of the officiating priest or priests in the way of emolument, it being *whol'y and entirely* consumed by fire. Such burnt-offerings are among the most ancient (Philo, ii, 241) on record (Hesiod, *Theog.* 535 sq.). We find them already in use in the patriarchal times; hence the opinion of some that *Abel's* offering (Gen. iv, 4) was a burnt-offering as regarded the firstlings of his flock, while the pieces of fat which he offered were a thank-offering, just in the manner that Moses afterward ordained, or, rather, confirmed from ancient custom (Lev. i, sq.). It was a burnt-offering that Noah offered to the Lord after the Deluge (Gen. viii, 20). Throughout the whole of the book of Genesis (see xv, 9, 17; xxii, 2, 7, 8, 13) it appears to be the only sacrifice referred to; afterward it became distinguished as one of the regular classes of sacrifice under the Mosaic law. As all sacrifices are divided (see Heb. v, 1) into "gifts" and "sacrifices for sin" (i. e. eucharistic and propitiatory sacrifices), of the former of these the burnt-offering was the choicest specimen. Accordingly (in Psa. xl, 8, 9, quoted in Heb. x, 5), we have first (in ver. 8) the general opposition as above of sacrifices (*θυσίαι*, propitiatory) and offerings (*προσφοραί*); and then (in ver. 9) "burnt-offering," as representing the one, is opposed to "sin-offering," as representing the other. Similarly, in Exod. x, 25 (less precisely), "burnt-offering" is contrasted with "sacrifice." (So in 1 Sam. xv, 22; Psa. l, 8; Mark xii, 33.) On the other hand, it is distinguished from "meat-offerings" (which were unbloody) and from "peace-offerings" (both of the eucharistic kind), because only a portion of them were consumed (see 1 Kings iii, 15; viii, 64, etc.). In accordance with this principle, it was enacted that with the burnt-offering a "meat-offering" (of flour and oil) and "drink-offering" of wine should be offered, as showing that, with themselves, men dedicated also to God the chief earthly gifts with which He had blessed them (Lev. viii, 18, 22, 26; ix, 16, 17; xiv, 20; Exod. xxix, 40; Num. xxviii, 4, 5). See each of these terms in its alphabetical place.

Originally and generally all offerings from the animal kingdom seem to have passed under the name of *olah*, since a portion at least of *every* sacrifice, of whatever kind—nay, that very portion which constituted the offering to God—was consumed by fire upon the altar. In process of time, however, when the sacrifices became divided into numerous classes, a more limited sense was given to the term עוֹלָה, it being solely applied to those sacrifices in which the priests did not share, and which were intended to propitiate the anger of Jehovah for some particular transgression. Only oxen, male sheep or goats, or turtle-doves and young pigeons, all without blemish, were fit for burnt-offerings. The offerer in person was obliged to carry this sacrifice first of all into the fore-court as far as the gate of the tabernacle or temple, where the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sins, and dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed (which might be done by the offerer himself) toward the north of the altar (Lev. i, 11), in allusion, as the Talmud alleges, to the coming of inclement weather (typical of the Divine wrath) from the northern quarter of the heavens. After this began the ceremony of taking up the blood and sprinkling it *around* the altar, that is, upon the lower part of the altar, not immediately upon it, lest it should extinguish the fire thereon (Lev. iii, 2; Deut. xii, 27; 2 Chron. xxix, 22). See SACRIFICE. In the Talmud (tract *Zebachim*, sec. i, ch. 1) various laws are prescribed concerning this sprinkling of the blood of the burnt-offering; among others, that it should be performed about the middle of the altar, below the red line, and only twice, so as to form the figure of the Greek Γ; also, that the priest must first take his stand east of the altar, sprinkling in that position first to the east and then to the west; which done, he was to shift his position to the west, sprinkling again to the east and west; and, lastly, only round about the altar, as prescribed in Lev. i, 5. The next act was the skinning or flaying of the animal, and the cutting of it into pieces—actions which the offerer himself was allowed to perform (Lev. i, 6). The skin alone belonged to the officiating priest (Lev. vii, 8). The dissection of the animal began with the head, legs, etc., and it was divided into twelve pieces. The priest then took the right shoulder, breast, and entrails, and placing them in the hands of the offerer, he put his own hands beneath those of the former, and thus waved the sacrifice up and down several times in acknowledgment of the all-powerful presence of God (tract *Cholin*, i, 3). The officiating priest then retraced his steps to the altar, placed the wood upon it in the form of a cross, and lighted the fire. The entrails and legs being cleansed with water, the separated pieces were placed together upon the altar in the form of a slain animal. Poor people were allowed to bring a turtle-dove or a young pigeon as a burnt-offering, these birds being very common and cheap in Palestine (Maimonides, *Moreh Nevochim*, iii, 46). With regard to these latter, nothing is said about the sex, whether they were to be males or females. The mode of killing them was by nipping off the head with the nails of the hand. The following kinds of burnt-offering may be distinguished.

1. *Standing public burnt-offerings* were those used daily morning and evening (Num. xxviii, 3; Exod. xxix, 38), and on the three great festivals (Lev. xxiii, 37; Num. xxviii, 11 27; xxix, 2-22; Lev. xvi, 3; comp. 2 Chron. xxxv, 12 16). Thus there were, (1.) *The daily burnt-offering*, a lamb of the first year, sacrificed every morning and evening (with an offering of flour and wine) for the people (Exod. xxix, 38-42; Num. xxviii, 3-8). (2.) *The Sabbath burnt-offering*, double of that which was offered every day (Num. xxviii, 8-10). (3.) *The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets:* generally two bullocks, a ram, and seven lambs. (See Num. xxviii, 11-xxix, 39.)

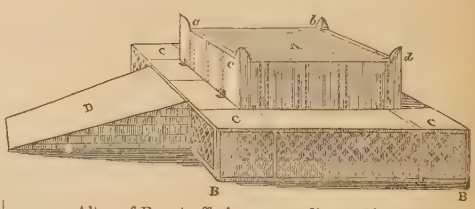
2. *Private burnt-offerings* were appointed at the consecration of priests (Exod. xxix, 15; Lev. viii, 18; ix, 12), at the purification of women (Lev. xii, 6, 8), at the cleansing of lepers (Lev. xiv, 19), and removal of other ceremonial uncleanness (xv, 15, 30), on any accidental breach of the Nazaritic vow, or at its conclusion (Num. vi; comp. Acts xxi, 26), etc.

3. But *free-will burnt-offerings* were offered and accepted by God on any solemn occasions, as, for example, at the dedication of the tabernacle (Num. vii) and of the Temple (1 Kings viii, 64), when they were offered in extraordinary abundance. But, except on such occasions, the nature, the extent, and the place of the sacrifice were expressly limited by God, so that, while all should be unblemished and pure, there should be no idea (as among the heathen) of buying His favor by costliness of sacrifice. Of this law Jephthah's vow (if, as some think, his daughter be the sacrifice meant) was a transgression, consistent with the semi-heathenish character of his early days (see Judg. xi, 3, 24). The sacrifice of cows in 1 Sam. vi, 14 was also a formal

infraction of it, excused by the probable ignorance of the people and the special nature of the occasion. In short, burnt-offerings were in use almost on all important occasions, events, and solemnities, whether private or public, and often in very large numbers (comp. Judg. xx, 26; 1 Sam. vii, 9; 2 Chron. xxxi, 2; 1 Kings iii, 4; 1 Chron. xxix, 21; 2 Chron. xxix, 21; Ezra vi, 17; viii, 35). Heathens also were allowed to offer burnt-offerings in the temple, and Augustus gave orders to sacrifice for him every day in the temple at Jerusalem a burnt-offering, consisting of two lambs and one ox (Philo, *Opp.* ii, 592; Josephus, *War*, ii, 17, 2; *Apion*, ii, 6). See Reland, *Antiq. Sacr.* iii, 2, p. 294 sq.; Lightfoot, *Minister. Templi*, viii, 1; Bauer, *Gottesd. Verfass.* i, 174 sq.; Sperbach, *De Hebræor. holocaustis* (Viteb. 1769). See OFFERING.

BURNT-OFFERING, ALTAR OF. It does not appear that any peculiar form of altar had been delivered to the true worshippers of God down to the period of the giving of the law; and, as far as can be gathered from the records of the patriarchal religion, the simplest structures seem to have been deemed sufficient. But at the institution of the tabernacle worship specific instructions were given for the erection of the altar, or of the two altars, that of burnt-offering and that of incense. It was the former of these, however, that was emphatically called *the altar*, as it was on it that all sacrifices of blood were presented, while the other was simply placed as a stand or table within the tabernacle for the officiating priest to use in connection with the pot of incense. With regard to this altar, prior to any instructions concerning the erection of the tabernacle, and immediately after the delivery of the ten commandments from Sinai, the following specific directions were given: "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings," etc.; "And if thou wilt make me an altar of stone, thou shalt not make it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it; neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon" (Exod. xx, 24-26). There is here an evident repudiation of all pomp and ornament in connection with this altar of burnt-offering—the preferable material to be used in it being earth, or, if stone, yet stone unhewn, and consequently not graven by art or man's device. The reason of this cannot be sought in any general dislike to the costly and ornamental in divine worship, for in the structure of the tabernacle itself, and still more, afterward, in the erection of the temple, both the richest materials and the most skillful artificers were employed. It is rather to be sought in the general purport and design of the altar, which was such as to consist best with the simplest form, and materials of the plainest description; for it was peculiarly the monument and remembrancer of man's sin — the special meeting-place between God and his creatures, *as sinful;* on which account it must be perpetually receiving the blood of slain victims, since the way to fellowship with God for guilty beings could only be found through an avenue of death (Fairbairn, *Typology*, ii, 286).

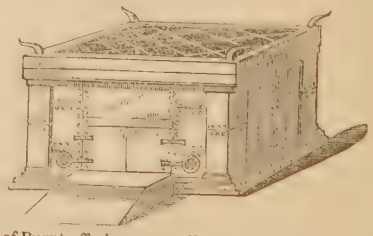
In the directions afterward given (Exod. xxvii, 1-8) for the construction of the altar that was to be placed in the outer court of the tabernacle, it may seem strange that no explicit mention is made either of earth or of stone. It was to be made of shittim or acacia *wood*, overlaid with brass; to be in form a square of five cubits, in height three cubits, and with projecting points or "horns" at each of the four corners. It was to be made "hollow with boards," and Jewish writers have held that this hollow space between the boards was to be filled with earth or stones when the altar was fixed in a particular place; so that the original direction applied also to it, and the boards might be regarded as having their chief use in holding the earth or stones together, and supporting the fire-



Altar of Burnt-offering—according to Meyer.

A, the space between the boards, over which the utensils for fire and ashes were placed, while within were stones or earth; B B, the net-work grating, with the projecting ledge, as described in Exod. xxvii, 4, 5; C, the *cæreob* or ledge itself, projecting from the middle of the altar; D, the incline toward it on one side, for the officiating priest to ascend by, formed of earth or stones; *a b c d*, the horns or corner projections of the altar.

place, with the fuel and the sacrifice. Having an elevation of no more than 4½ or 5 feet, no steps could be required for the officiating priest; a mere ledge or projecting border on the side would be quite sufficient, with a gentle incline toward it, formed of earth or stones. This seems really to have been provided by the original construction of the altar according to the now commonly received interpretation of Exod. xxvii, 4, 5, where it is said, "And thou shalt make for it [the altar] a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof; and thou shalt put it under the compass [כַּרְכֹּב, *karkob'*, circuit or border, as the word seems to mean] of the altar beneath, that the net may be even to the midst of the altar;" that is, as Von Meyer has explained (*Bibeldeutungen*, p. 201), there was a sort of terrace or projecting board half way up the altar and compassing it about, on which the priests might stand, or articles connected with the sacrifice might be laid; and this was to be supported by a grating of brass underneath, of net-like construction, as exhibited in the preceding cut. See GRATE. This pattern probably approaches, nearer than any other that has been presented, to the altar originally formed to accompany the tabernacle. The older and still very prevalent idea of its structure differs chiefly with regard to the network of brass, which it regards as the grating for the fire, and as furnished with four rings, that it might be sunk down within the boards and at some distance from them; as exhibited, for example, in the annexed cut, which is essentially the represen-



Altar of Burnt-offering—according to Friederich (*Symbolik*).

tation of Witsius (*Miscell. Sacra*, i, 333), often reproduced with little variation. The chief objection to this form is that it places the net-work of brass near the top and within the boards, instead of making it, as the description seems to require, from the ground upward to the middle, and consequently outside—a support, in short, for the projecting *karkob*, or margin, not for the fire and the sacrifice. The articles connected with the fire are not minutely described, but are included in the enumeration given at ver. 3: "And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans; all the vessels thereof thou shalt make of brass." The probability is that there was no grating upon the top, but simply the pans for fire and ashes resting upon stones or earth within the boards; and thus these might

easily be scraped or removed for cleaning, as occasion required.—Fairbairn. See PAN.

In the arrangements made for adapting the instruments of worship to the larger proportions of the temple, the altar of burnt-offering necessarily partook of the general character of the change. It became now a square of 20 cubits instead of 5, and was raised to the height of 10 cubits; it was made also entirely of brass, but in other respects it was probably much the same. The altar attached to the temple of Herod, we learn from Josephus, again greatly exceeded in dimensions that of the temple of Solomon. "Before the temple," says he (*War*, v, 5, 6), "stood the altar, 15 cubits high, and equal in length and breadth, being each way 50 cubits. It was built in the figure of a square, and it had corners like horns (literally, jutting up into horn-shaped corners—*κερατοειδὴς προανέχων γωνίας*), and the passage up to it was by an insensible acclivity." This was, no doubt, with the view of meeting the requirement in Exod. xx, 26; and in like manner, for the purpose of complying with the instruction to avoid any hewn work, it was, we are told, "formed without any iron tool, nor was it ever so much as touched by such iron tool." In this latter statement the Mishna agrees with Josephus; but it differs materially as to the dimensions, making the base only a square of 32 cubits, and the top of 26, so that it is impossible to pronounce with certainty upon the exact measurement. But there can be little doubt it was considerably larger than Solomon's, as it was a leading part of Herod's ambition, in his costly reparation of the temple, to make all his external proportions superior to that which had preceded. It also had, we are informed, what must in some form have belonged to the altar of the first temple, a pipe connected with the south-west horn, for conveying away the blood of the sacrifices. This discharged itself by a subterranean passage into the brook Kedron [Marcus, *De sacerdot. Hebræor. quibusd. c. altaris suffit. functionibus* (Jena, 1700); Schlichter, *De suffitu sacro Hebræorum* (Halle, 1754); Elijah ben-Hirsch, מַאֲמַר עַל מִדּוֹת הַמִּזְבֵּחַ (Frcft. a. M. 1714); Gartmann, *De Hebræorum altari suffitus* (Wittenb. 1699-1700)]. See ALTAR.

Burr, Aaron, a distinguished Presbyterian divine, and father of the Vice-president of the same name, was born in Fairfield, Conn., Jan. 4, 1716, graduated at Yale College in 1735, and received license to preach in the following year. Having labored eleven years in Hanover and Newark, he became president of the College of New Jersey in 1747. He discharged the duties of both president and pastor until 1755, when the pastoral relation was dissolved, and he gave his whole time to the service of the college. In 1752 he married a daughter of Jonathan Edwards, who survived him about a year. He died Sept. 24, 1757. Mr. Burr entered warmly into the great revival that took place in the early part of his ministry, and was in intimate relations with Whitefield, the Tennents, and many other promoters of the work. He was the author of a "Latin Grammar" and of several pamphlets. —Sprague, *Annals*, iii, 68.

Burr, Jonathan, a Congregational minister, born in Redgrave, Suffolk Co., England. He preached in Reckingshal, Suffolk Co., until silenced for non-conformity, and in 1639 he came to New England. In Feb. 1640, he became associate pastor of the church in Dorchester, and died Aug. 9, 1641.—Sprague, *Annals*, i, 123.

Burritt, CHARLES D., a minister of the Methodist Episcopal Church, was born at Ithaca, N. Y., 1823, of pious parents. In 1841 he entered the Wesleyan University, and distinguished himself there for thoroughness, especially in the exact sciences. In 1844 he was made tutor, and occupied that post for a year and a half with great success. In 1845 he entered the itinerant ministry in the Oneida Conference; but his health, never vigorous, failed, and in 1855 he took a superannuated relation. In the same year he was elected president of the Ohio Wesleyan Female College, in which office he remained until his health failed in February, 1856. He resigned and returned to Ithaca, where he died in May, 1856. "As a preacher he was able and eloquent, but peculiarly fervent and self-sacrificing."—*Minutes of Conferences*, vi, 93; Peck, *Early Methodism* (N. Y. 1860, 12mo).

Burrough, EDWARD, a persecuted Quaker, was born at Kendal, Westmoreland, in 1634, and was educated in the Church of England, but became first a Presbyterian and afterward a Quaker. He devoted himself earnestly to the propagation of the principles of the Friends, and was imprisoned in 1654. On regaining his liberty, he went to Ireland and labored there, and afterward returned to London. During Cromwell's time, though he did not spare the Protector, he was unmolested; but the government of Charles II, as is usual with monarchical governments, was less generous, and Burrough was put into Newgate, and kept there till his death. His writings, including *The Trumpet of the Lord*, and numerous controversial tracts, were collected in 1672 (1 vol. fol.).—Rose, *New Biographical Dictionary*.

Burroughes, JEREMIAH, a learned Puritan divine, was born 1599, and educated at Cambridge, whence he was ejected for nonconformity. In 1631 he was made rector of Titshall, but was deprived in 1636, when he went to Rotterdam, and became pastor of an English congregation there. Returning to England, he became pastor of two of the most important independent congregations in London. He died 1646. His chief work is *Exposition of Hosea* (Lond. 1643-51, 4 vols. 4to; new ed. Lond. 1842, imp. 8vo). Besides this he published *Sermons on Christian Contentment* (Lond. 1650, 4to):—*The Choice of Moses* (Lond. 1650, 4to):—*Gospel Reconciliation* (Lond. 1657, 4to):—*Sermons on Gospel Worship* (Lond. 1658, 4to):—*Gospel Remission* (Lond. 1654, 4to):—*The Saint's Happiness, Lectures on the Beatitudes* (Lond. 1660, 4to); and several other excellent practical treatises.

Burroughs, GEORGE, a Congregational minister, the time and place of whose birth is unknown, graduated at Harvard 1670. He became pastor in Salem Village, Nov. 25, 1680, having previously preached in Falmouth, Me. He resigned in 1685, and returned to Falmouth, where he remained until 1690, after which his place of residence is not certainly known. On the 3d of August, 1692, he was tried for witchcraft in Boston, and executed on "Gallows Hill," Aug. 19, Cotton Mather aiding and abetting!—Sprague, *Annals*, i, 186.

Bursfelde, a Benedictine abbey near Göttingen, Germany, founded in 1093. The abbot, John von Hagen (1469), organized a congregation here for the stricter Benedictine observance, and the rules of his congregation were received in 136 convents and many nunneries. The congregation was approved by the Council of Basle in 1440, and finally by Pius II. After this it achieved great distinction. It existed until 1803, when the last convents belonging to it were suppressed. Since the Reformation the abbey of Bursfelde has had a Lutheran abbot.

Burton, Asa, D.D., a Congregational minister, born at Stonington, Conn., Aug. 25, 1752, graduated at Dartmouth 1777. In 1779 he was installed pastor in Thetford, where he labored with signal success until his death, May 1, 1836. He was made D.D. by Middlebury College, 1804. He published *Essays on some of the first Principles of Metaphysics, Ethics, and Theology* (1824, 8vo), and a number of occasional sermons.—Sprague, *Annals*, ii, 140.

Burton, Edward, D.D., professor of divinity at Oxford, was born at Shrewsbury, 1794, educated at

Christ Church, Oxford, became select preacher to the University in 1824, and professor in 1829. He died in 1836. Dr. Burton was a most untiring student, and his writings are of decided value both in theology and Church history. The chief of them are, *Inquiry into the Heresies of the Apostolic Age* (Bampton Lecture, Oxf. 1829, 8vo):—*Testimonies of the Ante-Nicene Fathers to the Divinity of Christ and to the Trinity* (Oxf. 1829 and 1831; 2 vols. 8vo):—*History of the Church from the Ascension of Jesus Christ to the Conversion of Constantine* (Lond. 1836, small 8vo, 8th ed. 1850):—*Sermons preached before the University* (Lond. 1832, 8vo):—*The Greek Testament, with English Notes* (1830, 2 vols. 8vo):—*An Attempt to ascertain the Chronology of the Acts and Pauline Epistles* (1830, 8vo):—*Lectures on the Ecclesiastical History of the first Three Centuries* (1833, 2 vols. 8vo; 3d ed. Oxf. 1845, 8vo); also editions of Cranmer's Catechism, Pearson on the Creed, Bishop Bull's Works, and the Canons of Eusebius. An edition of his works, with a memoir, has been published by Parker (Oxford, 5 vols.).

Burton, Henry, a Puritan divine, was born at Birsall, Yorkshire, 1579, and was educated at St. John's College, Cambridge. He was appointed clerk of the closet to prince Charles, but was dismissed in 1625 for criticizing Laud's popish tendencies. In 1626 he became rector of St. Matthew's, in Friday Street, London, and was, in December, 1636, summoned before the Star-Chamber for two "seditious sermons." He was suspended, sentenced to be imprisoned for life, to lose his ears in the pillory, and to pay a fine of £5000. Burton bore his sufferings in the pillory with great firmness, amid the sympathetic cries of the bystanders. He was released from imprisonment in 1640 by the Long Parliament, which restored him to the exercise of his orders and to his benefice. He afterward became an Independent, and died Jan. 7, 1648. His controversial writings were very numerous; a list of seventy is given by Anthony Wood. See *Life of Henry Burton* (Lond. 1643, 4to).

Burton, Hezekiah, D.D., an English divine, was educated at Magdalen College, Cambridge, of which he became fellow and tutor. In 1667 he was made chaplain to lord-keeper Bridgman, who also appointed him prebendary of Norwich and rector of St. Mary's, Southwark. In 1668 he shared with Tillotson and Stillingfleet in the Bridgman treaty, designed to comprehend dissenters in the Church of England. The plan, though favored by the more enlightened churchmen, and also by Bates and Baxter, fell through from the bigotry of extreme partisans on both sides. In 1680 he became rector of Barnes, Surrey, and died in 1681, leaving *Discourses* (2 vols. 8vo, Lond. 1684), published by Tillotson, with an Introduction, after Burton's death.—Hook, *Eccl. Biography*, ii, 304; Darling, *Cyclop. Bibliographica*, i, 520.

Burton, John, an English divine, was born at Wembworthy, Devonshire, in 1696, and studied at Corpus Christi College, Oxford, where he became tutor in 1713. In 1733 he became fellow of Eton, and soon after obtained the living of Mapledurham, in Oxfordshire. He became rector of Worplesdon in 1766, and died Feb. 11, 1771. His works include *Sermons* (2 vols. 8vo):—*Dissertations on Samuel*:—*Opuscula Miscellanea Theologica*:—*Genuineness of Lord Clarendon's History, against Oldmixon* (Lond. 1744):—*Papists and Pharisees compared, in opposition to Philips's Life of Pole* (Lond. 1766). His name is also given to an excellent edition of five Greek plays, called *The Pentalogia* (2 vols. 8vo); but it was really by Bingham, one of his pupils, who died early, and was brought out after his death by Burton.—Hook, *Eccles. Biography*, ii, 312.

Burton, Robert, was born at Lindley, Feb. 8, 1576, studied at Oxford, and died Jan. 25, 1639; he was student of Christ Church, vicar of St. Thomas, in Oxford, and rector of Seagrave, in Leicestershire. He is only known as the author of the celebrated *Anatomy of Melancholy*, first published in 1621, 4to, of which many editions have been printed, and which still holds a foremost place in literature. Sterne often borrows from it without acknowledgment.

Bury, Arthur, D.D., was born in Devon, and was educated at Exeter College, Oxford, of which he became principal. He was ejected by the Parliament, but at the Restoration he was reappointed, and also made prebendary of Exeter and chaplain to Charles II. When William III was seeking to unite the different Protestant bodies, Bury wrote a book called *The Naked Gospel* (Lond. 1690, 4to), in which he reduced both doctrine and practice to their simplest forms, in order to furnish a common platform for all parties. As is usual with mediators, he pleased nobody; and besides, having asserted in his book that a belief in the divinity of Christ was not essential to salvation, he brought a storm upon himself which drove him from his preferments. His book was burnt by order of the University. He afterward had a bitter controversy with Jurieu. The date of his death is unknown.—Rose, *New Biog. Dictionary*.

Busby, Richard, D.D., was born at Lutton, in Lincolnshire, Sept. 22, 1606. He was educated at Westminster School and Christ Church, Oxford. "So low were his finances that his fees for the degrees of bachelor and master of arts were defrayed by donation from the parish of St. Margaret, Westminster, £5 having been given him for the former, and £6 13*s.* 4*d.* for the latter. This favor he gratefully acknowledged in his will by leaving £50 to the poor housekeepers in that parish, having already bequeathed to the parish for charitable purposes an estate of £525 per annum, and very nearly £5000 in personal property. In 1639 he was admitted to the prebend and rectory of Cudworth in the church of Wells, and on the 13th of December in the following year he was appointed head master of Westminster School, in which occupation he labored more than half a century, and by his diligence, learning, and assiduity has become the proverbial representative of his class. In July, 1660, he was installed as prebendary of Westminster, and in the following August he became canon residentiary and treasurer of Wells. At the coronation of Charles II in 1661, he had the honor of carrying the ampulla. His benefactions were numerous and most liberal, and he was a man of great personal piety. He died April 6, 1695, full of years and reputation, and was buried in Westminster Abbey. His works were principally for the use of his school, and consist for the most part either of expurgated editions of certain classics which he wished his boys to read in a harmless form, or grammatical treatises, chiefly in a metrical form. The severity of his discipline is traditional, but it does not appear to rest upon any sound authority; and, strange as it may appear, no records are preserved of him in the school over which he so long presided."—*English Cyclopædia*; Hook, *Eccles. Biography*, ii, 320.

Busenbaum, Hermann, a Jesuit writer on moral theology of great repute in the Roman Church, born 1600, in Westphalia, and died in 1688. His *Medulla Theologiæ Moralis* (Paris, 1669) carried out the true ultramontane theory of the pope's authority over human governments and over the lives of kings so fully that it was burnt in 1761 by order of the Parliament of Paris. It has passed through 50 editions, and is still reprinted. It was enlarged by Lacroix to 2 vols. fol. (Col. 1758).

Bush (סְנֶה, *seneh'*; Sept. and N. T. *βάτος*) occurs in the account of the burning-bush, in which Jehovah manifested himself to Moses at Horeb (Exod. iii, 2, 3, 4; Deut. xxxiii, 16; 2 Esdr. xiv, 1, 3; Matt. xii, 26; Acts vii, 30), and signifies a *thorn*, more particularly the *bramble* (q. v.). But Pococke observes that the bramble does not at all grow in these regions.

Gesenius states that the Syriac and Arabic word *seneh*, which is the same as the Hebrew, denotes the *senna, folia sennæ*. We know that this plant is an indigene of Arabia. Rosenmüller inclines to the opinion that the holy bush was of the *hawthorn* species. Prof. Robinson, in 1838, saw on the mountains of Horeb a willow and two *hawthorns* growing, with many *shrubs*, and great quantities of fragrant hyssop and thyme. What particular plant or bush *seneh* denotes it is difficult to say. See THORN. The professor, while resting at the ancient convent of Sinai, saw the great church. He says, "Back of the altar we were shown the chapel covering the place where the burning-bush is said to have stood, now regarded as the most holy spot in the peninsula; and as Moses put off his shoes in order to approach it, so all who now visit it must do the same. The spot is covered with silver, and the whole chapel richly carpeted. Near by they show also the well from which (as they say) Moses watered Jethro's flocks" (*Researches*, i, 144). See BURNING-BUSH.

The Hebrew word rendered "bushes" in Job xxx, 4, 7, is שִׂיחַ (*si'ach*), and means *shrubs* in general, as in Gen. ii, 5; xxi, 15. The only other word so rendered (נַהֲלֹלִים, *nahalolim'*, margin, "commendable trees") in our version of Isa. vii, 19, signifies *pastures*.

Bush, GEORGE, D.D., was born in Norwich, Vt., June 17, 1796. He entered Dartmouth College at the age of eighteen, passed through a course of theological study at Princeton, in 1824 was appointed a missionary at the West, and became settled as the pastor of a Presbyterian church at Indianapolis. He resigned this charge and came to New York in 1829. In 1831 he was elected professor of Hebrew and Oriental literature in the University of New York, and immediately entered upon a literary career which won for him the reputation of profound scholarly ability. His first published work, issued from the press of the Harpers in 1832, was a *Life of Mohammed* (18mo). In the same year he published a *Treatise on the Millennium* (reprinted, Salem, 1842, 12mo). In 1840 he began a series of Bible commentaries, which, under the title of *Notes on Genesis, Exodus*, etc., down to *Judges*, still remains an acknowledged authority (N. Y. 1840–1852, 7 vols.). In 1844 the publication of another of his works (*Anastasis, or the Doctrine of the Resurrection*), in which, by arguments drawn from reason and revelation, he denied the existence of a material body in a future life, raised a vigorous opposition against him. Undaunted by the fierceness of his critics, he replied to their assaults by the issue of two new works, *The Resurrection of Christ*, in answer to the question, "Did Christ rise with a body spiritual and celestial, or terrestrial and material?" and *The Soul; an Inquiry into Scriptural Psychology* (N. Y. 1845, 12mo). In these later works it was very apparent that his mind had become unsettled, and all confidence in his early beliefs had forsaken him. About this time he became enamored of the vagaries of mesmerism and animal magnetism. He at last became a Swedenborgian, and edited *The New Church Repository* with decided ability. He also published, in the interest of his new faith, *New Church Miscellanies* (N. Y. 1855, 12mo). Among his other Swedenborgian works are, *Statement of Reasons; Letters to a Trinitarian; Memorabilia; Mesmer and Swedenborg* (a partial defence of Mesmerism, giving rise to a long discussion with Tayler Lewis about the "Poughkeepsie seer," Davis, etc.); *A Reply to Dr. Woods on Swedenborgianism; Priesthood and the Clergy unknown to Christianity* (1857), which excited commotion among the Swedenborgians. "He was an enthusiastic scholar and a popular author. His ardent and versatile temperament led him to frequent changes of opinion; but no one ever doubted that he was conscientious in his convictions, and willing to make any sacrifice for the cause of truth. His life was the life of a scholar." He died at Rochester, N. Y., Sept. 19, 1858.—*Men of the Time*, p. 74; *N. Y. Observer;* Fernald, *Memoirs and Reminiscences of the late Prof. G. Bush* (Bost. 1860), consisting to a great extent of letters and contributions from friends of the deceased, viz., Rufus Choate, W. S. Haydon, Dr. Bellows, and others.

Bushel is used in the Auth. Vers. to express the Greek μόδιος, Latin *modius*, a Roman measure for dry articles, equal to one sixth of the Attic medimnus (see Smith's *Dict. of Class. Antiq.* s. v. Modius), and containing 1 gall. 7.8576 pints, or nearly *one peck* English measure (Matt. v, 15; Mark iv, 21; Luke xi, 33). See MEASURE.

Bussey, THOMAS H., a Methodist Episcopal minister, was born in Washington, D. C., 1814, and piously educated. In 1837 he entered the itinerant ministry in the Baltimore Conference, in which he continued until the year of his death, filling a number of the most important circuits and stations. He died in Washington, April 19, 1856. He was a man of earnest and courageous nature, a zealous, faithful, and successful preacher.—*Minutes of Conferences*, vi, 202.

Busy-body (περίεργος, *officious*, 1 Tim. v, 13; "curious," Acts xix, 19; περιεργάζομαι, to *be over-busy*, 2 Thess. iii, 11; ἀλλοτριεπίσκοπος, *interfering in other people's concerns*, 1 Pet. iv, 15), a person of *meddlesome* habits, emphatically condemned in the above texts of the N. T. as being akin to the tattler and scandalmonger.

Butler, an honorable officer in the household of Pharaoh, king of Egypt (Gen. xl, 1, 13). The original word מַשְׁקֶה, *mashkeh'*, properly signifies *cup-bearer*, as it is elsewhere translated (1 Kings x, 5; 2 Chron. ix, 4). The Sept. renders it ἀρχιοινόχοος, "chief wine-pourer," implying him who had the charge of the rest, which, as appears from ver. 2, is the true meaning. It was his duty to fill and bear the cup or drinking-vessel to the king. Nehemiah was cup-bearer (q. v.) to King Artaxerxes (Neh. i, 11; ii, 1). See BANQUET.

Butler, Alban, a Romanist writer, born in 1710, and educated at Douai, where he early attained in succession to the offices of professor of philosophy and theology. Returning to England, he was appointed to a mission in Staffordshire, where he commenced *The Lives of the Saints*, which was completed during his subsequent sojourn at Paris, and there published (1745, 5 vols. 4to). In 1779 or 1780, an edition in 12 vols. 8vo, was published at Dublin; and in 1799, 1800, another edition, by Charles Butler, his nephew, appeared at Edinburgh. An edition appeared at Derby in 1843, in 12 vols. 12mo, and an American edition in 1846 (New York, 12 vols. in four, 8vo). He died May 15, 1773.

Butler, Charles, a Romanist writer, was born in London 1750, educated at Douai, and practised law in London for many years. Besides writing and editing a number of law books, he wrote *Horæ Biblicæ* (2 vols. 8vo), containing an account of the literary history of the Old and New Testament, and of the sacred books of the Mohammedans, Hindoos, Chinese, Parsees, etc. It has gone through many editions. After 1806 his pen was largely employed on subjects regarding his own Church, which are collected in his general works. Among them are lives of Bossuet, of Fénelon, of Abbé de Rancé, abbot of La Trappe; of St. Vincent de Paul, of Erasmus, of Grotius, of Henric Marie de Boudon, of Thomas à Kempis, of the Chancellor L'Hôpital, etc., and of his own uncle, the Rev. Alban Butler, author of *Lives of the Saints*, a work which Mr. Butler himself continued. He was a strenuous advocate of Roman Catholic emancipation, and much of the progress of that measure is to be attributed to his *Historical Memoirs of the English, Irish, and Scottish Catholics* (1819). Hitherto he had abstained from controversy, but the appearance of Dr. Southey's *Book of the Church* en-

gaged him in a series of letters to that writer, and afterward in two replies to Bishop Blomfield (q. v.) of Chester and to the Rev. George Townsend, *Book of the R. C. Church* (Lond. 1826, 8vo); *Vindication of the Book of the R. C. Church* (Lond. 1826, 8vo). His principal writings are gathered in five vols. 8vo (Lond. 1817). As he takes the Gallican stand-point throughout, his arguments for Romanism are held in no great repute among Roman theologians. He died June 2, 1832.

Butler, David, D.D., was born at Harwinton, Conn., in 1763; served as a soldier in the Revolution, and afterward entered into business. He was bred a Congregationalist, but became an Episcopalian, and studied for the ministry under the Rev. Ashbel Baldwin. He was ordained deacon in 1792, and priest in 1793. In 1794 he became rector of St. Michael's, Litchfield, and in 1804 of St. Paul's, Troy. He continued in this parish, laboring also as a missionary, and very useful in spreading the principles of his denomination, until 1834, when ill health compelled him to resign his charge. He died July 11, 1842. He published a *Sermon before the Freemasons* (1804), and several occasional discourses. His son, the Rev. C. M. Butler, D.D., is an eminent minister and professor in the Prot. Epis. Church.—Sprague, *Annals*, v, 390.

Butler, Ezra, a Baptist minister, was born in Lancaster, Mass., in Sept. 1763. In 1790 he was converted and baptized, and in 1800 was ordained pastor of the Baptist Church in Waterbury, Vt., where he remained for over thirty years. With that of preacher Mr. Butler united various civil offices; among them judge of the County Court in 1805, member of Congress from 1813 to 1815, governor of the state from 1826 to 1828, and presidential elector in 1836. His administration as governor was chiefly distinguished by a successful effort for the suppression of lotteries, and by some essential improvements in the system of common school education. During a considerable part of his life Mr. Butler was subject to much bodily infirmity, and especially for some years previous to his death, which occurred July 12, 1838.—Sprague, *Annals*, vi, 411.

Butler, Francis E., a Presbyterian minister and martyr to the cause of liberty, was born in Suffield, Conn., February 7, 1825. He engaged in mercantile business in New York at an early age, and was marked for his piety and for his active services in all benevolent enterprises. At 29 he abandoned business and entered Yale College, where he graduated in 1857. He studied theology at Princeton, and in 1862 became chaplain of the 25th N. J. Volunteers. His labors were unprecedentedly successful. He organized a flourishing regimental church. To this, during the last three months of his life, no less than thirteen were added on confession of their faith, while a still larger number were seeking Christ. Some of these cases were of great interest, and it is only the want of space that prevents their insertion here. His whole time and thoughts were given to the men, in caring both for their temporal and eternal interests. He believed it his duty to go wherever the men were called to go. In the battle of Fredericksburg he was at his post caring for the wounded, though the bullets were flying thick around him. About noon he learned that some of his own men, wounded while skirmishing at some distance from the place occupied by the chaplains and surgeons, were suffering for the want of immediate care. He volunteered to go with a surgeon to their relief. In order to do this duty, they had to cross an open field which was exposed to the fire of the enemy's sharp-shooters. He was told of the danger, but his sense of duty was not to be overcome by the fear of death. While crossing this field a minié-ball struck him and passed through his body. In twenty-four hours he was dead.—Wilson, *Presbyt. Historical Almanac*, vol. vi, p. 100.

Butler, Joseph, LL.D., bishop of Durham, was born at Wantage, in Berkshire, May 18, 1692, and brought up as a Presbyterian, his father being a respectable shopkeeper of that persuasion. He was educated by a Presbyterian named Jones, who kept a school first at Gloucester and afterward at Tewkesbury, and who numbered among his students, at the same time, Secker and Butler. Here his aptitude for metaphysical speculations and accuracy of judgment first manifested themselves. He finally determined to conform to the Church of England, and on the 17th of March, 1714, removed to Oriel College, Oxford. In 1718 he was appointed preacher at the Rolls, where he continued until 1726. In the mean time he was presented to the rectory of Houghton, near Darlington, and to that of Stanhope (in 1725), to which he retired when he resigned the preachership of the Rolls Chapel, and lived there seven years. About 1732 the Lord Chancellor Talbot, at the instigation of Secker, appointed Butler his chaplain, and four years afterward he became clerk of the closet to Queen Caroline, in which year he presented to her his celebrated work, *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*, previously to its publication. In 1738 he was raised to the see of Bristol; and, after various other preferments, was translated to Durham in 1750, upon the death of Chandler, who had also been his fellow-pupil at the Dissenting academy at Tewkesbury. Owing to a charge which he delivered to his clergy of the diocese of Durham, in which he exhorted them to be careful to maintain the outward form and face of religion with decency and reverence, he was foolishly charged with "Romanizing tendencies;" and one *anonymous* writer did not scruple, fifteen years after the good bishop's death, to slander him as having died in the Romish communion. He died June 16, 1752. Besides the immortal "Analogy," he left a volume of *Sermons*, in which the true theory of ethics was first fully set forth. His contributions to a correct theory of morals consist, 1. In his distinction between self-love and the primary appetites; and, 2. In his clear exposition of the existence and supremacy of conscience. The objects of our appetites and passions are outward things, which are sought simply as ends; thus food is the object of hunger, and drink the object of thirst. Some of the primary desires lead directly to our private good, and others to the good of the community. Hunger and thirst, above cited, are instances of the former; the affection for one's child is an instance of the latter. They may be considered as so many simple impulses which are to be guided and controlled by our higher powers. Pleasure is the *concomitant* of their gratification, but, in their original state, is no separate part of the aim of the agent. All these primary impulses are contemplated by self-love, as the material out of which happiness is to be constructed. Self-love is a regard for our happiness as a whole: such a regard is not a vice, but a commendable quality. Self-love is not selfishness. Selfishness is destructive of human happiness, and, as such, self-love condemns it. The so-called benevolent affections are consequently disinterested, as likewise are (in their incomplex manifestations) our physical appetites and malevolent feelings. But, besides these principles of our nature, there is one which is supreme over all others—this is *conscience*. Shaftesbury had before pointed out the *emotional* character of conscience under the term moral sense, but its distinguishing attribute of supremacy he had failed to notice. Butler, acknowledging the correctness of his lordship's partial view, combined with it the element necessary to make an entire truth—the character of conscience, as the highest tribunal of man's nature, "which surveys, approves, or disapproves the several affections of our mind, and passions of our lives." The practical weakness of conscience does not destroy its authority, and, though its mandates are often disregarded, yet the obligations to render it obedience remain unimpaired.

In this view of the several principles within us, and their relations to each other, virtue may be said, in the language of the ancients, to consist in following nature; that is, nature correctly interpreted and understood.

In the *Analogy of Religion*, Butler vindicates the truths both of natural religion and of Christianity by showing that they are paralleled by the facts of our experience, and that nature, considered as a revelation of God, teaches (though to a more limited extent and in a more imperfect way) the same lessons as the Scriptures. He proves that the evidence is the same as that upon which we act in our temporal concerns, and that perhaps it is left as it is, that our behavior with regard to it may be part of our probation for a future life. Nor does the aim of the "Analogy" stop here. The opinion has very extensively prevailed that the utility of the work consists solely in answering objections. Dr. Reid, the Scotch philosopher, has so expressed himself. Of a like purport is the happily-conceived language of Dr. Campbell: "Analogical evidence is generally more successful in silencing objections than in evincing truth. Though it rarely refutes, it frequently repels refutation; like those weapons which, though they cannot kill the enemy, will ward his blows." The outward *form* of the "Analogy," to be sure, gives some countenance to this view, for the objector is followed through all the mazes of his error. But, besides the effect of particular analogies, there is the effect of the "Analogy" as a whole—of the likeness so beautifully developed between the system of nature and the system of grace. Every one who has received the *total* impression of the argument is conscious that he has derived therefrom new convictions of the truth of religion, and that these convictions rest on a basis peculiarly their own. On this point Butler's own language is quite definite: "This treatise will be, to such as are convinced of religion upon the proof arising out of the two last-mentioned principles [liberty and moral fitness], an additional proof, and a confirmation of it; to such as do not admit those principles, an original proof of it, and a confirmation of that proof. Those who believe will here find the scheme of Christianity cleared of objections, and the evidence of it in a peculiar manner strengthened; those who do not believe will at least be shown the absurdity of all attempts to prove Christianity false, the plain, undoubted credibility of it, and, I hope, a good deal more" (part ii, chap. viii). His books are more pregnant with thought than any uninspired volumes of their size in the English language. He was an Arminian in theology. The best edition of the "Analogy" is that edited by R. Emory and G. R. Crooks (New York, Harper & Brothers), to which is prefixed a thoroughly logical analysis. Of the *Ethical Discourses*, a new and excellent edition, by Passmore, appeared in Philadelphia in 1855. It was the opinion of Sir James Mackintosh that the truths contained in these sermons are "more worthy of the name of *discovery* than any other with which we are acquainted, if we ought not, with some hesitation, to except the first steps of the Grecian philosophers toward a theory of morals." The best edition of his *Complete Works* is that of Oxford (1849, 2 vols. 8vo). See Mackintosh, *Hist. of Eth. Phil.*, p. 113; Whewell, *Hist. of Morals*, lect. viii; *Lond. Qu. Rev.* xliii, 182; lxiv, 183; *Meth. Qu. Rev.* i, 556; iii, 128; xi, 247; *Am. Bib. Repos.* x, 317; *Christ. Rev.* ix, 199; Bartlett, *Mem. of Butler* (Lond. 1839, 8vo); *Brit. Qu. Rev.*, July, 1863, art. vi; Allibone, *Dict. of Authors*, i, 312; *Am. Presb. Rev.*, Oct. 1863.

Butler, Samuel, D.D., an English scholar and prelate, was born at Kenilworth 1774, and was educated at St. John's College, Cambridge, where he became fellow in 1797. In 1798 he was made head master of Shrewsbury School, where his scholarship and skill made him eminent as an instructor. The senate of Cambridge appointed him to prepare a complete edition of Æschylus, which was published in 4 vols. 8vo (1809 1816). In 1811 he was made D.D. at Cambridge; in 1836 he was appointed bishop of Litchfield. He published a number of books in classics, and his *Classical Geography and Atlas* continues to this day to be a standard work.—Hoefer, *Biog. Générale*, vii, 906; Allibone, *Dict. of Authors*, i, 315.

Butler, William, was born in the county of Antrim, Ireland, in 1783, and in 1786 emigrated with his father's family to the United States, and settled in Cumberland county, Penn. Having joined the Methodist Church in 1802, he was received on trial in the Baltimore Conference in 1807, and travelled in its bounds for nearly 30 years, his last appointment being to Lewistown Circuit in 1843, from which time till the day of his death he sustained a supernumerary relation to the Conference. It appears from his own diary that under his ministry nearly four thousand souls were added to the Church. Mr. Butler was a man of deep piety, and of great consistency of character. He died Jan. 11, 1852, at Carlisle, Penn., where he had been converted fifty years before.—*Minutes of Conferences*, 1852, p. 8.

Butler, William Archer, M.A., was born at Annerville, Ireland, 1814, and brought up a Romanist. Convinced of the errors of Rome, he became a Protestant, and entered Trinity College, Dublin, where his eminent talents were so conspicuous that in 1837, when a professorship of Moral Philosophy was established, he was appointed to the chair. His lectures were greatly applauded, and his pulpit talents and zeal at the same time gave him great popularity. He died in 1848. After his death appeared *Sermons, Devotional and Practical*, with Memoir by Woodward (Dublin, 1849, 1850, 2 vols.; Phil. 2 vols. 12mo):—*Letters on Development, in Reply to Newman* (Dublin, 1850, 8vo; 2d ed. Cambridge, 1858, 8vo):—*Lectures on History of Philosophy* (Dublin and Cambridge, 1856, 2 vols. 8vo; Phil. 1857, 2 vols. 12mo). The sermons are among the best that have been printed in the last 30 years. On his work on *Development*, see *London Review*, Oct. 1859.

Buts. See Linen.

Butter is the rendering in the Auth. Vers. of חֶמְאָה, *chemah'* (after the Sept. *βούτυρον*, Vulg. *butyrum*), wherever it occurs (in Job xxix, 6, the form is חֵמָה; in Psa. lv, 21, it is מַחֲמָאֹת, *machamaōth'*); but critics agree that usually, at least, it signifies *curded milk* (from an obsolete root, חָמָה, *chamah'*, to *grow thick*). Indeed, it may be doubted whether it denotes butter in any place besides Deut. xxxii, 14, "butter of kine," and Prov. xxx, 33, "the churning of milk bringeth forth butter," as all the other texts will apply better to curdled milk than to butter. In Gen. xviii, 8, "butter and milk" are mentioned among the things which Abraham set before his heavenly guests (comp. Judg. v, 25; 2 Sam. xvii, 29). Milk is generally offered to travellers in Palestine in a curdled or sour state, "*lebben*," thick, almost like butter (comp. Josephus's rendering in Judg. iv, 19, *γάλα διεφθορὸς ἤδη*). In Deut. xxxii, 15, we find among the blessings which Jeshurun had enjoyed milk of kine contrasted with milk of sheep. The two passages in Job (xx, 17; xxix, 6) where the word *chemah* occurs are also best satisfied by rendering it *milk;* and the same may be said of Psa. lv, 21, which should be compared with Job xxix, 6. In Prov. xxx, 33, Gesenius thinks that *cheese* is meant, the associated word מִיץ signifying *pressure* rather than "churning." Jarchi (on Gen. xviii, 8) explains *chemah* to be *cream*, and Vitringa and Hitzig give this meaning to the word in Isa. vii, 15-22. See Milk.

Butter was, however, doubtless much in use among the Hebrews, and we may be sure that it was prepared in the same manner as at this day among the Arabs

and Syrians. Butter was not in use among the Greeks and Romans except for medicinal purposes, but this fact is of no weight as to its absence from Palestine. Robinson mentions the use of butter at the present day (*Bib. Res.* ii, 127), and also the method of churning (ii, 180; iii, 315); and from this we may safely infer that the art of butter-making was known to the ancient inhabitants of the land, so little have the habits of the people of Palestine been modified in the lapse of centuries. Burckhardt (*Travels in Arabia*, i, 52) mentions the different uses of butter by the Arabs of the Hejaz. The milk is put into a large copper pan over a slow fire, and a little *leben* or sour milk (the same as the curdled milk mentioned above), or a portion of the dried entrails of a lamb, is thrown into it. The milk then separates, and is put into a goat-skin bag, which is tied to one of the tent poles, and constantly moved backward and forward for two hours. The buttery substance then coagulates, the water is pressed out, and the butter put into another skin. In two days the butter is again placed over the fire, with the addition of a quantity of *burgoul* (wheat boiled with leaven and dried in the sun), and allowed to boil for some time, during which it is carefully skimmed. It is then found that the burgoul has precipitated all the foreign substances, and that the butter remains quite clear at the top. This is the process used by the Bedouins, and it is also the one employed by the settled people of Syria and Arabia. The chief difference is that, in making butter and cheese, the townspeople employ the milk of cows and buffaloes, whereas the Bedouins, who do not keep these animals, use that of sheep and goats. The butter is generally white, of the color and consistence of lard, and is not much relished by English travellers. It is eaten with bread in large quantities by those who can afford it; not spread out thinly over the surface as with us, but taken in mass with the separate morsels of bread. See Food. The butter of the Hebrews, such as it was, might have been sometimes clarified and preserved in skins or jars, as at the present day in Asia, and, when poured out, resembles rich oil (Job xx, 17). By this process it acquires a certain rancid taste, disagreeable, for the most part, to strangers, though not to the natives. All Arab food considered well prepared swims in butter, and large quantities of it are swallowed independently. The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oil which was so abundant. Butter and honey were used together, and were esteemed among the richest productions of the land (Isa. vii. 15); and travellers tell us that the Arabs use cream or new butter mixed with honey as a principal delicacy. See Oil.

Butterworth, John, an English Baptist minister, was born in Lancashire, Dec. 13, 1727. At an early age he was converted under the preaching of John Nelson, the Methodist Evangelist, but he afterward became a Calvinistic Baptist. In 1751 he accepted the call of the Baptist Church in Coventry, and there labored until his death in 1803. He prepared a *Concordance to the Bible* (8vo), which is cheap and accurate, and has passed through many editions. There is a *Memoir* of him by his wife.

Buxa, in the Roman Church, a pyx or reliquary containing the relics of a saint.

Buxton, Jarvis Barry, a Protestant Episcopal minister, was born at Newbern, N. C., Jan. 17, 1792. Though educated in the Episcopal Church, he was for some time strongly inclined to Methodism, but a change in his associations recalled him to his own Church. He was ordained in 1827 at Elizabeth City, where he continued till 1831, when he removed to Fayetteville, the scene of his after labors. He was a zealous preacher and revivalist. He died on the 30th of May, 1851. His works, containing *Discourses*, were published by his son, with a *brief Memoir* (1853, 8vo).—Sprague, *Annals*, v, 679.

Buxton, Sir Thomas Fowell, was born April 1st, 1786, at Castle Hedingham, in Essex, and educated at Trinity College, Dublin, where he highly distinguished himself. His uncles were large brewers, and he entered the business in 1811. His first appearance in public was at a meeting of the Norfolk Auxiliary Bible Society, in September, 1812. In 1816 he took a prominent part at a meeting held at the Mansion House, to relieve the distress of Spitalfields; and about £44,000 were collected for the Spitalfields weavers. His attention was also directed to prison discipline; he inspected many prisons, and published an *Inquiry* into the subject, illustrated by descriptions of several jails, and an account of the proceedings of the Ladies' Committee in Newgate, the most active of whom was Mrs. Elizabeth Fry, his sister-in-law. In 1818 he was elected member of Parliament for Weymouth; and in 1819 he took a prominent part in the debates on prison discipline, the amelioration of the criminal law, the suppression of lotteries, and the abolition of the practice of burning widows in India. He continued to represent the borough of Weymouth for nearly twenty years, during which period he was assiduous in the performance of his parliamentary duties, and always active in every humane enterprise. On the death of Wilberforce, Buxton succeeded him as the acknowledged leader of the emancipationists. On the 15th of May, 1823, Mr. Buxton brought forward a resolution to the effect "that the state of slavery is repugnant to the principles of the British Constitution and of the Christian religion, and that it ought to be gradually abolished throughout the British colonies with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned." Mr. Canning, on the part of government, carried certain amendments, one of which asserted the anxiety of the House for the emancipation of the slaves "at the earliest period that shall be compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the rights of private property." During the struggles and agitations, both at home and in the colonies, for the ensuing ten or twelve years, Mr. Buxton was steadily engaged in the prosecution of the cause of freedom, encouraged and supported by the moral feeling of the country, and in Parliament by Brougham, Lushington, Macaulay, and a few other earnest opponents of slavery. At length, when, in 1833, the secretary for the colonies, Mr. Stanley (now Earl of Derby), brought forward his plan for the abolition of slavery, Mr. Buxton, although dissatisfied with the apprenticeship and compensation clauses, gladly accepted the measure, and he had very soon the additional satisfaction of finding the apprenticeship abandoned by the slaveholders themselves. In 1837 he lost his election for Weymouth, and from that time refused to be again put in nomination. In 1838 he was chiefly occupied with the preparation of a work entitled *The African Slave-trade and its Remedy* (Lond. 1840, 8vo). In 1839–40 the state of his health caused him to seek relaxation in a Continental tour. At Rome he visited the prisons, and suggested improvements. On his return in 1840 he was knighted. On the 1st of June a public meeting in behalf of African civilization was held in Exeter Hall, at which Prince Albert presided, and the first resolution was moved by Sir T. F. Buxton. The result of this movement was the well-meant but disastrous expedition to the Niger in 1841. During 1843 and 1844 his health declined, and he died Febuary 19, 1845. See *Memoirs of Buxton*, by his son (Lond. 1849, 2d ed. 8vo); *Quarterly Rev.* lxxxiii, 127; *English Cyclop.*; *N. Amer. Rev.* lxxi, 1; *Westm. Rev.* xxxiv, 125; *N. Brit. Rev.* ix, 209.

Buxtorf, Johann, the head of a family which for

more than a century was eminent in Hebrew literature. He was born at Camen, in Westphalia, Dec. 25, 1564, of which parish his father was minister. He studied first at Marburg and Herborn under Piscator, and afterward at Basle, Zurich, and Geneva, under Grynæus, Bullinger, and Beza. In 1590 he became Hebrew professor at Basle, and filled the chair of Hebrew literature until his death, Sept. 13, 1629. He was the first Protestant rabbinical scholar, and his contributions to Hebrew literature were of vast importance. His works are numerous, but the following are the chief: *Synagoga Judaica*, in German (Basle, 1603), Lat. (Hanov. 1604):—*Epitome radicum Hebraicar. et Chaldaicar.* (Basle, 1607):—*Lexicon Hebraicum et Chald.* (Basle, 1607, 8vo; the best edition is that of 1676):—*Thesaurus Grammaticus Ling. Heb.*:—*Institutio Epistolaris Hebraic.*, etc. (Basle, 1603, 1610, 1629, etc.):—*De abbreviaturis Hebræorum* (Basle, 1613 and 1640; the ed. of Herborn, 1708, is the best):—*Biblia Hebræa rabbinica* (Basle, 1618, 1619, 4 vols. fol.):—*Tiberias*, a Commentary on the Massorah (1665):—*Lexicon Chaldaicum Talmudicum et Rabbin.* (Basle, 1639, fol.):—*Concordantiæ Bibliorum Hebraicæ*, finished and published by his son John (Basle, 1632 and 1636; Frankfort [abridged], 1676; Berlin, 1677).—*Biog. Univ.* vi, 405; Landon, *Eccl. Dict.* s. v.

Buxtorf, Johann, Jr., son of the preceding, and, like him, an eminent Hebraist, was born Aug. 13, 1599. Taught by his father, he made great proficiency in youth. In 1630 he was made Hebrew professor at Basle; 1647, professor of controversial theology; and 1654, of Old Test. literature. He is best known for his defence of his father's notions on the antiquity of the vowel points in Hebrew, which appeared in his *Tractatus de punctorum, vocalium, et accentuum origine et auctoritate* (Basle, 1648), and other works. On this subject he had a bitter controversy with Capellus (q. v.). Besides other works, he published *Lexicon Chaldaicum et Syriacum* (Basle, 1622, 4to). He died Aug. 16, 1664.

Buxtorf, Johann Jakob, son of the last, was born Sept. 4, 1645. He made rapid progress in his studies under Hoffman and Wetstein, and learned Hebrew under his father, whom he succeeded in the professor's chair at Basle. In 1664 he was appointed adjunct to his father, and afterward Hebrew professor. Travelling through Holland and England, he was everywhere received with distinction. He published nothing of his own, but he edited the *Tiberias* and *Synagoga* of his grandfather, and died in 1704.—Landon, s. v.

Buxtorf, Johann, 3d, nephew of the preceding, was born Jan. 8, 1663, and became Hebrew professor at Basle in 1704, and held the office with great credit till his death, 1732. He published *Catalecta Philologico-theologica*, containing epistles from Casaubon, Usher, Walton, and other eminent Hebraists, to the Buxtorfs (Basle, 1707, 12mo).

Buz (Heb. id. בּוּז, *contempt*), the name of two men.

1. (Sept. Βαύζ, but Πῶς in Jer. xxv, 23.) The second son of Nahor and Milcah, and brother of Huz (Gen. xxii, 21). B.C. 2050. Elihu, the *Buzite* (q. v.), one of Job's friends, who is distinguished as an Aramæan or Syrian (Job xxxii, 2), was doubtless descended from this Buz. Judgments are denounced upon the tribe of Buz by Jeremiah (xxv, 23); and from the context this tribe appears to have been located in Arabia Deserta, being mentioned in connection with Tema and Dedan: this may render it uncertain whether the descendants of Nahor's son are intended, although a migration south of the Euphrates is by no means unlikely, and had perhaps already occurred in the time of Elihu. Some connect the territory of Buz with *Busan*, a Roman fort mentioned in Amm. Marc. xviii, 10, and others with *Basta* in Arabia Petræa (see Schwarz, *Palest.* p. 209), which, however, has only the first letter in common with it. See Arabia.

The paronomasia (as found in both the above connections) of the names *Huz* or *Uz* and *Buz* is by no means so apparent in the Hebrew (עוּץ, בּוּז); but it is quite in the Oriental taste to give to relations these rhyming appellatives; comp. Ishua and Ishui (Gen. xlvi, 17), Mehujael and Methusael (Gen. iv), Uzziel and Uzzi (1 Chron. vii, 7); and among the Arabians, Hârût and Mârût, the rebel angels, Hasan and Hoseyn, the sons of Ali, etc. The Koran abounds in such homoioteleuta, and so pleasing are they to the Arabs that they even call Cain and Abel Kabil and Habil (Weil's *Bibl. Legends*, p. 23; also Southey's *Notes to Thalaba*), or Habîl and Habid (see Stanley, p. 413). The same idiom is found in Mahratta and the modern languages of the East. See Uz.

2. (Sept. Βούζ v. r. Ἀχιβούζ.) The father of Jahdo, of the tribe of Gad (1 Chron. v, 14). B.C. long ante 1093.

Bu'zi (Heb. *Buzi'*, בּוּזִי, prop. a *Buzite;* Sept. Βουζεί), a priest, the father of the prophet Ezekiel (Ezek. i, 3). B.C. ante 598.

Buz'ite (Heb., with the art., *hab-Buzi'*, הַבּוּזִי; Sept. ὁ Βουζί), the patronymic of Elihu, one of Job's interlocutors (Job xxxii, 2, 6); prob. as being a descendant of Buz (q. v.), the relative of Abraham (Gen. xxii, 21).

Byblus (Βύβλος in Steph. Byz., Βίβλος in Zosim. i, 58), a city of Phœnicia, seated on a rising ground near the sea, at the foot of Lebanon, between Sidon and the promontory Theoprosopon (Strabo, xvi, 75), 24 miles from Berytus (Pliny, v, 20; Pomp. Mela, i, 12, 3); according to Ptolemy (v, 15, 4), 67° 40′ and 33° 56′. It was celebrated for the birth and worship of Adonis (q. v.), the Syrian Tammuz (Eustath. *ad Dionys.* v, 912; Lucian, *Dea Syra*, p. 6; Nonnus, *Dionys.* iii, 109). It seems to be mentioned in Scripture as "the land of the *Giblites*," which was assigned to the Israelites (Josh. xiii, 5), but of which they never took possession. Its inhabitants were famous as "stone-squarers" (1 Kings v, 18), and supplied "caulkers" for the Tyrian fleet (Ezek. xxvii, 9). Enylus, king of Byblus, when he learned that his town was in possession of Alexander, came up with his vessels and joined the Macedonian fleet (Arrian, *Anab.* ii, 15, 8; 20, 1). Byblus seems afterward to have fallen into the hands of a petty tyrant, since Pompey is described as giving it freedom by beheading the tyrant (Strabo, xvi, 755). This town, then called *Gibleh* (Abulfed. *Tab. Syr.* p. 94; Schultens' *Index Vit. Salad.* s. v. Sjibila), after having been the see of a bishop (Reland, *Palæst.* p. 216), fell under Moslem rule (see Richter, *Wallf.* p. 118; *Reise einer Wienerin*, ii, 201; Michaelis, *Suppl.* p. 251 sq.; Hamelsweld, iii, 275). The modern town is named *Jubeil*, and is enclosed by a wall of about a mile and a half in circumference, apparently of the time of the Crusades (Chesney, *Euphrat. Exped.* i, 453). It contains the remains of an ancient Roman theatre; the "cavea" is nearly perfect, with its concentric ranks of seats, divided by their "præcinctiones," "cunei," etc., quite distinguishable (Thomson, in the *Bibliotheca Sacra*, v, 259). Many fragments of fine granite columns are lying about (Burckhardt, *Syria*, p. 180). Byblus was the birthplace of the Philo who translated Sanchoniatho into Greek. The coins of Byblus bear frequently the type of Astarte; also of Isis, who came hither in search of the body of Osiris (Eckhel, iii, 359; *Mém. de l'Acad. des Inscr.* xxxiv, 252). See Gebal. Another city called *Jabala*, in Laodicea (Abulf. *Syria*, p. 109 sq.), must not be confounded with the above, as it lay entirely beyond the region of Palestine. See Giblite.

Byfield, Nicholas, a Puritan divine, was born in Warwickshire, 1579, and entered Exeter College, Oxford, 1596. After serving as rector of St. Peter's, Chester, he became vicar of Isleworth in 1615, and

died in 1622. "He had an excellent character for learning, sound judgment, quick invention, and success in the ministry." He published *A Commentary on 1 Peter, Chapters i-iii* (Lond. 1637, fol.):—*The Promises* (Lond. 1647, 12mo):—*Exposition of the Colossians* (Lond. 1615, fol.):—*Assurance of God's Love and Man's Salvation* (Lond. 1614, 8vo):—*Exposition of the Apostles' Creed* (Lond, 1626, 4to).—Darling, *Cyclopædia Bibliographica*, i, 535; Allibone, *Dictionary of Authors*, i, 317.

Byfield, Richard, an English Nonconformist, brother of Nicholas, was born in Worcestershire, studied at Cambridge, and became curate of Isleworth. He held the living of Long-Ditton during the Commonwealth, and was ejected at the Restoration. He was a member of the Assembly of Divines, and a vigorous opponent of prelacy and superstition. He died 1664. Among his writings were *The Light of Faith* (Lond. 1630, 8vo):—*The Doctrine of the Sabbath* (Lond. 1632, 4to):—*The Power of the Christ of God* (Lond. 1641, 4to):—*The Gospel's Glory without Prejudice to the Law* (Lond. 1659, sm. 8vo).—Darling, *Cyclop. Bibliographica*, i, 535; Allibone, *Dict. of Authors*, i, 317.

Byles, Mather, D.D., a Congregational minister, was born in Boston, March 26, 1706, graduated at Harvard 1725, and was installed pastor of the Hollis Street church Dec. 20, 1733. He was made D.D. at Aberdeen 1765. He was a Tory in politics, and was therefore dismissed from his charge in 1776. He spent the remainder of his days in private life, and died July 5, 1788. Dr. Byles was distinguished for literary taste and exuberant wit. He published a *Poem on the Death of George I and the Accession of George II* (1727):—an *Elegy on the Death of Hon. Daniel Oliver* (1732):—a *Poetical Epistle to Gov. Belcher on the Death of his Lady* (1736):—a *Poem on the Death of the Queen* (1738):—*Poems: The Conflagration, The God of Tempest and Earthquake* (1744); and a number of essays and occasional sermons.—Sprague, *Annals*, i, 376.

Bynæus, Anthony, a Dutch divine and scholar, was born at Utrecht, Aug. 6, 1654, and studied the ancient languages under Grævius. After his ordination to the Protestant ministry he devoted himself to the Oriental languages, and became an eminent scholar in Hebrew and Syriac. He died at Deventer, Nov. 8, 1698. Among his writings are *De Calceis Hebræorum* (Dort, 1682, 12mo):—*Explicatio Hist. Evang. de Nativitate Christi* (Dort. 1688, 4to):—*De Natali Jesu Christi* (Amst. 1689, 4to); with sermons and commentaries in the Dutch language.—Hoefer, *Nouv. Biog. Générale*, vii, 931.

Byssus. See Linen.

Bythner, Victorinus, a native of Poland, who came to England, matriculated at the University of Oxford, and read lectures on Hebrew there for years. He then passed some time in Cambridge, and about 1664 settled in Cornwall, where he practised medicine. He died in 1670. Among his writings are *Lethargy of the Soul* (1636, 8vo):—*Tabula Directoria Linguæ Sanctæ* (Oxford, 1637, 8vo):—*Manipulus Messis Magnæ* (Lond. 1639, 8vo):—*Clavis Linguæ Sanctæ* (Camb. 1648, 8vo):—*Lyra Prophetica Davidis Regis* (Lond. 1645, 12mo; 1650, 8vo), containing a grammatical explanation of all the Hebrew words in the Psalms; often reprinted; translated into English by Dee, under the title *The Lyre of David* (Lond 1836, 8vo; 1847, 8vo). Horne calls it the "most valuable help to the critical and grammatical study of the Psalms."—Hoefer, *Nouv. Biog. Générale*, vii, 956; Allibone, *Dictionary of Authors*, i, 324.

By-ways (אָרְחוֹת עֲקַלְקַלּוֹת, *orachoth' akalkalloth'*, *tortuous paths*; Sept. ὁδοὶ διεστραμμέναι). There are roads in Palestine, but it is very easy to turn out of them and go to a place by winding about over the lands, when such a course is thought to be safer. Dr. Shaw mentions this in Barbary, where he says they found no hedges, or mounds, or enclosures to retard or molest them. To this Deborah doubtless refers in Judges v, 6, "In the days of Jael, the high-ways were unoccupied, and the travellers walked through by-ways," or "crooked ways," as in the margin. Bishop Pococke says that the Arab who conducted him to Jerusalem took him by night, and not by the high road, but through the fields; "and I observed," he remarks, "that he avoided, as much as he could, going near any village or encampment, and sometimes stood still, as I thought, to hearken." The same insecurity to travellers exists in modern times in Palestine when any disturbance of the government occurs. See Road.

By-word represents in the Auth. Vers. the following Heb. words: מִלָּה, *millah'* (Job xxx, 9), a *word* or speech (as elsewhere rendered); מָשָׁל, *mashal'* (Psa. xliv, 14), a *proverb* or parable (as elsewhere); so the kindred מְשֹׁל, *meshol'* (Job xvii, 6); but properly שְׁנִינָה, *sheninah'*, sharp words in *derision* (Deut. xxviii, 37; 1 Kings ix, 7; 2 Chron. vii, 20; "taunt," Jer xxiv, 9).

Byzantine Church. See Greek Church.

Byzantine Recension, the text of the Greek N. T. in use at Constantinople after it became the metropolitan see of the Eastern empire. The readings of this recension are those which are most commonly found in the common printed Greek text, and are also most numerous in the existing manuscripts which correspond to it, a very considerable additional number of which have recently been discovered and collated by Professor Scholz. The Byzantine text is found in the four Gospels of the Alexandrian manuscript; it was the original from which the Sclavonic version was made, and was cited by Chrysostom and by Theophylact, bishop of Bulgaria.—Horne, *Introduction*, pt. i, ch. ii, § 2. See Recension (of MSS.).

Bzovius (Bzowski), Abraham, a Polish Romanist divine, was born at Proczovic in 1567. He studied at Cracow, where he became a Dominican. He subsequently taught philosophy at Milan, and theology at Bologna. On his return into Poland he became prior of the Dominicans at Cracow, and contributed greatly to the extension of the order. Pope Pius V called him to Rome, where he was employed on a continuation of the *Annals* of Baronius from A.D. 1198 to 1532; and he completed nine volumes (xiii to xxi), which were printed at Cologne, from 1616 to 1630, and at Rome in 1672. Among his other writings are *Historia Ecclesiastica ex Baronii annalibus historiis excerpta* (Col. 1617, 3 vols. fol.):—*XL Sermones super Canticum Salve Regina* (Venice, 1598):—*Sacrum Pancarpium* (*Sermons*):—*De rebus gestis Summorum Pontificum* (Col. 1619 and 1622, 4to). He died at Rome, Jan. 31, 1637.—Hoefer, *Nouv. Biog. Générale*, vii, 959.

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